

STUDIES IN THE LIFE OF JESUS, THE CHRIST

2

His Parables

INSTRUCTIONS FOR YOUR STUDY

This study is important because it looks at the life and teachings of the greatest man who ever lived -- Jesus, the Christ. There are four parts we will study. Part One, has an **introduction** and studies in the **Sermon on the Mount**. Part Two studies the **parables** of Jesus. Part Three studies the **teachings of Jesus**. Part Four studies the **miracles** of Jesus. When you finish this Part mail your test questions back, and begin the next Part.

1. Use your own Bible. The King James version of the Bible is being used in this study, but you may use your own Bible.
2. We encourage you to underline passages in your Bible during your study. Suggest you use a yellow "crayon" type underliner because liquid underliners will soak through the pages.
3. We also encourage you to buy a 1" or 1 ½ " three ring notebook in which to put notes, comments or questions you may have.
4. Read each lesson, then go to the end and answer the test questions.
5. When you complete the test questions, return them to us for grading. Send only the test questions, the lesson material is yours to keep for future reference..
6. At the conclusion of the study, you will be sent a Certificate of Completion.

God bless you as you study your Bible – it is time well spent.

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LIFE OF CHRIST - 2

LESSON ONE

INTRODUCTION THE PARABLES OF JESUS TRUTH FILLED STORIES

A parable is a story wrapped around a truth. Many times folks study the parables of Jesus, and admire their beauty, but sometimes have some trouble getting the point of the parable! We have an advantage over the people taught during his three and one-half years of ministry: **We have the completed New Testament which explains those truths around which he was wrapping his parables.**

As we study the parables of Jesus, look for the note “**the point of the parable**” at the end of each one. Now, let us take ourselves back into those days and study the parables of Jesus, the Christ.

IN THOSE DAYS, THE JEWS WEREN'T READY FOR THE WHOLE TRUTH FROM HEAVEN

The Jews in the New Testament days weren't ready to accept all the teachings of Jesus. Their minds were fixed on the religion of Moses, Judaism, and they thought that nothing else could take the place of the law of Moses. Also, the common people didn't understand all the twists and ramifications that the scribes, Pharisees and lawyers had put on the law of Moses and needed to be taught the truth by parables.

Because of his foreknowledge (Acts 2:23; 1 Peter 1:2), God knew these things so he made plans for this situation in two ways:

NUMBER 1: GOD SENT JOHN THE BAPTIST

It was **part of God's plan** to send John the Baptist, Jesus' cousin, to prepare the way of the Lord. Isaiah 40:3: “*The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*” This passage was also quoted by Matthew, Mark and Luke.

John was the **promised messenger** of Malachi 3:1: “*3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*” “Whom you delight in” shows the popularity of John the Baptist mentioned in Matthew 3:4-6. The “messenger of the covenant” refers to Isaiah 40:3: “*The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.*”

NOTE: Many people teach falsely that Jesus was not God in the flesh and even translate their Bible in John 1:1, “In (the) beginning the Word was, and the Word was with God, and the Word was **a god.**” Isaiah 40:3 says that John the Baptist would “*make straight in the desert a highway for our God*” and this is a direct prophecy about Jesus of Nazareth.

Jesus was not “**a god**”; he was God in the flesh.

John was the “**Elijah**” **promised** in Malachi 4:5,6: “*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*” Jesus said of John in Matthew 11:14: “*And if ye will receive it, this is Elias, which was for to come.*”

The very Jewish religious people even today are waiting for Elijah to come because his coming will precede the coming of the promised Messiah. At their present day Passover meals, they have an empty chair at their tables which is especially reserved for Elijah when he comes.

Elijah has already come when John the Baptist came in the “spirit of Elijah” and the Messiah, Jesus of Nazareth, has already come and died at the hands of the very people, the Jews, who should have welcomed him with open hearts.

John was the **last Old Testament prophet** as we learn in Luke 16:16: “The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.” Matthew 11:15 also says: “**For all the prophets and the law prophesied until John.**”

This honey and locusts eater, this camel hair clad person; this leather girded prophet; this cousin of Jesus was the **greatest human being that ever lived** because Jesus said of him, “*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).

If John was the greatest human being who ever lived, why did Jesus say “the least in the kingdom” would be greater than John? The reason is simple: **John was never a Christian**. This seems strange to some ears, but think about this: **John died in Matthew 14** and in **Matthew 16:18**, Jesus said, “*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*” Will build means that the kingdom had not come at that time; therefore, John the Baptist was never a Christian, a citizen in the kingdom of God but was still the greatest man ever born of woman.

NUMBER 2: JESUS TAUGHT WITH PARABLES

Jesus spoke in parables so that the people could be taught and not even be aware that they were being taught!

And why did Jesus choose this way to teach the people in his day? The best way we can answer why Jesus spoke in parables is by quoting Matthew 13:10-16:

*“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. **But blessed are your eyes, for they see: and your ears, for they hear.**”*

The apostles had advantage over the multitudes because they knew the truth. And, as mentioned above, we have this same advantage because we have the completed New Testament and we will use other scriptures in the New Testament to get the power of the parables' teachings.

The study of the parables is a rich and satisfying study. We will study these parables as they historically happened. Please read the scripture given and then the comments on the parable.

THE PARABLE OF THE SOWER

Read Matthew 13:1-23; 37-43 and Mark 4:26-29

Jesus went into a ship (v 2) to tell this parable about a man who sowed seed grain in his field. Some seed fell on the side of the field (v 4); some fell on the rocks (v 5); some fell among the thorns (v 7) and some fell on good ground (v 8). The farmers in those days would take a bag full of seed and "broadcast" it onto the field.

This is the first of Jesus' recorded parables and it's very important because it tells us about the hearts of people unto whom the gospel is preached.

The way side: Some hear the gospel and don't pay any attention to it (v 19). The devil loves that and, when a person makes up his mind not to listen to the truth, Satan takes it out of that man's heart. Not listening to the gospel serves Satan well.

The rocky ground: The rocky ground heart receives the gospel with joy (v 20), but doesn't stick it out after he obeys the truth (vv 20,21), especially when being a Christian becomes too hard.

The thorny ground: Thorns choke out good seed and the thorny heart hears the gospel, but does not get rid of the worldly things in his life. He may go to church and still act like a heathen sinner and this is called "hypocrisy" elsewhere in the Bible.

The good ground: Some people listen to the truth, understand the truth and then do something about it. They obey the Lord, live the Christian life and teach others what Jesus wants them to do. These are Bible-believing, Bible-teaching "salt of the earth" Christians (vv 23).

The point of the parable: If the Bible teaches it, that settles it, believe it, obey it and live a Christian life.

