

THE NEW TESTAMENT

**PEOPLE JESUS KNEW AND
TAUGHT**



Year 1 – Quarter 2

by

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CONTENTS

LESSON	PAGE
1 Nicodemus	1 - 1
2 The Samaritan Woman at the Well	2 - 1
3 The Transfiguration	3 - 1
4 The Woman About to be Stoned	4 - 1
5 The Good Shepherd	5 - 1
6 The Mission of the Seventy	6 - 1
7 Mary and Martha	7 - 1
8 The Rich Man and Lazarus	8 - 1
9 Jesus Blesses the Children	9 - 1
10 The Rich Young Ruler	10 - 1
11 Zacchaeus	11 - 1
12 Jesus Anointed by Mary	12 - 1
13 The Widow's Offering	13 - 1

LESSON 1

NICODEMUS

John 3:1-21

INTRODUCTION. As Jesus went about teaching and preaching the gospel of the kingdom, his fame spread throughout the land of Palestine (Israel), and many people gathered to hear his words. Sometimes there were crowds, but sometimes Jesus spoke to a few or even just one. Early in Jesus' ministry, one of the rulers of the Jews approached him at night alone.

Nicodemus was a Pharisee which was a religious sect of the Jews. He was also a member of the Sanhedrin, thus a "ruler of the Jews." The Sanhedrin was the supreme Jewish court of justice composed of seventy-one men. Why Nicodemus came to Jesus at night we do not know, for the Bible does not tell us. He had heard of, perhaps even seen, some of the miracles performed by Jesus and knew that only a special person sent by God could do these signs and wonders.

Jesus taught Nicodemus some things about his kingdom that was at hand (Matt. 4:17), and the church He would establish (Matt. 16:18). This new kingdom (the church) would have a new covenant or law (the New Testament), and the citizens would be new creatures (II Cor. 5:17). In order to be a citizen of the new kingdom, a person must be born of water and the Spirit. Nicodemus asked, "How can a man be born when he is old?"

A. THE SPIRITUAL BIRTH INTO A SPIRITUAL KINGDOM

1. Who was Nicodemus and what did he call Jesus? (John 3:1-2)
2. Nicodemus said he knew Jesus was a teacher from God because of what? (John 3:2)
3. What was Jesus' answer? (John 3:3)

4. What question did Nicodemus ask? (John 3:4)

5. Jesus answered, "...Except a man be born of _____ and of the _____, he cannot enter into the kingdom of God." (John 3:5)
 - a. *Born of water.* "Therefore we are buried with him by _____ into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). When one is immersed (baptized) into water and raised to walk in newness of life, he is born of water.
 - b. *Born of the Spirit.* The Holy Spirit revealed the word of God through inspired men. "...holy men of God spake as they were moved by the _____" (II Peter 1:21). "So then faith cometh by _____, and hearing by the _____ of God" (Rom. 10:17). The Holy Spirit speaks through the gospel (the word of God), the message pricks the heart, causes a person to turn to God and then obey his will. In this manner one is born of the Spirit.

6. Jesus then emphasized to Nicodemus the difference between physical and spiritual birth: that which is born of the flesh is _____; that which is born of the Spirit is _____. (John 3:6)

7. "Marvel not that I said unto thee, Ye must be _____ again." (John 3:7)

B. SPIRITUAL MATTERS AND GOD'S PLAN FOR SALVATION

1. "For God so loved the world, that he gave his only begotten _____, that whosoever _____ in him should not perish, but have _____." (John 3:16)

2. God did not send his Son into the world to do what? Why did He send his Son into the world? (John 3:17)

3. He that believes on Jesus is not condemned (judged). Why has the one who does not believe on the name of Jesus been condemned (judged) already? (John 3:18)

4. The condemnation (judgment) is that light (Jesus, the Son of God) is come into the world, but men love darkness rather than the light. Why? (John 3:19)

5. Those that do evil hate the light and do not come to the light, lest their deeds should be _____. (John 3:20)

6. The one who does the _____ comes to the light that his works may be manifest (clearly seen), that they have been done in God. (John 3:21)

C. TWO MORE INCIDENTS INVOLVING NICODEMUS

1. When Jesus preached in the temple during the Feast of Tabernacles, some believed him to be a prophet and others believed him to be the Christ. When the Pharisees and chief priests wanted to arrest Jesus and condemn him for the things He taught, Nicodemus who was one of them said, "Doth our law _____ any man, before it _____ him, and know what he doeth?" (John 7:50-51). Nicodemus reminded the rulers that their law required justice, and a man could not be condemned without a trial.

2. When Joseph of Arimathaea prepared the body of Jesus for burial, what did Nicodemus bring to assist in the preparation? (John 19:39)

CONCLUSION. As Jesus revealed God's plan for salvation to Nicodemus, He explained God's part and man's part. God gave his Son, his only Son, that whosoever believes in him might have eternal life (John 3:16). However, man must do his part, too. When a person believes Jesus is the Son of God, he must be born of water and of the Spirit to enter the kingdom (John 3:3, 5). The person who is born of water and of the Spirit is one who hears the word spoken by the Spirit (the gospel), receives the word into his heart, believes the word, and obeys by being immersed (baptized) in water. Then the baptized believer who is a new creature enters the kingdom of God to walk in newness of life.

