



Life of Christ III

International Alpha Bible Course
by Ralph Vincent Reynolds

LIFE OF CHRIST

PART III

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INTERNATIONAL ALPHA BIBLE COURSE

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Lesson One

SERMON ON THE MOUNT

A. THE IMPORTANCE OF THE SERMON ON THE MOUNT

Scriptural References:

“And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him” (Matthew 5:1).

“And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem” (Luke 6:17).

The importance of the Sermon on the Mount may be seen by the fact that apparently Jesus repeated this sermon, and then on other occasions He repeated certain sections of it. Jesus preached this message first to the disciples after He had left the multitude and had gone up into the mountain. After spending all night in prayer, He then came down with them, stood in the plain, and repeated part of the sermon to the crowd that had assembled (Luke 6:12).

The Sermon on the Mount was the greatest sermon ever preached of which we have any record. It was all of the following:

1. A declaration of the ideals and principles of the kingdom
2. The constitution of the kingdom of God
3. Christ's inaugural address
4. An ordination sermon for the twelve disciples who had been just chosen

B. SOME PRINCIPLES TO REMEMBER

The Sermon on the Mount is a description of character and is not a code of ethics or morals nor a set of rules and regulations to be carried out by Christians. It is rather a description of what Christians should be. It is the spirit of turning the other cheek (Luke 6:29), giving the cloak (Luke 6:29), and going the second mile (Matthew 5:4) that is important. It would be impossible to carry these out as a legal obligation, but a Christian with the right spirit will find himself almost automatically doing these things with little effort. We should never argue against the principles laid down in this sermon. Also, we should never look upon them as being ridiculous or impossible. The righteousness of the Law will be fulfilled in the heart and life of a Christian if he lives by the principles given in the Sermon on the Mount.

C. THE BEATITUDES

Scripture Reference:

“Blessed are the poor in spirit: for theirs is the kingdom of heaven . . . for so persecuted they the prophets which were before you” (Matthew 5:3-12).

Another word which may be used for *blessed* is *happy*. Everyone wants to be happy, but most people are seeking happiness in a way that can only produce misery. The Beatitudes are actually saying, “If you want to be happy, here is the way.”

The Beatitudes place the emphasis not upon outward position, but inward disposition; not on how others treat us but rather how we treat them. The humble, the repentant, the meek, and the patient sufferers of injustices are among those pronounced blessed or happy.

Let us examine a few of these characteristics:

1. *Poor in spirit*: This speaks of true humility, especially a recognition of a need of spiritual blessing
2. *Mourns*: This speaks of true repentance
3. *Meek*: Strong but gentle, able to exercise discipline of their own spirits under severe trials
4. *Purity of heart*: A singleness of purpose in seeking God and living for Him

D. TRUE RIGHTEOUSNESS

Scriptural Reference:

“Ye are the salt of the earth . . . ye shall in no case enter into the kingdom of heaven” (Matthew 5:13-20).

Jesus made it very clear that He had not come to destroy the Law but rather to fulfill it. In these verses, Jesus declared that the moral and ethical standards of His kingdom to be the fulfillment of the Law, revealing the depths of the meaning of the Law and the prophets. He declared that not one smallest letter of the Law would pass away until all would be fulfilled.

The emphasis is not on the external, but rather upon the spiritual and eternal, and the real inward character. This is clearly illustrated in His statements regarding salt and light. The salt is only good when it has its true character or “savor.” The only way in which the citizens of the kingdom may have this true inward character and be truly righteous is to have Jesus Christ Himself in their hearts.

E. ETHICS OF JESUS

Scriptural Reference:

“Ye have heard that it was said . . . Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:21-48).

In this portion of the Sermon on the Mount, Jesus carried the teaching from the letter to the Spirit and illustrated His teaching with six examples. He repudiated human traditions and proclaimed the spiritual principles of the Law.

1. *Murder*: Jesus connected murder with anger and hatred, teaching that worship was not acceptable when there is hatred in the heart.
2. *Adultery*: Jesus taught that adultery begins with the lustful look. Adultery is in the eye and heart before the outward act.
3. *Divorce*: Jesus taught that neither husband nor wife has the right to dissolve the marriage relationship except for the single cause of unfaithfulness.
4. *Oath*: Jesus prohibited all forms of profanity and a man’s word must be as good as his oath.
5. *Retaliation*: There would be no place of personal revenge.
6. *Love of one’s enemies*: Our love must be universal, without distinction of race or class. By loving one’s enemies, a person can rise to the highest ideal possible, that of perfection.

F. SINCERITY AND HYPOCRISY

Scriptural Reference:

“Take heed that ye do not your alms . . . shall reward thee openly” (Matthew 6:1-17).

Jesus taught that the ideal in religious acts of worship was that of honesty and sincerity. Jesus illustrated this by referring to three characteristic acts: almsgiving, prayer, and fasting.

In this passage Jesus gave a model prayer. He wanted to teach His disciples how to pray. He did not mean that it would be repeated in worship but rather to instruct His disciples how to pray in a simple, brief, and spiritual manner. He warned His disciples against a hypocritical show of their piety in order to receive the praise of man.

G. THE TEMPORAL AND ETERNAL

Scriptural Reference:

“Lay not up for yourselves treasures . . . Sufficient unto the day is the evil thereof” (Matthew 6:19-34).

Jesus taught a whole-hearted trust in God. He warned against anxiety and worry. God gave life and He will give the food and clothing to sustain it.

H. PRINCIPLES OF THE HIGHER LIFE

Scriptural Reference:

“Judge not, that ye be not judged . . . for this is the Law and the prophets” (Matthew 7:1-12).

Here Jesus gave the social law of the kingdom, warning against judging others, exhorting to prayer, and summed it all up with the Golden Rule.

I. THE TWO WAYS

Scriptural Reference:

“Enter ye in at the strait gate . . . ye that work iniquity” (Matthew 7:13-23).

Jesus clearly defined the two ways and vividly contrasted them. He warned against false teachers and gave the true test of recognition by their fruit. Works must correspond to doctrines and conduct will reveal character.

J. THE TESTING AND THE ABIDING

Scriptural Reference:

“Therefore whosoever heareth . . . and not as the scribes” (Matthew 7:24-29).

In conclusion, Jesus gave the parable of the two houses. The wise man built upon the rock, and the foolish man built upon the sand. Christ’s words are likened to a rock of eternal foundation.

We should note the results of this sermon. The people were astonished, for He taught as one having authority.

Lesson Two

PARABLES Part I

A. WHY JESUS SPOKE IN PARABLES

Scriptural References:

“And the disciples came and said unto him, Why speakest thou unto them in parables? . . . and to hear those things which ye hear, and have not heard them” (Matthew 13:10-17).

“All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them . . . kept secret from the foundation of the world” (Matthew 13:34-35).

“And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables” (Mark 4:11-12).

“And with many such parables spake he the word unto them, as they were able to hear it” (Mark 4:33).

1. Definition of a Parable

Someone has attempted to define a parable as, “An earthly story with a heavenly meaning.” Certainly a parable is a story—a created story of something that might have happened. It is a story that has been told for the definite purpose of making some truth clear. Therefore, it is an illustration to throw light upon some doctrine. A parable is usually a short story which is allegorical in nature. An allegory is the description of one thing under the image of another.

2. Why Did Jesus Teach in Parables?

A parable must be interpreted to be understood. It takes divine revelation to understand the truths brought out in parables. When Jesus taught in parables, He gave simple stories that were interesting and would be remembered. By so doing, He accomplished two things:

- a. He helped His disciples, and later the church, to more clearly understand and remember much longer the truths contained the parables.
- b. He hid the meaning of the stories from the Pharisees and the unsaved. However, they would remember the stories and perhaps would later

understand the truths contained in the parables.

3. How Many Parables Did Jesus Use?

No one knows the answer to this question. We simply have the statement, “And with many such parables spake he the word unto them” (Mark 4:33). We are confident that Jesus used many parables that were never recorded. Just how many there were, we do not know.

4. How May We Understand Parables?

Parables are not to be interpreted literally. They have a spiritual meaning which must be understood by divine revelation. There are two things which we must be cautioned about:

- a. Doctrines must not be formed on the basis of parables alone. Parables are for illustrating doctrines and making them clear, but not for formulating doctrines.
- b. Never make a parable out of a literal, historical story. An example which we may use is the story of the beggar and the rich man (Luke 16:19-31). Jesus never gave the names to characters in parables. Stories such as this must be accepted as a literal, actual account of something that happened.

B. MANY PARABLES TAUGHT TRUTHS CONCERNING SALVATION

Jesus gave a number of parables which taught truths concerning salvation. Some of these truths which were brought out in parables were:

1. Jesus is the seeking Savior who came to seek and to save the lost.
2. The importance of repentance to salvation is brought out.
3. The importance of salvation is taught.
4. In order to receive forgiveness, a man must be willing to forgive others.
5. After a man is saved, he is expected to be fruitful.