THE PARABLE OF THE TARES

Read Matthew 13:24-30; 37-43

A "tare" is a weed and this parable shows a good, conscientious man sowing good seed onto his field, but his enemy comes along and sows weeds. When the weeds come up with the grain, the harvesters were to let them grow until harvest time when they'll be separated. The weeds will be burned and the grain would go into the barn.

The gospel is pure, it's simple and it saves us. Romans 1:16: "*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*" When the gospel is preached in its purity and someone tries to change it, he is Christ's enemy and people who believe that false teacher are full of weeds. Religious teachers who do not teach the truth serve our enemy, Satan.

The point of the parable: Always nothing but the truth, only the truth and don't be turned aside by false teachers.

Jesus further explains these two parables

Jesus' further explanation of these two parables, Matthew 13:37-43: *"He answered and said unto them, He that soweth the good seed is the **Son of man**; The **field is the world**; the good seed are the **children of the kingdom**; but the tares are the **children of the wicked one**; the enemy that sowed them is the **devil**; the harvest is the **end of the world**; and the **reapers** are the **angels**. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather **out of his kingdom** all things that offend, and them which do iniquity and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."*

Some people believe "once a Christian, always a Christian", but this parable teaches us that "out of his kingdom" will the angels separate weeds from good grain. This tells us that, even in the church, there are people who do wrong and will be judged accordingly, if they do not repent. 2 Corinthians 5:10 says: *"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" and that includes members of the church.*

The point of the parable: Live the gospel so you can receive the benefits of the gospel.

THE PARABLE OF THE GRAIN OF MUSTARD SEED

Read Mark 4:30-32 and Luke 13:18, 19

We may not be as familiar with mustard seed as the people in Jesus' day were, but we do know that it is a very, very small seed which grows high and spreads wide. One man who made a trip to Palestine said sometimes it grew higher than horses' heads. The kingdom of God began on the day of Pentecost with twelve apostles (plus the remainder of the 12) and from there until less than thirty years later, which had been *"heard, and which was preached to every creature which is under heaven..."* (Colossians 1:23).

The point of the parable: Teach just the Bible and it will grow in the hearts of men.

THE PARABLE OF THE LEAVEN

Read Matthew 13:33

Our bread comes to us already leavened, baked and sliced, but even in the earlier days of our country, leaven had to be added to bread dough for it to rise. And not much was needed either!

Paul said *"a little leaven leaveneth the whole lump"* (1 Corinthians 5:6b). The kingdom of heaven will not only spread like mustard seed, but it will be useful for people in the world. This is another way of saying that Christians are the salt of the earth and the light of the world.

The point of the parable: The only way the world is going to be changed is by Christians teaching the gospel and living a full Christian life.

THE PARABLE OF TREASURE FOUND IN THE FIELD

Read Matthew 13:44

We've all found something that just filled us with joy. When we were visiting the old fort in St. Augustine, Florida, our youngest son found a twenty dollar bill by one of the cannons. No one on the parapet had lost it and the rangers the next day said the money had not been claimed so he took it and bought something for his mother! It's a different kind of thrill when we find something valuable unexpectedly.

This man found such a thing, a treasure in a field, and sold everything to get the money to buy the field. So it is with the the kingdom of God – we forsake everything to be a part of it.

Jesus uses the phrase, "the kingdom of heaven is like" very much in his parables, so let's pause here in our study to ask, "**What is the kingdom of heaven?**" and remind ourselves about the kingdom. If Jesus is giving a lot of parables about the kingdom, we need to know what the kingdom is, don't we?

Mark 9:1: *"And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."*

Jesus also taught about that power when he said in Acts 1:8: *"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."*

Acts 2:1-4 teaches: *"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."*

So, the kingdom of heaven would come with the power of the Holy Spirit and the power of the Holy Spirit came on the apostles in Acts 2 on the day of Pentecost, 33 AD.

But the word "kingdom" does not appear in Acts 2; however, the word "church" appears in verse 47b: *"And the Lord added to the church daily such as should be saved."*

That means that the kingdom of heaven is the church, doesn't it? Religious people had better not separate the kingdom from the church because that's simply not scriptural. The Lord never established any manmade religions which we sometimes call "denominations", but he did establish his own church and it is the kingdom of heaven.

Or else (Mark 9:1), there are some Jews living on earth going on two thousand years old.

The point of the parable: The kingdom/church of Jesus is more valuable to us even than fine gold because it is valuable to Christ.

THE PARABLE OF THE PRECIOUS PEARL

Read Matthew 13:45,46

The dealer in precious pearls found a beautiful pearl of great price, which was so precious that the merchant sold everything he had to buy that pearl. This principle is also taught in the parable of the rich young ruler (Luke 18:22), whom Jesus told to sell everything he had and give it to the poor. The love of money can keep us out of heaven, but we'll spend money freely when we find something of great value like this merchant found that pearl.

The point of the parable: "Seek ye first the kingdom of heaven..." (Matthew 6:33).

LESSON TWO

THE PARABLE OF THE FISHERMAN'S NET

Read Matthew 13:47-50

We usually fish with rods and reels, but in those days (and even today) commercial fishing was done by throwing out a net and gathering whatever fish are in the water into the net. Peter, James and John were fishermen in the sea of Galilee and all were familiar with the Lord's teaching that the good fish are separated from the bad fish (vv 47, 48).

The "end of the world" (v 49) refers to the final day of judgment when "...we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10). There will not be two, three or fifty judgments, but only one. Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment." The spiritual shape we're in when we die will be what Jesus will judge in that last day. Faithful, godly Christians will be taken to heaven and unfaithful, ungodly Christians, along with the rest of the unbelieving world, will be taken to hell.

The point of the parable: Learn the truth, become a Christian, live a Christian life and die faithful to Christ.

THE PARABLE OF THE TWO MEN WHO OWED MONEY

Luke 7:36-50

This detailed parable happened at a meal at a Pharisee's house. This Pharisee was named Simon (not Simon Peter) and when he saw a "woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment" (vv 37,38), he was absolutely horrified. He thought in his heart "*This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner*" (v 39).

Here was a sinful, but repentant woman, who was doing her best to give honor to the son of God and here also was a religious man whose heart was so cold that he couldn't see the woman's repentance for her sinful reputation. Jesus then tells Simon the parable of the two men who owed money (vv 40-42).

The best estimate for a penny in those days is that it was worth about fifty cents. One debtor owed 500 pence (about \$250) and another debtor owed 50 pence (about \$25). This doesn't sound like a lot of money to us today, but when you consider that a "penny" in those days was usually a day's wage, it begins to make more sense, doesn't it? The one man owed about a year and four months' wages and the other man owed two months' wages. The compassionate creditor forgave them their debts and when Jesus asked Simon who was forgiven more, Simon rightly answered that the man who had 500 pence was (v 43).

Jesus told Simon that he hadn't even offered to wash Jesus' feet. In those days, the roads were very dusty and, as an act of courtesy and hospitality, people who invited others to dine in their homes would have a servant to wash the dust off their feet. Simon hadn't been hospitable and Jesus told him this sinful woman had not only washed his feet with her tears, but anointed them with precious oil. And she even had not ceased from kissing his feet, an act of humility the Pharisee, Simon, would never have considered doing (vv 44-46)

Jesus forgave her many sins (v 47,48) and the people at dinner were astonished that, in their judgment, a mere human being, would dare to forgive sins (v 49). It's significant that Jesus said her faith in him had saved her (v 50). Today, faith saves us in the same way according to Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The point of the parable: Jesus forgives a rank sinner or an occasional sinner when they believe and obey him.

THE PARABLE OF THE UNMERCIFUL SERVANT

Read Matthew 18:21-35

Even when Jesus was on earth, the subject of forgiveness was a popular one. Peter had asked him if we should forgive each other seven times (v 21) and Jesus told him seventy times seven (v 22)! To illustrate the teaching that would be part of his kingdom when it came in Acts 2, he gives us the parable of the unmerciful servant.

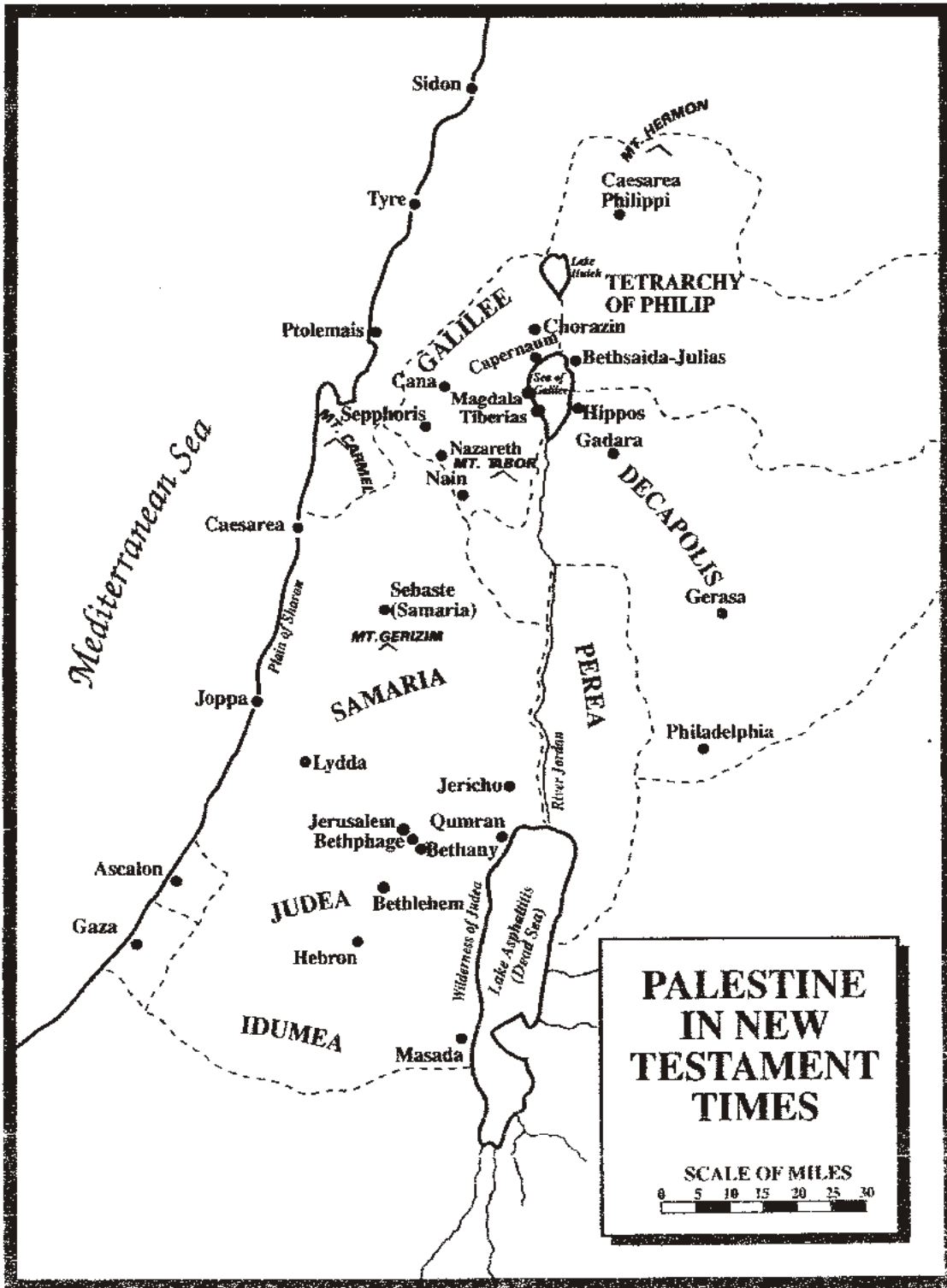
A king wanted to be paid what he was owed (v 23) and a man was brought to him who owed him 10,000 talents (v 24). The best estimate of what a "talent" was worth in those days is about \$5,280 each, so this man owed his king \$52,800,000. No wonder he couldn't pay! It was also a common thing in those days to take everything a man had, including himself and his family, to pay his debts.

This man begged the king to give him time (v 26) and the compassionate king completely forgave this huge debt (v 27).

Now, the parable starts getting ugly. This servant went to a man who owed him 100 pence (about \$50.00), grabbed him by the throat and wanted his money (v 28). When his fellow servant begged for some more time (v 29), the ungrateful no-good put him into debtors' prison (v 30). The other servants report it to the king (v 31) and the king said, "*O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee*" (vv 32,33)? The ungrateful no-good was thrown into prison (v 34).

The point of the parable: "*So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses*" (v 35)

NOTE: All the parables so far were spoken in the area of Capernaum. The next parable was told in the area around Jericho (see map below).



THE PARABLE OF THE GOOD SAMARITAN

Read Luke 10:25-37

This parable is one of the most popular of Jesus' teachings because it goes to our very Christian heart and soul – we help those who can't help themselves.

In the New Testament days, “lawyers” were not necessarily people who practiced civil law like our attorneys do today. A lawyer in Bible times was a person very familiar with the law of Moses and who could give interpretations. A scribe was a person who had an official title to go along with his interpretations. So when the lawyer in the parable of the good Samaritan, wanted to know what to do to inherit eternal life (v 25), Jesus referred him to Leviticus 19:18 and the lawyer quoted it (vv 26, 27)! He knew his Bible, but he was more interested in trying to use the Old Testament to trick Jesus than he was in applying God's teachings to his own life. (Even today a lot of people can quote the Bible, but don't want to use the Bible in their own lives.) When he tried to “justify himself” (v 29), it meant that he was only willing to argue and not really practice his own religion. What followed this discussion with this lawyer is the parable of the Good Samaritan.