C. PARABLES CONCERNING SALVATION

1. The Good Samaritan

Scriptural Reference: Luke 10:25-37

- a. **The Story:** A Jewish man traveled from Jerusalem to Jericho. The elevation of Jerusalem is 2,550 feet above sea level, while Jericho, seventeen miles northeast, is situated at 825 feet below sea level. This

means that a person descends 3,375 feet in a distance of seventeen miles. The road is down all the way and very dangerous. It was known to be robber infested with the worst kind of bandits.

b.

These robbers attacked the Jewish man and left him wounded, naked and dying in the ditch. Both a priest and a Levite passed by but would not help. The Jews had no dealings with the Samaritans, but it was a despised Samaritan who had compassion. The Samaritan went to him, bound up his wounds, pouring in wine and oil, placed him upon his own beast, took him to an inn, and paid for his keep.

c. **Truths Taught by the Parable:** The direct lesson taught here was to define just who is our neighbor. Our neighbor is any man who is in need of our help.

d.

However, the message of salvation is brought out so beautifully. This Jewish man represents all mankind traveling the downward road away from God. Jerusalem represents the dwelling place of God upon earth while Jericho is the place that had been cursed. Man has been traveling down, down, down, away from God, and the result is lying in the ditch, wounded, naked, robbed, and dying. God and the world are at enmity, but God so loved the world that He sent His only begotten Son. Jesus Christ is the Good Samaritan, who had compassion, who came where fallen man is. He pours in the wine and the oil, both of which represented the Holy Spirit. He clothes the sinner with His own righteousness and carries him to the inn. This speaks to us of the church.

Even the two pence has meaning here. A penny is a day's wage, and this speaks of providing for the man for two days. A day is with the Lord as a thousand years. Therefore, this parable taught that the church would minister to the sinner for a period of 2,000 years.

2. The Prodigal Son

Scriptural Reference: Luke 15:11-32

a. **The Story:** A man had two sons who were quite different in nature and character. The elder son was hard working, faithful, but at the same time very self-righteous. The younger son desired to leave home and see what was in the world. He asked his father for his share of the inheritance, which the father gave him. He left home immediately and traveled to a far country. Here he spent everything he had on riotous living. A famine came and the son soon became hungry. Finally, he was hired to feed swine. He was so hungry that he felt like eating the feed the pigs were eating. One day he came to himself. He decided to return home, confess his

wrongdoing to his father, and request that he might become a hired servant. However, when he reached home, his father embraced him, kissed him, and ordered the fatted calf to be killed that they all might rejoice. The elder brother was very angry, because his father had given his brother this warm welcome.

- b. **Truths Taught by the Parable:** This is possibly the most well known of all of our Lord's parables. It teaches that God never hinders a person from leaving but that the way is always open to return. The truths taught here are:
- The backslider must realize his tragic condition and come to a decision. A decision must be reached before the return journey.
 - The return journey is difficult, but always possible.
 - True repentance and confession are essential.
 - There can be genuine reconciliation and true restoration.
 - There is great rejoicing in Heaven over every sinner who repents.

3. The Pharisee and the Publican

Scriptural Reference: Luke 18:9-14

- a. **The Story:** A Pharisee and a publican went into the temple to pray. The Pharisee prayed with himself priding himself with his self-righteousness. The publican stood off by himself and beat upon his breast, crying out for mercy.
- b. **Truths Taught by the Parable:** A man is not justified by his own righteousness and pride. True repentance and confession of sin will always bring justification, forgiveness, and peace.

4. The Foolish Rich Man

Scriptural Reference: Luke 12:15-21

- a. **The Story:** A prosperous farmer had such large harvests that he had no place to store his crops. He decided that he would build greater barns, and then he would have security for his old age. He would then be able to sit back and enjoy life. However, death came his way, an appointment which he could not avoid. Since he had only thought of the treasures of this life, God called him a fool.
- b. **Truths Taught by the Parable:** This parable teaches us just how worthless the treasures of this life are. It also teaches just how uncertain life is. It is possible to labor and save for security in old age, only to see it all go in a moment's time. Any person who lives only for this world is a fool.

5. The Debtor and His Fellow Servant

Scriptural Reference: Matthew 18:23-35

- a. **The Story:** A king had a servant who owed him a large sum, ten thousand talents or about twelve million dollars. The king ordered him, his family, and all his possessions to be sold. The servant begged for mercy and was fully forgiven.

This same servant had a fellow servant who owed him a debt of one hundred pence, about \$17.00. When he demanded payment, the second servant begged for mercy, but received none. He was thrown into prison. When the king heard this, he had the first servant arrested and imprisoned until all was paid.

- b. **Truths Taught by the Parable:** We are taught here that we cannot receive forgiveness if we are unwilling to forgive.

D. ANOTHER PARABLE CONCERNING SALVATION

1. The Two Forgiven Debtors

Scriptural Reference: Luke 7:36-50

Lesson Three

PARABLES Part II

A. SOME PARABLES TAUGHT TRUTHS CONCERNING PRAYER

Some of our Lord's parables taught truths concerning prayer. In these parables we are taught that God answers prayer. We should expect to receive from Him because He loves us and has promised to answer. However, the emphasis is placed upon the importance of importunity. Importunity means to request and beg urgently with persistence until the answer comes. We should never be discouraged or let our faith waver until we hear from God.

B. THE PARABLES CONCERNING PRAYER

1. The Friend Who Lends at Midnight

Scriptural Reference: Luke 11:5-13

- a. **The Story:** A man had a visitor arrive at midnight from a far journey. He had nothing in the house to give him to eat, so he went to a friend to borrow three loaves of bread. The friend did not want to be disturbed. He and his family had already gone to bed. He refused to rise just because he was a friend, but finally he did get up and give his friend the bread because of his friend's importunity.
- b. **Truths Taught by the Parable:** Through importunity God will answer our prayers. Special attention should be given to verse 10: "For every one who asks and keeps on asking receives, and he who seeks and keeps on seeking finds, and to him who knocks and keeps on knocking the door shall be opened" (Luke 11:10, Amplified New Testament).

There is a special promise for anyone who importunes for the Holy Ghost. If parents do not deny their children when they ask for "good gifts," *how much more* will God give the Holy Ghost to him who importunes. The emphasis is on "how much more."

2. The Unjust Judge and the Importunate Widow

Scriptural Reference: Luke 18:1-8

- a. **The Story:** A certain judge had no fear for God or man. A widow kept coming to him for justice in a certain grievance. The judge finally decided to grant her request, not because he feared God, but because he was weary of her continual coming to him.

- b. **Truths Taught by the Parable:** If an unjust judge can be moved to action by the importuning of a widow, importunity can also cause God to take action. However, He associates faith with importunity. Apparently the inference is that if a man does not believe God, he will not importune. Jesus asks the question, "When the Son of man comes will He find persistence in the faith on the earth?" (Luke 18:8, Amplified New Testament). The conclusion we reach is when the Lord returns there will be a scarcity of faith which brings about importuning prayer.

C. SOME PARABLES TAUGHT TRUTHS CONCERNING THE KINGDOM

The kingdom parables teach many truths regarding the value of salvation which places us into the kingdom of God. Here are a few of the truths brought out:

1. Jesus had to pay a great price to purchase the church.
2. The sinner must surrender all in order to be saved.
3. Jesus is the one pearl of great price.
4. In the kingdom there will be many false members who will remain there until the judgment day.
5. The church will have a small beginning but will enjoy a tremendous growth.

D. PARABLES CONCERNING THE KINGDOM OF GOD

1. The Wheat and the Tares

Scriptural Reference: Matthew 13:24-30; 36-43

- a. **The Story:** A man sowed good wheat in his field. During the night while he was asleep, his enemy came and sowed weeds in his field. When the seed sprouted and the plants grew, there were many weeds among the wheat. His servants desired to pull up the weeds. But the master said that if they did this, they would also pull up the wheat. Both will grow together until harvest and the weeds will be gathered first and burned, and the wheat will be harvested.
- b. **Truths Taught by the Parable:** This is one of the few parables for which Jesus gave the meaning. He gave the interpretation as follows:
- The field is the world.
 - The good seed is the children of the kingdom.
 - The tares are the children of the devil.
 - The harvest is the end of the world.
 - The reapers are the angels.

From this parable we are taught that we should always be careful in

pulling up the tares in case we pull up some wheat also. Another truth is brought in the fact that everything is given meaning except “fire,” which is literal.

2. The Mustard Seed

Scriptural Reference: Matthew 13:31-32

- a. **The Story:** One of the smallest of seeds is the mustard seed. A man sowed a mustard seed in his field which grew into a tree so large that the birds were able to nest and roost in its branches.
- b. **Truths Taught by the Parable:** The church has a very small beginning, but has such a tremendous growth that all who need protection and security may find it there.

3. The Leaven Hidden in the Meal

Scriptural Reference: Matthew 13:33

- a. **The Story:** A woman placed leaven in three measures of meal until the whole was leavened.
- b. **Truths Taught by the Parable:** Leaven is a type of false doctrine. The Passover was to be kept with unleavened bread. Leaven works through all the dough. “Know ye not that a little leaven leaveneth the whole lump?” (I Corinthians 5:6). For this reason we must keep out all false doctrine.