Look at your map and you'll notice that Jericho is about fifteen miles from Jerusalem. Jericho was the first city conquered by Joshua when the Israelites crossed the Jordan River. The “certain man” (v 30) in this parable is not named, but the priest and Levite who passed by him deserve some of our attention.

Priests had the responsibility of making sure the letter of the law of Moses was practiced in the Jews' religion. But this priest just passed by the wounded and near-death man on the other side of the road.

Levites were people who were of the tribe of Levi and assisted the priests in other things of the Law of Moses that did not directly pertain to the temple worship. This Levite actually came over and looked at the poor man before passing by on the other side of the road. According to the law of Moses, here were two religious men who are supposed to help the wounded! When they didn't help him, they disgraced the law they were supposed to serve.

Look at your map again and find Samaria. It's right above Judea and remember, the religious Jews of Jesus' day hated the Samaritans so much that they wouldn't even go to Galilee through Samaria, but rather through Perea and Decapolis.

So here comes this Samaritan who does not have the responsibility of helping a wounded person but felt pity for the wounded man (v 33). He gave him first aid and took him to an inn to take care of him (v 34). Not only did he take care of him but, when he left the inn, he told the innkeeper to take care of him and whatever it cost him beyond the two pence (two days' wages) that he gave the innkeeper, he would repay him next time he came by.

When Jesus asked the lawyer who helped this poor man, the lawyer wouldn't even put the word “Samaritan” in his mouth, but only said, “He that shewed mercy on him” (v 37a). Jesus said for the lawyer to do the same as the Samaritan did (v 37b).

The point of the parable: You can be religious but if you don't practice it, it's worthless.

NOTE: As mentioned, this parable was given in the area around Jericho. The next parables were delivered in Galilee. Check your map and you'll see there are several other cities in the Galilee area: Chorazin, Magdala (Mary Magdalene's home town), Cana, Bethsaida, Nazareth, Nain, etc.

THE PARABLE OF THE RICH FOOL

Read Luke 12:15-21

Jesus knew that people are prone to put all their emphasis on things of this life -- getting money, getting more money and loving to do it. How do you teach people not to be covetous? Well, first we have to know what covetousness is. Covetousness is lusting after something, or someone, so much that it becomes the focus of your life. You'll do anything to get what you want. "*Thou shalt not covet*" is the tenth commandment of the law of Moses and some say that it is the commandment on which the other nine rest!

Paul said in Colossians 3:5: "*Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.*" **Covetousness is the only sin in the New Testament which specifically is called idolatry!**

This rich man had such a bumper crop (v 16) that he didn't have any more room in his barns (v 17), so he decided to build more barns (v 18b). He was satisfied with himself because he said to his soul, "*..thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry*" (v 19). God had a surprise in store for him for he told him, "*Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?*" (v 20)

Being rich toward God (v 21) is a compliment paid to the church in Smyrna in Revelation 2:9a: "*I know thy works, and tribulation, and poverty, (but thou art rich).*"

Count the number of times this rich man used the personal pronouns "I" and "my." In just three verses, he used them eleven times!

The point of the parable: Money means nothing if it is not used for God.

LESSON THREE

THE PARABLE OF THE SERVANTS WHO WAITED FOR THEIR LORD

Read Luke 12:34-38

Following on the heels of the rich fool parable, Jesus again warns of the folly of trusting in money (v 34) and "*Let your loins be girded about, and your lights burning*" (v 35). Today we call our "loins" our "midsection", which includes our hearts, our lungs and the strength of our stomach area. "*Gird about*" means be strong and Christians are to be strong in letting our lights shine before the world (v 35).

In those days, weddings were not just celebrated in a few hours' time, but over a period of several days. (Jesus performed his first miracle [John 2] at such a wedding). A wedding is a happy time and the Lord uses this happy theme to talk about servants who eagerly wait for their Lord's return from a wedding (v 36). When the Lord returns and the servants are watching, they will be served (v 37). Normally, the servants would serve the Lord but here the servants are being served because they watched for the Lord (v 38). So Christians are to be ready when Jesus returns (v 40).

The point of the parable: "*But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint*" (Isaiah 40:31).

THE PARABLE OF THE BARREN FIG TREE

Read Luke 13:6-9

This is another parable about people waiting for their Lord. This fig tree was planted in a grape vineyard (v 6), but it didn't bear fruit and it hadn't borne fruit for three whole years. What good is a fruit tree that doesn't produce? The owner of the vineyard said to cut it down (v 7), but the dresser of the vineyard asked him for one more year of pruning and fertilizing before he cut it down (v 8) in the hope that it may yet bear fruit. This parable also teaches that God and Jesus are more patient with us than we deserve.

We know that Jesus has not returned to judge the world yet (John 12:48) because we're still here. While he waits to return to the air and while we wait for him, Christians are to bear fruit and this is the way we prepare for his coming. Remember, *"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad"* (2 Corinthians 5:10).

The point of the parable: Work for the night is coming, when no man can work.

THE PARABLES OF THE LOST SHEEP, THE LOST COIN AND THE LOST SON

Read Luke 15:3-7

Luke chapter 15 is the longest discourse of Jesus' parables and all three of these parables teach us that Jesus' concern is for the lost. **Without Christ, everyone is lost.** *"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"* (2 Thessalonians 1:7,8).

A person can claim to know God, but if he never obeys the gospel of Christ, he will be lost. A person may even be religious and claim to know God in a certain way, but if he doesn't know God in the Bible way, and obey what he knows to be true, he will be lost as well. A person who has never even heard of God will be lost and Christians who do not teach him the gospel, will be lost as well. This is a sober chapter and one which needs a lot of attention.

THE LOST SHEEP

Luke 1-7

As usual, the religious leaders were fussing (v 2) because all types of rank sinners were coming to Christ (v 1). This is the background of Jesus' three parables about heaven's attitude toward those who are lost – manmade religion doesn't save, but Jesus does.

A shepherd who has lost a sheep will leave his ninety-nine safe sheep to go and find that which is lost (v 4). When he finally finds that lost sheep, he lovingly and happily lays it on his shoulder to carry it back home (vv 5,6). If we want to cause happiness in heaven, let's obey the Lord and be faithful to him (v 7).

The point of the parable: The sheep was lost, knew he was lost, but didn't know how to get back home.

THE LOST COIN

Luke 15:8-10

How much is ten pieces of silver worth? It's almost impossible to know exactly how much one piece of silver was in comparison with our money, but it's a safe guess to say somewhere in the neighborhood of \$15. Some of the money tables in some of the older Bible study books put the value of a piece of silver around \$5, but taking into account today's inflation, \$15 would be a more accurate estimate. So, ten pieces of silver would be worth about \$150, which was a lot of money in those days and even a lot of money today!

This lady had ten pieces of silver, but notice there is no mention of her husband. In those days, husbands controlled the money and it's also a safe guess this lady might not have had a husband, so this money was very important to her for her necessities of life. It was so important to her that she lit a candle, swept the house until she found the coin (v 8). She was so happy she even wanted her neighbors to be happy with her (v 9). Jesus said, "*Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth*" (v 10). The angels are happy when Christians today look for someone to rescue, someone to save.

The point of the parable: The coin was lost, but did not know it was lost – it needed someone to find it.

THE LOST SON

Luke 15:11-32

We call this parable the "Prodigal Son", and when we hear the preachers use this word, we sometimes wonder what in the world the word "prodigal" means. The word "prodigal" is not in the New Testament and when we check a dictionary we find out that a prodigal is a "spendthrift, one who wastes money."

That definition fits the younger of the man's sons in this parable. This young foolhardy boy wanted his inheritance (v 12) and after he received it left home and went far away where he wasted everything he had received from his father (v 13,14).

In America, we are not cursed with famines, but we know from the news that famines are horrible things. We've all seen the pictures of the little children with bloated stomachs and pinched faces. Famines were more common in Bible days and this foolhardy boy found himself broke, without friends and reduced to feeding hogs out in the field (vv 15,16). Notice "*no man gave unto him*" (v 16b). Where were all his fair weather friends now? There's a good lesson to be gained here to teach our young people: when you've got a lot, you'll have a lot of friends, but when you're penniless, those false friends will vanish like the morning dew.

NOTE: Jews could not eat pork and were considered unclean if they even touched a pig. If this young man was a Jew, how far he had sunk! From plenty to eat to eating corn shucks after the pigs ate the kernels.

When he "came to himself" (v 17), he remembered home where the servants had plenty and here he was starving to death. He recognized where he was, where he should be and that he had sinned against his father (v 18) so he decided to go home and admit to his father, "Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants" (vv 18,19).

You have to admire this young man. He acted foolishly but finally came to his senses, decided what he was going to tell his father and when he got home he told his father exactly what he had decided in the hog lot (v 21). Notice verse 20: *“But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.”* It looks like the father was watching for this boy to come home and, when he saw him, this older man ran that far distance and hugged and kissed his long lost boy.

This is a beautiful picture of God waiting for us to finally wake up and obey him!

The father was so happy he put the best robe on his boy, put a ring on his hand, put shoes on his feet and ordered a banquet featuring the fatted calf (vv 22,23), *“For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.”*

Now enters the young man’s older brother into the story. He was where he was supposed to be – out in the field working for his father (v 25a) – and wanted to know what all the festivities were about (v 26). When he found out his no-good brother had come home, he wouldn’t even go into the dining place (v 28). He reminded his father that he had been faithful all these many years (v 29a), but his father had never given him a feast (v 29b). (Do you think this elder brother was jealous or was he being like us sometimes?) His father didn’t fuss at the elder brother for his rotten attitude but said something that gives us an insight into heaven’s heart about us sinners: *“Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found”* (vv 31b, 32).

We don’t like sinners. We think they’re rotten when they get drunk, do dope, lie, cheat, steal, run around on their wives, commit adultery and generally make every good family member not even want to be around them. And when a sinner tries to clean up, we sometimes swell up in our righteous wrath and look down our pious noses at those sinners – just like the elder brother did. Heaven looks at a sinner as one who is lost and needs to come to himself and find himself. We look at sinners sometimes as inconveniences to our church life – just like the elder brother. What is worse: a rank sinner who comes home or a self-righteous church member who **wishes he’d stayed away**? In view of the parable of the lost son, you know the answer!

The point of the parable: The lost son was lost, knew he was lost, knew what to do about being lost and did it, in spite of opposition from those who should know better.

LESSON FOUR

THE PARABLE OF THE DISHONEST STEWARD

Read Luke 16:1-12

A “steward” is a person who has been given something valuable to keep and use on behalf of someone else. Today, we sometimes take our money and give it to stockbrokers to invest for us. That stockbroker is a steward of our money. Or we give someone some money to put into a new business. That business partner is a steward of our money.

Now, here is yet another parable about money. This steward was being called into account by his master (v 20 because the steward had wasted his master’s money (v 1). What did he do to cover his bases? He went to those who owed his master and reduced what they owed. In one case, he reduced 100 measures of oil down to 50 (vv 5,6); in another, he reduced 100 measures of wheat down to 80 (v 7).

This steward knew how to make a good situation out of a bad one and his master commended him, I suppose, because he figured it was better to put 80 measures of wheat in his pocket than to be owed 100 measures.

The Lord drives home five lessons to us in this parable:

1. Sometimes people in the world are smarter than Christians are in things of the world (v 8b)
2. Christians are not to offend people in the ruthless world of business because if we ever need them, we want them to be our friends (v 9)
3. We may have a lot, or we may have a little – whatever we have, we must be honest with it (v 10)
4. If we can't handle our things right, how can we handle spiritual things (v 11)?
5. If we are trustworthy with other people's things, we will be blessed (v 12).

The point of the parable: Never turn down a piece of good financial advice from a sinner.

THE ACCOUNT OF THE RICH MAN AND LAZARUS

Read Luke 16:19-31

Most of our study Bibles put this the story of Lazarus and the rich man in the list of Jesus' parables, but I've chosen to call this an "account" instead of a parable. It still teaches a great truth, but this is the only "parable" Jesus spoke in which a person is actually named. And he begins this account with the words "*There was a certain rich man (v 19)*" and "*there was a certain beggar named Lazarus*" (v 20). Let's study this story as an actual account because that's probably what it is.

When Jesus says the rich man was "*clothed in purple and fine linen*" (v 19), he was referring to the very expensive purple dye which was derived from a particular shellfish, from which only one drop of dye was produced per shellfish.

This rich man was rich indeed, but he did not practice the law of Moses which said in Deuteronomy 15:11: "*For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.*"

At his gate was a beggar named Lazarus who was full of sores (v 20) and just wanted to be fed with the crumbs from the rich man's kitchen (v 21). Lazarus was so sick that dogs came and licked his sores.

As all persons do, both these men died with Lazarus going to Abraham's bosom (v 22) and the rich man going to Hades, where he was "*in torments*" (v 23). The rich man asked Abraham to send Lazarus with just one drop of water for his parched tongue (v 24). This means that the rich man recognized Lazarus, but it was too late for him to do anything about it.

Abraham also said, "*And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence*" (v 26). Once a person dies, his destiny cannot be changed. The lost can't be prayed out as the Catholics teach and they can't be baptized out as the Mormons teach.