4. Buried Treasure

Scriptural Reference: Matthew 13:44

- a. **The Story:** A man found a treasure in a field. He sold everything he had and cashed in on all his assets in order to buy the field which he did with great joy.
- b. **Truths Taught in the Parable:** There is a threefold interpretation to this parable:
 - The field is the world. The treasure is the church. The man who sold all in order to get the treasure out of the field is Jesus Christ. He paid all when He went to Calvary and gave His life for the church.
 - The treasure is salvation. The sinner who comes to Jesus must surrender all and place all on the altar before he can have the treasure

of salvation.

- The field is the world. The treasure hid in the field is the souls of men and women. The man who pays all in order to be able to get the treasure out of the field is the evangelist, the soulwinner. In order to go into the world to win souls, the soulwinner must place all upon the altar. There is a great price to be paid if one is going to be a soulwinner.

5. The Pearl of Great Price

Scriptural Reference: Matthew 13:45-46

- a. **The Story:** A merchant man found a pearl so valuable that it was worth all that he had. He sold everything and bought this one pearl of great price.
- b. **Truths Taught by the Parable:** The Pearl of Great Price is our Lord Jesus Christ. In order to have Jesus, a man must lay all upon the altar and surrender all to Him.

6. The Net

Scriptural Reference: Matthew 13:47-48

- a. **The Story:** A net is let down in the sea and when it is pulled in, it has all kinds of fish in it, good and bad. The good fish are thrown into the boat, but the bad fish are thrown away.
- b. **Truths Taught by the Parable:** This parable teaches that when the gospel is preached there will be all kind of people responding. However, many of them will never genuinely repent and will only be there because of an empty profession. At the judgment day there will be a distinct separation.

Lesson Four

PARABLES Part III

A. MANY PARABLES TAUGHT TRUTHS CONCERNING OUR LORD'S RETURN

Jesus taught many parables which illustrated and placed emphasis upon many truths concerning His return. As we read these parables, we note the importance of the following truths:

1. There is a definite certainty regarding His return.
2. No man knows the exact time—He may come at any hour.
3. Jesus exhorted His disciples over and over to be ready.
4. Certain things are necessary in order to be ready:
 - a. oil in the vessel
 - b. lamps trimmed and burning
 - c. wedding garment
5. A definite order of events was taught:
 - a. rapture of the church
 - b. judgment of works and faithfulness when rewards will be handed out
 - c. judgment of the nations when He sets up His kingdom

B. PARABLES CONCERNING OUR LORD'S RETURN

1. The Great Supper

Scriptural Reference: Luke 14:15-24

- a. **The Story:** A man prepared a banquet and invited many guests. When these guests made excuses, he had his servants bring in people from off the street. When there was still room, he told his servants to compel people to come from the street until his house was filled with guests.
- b. **Truths Taught by the Parable:** The entire world is invited to be present at the marriage supper of the Lamb. Similar excuses are being made today, but none of them who make excuses will be at the marriage supper of the Lamb.

2. The Wedding Garment

Scriptural Reference: Matthew 22:1-14

- a. **The Story:** A king made a marriage supper for his son. When those who

were bidden to the wedding refused to come, he sent other servants telling them that everything was ready. The servants were ridiculed and abused. The king then sent his army and destroyed these people and their city. The servants then went out into the streets and furnished the wedding with guests. However, when the king came he found a man without a wedding garment. When this guest was asked how he entered without a wedding garment, he was speechless. He then was bound and thrown out into the darkness.

- b. **Truths Taught by the Parable:** Those who preach the gospel today are often ignored, persecuted, and even killed. However, certain destruction and judgment will overtake all who refuse to accept the invitation to the Marriage Supper of the Lamb. In this parable, emphasis is placed upon the necessity of having on the wedding garment. All guests must be clothed with righteousness with garments without spot or wrinkle (Revelation 19:7-9).

3. Man Taking a Long Journey

Scriptural Reference: Mark 13:34-37

- a. **The Story:** A man took a far journey but before leaving, he gave each servant his work to do and he commanded the porter to watch for his return. This man warned the porter against sleeping. He might return in any one of the four watches during the night, and it would indeed be serious if he found the porter sleeping.
- b. **Truths Taught by the Parable:** Jesus likened Himself to this man who went on a far journey, but might return at any moment. The night was divided into four watches:

1. Even	Sunset to 9:00 PM	Pentecost to Dark Ages
2. Midnight	9:00 PM to Midnight	Dark Ages
3. Cockcrowing	Midnight to 3:00 AM	Reformation Period
4. Morning	3:00 AM to Sunrise	Latter Rain Outpouring

Looking at the history of the church, Jesus did not come during the first three watches. Therefore, He will come in the morning. When Jesus comes, it will be morning (the breaking of the day) for the church, but it will be midnight for the world.

4. The Fig Tree

Scriptural References: Matthew 24:32-33; Mark 13:28-29

- a. **The Story:** The fig tree bears its fruit before its foliage. The leaves come out in late spring, which is a certain sign that summer is near.
- b. **Truths Taught by the Parable:** Jesus referred to the fig tree as a type of the Jewish nation. Summer is referred to as the time of the consummation of the age and the time for the return of Jesus. Therefore, the truth taught here is that when the nation of Israel is restored to its power in Palestine and Jerusalem, it is certainly a sign of the nearness of our Lord's return.

5. Watchful Servants

Scriptural Reference: Luke 12:35-40

- a. **The Story:** The servants were on constant watch for their master who was to return from a wedding. They were watching that they might open the door immediately at the knock of their master. When the master returned and found the servants faithfully watching, he had them sit down to a meal, and he served them. Thus they were rewarded.
- b. **Truths Taught by the Parable:** The church must be on a constant watch for the return of Jesus. No one knows exactly when He will return. If we are found ready and watching, we shall be able to sit down with Him at the Marriage Supper of the Lamb.

6. The Wise and Foolish Virgins

Scriptural Reference: Matthew 25:1-13

- a. **The Story:** There were ten virgins who were going forth to meet the bridegroom. They all had lamps, but only five of them had an extra supply of oil. These were the wise virgins. While they waited, they slept, but at midnight they heard the cry, "The bridegroom cometh!" They all arose and trimmed their lamps, but the lamps of the foolish virgins had gone out. They tried to borrow oil from the wise virgins, but were refused. They had to go to buy oil for themselves, but when they returned, the bridegroom had already returned and the door was shut. When they knocked and cried out, the reply came from within, "I know you not."
- b. **Truths Taught by the Parable:** Virgins are pure and chaste. They represent Christians who have repented and been washed in the blood. The lamps represent their professions. The wise virgins have been filled with the Holy Ghost, while the foolish virgins are those professing

believers without the Holy Ghost. The truth taught here is that it is absolutely necessary to have the Holy Ghost to be ready for the rapture and to enter into the Marriage Supper of the Lamb. The reply of the Bridegroom, "I know you not," is of great significance and should be given careful study.

7. The Talents

Scripture Reference: Matthew 25:14-30

- a. **The Story:** According to eastern custom, a certain man before leaving for a far country divided his money among his servants according to their ability. This man gave one servant five talents (approximately \$5,000), another servant two talents (about \$2,000) and a third servant one talent. When he returned, the first two servants had each doubled their money and each received the same words of commendation. The third servant could have done the same, but instead he had buried the talent. This unprofitable servant was spoken of as being wicked and slothful and was cast into outer darkness.
- b. **Truths Taught by the Parable:** The lesson taught here is that rewards will be given for faithfulness, not according to the number of talents, but rather according to faithfulness. The servant with the one talent could have received the same reward. The unprofitable servant will be judged and be cast into Hell fire.

8. The Pounds

Scriptural Reference: Luke 19:11-27

- a. **The Story:** This parable was given in the home of Zacchaeus in Jericho. The story is similar to that of the talents, except in this case every man received the same amount, which was one pound each (approximately \$10.00). When the master returned, the servants had shown a profit to different degrees and were rewarded accordingly. The unprofitable servant had wrapped his pound in a napkin and lost it because of his unprofitableness.
- b. **Truths Taught by the Parable:** The lesson taught here is very similar to that taught by the parable of the talents. Rewards are given in direct proportion to faithfulness. The exhortation directed to us is: "Occupy until I come." We should faithfully be living every moment as we would like to be found when Jesus returns.

9. Laborers Hired for the Vineyard

Scriptural Reference: Matthew 20:1-16

- a. **The Story:** A man who owned a vineyard hired laborers early in the morning, at nine o'clock, noon, at three o'clock and also at five. He had agreed to pay the laborers who had worked all day a penny. However, he paid each of the workmen a penny. The workmen who had labored all day grumbled, but the master claimed it was his right to pay a penny.
- b. **Truths Taught by the Parable:** The truth taught here is similar to that taught by the parables of the talents and pounds. Pay was not given on length of service or amount of work accomplished, but rather on faithfulness.

C. OTHER PARABLES CONCERNING OUR LORD'S RETURN

1. **Sheep and the Goats:** Matthew 25:31-46
2. **Vineyard Let to Husbandmen:** Matthew 21:33-46

Lesson Five

SALVATION

A. JESUS CAME TO PROVIDE SALVATION

Scriptural References:

“For the Son of man is come to save that which was lost” (Matthew 18:11).

“For the Son of man is come to seek and to save that which was lost” (Luke 19:10).

In these two Scriptures Jesus clearly stated the purpose of His coming to this earth. His mission was clearly that of saving lost souls. Jesus came to provide salvation for all men.

The apostle Paul made this truth very clear in his letter to Timothy: “That Christ Jesus came into the world to save sinners; of whom I am chief” (I Timothy 1:15).

When we study the teachings of our Lord regarding salvation, we may be somewhat surprised to learn that actually Jesus did not teach a great deal regarding this subject. The great plan of salvation was not so much taught by our Lord as it was actually demonstrated by His life, ministry, and death on Calvary. This will give us no difficulty to understand if we remember the following truths:

1. Most of His teaching was given prior to Calvary and the res-urrection, and therefore was still in the Old Dispensation.
2. Jesus came to the Jews. “He came unto his own” (John 1:11).
3. Jesus came to provide salvation. This is the record and account given in the four Gospels. The record of men receiving salvation is given in the Acts of the Apostles.
4. Since the Jews were looking for their Messiah, and most of the teaching of our Lord was directed to the Jews, the emphasis was placed upon the kingdom of God. We may note this by studying the third chapter of St. John’s Gospel. The lesson given by Jesus to Nicodemus gave the requirements for entrance to the Kingdom of God. It was not until verse 17 when Jesus spoke of Calvary that He mentioned the world being saved. We shall study this fact further in Lesson Seven.

B. JESUS FORGAVE SINS

Scriptural References:

“He said unto the sick of the palsy, Son, thy sins be forgiven thee” (Mark 2:5).

“And Jesus said unto her, Neither do I condemn thee: go, and sin no more” (John 8:11).

Jesus freely exercised the divine prerogative of being able to forgive sins. The scribes were correct when they asked, “Who can forgive sins but God only?” (Mark 2:7). Jesus never denied this fact, but He demonstrated that He was able to forgive sins, and by so doing demonstrated His deity.

The cause of death is sin and when sin is forgiven, death itself receives a death blow.

C. JESUS TAUGHT THAT SALVATION WAS FOR THE WHOSOEVER WILL

Scriptural References:

“That whosoever believeth in him should not perish, but have eternal life” (John 3:15).

“That whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

In these two Scriptures, Jesus clearly taught that salvation was for anyone who would believe. No one need perish, but all men may receive eternal life. The only requirement stated in these Scriptures is the necessity to believe.

This great truth is confirmed in the closing message of the Bible. “And whosoever will, let him take the water of life freely” (Revelation 22:17). Salvation is offered to all, but each man must decide for himself whether or not he will take the water of life freely.

D. JESUS TAUGHT THAT FEW WOULD BE SAVED

Scriptural References:

“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matthew 7:14).

“Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able” (Luke 13:23-24).

Jesus made it very clear that although salvation was provided for all men, yet there would be a very few who would be saved. This is mainly due to the fact that the gate is “strait” which means “narrow, strict.” The majority of men

are unable to enter in because of their unwillingness to let go of their sins and worldliness.

E. JESUS TAUGHT THAT FAITH WAS ESSENTIAL TO SALVATION

Scriptural References:

“And he said to the woman, Thy faith hath saved thee; go in peace” (Luke 7:50).

“That whosoever believeth in him should not perish” (John 3:16).

“He that believeth on him is not condemned” (John 3:18).

“He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (John 7:38).

“For if ye believe not that I am he, ye shall die in your sins” (John 8:24).

We have not given all the Scriptures which point out where Jesus taught that faith was essential to salvation.

Jesus stated that the result is when there is a lack of faith:

1. Should perish (John 3:16)
2. Be condemned (John 3:18)
3. Be damned (Mark 16:16)

Jesus also stated what the results of faith are:

1. Eternal life (John 3:15)
2. Everlasting life (John 3:16)
3. Rivers of living water (John 7:37)
4. Salvation (Mark 16:16)

F. JESUS TAUGHT THAT REPENTANCE WAS ESSENTIAL TO SALVATION

Scriptural References:

“And the publican . . . smote upon his breast, saying, God be merciful to me a sinner” (Luke 18:13).

“I restore him fourfold. And Jesus said unto him, This day is salvation come to this house” (Luke 19:8-9).

Parable of the Prodigal Son (Luke 15:11-24).

In each of the above Scriptures, Jesus taught the importance of repentance.

1. **Publican:** He returned to his home justified. Why? He smote his breast signifying godly sorrow, and he confessed that he was a sinner.
2. **Zacchaeus:** Salvation came to his house. Why? He was going to give half his goods to the poor and to make restitution.
3. **The Prodigal Son:** He was welcomed home. Why? He had a change of mind, made a decision, and returned home confessing his sins.

In all of these examples, Jesus taught the importance of repentance. He also taught the meaning of repentance, which embraces godly sorrow, confession, change of mind, a returning home, restitution, etc.

G. JESUS TAUGHT THAT WATER BAPTISM WAS ESSENTIAL

Scriptural References:

“He that believeth and is baptized shall be saved” (Mark 16:16).

“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John” (John 4:1).

Jesus revealed the importance of water baptism when He gave the Great Commission. He commanded His disciples to baptize. This was just as essential as the “going” and the “preaching.”

Also the fact that Jesus baptized more converts than John the Baptist certainly places the emphasis upon the importance of baptism and that Jesus considered it essential to salvation.

H. JESUS TAUGHT THAT THERE WAS A SIN WHICH COULD NOT BE FORGIVEN

Scriptural References:

“But the blasphemy against the Holy Ghost shall not be forgiven unto men . . . but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Matthew 12:31-32).

Jesus taught that there was an unpardonable sin. This sin could only be committed by word of mouth. To understand the true nature of this sin, we need to study carefully the context. The Pharisees were accusing the Lord of casting out devils by the power of the devil. This was actually blasphemy, but it could be forgiven. However, if a person said that the moving and power of the Holy Spirit was of the devil, there could be no forgiveness.

The reason for this is simple. Everything that a man receives from the Lord is through the ministry of the Holy Ghost. When a person attributes that power and ministry to that of Satan, there can never be any salvation, for he cuts himself off from the only means of being saved.

Lesson Six

THE CHURCH AND HER FUTURE

A. JESUS TAUGHT CONCERNING THE FOUNDATION OF THE CHURCH

Scriptural Reference:

“Upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matthew 16:18).

This Scripture is an extremely important one, for here Jesus taught three things concerning the church:

1. The church was still future.
2. The church would be founded upon Peter’s confession.
3. The church would be permanent and victorious.

Let us carefully examine each of these truths taught here:

1. The church was born on the Day of Pentecost.

While Jesus was here in the flesh, it was impossible for the church to be here upon earth at the same time, for the church is the mystical body of Christ. It was necessary for our Lord to be crucified, buried, risen, and ascended and the Comforter to come before the church could be born. Here Jesus made it very clear that the church was still future. “I will build” makes it very plain.

2. The church’s foundation would be the revelation that Peter had received from God concerning Christ’s deity and the confession of that revelation.

“Thou art the Christ, the Son of the living God” (Matthew 16:16). Certainly Jesus did not mean Peter when He said, “Upon this rock.” He called Peter “Petros” (masculine) meaning a fragment of a rock or a building stone to be placed into the foundation. However, He would build His church “on this rock” (*petra*, feminine) meaning a huge rock like Gibraltar.

3. In considering the statement of our Lord that the church would be permanent and victorious, we must understand the phrase “gates of Hell.”

This may be interpreted in two ways:

Gates of Hades (Greek) or Sheol (Hebrew) is sometimes an expression for “death.” The death of our Lord upon the cross would not hinder the founding of the

church. Neither at that time or any other time would death swallow up His church. The church would be victorious over death.

The gates of Hades may also refer to the powers of the infernal region. The “gates of a city” was an expression sometimes used for the troops or armies which came forth out of the gates of a fortified city. This then would simply mean that the devil and all of his demon forces will never succeed in overpowering the church.

B. JESUS TAUGHT THAT THE CHURCH WOULD HAVE AUTHORITY

Scriptural References:

“And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matthew 16:19).

“Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven” (Matthew 18:18).

Jesus taught that His church would be endued with a definite power and authority. The action of the church especially would be backed up by God in matters concerning salvation and judgment.

These statements of our Lord reveal the terrific responsibility which the Lord places upon the church in the binding and loosing of immortal souls.

C. JESUS COMMISSIONED HIS CHURCH TO PREACH THE GOSPEL

Scriptural References:

“Go ye therefore, and teach all nations . . . whatsoever I have commanded you” (Matthew 28:19, 20).

“And he said unto them, Go ye into all the world, and preach the gospel to every creature”(Mark 16:15).

This commission was given by our Lord upon at least three occasions and was directed to His church.

D. JESUS TAUGHT A VITAL UNION OF HIMSELF WITH HIS CHURCH

Scriptural References:

“At that day ye shall know that I am in my Father, and ye in me, and I in you” (John 14:20).

“Abide in me, and I in you” (John 15:4).

The apostle Paul in his epistles taught the vital union of Christ and His church:

“Church, which is his body” (Ephesians 1:22-23).

“Christ in you, the hope of glory” (Colossians 1:27).