The rich man then asked Abraham to send Lazarus back to the five brothers the rich man had left behind (v 28). Abraham said in verse 31: "*If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*"

Here are the lessons taught in this account of the rich man and Lazarus

1. Hades has compartments: “Bosom of Abraham”, “Torments”.
2. There is an impassable great gulf between the two
3. There is no passing back and forth over the gulf
4. People in Hades can recognize those across the gulf
5. Money doesn’t guarantee salvation
6. The only thing that can save a person is to know the truth of God, obey it and practice it before death.

The point of the parable: Obey what you know the Bible teaches before we die.

NOTE: The next three parables were taught in the area of Perea. Check your map and you will find that Perea is on the east side of the Jordan River, the area which today we call Jordan. Jesus had his ministry in Galilee and he also had his ministry in Perea.

THE PARABLE OF THE UNJUST JUDGE

Read Luke 18:1-8

This unjust judge did not fear God, nor did he respect people (v 2), but a widow in his jurisdiction bothered him so much about her situation that he ignored her at first (v 4a), but then opted to decide in her favor because he just didn’t want to be bothered by her anymore (v 5). This is rather a strange parable, but contains a great lesson for us.

Jesus compares the widow’s constant begging the judge to the cries of Christians going to God for relief of our sufferings (v 7). In the New Testament days, the Christians were actually being murdered for being followers of Christ and Jesus comforted them by saying God would avenge them.

This is a reference to the prayers of the slain saints in Revelation 6:10: *“How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”* Their prayer was answered in Revelation 8:4,5 when *“the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.”* This symbolic language is the fulfillment of Christ’s parable of the unjust judge.

The point of the parable: Never stop praying to God because he will help in his own due time.

THE PARABLE OF THE PHARISEE AND THE PUBLICAN

Read Luke 18:9-15

The Pharisees were the strictest religious people in Judea. Remember, we learned that the Jews were so strict and hated the Samaritans so much they wouldn’t even go to Galilee through Samaria, but went through Perea and Decapolis instead? This Pharisee was that kind of a religious person – all religious and no heart.

Publicans were tax collectors as was the apostle Matthew. The Pharisees usually used the phrase “publicans and sinners” to refer to the worst kind of unrighteousness.

The Pharisee on the housetop glorified his religious practices (v 11,12) as if to tell God that he was lucky to have such a wonderful man as a servant. The publican stood a distance from the Pharisee, hit himself in the chest and said, “God be merciful to me a sinner” (v 13b).

Two men, two prayers, but only one outcome – the publican was justified because he humbled himself before Almighty God.

The point of the parable: “Humble yourselves in the sight of the Lord, and he shall lift you up” (James 4:10).

THE PARABLE OF THE WORKERS IN THE VINEYARD

Read Matthew 20:1-16

A man needed some help with his vineyard, so he hired some workers early in the day (v 1) for a day’s wage (the penny) (v 2). About 9:00 AM, he found some others wasting time (v 3), so he hired them (v 4), as well as hiring other workers at 12 noon and 3:00 PM (v 5). Finally, he found some more idlers at 5:00 PM and hired them too (v 6).

NOTE: How do we get these times when the Bible talks about third hour, ninth hour, etc.? Simple. The Jewish day began at 6:00 AM and finished at 6:00 PM, so the third hour would be 9:00 AM, the ninth hour 3:00 PM and so forth.

Finally, when the day’s work was over, all the workers got the same wage, even though some of them had been working since early that morning. “It isn’t fair” they fussed, but the boss said, *“Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?”* (vv 13, 14). At the judgment day, people who have been Christians all their adult lives will receive the same blessings as those that became Christians right before they died.

The point of the parable: “So the last shall be first, and the first last: for many be called, but few chosen” (v 16).

NOTE: This next parable’s location was in the vicinity of Jericho.

THE PARABLE OF THE POUNDS

Read Luke 19:12-27

This is another parable about a man in a position of authority giving responsibilities to his servants while he takes a trip. He gave ten pounds to ten servants. Checking out a dictionary, the original word brings to mind how much a person can hold in his hand! The best guess about the worth of this “pound” in today’s money is about \$10. So, each servant had \$10.

When the Lord returned, one had increased his pound to \$100 (v 16); another had increased his to \$50 (v 18). Their reward was authority over ten cities and five cities, respectively – all because they took what they had and used it!

But here comes a man who brought the original pound back to the master. The flattery he gave to his master (v 21) didn’t work because that’s not what his master had in mind for him to do with the money. He wanted work and he got money wrapped in a napkin (v 20)!

When he gave the pound to the ten-city man, there were some objections (v 25), but the Lord made the point: *“That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him”* (v 26).

The point of the parable: Work and grow.

NOTE: The last six parables of Jesus were told in the area of Jerusalem.

LESSON FIVE

THE PARABLE OF THE TWO SONS

Read Matthew 21:28-31

Who hasn't had this problem with their own children? Tell one to do something and he says "Yes, sir" but doesn't get the job done (v 30); tell the other to do something and he smarts off and says, "Not me", but then later changes his mind and does what you've asked him to do (v 31). What a great lesson! There are people who are all mouth and no action when it comes to serving the Lord and there are people who get the work done, even though they drag their feet at first. Talk about being practical, this parable is probably the most practical one of all!

The point of the parable: *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).*

THE PARABLE OF THE VINEYARD

Read Matthew 21:33-46

Vineyards were big business in the New Testament days. The word is used twenty-two times in the four gospels and in John 15, Jesus is pictured as being the vine with individual Christians being the branches.

This is another vineyard parable where a man leased out his vineyard to workers and then left on a trip (v 33). These husbandmen were dishonest men and when the servants of the owner came, they beat one, killed another and stoned the third one (v 34,35). After he sent other servants who received the same treatment (v 36), he sent his son, hoping the husbandmen would treat him well (v 37), but they didn't, and killed him as well (vv 38-39).

The servants sent by the Lord were the messengers and prophets of the Old Testament and, of course, the son pictures Christ being sent into the world. The wicked husbandmen were the Jews who would crucify the son of God, thinking they would benefit from it. Jesus told them, *"The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof"* (v 43), which is a reference to the Gentiles who would receive the gospel. One of the saddest facts of all history is that the very people who should have received and obeyed Christ, the Jews, not only rejected him, but killed him.

The point of the parable: Do not replace the word and will of God with our own opinions.

THE PARABLE OF THE MARRIAGE FEAST

Ready Matthew 22:1-14

Jesus used common, everyday things like vineyards, grain fields and marriage feasts to make his points. This marriage feast featured a king who invited people to his son's marriage feast (vv 2-4), only to be met with anything but seriousness (v 5). Some of the king's servants were even killed by those invited (v 6), so the angry king took vengeance on these ungrateful wretches (v 7). He then sent his servants out to fill the dining hall with anybody who would come (vv 8-10).