“Now ye are the body of Christ, and members in particular” (I Corinthians 12:27).

This same tremendous truth which was taught by Paul was also taught by our Lord. The church simply cannot live separate from Jesus Christ. Her life depends upon this vital union. “Ye in me” and “I in you” make this fact very clear. If one does not abide in Him, he is cast forth (John 15:6).

E. JESUS GAVE DEFINITE PORTRAITS OF HIS CHURCH

Scriptural References:

“Ye are the salt of the earth” (Matthew 5:13).

“Ye are the light of the world” (Matthew 5:14).

“I am the vine, ye are the branches” (John 15:5).

“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice” (John 10:4).

The Bible is full of portraits describing the church. Some of the most vivid of these pictures are given by our Lord. Such phrases as “salt of the earth,” “light of the world,” “branches,” and “sheep,” reveal the fact that the church is not to be a dormant, lifeless body but is to be living with a definite ministry here in this world.

Another important truth is the fact that the qualities given to the church are qualities possessed by our Lord and transmitted directly to the church by His presence and the vital union maintained. For example, the branches can only bear fruit as they abide in the vine. The church can only be the light of the world as Jesus Christ shines through her.

F. JESUS TAUGHT THAT THE CHURCH HAS A GLORIOUS FUTURE

Scriptural References:

“I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:2-3).

Jesus taught very little about the future of the church except to state that He was preparing an eternal home for her. He made it very clear that where He is there will

the church be also.

By studying the Book of Revelation, we know that this place being prepared by our Lord is New Jerusalem, the city foursquare. This will be the church's eternal home.

Lesson Seven

THE KINGDOM OF GOD

A. DEFINITION OF THE KINGDOM OF GOD

Jesus taught a great deal about the kingdom of God. This was the uppermost thought in the minds of all the Jews. The hope of Israel was for their Messiah to come and overthrow their enemies. We see the importance of this when we consider just how anxious His disciples were concerning the kingdom (Acts 1:6).

The kingdom of God is mentioned four times in the Gospel of St. Matthew, fourteen times in the Gospel of St. Mark, thirty-two times in the Gospel of St. Luke, two times in the Gospel of St. John, six times in Acts, and eight times in Paul's epistles.

The "kingdom of God" means primarily the rule of God, the divine kingly authority. There is no difference between the "kingdom of God" and the "kingdom of Heaven." These terms are linguistic variations of the same idea. There is a hostile kingdom, the "kingdom of this world," which is under satanic control. The purpose of Christ's reign is to destroy all hostile forces and to subject all to the rule of the Divine Sovereign. The last enemy to be destroyed will be death.

There are two requirements for any kingdom:

1. There must be a king, a reigning monarch
2. There must be a realm with subjects over which he reigns

In the kingdom of God, Jesus is the reigning King and anyone who is a member of the kingdom has crowned Him King of their lives.

B. JESUS TAUGHT THE IMPORTANCE OF THE KINGDOM OF GOD

Scriptural Reference:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

Here Jesus taught the importance of the kingdom of God. In this verse of Scripture, Jesus told His disciples:

1. The kingdom of God is of first importance in life.
2. It should be sought before material things.
3. If one seeks first the kingdom of God, the material necessities of life will be

added.

4. The kingdom of God is a righteous kingdom and this righteousness should also be sought.

C. JESUS TAUGHT THAT THE KINGDOM OF GOD WAS A SPIRITUAL KINGDOM

Scriptural References:

“The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you” (Luke 17:20-21).

“Jesus answered. My kingdom is not of this world” (John 18:36).

When the Pharisees inquired concerning the kingdom, Jesus told them that the kingdom would not come with outward display. They were looking for a display of pomp and splendor. This Jesus said would not be. He also said that the kingdom was within them (in their hearts). He did not mean the hearts of the Pharisees, but rather the hearts of the disciples standing within their midst. Also, Jesus was standing within their midst, and where the King is, there is also the kingdom.

Jesus told Pilate that His kingdom was not of this world. Upon both of these occasions, Jesus taught that the kingdom was a spiritual kingdom.

The apostle Paul also taught this truth in his epistles:

“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Romans 14:17).

“For the kingdom of God is not in word, but in power” (I Corinthians 4:20).

The kingdom of God would not be seen through physical evidence such as meat and drink, but through the fruit of the Holy Ghost, righteousness, peace, and joy. The kingdom of God is Jesus reigning in the hearts and lives of His Spirit-filled saints.

D. JESUS TAUGHT THAT THE KINGDOM OF GOD BEGAN WITH THE CLOSE OF JOHN’S MINISTRY

Scriptural References:

“Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he” (Matthew 11:11).

“The law and the prophets were until John: since that time the kingdom of God is

preached, and every man presseth into it” (Luke 16:16).

These two Scriptures teach the following facts:

1. The Old Testament closed with the ministry of John the Baptist
2. Since the least in the kingdom is greater than John, John the Baptist was not in the kingdom of God

E. JESUS TAUGHT THAT IT WAS NOT EASY TO ENTER THE KINGDOM

Scriptural References:

“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force” (Matthew 11:12).

“Since that time the kingdom of God is preached, and every man presseth into it” (Luke 16:16).

“It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (Mark 10:25).

These Scriptures state that Jesus taught that it was not easy to enter the kingdom of God. There was a price to be paid and few men were willing to pay the required price.

As we shall see in the next paragraph, Jesus said it was necessary to be converted and become as a little child. The act of true repentance is involved here and it is not easy to repent. Repentance calls for death to self, sin, and the flesh and the world. This is far from easy. This is where a man must press into it and take it by force.

F. THE NEW BIRTH IS NECESSARY FOR ENTRANCE TO THE KINGDOM

Scriptural References:

“And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Matthew 18:3).

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5).

Jesus spoke the first of the above statements to his disciples; He spoke the second to Nicodemus, a religious leader among the Jews. In both instances, these words were not spoken to wicked men but to religious men. However, this fact placed even greater emphasis upon the importance of the new birth. The requirements for

entrance to the kingdom are stated very clearly by our Lord:

1. Be converted and become as a child
2. Be born of water
3. Be born of the Spirit

In fact, Jesus stated that a man would not even see the kingdom, let alone enter it, if he were not born again. To clearly understand just what Jesus meant by being born of the water and the Spirit, we must study the Book of Acts where the message of salvation was preached by the apostles.

G. JESUS GAVE THE KEYS TO THE KINGDOM TO PETER

Scriptural Reference:

“And I will give unto thee the keys of the kingdom of heaven” (Matthew 16:19).

Here Jesus gave to the apostle Peter the power and authority to preach the gospel of the kingdom. Peter was given the keys to open the door of the kingdom. Peter used these keys and opened the door to the Jews (Acts 2), Samaritans (Acts 8), and Gentiles (Acts 10).

The message that Peter preached was:

1. Repentance
2. Water baptism in the name of Jesus
3. Baptism of the Holy Ghost (Acts 2:38)

This is the message that opens the door of the kingdom to the person who desires to enter.

Lesson Eight

THE LAW

A. JESUS TAUGHT THAT HE HAD COME TO FULFILL THE LAW

Scriptural References:

“Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfil” (Matthew 5:17)

“For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matthew 5:20).

Jesus stated very clearly that He had not come to abolish the Law but that the Law would be fulfilled in His life and ministry.

The apostle Paul stated this great truth when he wrote, “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the Law” (Galatians 4:4). In His deity, Jesus Christ was the Author of the Law, but in His humanity, He became subordinate to the Law. This is one of the great wonders of the incarnation. It is certainly common sense to conclude that Jesus in His humanity would never destroy the Law which He Himself had given.

To understand this properly, we should know that the Law was divided into three parts:

1. Moral

This embodied the Ten Commandments and was an expression of the righteousness of God. Until Jesus came, no man was able to keep this moral law. The main purpose of it in the Old Testament was to bring to man the knowledge of sin and to cause man to know his need of a Savior. “That every mouth may be stopped, and all the world may become guilty before God . . . for by the Law is the knowledge of sin” (Romans 3:19-20).

2. Ceremonial

This had to do with their manner of worshiping God. This was mainly made up of types and shadows which pointed forward to Jesus Christ. With the coming of Jesus, there was no longer any need for the shadows. “Which are a shadow of things to come; but the body is of Christ” (Colossians 2:17).

3. Civil

This related to the administration of justice. The laws governing the civil life of the

nation were called “judgments” (Exodus 21:1). These were noble in character, but have little direct application to us today.

Jesus completely fulfilled the righteousness of the Law. In fact, He was the first and only man to be able to do so. His enemies watched His life carefully, trying their best to find some place where they could accuse Him. Jesus obeyed the Law to the most minute detail. There was not one jot or tittle in which He had broken the Law or failed to fulfill it.

B. JESUS TAUGHT THAT THE MINISTRY OF THE LAW ENDED WITH JOHN

Scriptural References:

“The law and the prophets were until John” (Luke 16:16).

The message that John the Baptist preached was: “Repent ye: for the kingdom of heaven is at hand” (Matthew 3:2). Here John announced the beginning of the kingdom of Heaven. Jesus stated that from the time of John the kingdom of God is preached. In other words, John’s ministry ended the preaching of the Law and the prophets, and with the ministry of Jesus a new message was being proclaimed.

If we remember the purpose of the Law, we shall have no difficulty in understanding this truth. The moral law was an expression of God’s righteousness which was fulfilled in Jesus Christ, and the ceremonial law was made up of types and shadows pointing forward to Jesus. The purpose for which the Law had been given

was now fulfilled in Christ and therefore would no longer need to be preached.

This does not mean to say that the moral law is no longer in effect. The Christian does not keep the Ten Commandments from a legal sense, but he keeps the Ten Commandments because he is a Christian and Jesus Christ dwells within his heart. In other words, he does not do righteously in order to make himself righteous, but rather he lives righteously because he already has been made righteous.

C. JESUS CONDEMNED THE TRADITIONS OF THE PHARISEES

Scriptural References:

“But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?” (Matthew 15:3).

“But in vain they do worship me, teaching for doctrines the commandments of men” (Matthew 15:9).

“Did not Moses give you the Law, and yet none of you keepeth the Law?” (John 7:19).

Jesus condemned the Jews as being guilty of these three things:

1. Not keeping the Law
2. Breaking the commandments by their traditions
3. Teaching the commandments of men as doctrines

Over the years the Jews had accumulated many oral traditions. These traditions were decisions made by the judges and elders from time to time. Traditional rites and restrictions stood higher in the esteem of the Jews than their Scriptures.

These traditions had become a great burden to the Jews. Among these traditions were the ordinances of hand-washing before and after meals and of taking a bath after coming from the market place because of the contact with Gentiles.

Jesus paid no attention to these traditions and taught that what proceeded from the heart defiled a man (Matthew 15:18). He taught that our righteousness had to exceed the righteousness of the scribes and Pharisees; (Matthew 5:20).

D. JESUS TAUGHT THAT THE SABBATH WAS MADE FOR MAN

Scriptural References:

“And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath” (Mark 2:27-28).

There was no institution among the Jews regarded with more veneration than that of the Sabbath. It was a divinely ordained part of the Law designed for the rest of man and his worship of God. It began with sunset on Friday and ended with sunset on Saturday, and was announced by three trumpet blasts from the Temple and synagogue. The law stated that all food must be prepared, all vessels washed, all lights kindled, and all tools laid aside. However, the rabbis had elaborated on these until they had a system of thirty-nine works which when done, rendered the offender subject to death by stoning. This excessive strictness made the observance of the Sabbath wholly impossible and brought great burden upon them.

The Sabbath was given to man for man’s benefit, in order to give his rest. It actually was a shadow pointing forward to Jesus Christ, who would become our rest. Jesus said, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matthew 11:28). The very purpose of the Sabbath was fulfilled in Christ. Jesus taught the Sabbath was not given to be a burden to man, but rather to be a blessing to man. He also taught that He was Lord of the Sabbath and there was no sin in doing good and ministering to the needs of mankind on that day.

Jesus asked the Pharisees, "Is it lawful to do good on the sabbath days?" (Mark 3:4). The Pharisees were unable to answer this question, for they knew that it was lawful to do so. However, they still condemned Him for healing on the Sabbath day.

E. JESUS TAUGHT THAT FORNICATION WAS THE ONLY REASON FOR DIVORCE

Scriptural References:

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matthew 5:32).

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Matthew 19:9).

The Pharisees were constantly trying to trick Jesus in saying something which would be contrary to the Law and by which they could accuse Him. They may also have desired to bring Jesus into open conflict with Herod, who was living in open adultery with the wicked Herodias. John had denounced their sin and had lost his head. They may have thought that they could get rid of Jesus the same way. At any rate, they asked the question, "is it lawful for a man to put away his wife for every cause?" (Matthew 19:3).

Jesus referred them to the beginning of the race when God made one woman for one man, and that the two would be one flesh. Jesus placed His sanction upon the marriage relation and the family institution.

Jesus taught that fornication was the only act which could break the union between a man and his wife. In this case, it would be the same as if the unfaithful one had died. By implication, Jesus allowed the innocent party of a union thus disrupted the privilege of remarriage, but not the guilty party.

Lesson Nine

MATERIAL AND SPIRITUAL VALUES

A. JESUS TAUGHT THE VALUE OF ETERNAL THINGS

Scriptural References:

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

“But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God” (Luke 12:20-21).

In the parable of the rich farmer, Jesus clearly taught the value of eternal things compared to temporal possessions. In Luke 12:15 we read, “For a man’s life consisteth not in the abundance of the things which he possesseth.” God calls the man who lays up treasure in this world only a fool. The most important thing is to be rich toward God.

The true value of anything can be estimated by its lasting and eternal qualities. Material things and worldly pleasures which can be enjoyed only for a few minutes are of little value compared with eternal values.

Jesus instructed His disciples to put first things first. The most valuable thing is the kingdom of God and His righteousness. Therefore, this should come first in a man’s desires and ambitions. Jesus reminded His disciples that God fed the birds and clothed the flowers, and would do the same for them. He rebuked them for their lack of faith.

B. JESUS TAUGHT THAT OUR TREASURES SHOULD BE IN HEAVEN

Scriptural Reference:

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal . . . For where your treasure is, there will your heart be also” (Matthew 6:19-21).

Treasures upon earth are temporal. They rust away and may be stolen. There is nothing permanent about them. Many people have laid up treasures upon earth believing they were gaining security, only to see them all go and disappear. How different it is with treasures laid up in Heaven. These treasures are eternal. They cannot be corrupted and they cannot be stolen. They are completely secure.

Whatever a man may consider most valuable in his life will be his treasure. This will be the object of his love and devotion. Upon this he will devote most of his attention, time and energy. Therefore, his heart will be centered here. Jesus taught that treasures should be laid up in Heaven which would make it eternal in nature.

C. JESUS TAUGHT THAT RICHES WERE DECEITFUL

Scriptural Reference:

“And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful” (Mark 4:19).

In the parable of the sower Jesus stated that some of the good seed was sown among thorns which choked the seed so that it became unfruitful. Jesus named the thorns as being:

1. Cares of this world
2. Deceitfulness of riches
3. Lusts of other things

Here Jesus described riches as being deceitful. They promise many things: security, power, peace and happiness. However, riches are unable to produce those things which they promise. They are completely disappointing.

The rich farmer (Luke 12:20-21) thought that he had security for his old age and happiness for his soul, but his wealth and prosperity were unable to fulfill his expectations. They were wholly deceitful.

D. JESUS TAUGHT THAT RICHES WERE AN OBSTACLE TO SALVATION

Scriptural References:

“And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God” (Matthew 19:24).

“But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!” (Mark 10:24).

In the story of the rich young ruler, we find many important truths. Let us briefly mention a few of them:

1. The rich young ruler wanted to know what he had to do in order to inherit eternal life.
2. He was a moral, clean, upright young man, but he knew that he was unsaved.

3. He was so anxious about his soul's salvation that he ran to Jesus.
4. He knew that there was something that he had to do.
5. Jesus loved him.
6. Jesus looked into his heart and saw that his wealth was the one thing which would hinder his soul's salvation.
7. The young ruler refused to pay the price and went away sorrowful.

Let it be clearly understood that Jesus did not teach that a wealthy man could not be saved. He taught that it was difficult for a rich man to be saved, but He said, "With God all things are possible" (Mark 10:27). Jesus did not teach that a Christian could not be wealthy, but He did destroy the popular belief that money was a sign of the blessing of Heaven resting upon a man.

The apostle Paul in his letter to Timothy helps us here. "For the love of money is the root of all evil" (I Timothy 6:10). Here was the rich young ruler's problem, for he loved his wealth. It is a very difficult thing for this love of riches to be broken, but with God all things are possible. Only God can break this love for riches and cause a man to place all upon the altar.

E. JESUS TAUGHT THAT THE SALVATION OF THE SOUL WAS ALL IMPORTANT

Scriptural References:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26).

"For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" (Luke 9:25).

Jesus taught the true value of a man's soul in these Scriptures. He also defined the meaning of a man's soul for in the reference in Luke's Gospel, He used the word *himself*. Therefore, when a man loses his soul, he loses himself. A man's soul is the same as "himself." Jesus weighed a man's soul against the entire world with all of its wealth, power and pleasure. All of it put together was not as valuable as a man's soul.

In the Old Testament, Esau is an example of a man who did not know the value of his soul. He sold his birthright for a mess of pottage. On the other hand, Moses is an example of a man who knew the value of his soul. "For he had respect unto the recompence of the reward" (Hebrews 11:26).

Lesson Ten

THE FINAL DESTINY OF MAN

A. JESUS TAUGHT THAT THERE IS LIFE AFTER DEATH

Scriptural References:

“And it came to pass, that the beggar died . . . And in hell he lift up his eyes, being in torment” (Luke 16:22-23).

“And these shall go away into everlasting punishment: but the righteous into life eternal” (Matthew 25:46).

“And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise” (Luke 23:43).

On many occasions Jesus taught immortality—that there is life after death. Jesus spoke of this existence in eternity as being “life eternal” and “everlasting punishment.” If life is eternal and punishment is everlasting, then there is no end to eternity, and there is no end to the existence of the human soul. Jesus taught this truth very clearly in the story of the beggar and the rich man, also in His words to the thief on the cross.