In those days, guests had to dress up with their best clothes to do honor to the hosts and at this wedding feast, there was a man not properly clothed (v 11). The king challenged him and the man was speechless (v 12), so the king had him bound and cast into outer darkness (v 13). The Lord made his point by saying, "*For many are called, but few are chosen*" (v 14). This is another reference to the Gentiles.

Think about it. The Jews rejected their king, killed him on a cross, persecuted his messengers and hounded his followers even to the death, but the Gentiles received the gospel with open hearts and arms. Jesus knew this would happen and warned the Jews in these parables not to make their deadly mistakes. But they didn't listen and even today there are very few Jewish Christians, but a multitude of Gentile Christians.

The point of the parable: People are ready for the judgment only when they hear the gospel call and answer it.

THE PARABLES OF THE TEN VIRGINS, THE TALENTS AND THE SHEEP AND GOATS

Read all of Matthew 25

Matthew chapter 25 contains the last of Jesus' many parables. He and the disciples are in Jerusalem for Passover week, the very time when he would die. The message of these three: **BE PREPARED!**

THE TEN VIRGINS

Read Matthew 25:1-13

Virgins were especially invited to wedding feasts because they were reminders of how pure a woman should be at her marriage. There were ten virgins invited to this marriage and the reason they brought their lamps was to be ready for the coming of the bridegroom if it happened at night.

The five who were wise had brought plenty of oil, but the five who were foolish only brought just barely enough (vv 2-7). The foolish virgins wanted the others' oil, but the wise virgins told them to go out and purchase some more (vv 8,9). The foolish virgins were foolish because they were not prepared and missed the bridegroom and Jesus warns: "*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh*" (v 13).

The point of the parable: To be unprepared for the judgment day is the most foolish thing a human being can do.

THE TALENTS

Read Matthew 25:14-30

Three men and eight talents, but how much is a talent worth? Most people say a talent is worth \$5,280.00, but with today's inflation, it probably would be nearer to \$10,000.00. \$5,280 is easy to remember because there are 5,280 feet in a mile!

So, the five talent man had \$26,400; the two talent man had \$10,560 and the one talent man had his \$5,280. Verse 15 says he gave them the talents "according to his several ability", so these men had exactly what they could handle.

The master returned and found that the five talent man's money had grown to \$52,800; the two talent man's money had grown to \$21,220, but the one talent man's money was delivered back to the master just as it had been given him. The master congratulated the first two men, but didn't give the one talent man's excuses the time of day. He called the man a "*wicked and slothful servant*" and this man was "*cast...into outer darkness: there shall be weeping and gnashing of teeth*" (v 30).

All Christians have some sort of ability. What we do with those abilities will determine whether or not Jesus is happy with us when he returns in judgment. Our abilities may be money, as in this parable, or it may be something else. Whatever it is, this parable teaches that it better be used!

The point of the parable: In our service for the Lord, use what you have, not what you don't have.

THE SHEEP AND GOATS

Read Matthew 25:31-46

This is the last of the Lord's parables and it shows us what will happen at the last day, the judgment day. He will come in all his glory with the angels (v 31). Remember that in other parables, he says the angels will separate the "wheat from the chaff" at the judgment day. "*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*" (2 Corinthians 5:10).

About the resurrection of the dead, Paul said in Acts 24:15: "*And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*"

Jesus taught that every person who has ever lived will be judged at the resurrection. "*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice 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 5:28,29).

The point of the parable: Judgment day is coming

You and I can't escape the resurrection and the judgment day, so why even try? Know what the gospel teaches about being saved, do it and live a faithful Christian life! God's love and grace have provided us with salvation. "*For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ*" (Titus 2:11-13).

Ephesians 2:8-10 tells us what to do about it. *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”*

We are saved by God’s grace through our faith, but we’d better do something with our faith or else it will be a dead faith. *“But wilt thou know, O vain man, that faith without works is dead?”* (James 2:20). What we do with our faith is obey what we know to do.

Speaking of our faith obeying his word, Jesus himself said in Mark 16:16: *“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”* When we have faith, we’re baptized for the remission of our sins after we repent. Acts 2:38: ***“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”***

Let the person stand up who is going to argue with Jesus Christ at the day of judgment and say he wants to go to heaven without faith, without turning from his sins and without being baptized.

That’s the purpose behind all these parables – to prepare us to meet the Lord in the last day.

Are you ready?

**THIS CONCLUDES YOUR STUDY ON
THE LIFE OF CHRIST PART TWO**

**PLEASE ANSWER THE TEST QUESTIONS
AND MAIL JUST THE QUESTIONS BACK TO US**

Your graded questions will be returned to you. Please continue your studies with Part 3.

**TEST QUESTIONS
THE LIFE OF JESUS, THE CHRIST
PART TWO**

YOUR NAME: _____

YOUR ADDRESS: _____

CITY/STATE/ZIP: _____

WHERE DO YOU GO TO CHURCH? _____



LESSON ONE

MULTIPLE CHOICE (Circle the correct answer)

1. A parable is **A** An illustration of truth **B** A story wrapped around a truth **C** Both of these
2. The greatest man who ever lived was **A** Julius Caesar **B** Solomon **C** John the Baptist
3. John the Baptist in the spirit of **A** Elisha **B** Elijah **C** Herod
4. John the Baptist was never **A** A Roman **B** A Jew **C** A Christian
5. Jesus taught in parables because **A** The people were not ready for the whole truth **B** The Pharisees would hear parables better **C** The apostles asked for parables
6. A "tare" is **A** A rip in a coat **B** A weed **C** Good seed
7. The path between farmers' fields was called **A** The fence row **B** The outer limits of a field **C** the way side
8. The kingdom of heaven is **A** Not yet come **B** Never going to be on earth **C** The church
9. Jesus told the parable of the sower from **A** The riverbank **B** A ship **C** Jerusalem
10. The kingdom was established **A** In Matthew 14 **B** In Genesis 1 **C** In Acts 2

MATCH THE POINTS OF THE PARABLE (Put the correct letter in the blank)

- | | |
|--|--|
| _____ The parable of the sower | A Teach the Bible and it will grow in the hearts of men |
| _____ The parable of the tares | B if the Bible teaches it, that settles it, believe and obey it |
| _____ The parable of the grain of mustard seed | C "Seek ye first the kingdom of heaven" |
| _____ The parable of the leaven | D The church of Jesus is more precious than fine gold |
| _____ The parable of treasure found in a field | E The only way the world is going to be changed is by Christians teaching the word of God |
| _____ The parable of the precious pearl | F Live the gospel so you can receive the benefits of the gospel |

TRUE FALSE (Check the correct answer)