B. JESUS TAUGHT THAT THERE IS A RESURRECTION FROM THE DEAD

Scriptural References:

“And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:29).

“Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day” (John 6:54).

“And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just” (Luke 14:14).

Jesus did more than teach a resurrection, He actually raised people from the dead. He demonstrated the fact that He had power over death and was the Great Resurrector. He declared to Martha, “I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live” (John 11:25).

In teaching that there would be a resurrection, Jesus said that there would be a:

1. Resurrection of life

2. Resurrection of damnation

He spoke about the resurrection of life as being the resurrection of the just. In dividing the resurrection thus, Jesus did not teach that these two resurrections were identical with the first and second resurrections taught elsewhere in the Scriptures. As far as the time element was concerned, He simply said, "at the last day." The meaning is simply that both the saved and the unsaved would be resurrected at the proper time.

C. JESUS TAUGHT THAT THERE IS A JUDGMENT AFTER DEATH

Scriptural References:

"For unto every one that hath shall be given . . . And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth" (Matthew 25:29-30).

"And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46).

In the above Scriptures we read that Jesus taught two distinct judgments. The first Scripture is taken from the parable of the talents in which Jesus taught a judgment which would take place for our faithfulness. Rewards will be handed to the saints on the basis of faithfulness. Jesus also taught this truth in the parable of the pounds (Luke 19:11-28) and the parable of the laborers in the vineyard (Matthew 20:1-16).

In the parable of the laborers, every man received one penny. The time spent in the field did not affect his wage. It was faithfulness to that to which he had been called that counted.

In Matthew 25:46 Jesus was speaking of the judgment of the nations. This judgment takes place here upon earth at Armageddon.

However, we must note the significance of the fact that the judgments were eternal in nature.

D. JESUS TAUGHT ONLY TWO DESTINIES OF MAN

Scriptural Reference:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13-14).

Jesus made it very clear that there are only two destinies for man. This one

Scripture is actually all that we need, although there are many other Scriptures to verify this truth. All men are traveling upon one of two roads: the narrow road leads to life; the broad way leads to destruction.

E. JESUS TAUGHT THAT THERE IS AN ETERNAL HOME PREPARED FOR THE REDEEMED

Scriptural Reference:

“In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you” (John 14:1-3).

Jesus taught that Heaven is a prepared place for a prepared people. He described this eternal home as being:

1. Father’s house with many mansions
2. Abraham’s bosom (Luke 16:22)
3. Paradise (Luke 23:43)

Jesus told His disciples that there were many mansions in His Father’s house and He assured them that if this were not a fact He would tell them.

Paradise is the place where the redeemed await the resurrection. It is a place of conscious rest. In the story of the beggar and the rich man, Jesus taught that Paradise was a compartment of Sheol with a gulf separating it from Hades. It was because of this that Jesus was able to visit both Paradise and Hades during the three days that He was in the tomb (Luke 23:43; Acts 2:31).

F. JESUS TAUGHT THAT THERE IS A LAKE OF FIRE PREPARED FOR THE DEVIL AND HIS ANGELS

Scriptural References:

“Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels” (Matthew 25:41).

“To go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched” (Mark 9:43-48).

It would seem that Jesus taught more about the eternal destiny of the wicked than He did about the eternal home of the redeemed. Jesus described the horrors of Hell in very vivid language. He taught the following facts about this terrible place.

1. There will be memory there (Luke 16:25).
2. There will be torment there (Luke 16:24).

3. There will be remorse there (Luke 16:27-38).
4. The worm never dies (Mark 9:46).
5. The fire is never quenched (Mark 9:46).
6. There is outer darkness (Matthew 25:30).
7. There will be weeping and gnashing of teeth (Matthew 25:30).
8. It was prepared for the devil and his angels (Matthew 25:41).

Lesson Eleven

THE DEITY OF CHRIST

A. JESUS EXERCISED ALL THE PREROGATIVES OF DEITY

Scriptural References:

“Then came she and worshipped him” (Matthew 15:25).

“And they worshipped him” (Luke 24:52).

“And he said unto her, Thy sins are forgiven” (Luke 7:48).

“Son, thy sins be forgiven thee” (Mark 2:5).

“All things were made by Him” (John 1:3).

In His ministry Jesus exercised all the prerogatives of deity which proved conclusively that He is God. The three prerogatives which we shall mention here are:

1. The right to be worshiped
2. The right to forgive sins
3. The right and power to create

Jesus not only accepted worship, but He encouraged it. He never rebuked those who worshiped Him. It was He who said, “Worship the Lord thy God and Him only shalt thou serve” (Luke 4:8) and the fact that He freely accepted worship proves that He is God.

All sin is against God, and therefore only God can forgive sin. The Pharisees knew this and charged Jesus with blasphemy because He forgave sin. Nevertheless, Jesus freely forgave sin, which is another proof of His deity.

Jesus showed He is the great Creator by:

1. Turning water into wine (John 2: 1-11)
2. Feeding the multitude (John 6:1-13)
3. Walking on the water (John 6:19)
4. Quieting the storm (Mark 4:39)

There are not two Creators. There is only one—Jesus Christ.

B. JESUS CLAIMED ONENESS WITH THE FATHER

Scriptural References:

“I and my Father are one” (John 10:30).

“He that hath seen me hath seen the Father” (John 14:9).

“That they may be one, even as we are one” (John 17:22).

The Jews understood Jesus far better than most people do today. They understood that He claimed oneness with the Father, and it was for this reason that they were going to stone Him. The only way we can ever see God is in Jesus Christ. Philip did not understand this and questioned Jesus about it. Had Philip not questioned Him, he might have continued to think of Jesus as separate from the Father. Jesus said, “If you had known me, ye should have known my Father also: and from henceforth ye know him, and have seen Him” (John 14:7).

When Philip asked Jesus to show them the Father, Jesus said, “Have I been so long time with you, and yet hast thou not know me, Philip? He that hath seen me hath seen the Father: and how sayest thou then, Shew us the Father” (John 14:9).

This oneness with the Father must be accepted in a numerical sense. It is not a compound unity in the sense that a husband and wife is one flesh, but rather a numerical oneness in that Jesus is the Father, one person bearing one name.

C. JESUS CLAIMED TO BE THE COMFORTER**Scriptural References:**

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (John 14:16).

“I will not leave you comfortless: I will come to you” (John 14:18).

“At that day ye shall know that I am in my Father, and ye in me, and I in you” (John 14:20).

Jesus promised to send His disciples “another Comforter.” *Comforter* means one who is called to your side as a client calls a lawyer. The same word is used in I John 2:1—*advocate*. The adjective *another* does not mean a different person, but rather a new ministry.

Jesus identifies the Comforter with Himself. He said that He dwelt with them and should be in them. Then He said, “I will not leave you comfortless, I will come unto you” (John 14:18). Actually, the meaning of this is, “I will not leave you fatherless or orphans.” Jesus said, “I will come to you” and “At that day ye shall know that I am in

my Father, and ye in me, and I in you.”

D. JESUS CLAIMED TO BE THE “I AM”

Scriptural References:

“Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am” (John 8:58).

“I am that bread of life” (John 6:48).

“I am the light of the world” (John 8:12).

“I am the good shepherd” (John 10:11).

“I Am” is one of the greatest titles of our Lord. The past, present and future lie in these words. “I Am” means “The Eternally Present One; The Self-existent One.” This is the title that Jehovah gave when He spoke to Moses from the burning bush. This title proves that the same one who called Moses is the one who is our Savior. There cannot be two “I Am’s.”

The statement of our Lord, “Before Abraham was, I am” means that Abraham was dependent upon Jesus, not Jesus upon him for existence. Abraham came into being at a certain point of time, but Jesus is the eternally present One: the self-existent One dwelling in the eternal present. The title “I Am” is positive, indisputable proof that Jehovah in the Old Testament is Jesus Christ in the New Testament.

E. JESUS NEVER DENIED HIS DEITY

Scriptural References:

“If ye had known me, ye should have known my Father also” (John 8:19).

“For if ye believe not that I am he, ye shall die in your sins” (John 8:24).

Jesus knew that He was being accused of blasphemy because He claimed to be God. Jesus also knew that it was this fact that would nail Him to the cross of Calvary. However, He never once denied His deity.

Jesus not only acknowledged His deity, but He taught that the salvation of mankind depended upon the truth of His deity. There would be no power in His blood nor in His name if He were not God. Jesus even went as far as saying that it was necessary to know this truth in order to be saved. Without knowing that He is God, men will die in their sins.

F. JESUS TAUGHT THAT WE CAN ONLY KNOW THIS TRUTH BY DIVINE REVELATION

Scriptural References:

“All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him” (Luke 10:22).

“And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven” (Matthew 16:17).

Jesus taught that the only way one can understand the deity of Jesus is by divine revelation. To the great majority, the revelation of the deity of our Lord is still a hidden truth. Many people have deliberately closed their minds to this great truth and have chosen tradition. However, a person need not be in darkness concerning the important truth of Christ's identity. He desires to reveal Himself to His children.

Lesson Twelve

THE PROMISE TO RETURN

A. JESUS PROMISED TO COME AGAIN

Scriptural References:

“I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:2-3).

“Ye have heard how I said unto you, I go away, and come again unto you” (John 14:28).

“A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father” (John 16:16).

“I will see you again, and your heart shall rejoice” (John 16:22).

“Jesus saith unto him, If I will that he tarry till I come, what is that to thee?” (John 21:22).

The above Scriptures are only a few of the places where Jesus spoke about His return. As we saw in another lesson, there were a number of the parables that dealt directly with His return. Jesus definitely and clearly promised a personal return. The promise was:

1. He would come again.
2. His disciples would see Him.
3. He would receive His disciples unto Himself.
4. They would be with Him in a prepared place.

When Peter inquired of Jesus regarding the manner of John’s death, Jesus answered, “If I will that he tarry till I come, what is that to thee?” His disciples understood exactly what He meant, and a saying went around that John would not die.

B. JESUS TAUGHT THAT HE WOULD RETURN BODILY AND VISIBLY

Scriptural References:

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be” (Matthew 24:27).

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory” (Matthew 24:30).

In these Scriptures we read where Jesus taught a physical and literal return. These Scriptures are referring to His revelation and teach us that Jesus shall return visibly and with great publicity. At that time the nations of the world will mourn because of their previous rejection of Him.

C. JESUS ANSWERED THREE IMPORTANT QUESTIONS

Scriptural Reference:

“And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” (Matthew 24:3).

Chapters 24 and 25 of St. Matthew’s Gospel make up a very important passage of Scripture known as the “Olivet Discourse.” This discourse followed the announcement of woes upon the Pharisees and the announcement of blindness of the nation of Israel (Matthew 23). Jesus prophesied concerning the destruction of the temple and said there would not be left one stone upon another. Jesus then went and sat down upon the Mount of Olives. The disciples now presented to Him three important questions. The Olivet Discourse was given in reply. As we study these two chapters, we should remember that this discourse was given just two days before His death (Matthew 26:1-2).

Here are the three questions that the disciples asked:

1. When shall these things be (the destruction of the temple)?
2. What shall be the sign of thy coming?
3. What shall be the sign of the end of the world (the consummation of the age)?

In studying this discourse, we should remember that the facts outlined by our Lord basically have to do with the nation of Israel. Another point to remember is the events are in chronological order.

Matthew records very little about the answer to the first question, but the answer is given in Luke 21:20-24. This had to do with the destruction of Jerusalem under Titus in AD 70. Jesus warned His disciples to flee in time. When the Roman armies began to encircle Jerusalem, His disciples were to flee to the trans-Jordanic mountains. They were not even to come down from their roofs, but to flee from roof to roof until they came to the city walls and escape. In AD 70 many Christians heeded the warning of Jesus and fled to Pella, seventeen miles south of the Sea of Galilee.

The discourse as recorded by Matthew deals mainly with the Great Tribulation

period and the coming of Jesus to set up His kingdom at His revelation. We might divide the chapter as follows:

Matthew 24:4-8	Description of the present church age and the events which take place before the great tribulation. This is called the “beginning of sorrows.”
Matthew 24:9-26	Description of the tribulation period.
Matthew 24:27-35	Description of the coming of Jesus at His revelation to establish His kingdom. This is immediately after the tribulation.
Matthew 24:36-51	An exhortation to readiness and watchfulness both for the church and for Israel.

We shall comment briefly on a few of these statements of our Lord:

Verse 14: We cannot be certain whether or not this prophecy has been fulfilled. If it has not been fulfilled, it is the only prophecy awaiting fulfillment before the return of Jesus.

Verse 31: The word *elect* in this verse refers to the nation of Israel. The Lord does not send His angels to gather the church. The church is caught away by the Holy Spirit.

Verse 34: The word *generation* may be understood by referring to Luke 21:28-32. The generation that is meant is the generation that is living when these things begin to come to pass and are exhorted to lift up their heads and look up. There is no doubt that it refers to the generation living at the present time.

The three parables as recorded in Matthew 25 refer to events in their proper chronological order:

1. Ten Virgins—Rapture of the church
2. Talents—Judgment Seat of Christ
3. Judgment of the Nations—Revelation of Christ at Armageddon

D. JESUS TAUGHT HIS DISCIPLES TO BE READY

Scriptural References:

“Watch therefore: for ye know not what hour your Lord doth come” (Matthew 24:42).

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (Matthew 24:44).

“Take ye heed, watch and pray: for ye know not when the time is” (Mark 13:33).

Jesus repeatedly exhorted His disciples to be watching, looking and ready for His return. The importance of this may be seen by the many times Jesus exhorted His followers to be watchful. There are a few lessons taught here:

1. As far as we know, Jesus may come at any moment for the church.
2. Jesus is not coming for a church getting ready but for a church who is ready.
3. These Scriptures reveal the seriousness of not being ready and not being caught away with the church.

Name: _____ Date: _____

Self Help Test: Life of Christ III

Lesson One

1. Write a paragraph showing how the righteousness of the Christian may exceed the righteousness of the scribes and Pharisees. (Matthew 5:20)

2. What four things could we say the Sermon on the Mount was?

- a.
- b.
- c.
- d.

3. Explain what Jesus taught concerning the following:

- a. Murder
- b. Adultery
- c. Divorce
- d. Retaliation

4. Explain how Jesus came to fulfill the Law:

Name: _____ Date: _____

Self Help Test: Life of Christ III

Lesson Four

1. State four truths that are taught by the parables which concern our Lord's return:
 - a.
 - b.
 - c.
 - d.

2. Name ten parables which concern our Lord's return. For each one give the scriptural reference.

TITLE	SCRIPTURE
a. _____	_____
b. _____	_____
c. _____	_____
d. _____	_____
e. _____	_____
f. _____	_____
g. _____	_____
h. _____	_____
i. _____	_____
j. _____	_____

3. By reference to these parables, show that the Holy Ghost is essential to being ready for the rapture of the church.

4. By reference to these parables, show that rewards will be handed out according to faithfulness.

Name: _____ Date: _____

Self Help Test: Life of Christ III

Lesson Five

1. Write out in full one Scripture with reference to show that Jesus taught the following were essential to salvation.

a. Faith:

b. Repentance:

c. Water Baptism:

2. Give three examples of men who repented in the Gospels with Scripture reference:

- a. _____
- b. _____
- c. _____

3. How do we know that Jesus can forgive sins?

4. Is there a sin that Jesus will not forgive? Explain your answer clearly giving scriptural reference.

5. What is the message of the four Gospels concerning salvation?

Name: _____ Date: _____

Self Help Test: Life of Christ III

Lesson Six

1. Explain the two ways Jesus uses the word “rock” in Matthew 16:18.
 - a.

 - b.

2. Give three pictures the Lord gave of His church.
 - a.

 - b.

 - c.

3. Write out two Scriptures with references to show that Christ would be dwelling within His church.
 - a.

 - b.

4. What truths did Jesus teach concerning His church in the following Scriptures: Matthew 16:19 and Matthew 18:18?

Name: _____ Date: _____

Self Help Test: Life of Christ III

Lesson Seven

1. Write out a paragraph to show what Jesus meant by giving the keys of the kingdom to Peter.

2. Write out Scriptures with references to prove the kingdom of God began after the ministry of John the Baptist.

a.

b.

3. By using Scripture, show the kingdom of God was a spiritual kingdom.

4. By referring to Matthew 18:3 and John 3:5 name three essential requirements for entrance to the Kingdom:

a.

b.

c.

Name: _____ Date: _____

Self Help Test: Life of Christ III

Lesson Eight

1. Explain the meaning of the following terms:

a. The Moral Law:

b. The Ceremonial Law:

c. The Civil Law:

2. "Jesus completely fulfilled the righteousness of the Law." Write a brief paragraph showing the truth of this statement.

3. What did Jesus teach concerning the Sabbath?

4. What is the meaning of the Scripture, "The law and the prophets were until John"?

Name: _____ Date: _____

a. _____

b. _____

7. Write a paragraph describing Hell as Jesus described it.

Name: _____ Date: _____

Self Help Test: Life of Christ III

Lesson Eleven

1. Write out three Scriptures with references to prove that Jesus claimed oneness with the Father.

a.

b.

c.

2. Explain the Scripture, "Before Abraham was, I am" (John 8:58).

3. Write out two Scriptures with references to prove that Jesus Christ is the Comforter.

a.

b.

4. Name the three prerogatives of deity.

a.

b.

c.

Name: _____ Date: _____

Self Help Test: Life of Christ III

Lesson Twelve

1. What is meant by the term: "Olive Discourse"? When did Jesus give this discourse?

2. What three questions did the disciples ask the Lord in Matthew 24?
 - a.
 - b.
 - c.

3. Explain the meaning of the following words:
 - a. *Elect* (Matthew 24:31)

 - b. *Generation* (Matthew 24:34)

4. Give the date of the destruction of Jerusalem under Titus.

5. Remembering our Lord's prophecy, where did many Christians flee at this time?

6. Give three Scriptures with references to show that Jesus promised to return:

a.

b.

c.