- | | |
|--|-----------------|
| 1. All the Jews accepted Jesus as their Messiah | T _____ F _____ |
| 2. John the Baptist was the first Christian | T _____ F _____ |
| 3. Jesus' first recorded parable was the parable of the sower | T _____ F _____ |
| 4. Jesus is going to judge people in his kingdom and some will be lost | T _____ F _____ |
| 5. The word "kingdom" appears in Acts 2 | T _____ F _____ |

LESSON TWO

FILL IN THE BLANKS

- 2 Corinthians 5:10: "We must _____ appear before the _____ seat of _____; that _____ one may receive the things done in his _____, according to that he hath done, whether it be _____ or _____."
- Matthew 18:35: "So likewise shall my heavenly _____ do also unto you, if ye from _____ forgive _____ his _____ their trespasses."
- Revelation 2:9a: "I know thy _____ and _____ and _____ (but thou art _____)."
- Hebrews 9:27: "And as it is _____ to men once to _____, but after this the _____."
- Mark 16:16: "He that _____ and is _____ shall be _____."

MATCH THE POINTS OF THE PARABLE (Put the correct letter in the blank)

- | | | |
|---|----------|--|
| _____ The parable of the fisherman's net | A | So likewise shall my heavenly father do also unto you, if ye from your hearts forgive not every one his brother their trespasses |
| _____ The parable of two men who owed money | B | You can be religious, but if you don't practice it, it's worthless |
| _____ The parable of the unmerciful servant | C | Money means nothing if it is not used for God |
| _____ The parable of the good Samaritan | D | Learn the truth, become a Christian, live a Christian life and die faithful to Christ |
| _____ The parable of the rich fool | E | Jesus forgives a rank sinner or an occasional sinner when they believe, repent of their sins and obey him |

TRUE FALSE (Check the correct answer)

- | | | |
|--|---------|---------|
| 1. The phrase "end of the world" refers to the final judgment day | T _____ | F _____ |
| 2. Jesus forgives the sins of churchgoers | T _____ | F _____ |
| 3. Jesus forgives the sins of rank sinners | T _____ | F _____ |
| 4. Jesus does <u>not</u> forgive the sin of prostitution | T _____ | F _____ |
| 5. A pence (penny) is about a day's wage | T _____ | F _____ |
| 6. Covetousness is idolatry | T _____ | F _____ |
| 7. Parables teach truth in story form | T _____ | F _____ |
| 8. The Jews hated the Samaritans | T _____ | F _____ |
| 9. Washing feet was a courtesy to guests in the New Testament days | T _____ | F _____ |
| 10. A person will only really die once | T _____ | F _____ |

LESSON THREE

MATCH THE POINTS OF THE PARABLE (Put the correct letter in the blank)

- | | | |
|---|----------|---|
| _____ The parable of the servants who waited for their Lord | A | The sheep was lost, knew he was lost but didn't know how to get back home |
| _____ The parable of the barren fig tree | B | They that wait on the Lord shall renew their strength, they shall mount up with wings of eagles |
| _____ The parable of the lost coin | C | The lost son was lost, knew he was lost, knew what to do about it and did it |
| _____ The parable of the lost sheep | D | Work for the night is coming, when no man can work |
| _____ The parable of the lost son | E | The coin was lost, but did not know it was lost |

TRUE FALSE (Check the correct answer)

- | | | |
|---|---------|---------|
| 1. Without Christ, everyone is lost | T _____ | F _____ |
| 2. A good shepherd will let a lost sheep be on its own | T _____ | F _____ |
| 3. In the New Testament, weddings lasted for several days | T _____ | F _____ |
| 4. God is always waiting for sinners to repent | T _____ | F _____ |
| 5. Ten pieces of silver in the New Testament was worth about \$5.00 | T _____ | F _____ |

LESSON FOUR

FILL IN THE BLANKS

1. Luke 19:26: "And besides all this, between us and your there is a great _____ fixed, so that they which would _____ from hence to you _____; neither can they pass to _____, that would come from thence."
2. Revelation 6:10: "How _____, O Lord, holy and _____ dost thou not _____ and _____ our _____ on them that _____ on the earth."

3. In regards to our money, we may have a _____ or we may have a _____ -- whatever we have, we must be _____ with it.
4. The _____ said, "God, be _____ to me, a _____."
5. Sometimes _____ in the world are _____ than Christians are in _____ of the world.

MATCH THE POINTS OF THE PARABLE (Put the correct letter in the blank)

- | | | |
|--|----------|---|
| _____ The parable of the dishonest steward | A | Never stop praying to God because he will help in his own due time |
| _____ The account of the rich man and Lazarus | B | The last shall be first and the first last |
| _____ The parable of the unjust judge | C | Never turn down a piece of good financial advice from a sinner |
| _____ The parable of the Pharisee and Publican | D | Obey what the Bible teaches before you die |
| _____ The parable of the workers in the vineyard | E | Work and grow |
| _____ The parable of the pounds | F | Humble yourselves in the sight of the Lord and he shall lift you up |

TRUE FALSE (Check the correct answer)

- | | |
|---|-----------------|
| 1. Hell is a real place and full of flaming torments | T _____ F _____ |
| 2. A steward is a person who cooks beef stew | T _____ F _____ |
| 3. Pharisees were tax collectors in the New Testament day | T _____ F _____ |
| 4. People who become Christians late in life will be saved less than people who become Christians early in life | T _____ F _____ |
| 5. We can buy our salvation with money | T _____ F _____ |

LESSON FIVE

MULTIPLE CHOICE (Circle the correct answer)

1. As settings for his parables, Jesus used A Wedding feasts B Vineyards C Nature D All of these
2. In the New Testament day, a talent was worth about A \$5,280 B A day's wage C \$150.00
3. In the judgment day, all people will be divided into A Male and female B Black and white C Sheep and goats
4. Of the ten virgins, five were called foolish because A They did not have enough oil for their lamps B They were unprepared C All of these
5. The message of the last three parables of Jesus is A Listen well B Be prepared for the coming of the Lord C Pray that the judgment day never comes

MATCH THE POINTS OF THE PARABLE (Put the correct letter in the blank)

- | | | |
|--|----------|---|
| _____ The parable of the two sons | A | Do not replace the word of God with our own opinions |
| _____ The parable of the vineyard | B | Being unprepared for judgment day is the most foolish thing a person can do |
| _____ The parable of the marriage feast | C | Not everyone that says unto me, Lord, Lord, shall enter into the kingdom of heaven |
| _____ The parable of the ten virgins | D | In our service for the Lord, use what you have, not what you don't have |
| _____ The parable of the talents | E | Judgment day is coming |
| _____ The parable of the sheep and goats | F | People are ready for the judgment only when they hear the gospel call and answer it |