LESSON 2

THE SAMARITAN WOMAN AT THE WELL

John 4:3-42

INTRODUCTION. Over 700 years before Jesus was born, the ten northern tribes of Israel were conquered by the very powerful and fierce nation of Assyria. The Assyrians took many Israelites captive and carried them to other lands which they had conquered. Then the Assyrians brought other peoples that they had conquered to Israel to live. These foreigners married the Israelites that had been left in the land which resulted in a mixed race of people. These people of mixed race were called Samaritans, and there was much hatred between them and the Jews.

Near the base of Mt. Gerizim in Samaria is a well. Although the Old Testament does not mention when Jacob dug this well, both Jewish and Christian tradition associate the well with the patriarch Jacob. Today a chapel has been built over the well.

A. THE SAMARITAN WOMAN. When Jesus passed through Samaria one time, He came to the city of Sychar and sat down by Jacob's well. A Samaritan woman came to the well to draw water.

1. What did Jesus ask the woman? (John 4:7)
2. Why was the woman surprised that Jesus would talk to her? (John 4:9)
3. Jesus answered, "If thou knewest the gift of God..." (John 4:10). Who is the gift of God? (John 3:16)
4. Jesus told the woman if she knew who it was that was speaking with her, she would have asked of him, and He would have given her what? (John 4:10)

5. The woman reminded Jesus He had nothing with which to draw water, and the well was deep, so where did He get the living water. She asked if He were greater than whom? (John 4:11-12)

6. Jesus told her that whoever drank of the water of Jacob's well would thirst again. What about the person who drinks of the water Jesus shall give? (John 4:13-14)

7. The water Jesus has is a well or fountain doing what? (John 4:14)

8. What did the woman then ask? (John 4:15)

9. Jesus told the woman to call her husband, and she said she had none. He told her she had spoken well. What was her situation? (John 4:16-18)

10. The woman then perceived that Jesus was a prophet and said to him that the Samaritans worshipped in the mountain nearby, but the Jews say Jerusalem is the place where men ought to worship. In which of these two places did Jesus say the Father should be worshipped? (John 4:19-21)

11. How shall true worshippers worship the Father? (John 4:23)

12. Why must we worship God in spirit and truth? (John 4:24)

13. What did the woman say would occur when the Messiah comes? (John 4:25)

14. What was Jesus' answer? (John 4:26)

15. The woman then left her waterpot and went to the city. What did she tell the people? (John 4:28-29)

16. What was the result of Jesus' encounter with the Samaritan woman? (John 4:39)

17. How long did Jesus remain in Samaria? (John 4:40)

18. Why did the people believe on Jesus? (John 4:41-42)

B. WORSHIP IN SPIRIT AND TRUTH. As Jesus taught the crowds or individuals, He revealed God's plan for salvation. In this instance He told the Samaritan woman the nature of worship in his kingdom, the hour or time which was near. Jesus said true worshippers worship the Father in spirit and truth (John 4:23).

1. What is truth? (John 17:17)

2. Since God is a Spirit, we also worship him in spirit, that is, with a sincere mind and heart. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in _____ made with hands; Neither is worshipped with men's _____, as though he needed any thing, seeing he giveth to all _____, and _____, and all things." (Acts 17:24-25)

*God is a Spirit: and they that
worship him must worship him
in spirit and in truth.
John 4:24*

LESSON 3

THE TRANSFIGURATION

Matt. 17:1-13; Mark 9:2-13; Luke 9:28-36

INTRODUCTION. One task facing Jesus as He went about teaching and preaching was to prepare his disciples for the close of his earthly life and work. In one incident Peter confessed Jesus to be the Son of God (Matt. 16:13-20). Shortly afterward Jesus took Peter, James, and John into a mountain and revealed to them his Divine glory as the Son of God. The purpose of the transfiguration was to convince the disciples that Jesus is the Christ, the Son of God, that He is greater than the Old Testament law and the prophets, represented by Moses and Elijah, and that his words have pre-eminence over those of the law and the prophets (Heb. 1:1-2).

A. JESUS

1. Whom did Jesus take with him into a high mountain? (Matt. 17:1)
2. Describe Jesus when He was transfigured (transformed or changed in his outward appearance). (Matt. 17:2)
3. According to Luke, what was Jesus doing when He was transfigured? (Luke 9:28-29)
4. Who appeared with Jesus? (Matt. 17:3)
5. What did Peter want to do? (Matt. 17:4)
6. What happened while Peter was speaking? (Matt. 17:5)

7. What did the disciples do when they heard the voice? (Matt. 17:6)

8. When Jesus touched them and told them to arise, whom did they see? (Matt. 17:7-8)

9. As they came down from the mountain, what did Jesus command his disciples? (Matt. 17:9)

B. ELIJAH, THE PROPHET

1. What question did the disciples ask? (Matt. 17:10)

Note. As Jesus and his disciples came down from the mountain, the disciples were perplexed. They had just seen Elijah briefly and believed he had come to fulfill the prophecy (Mal. 4:5-6), but then he had disappeared.

2. When Jesus answered his disciples' question, He affirmed two truths: (Matt. 17:11)
 - a. Elijah _____
 - b. he shall _____ all things

Note. Jesus spoke of a spiritual restoration. John had taught the people to repent and return to God in faith and with sincere hearts.

3. What did Jesus then say about Elijah? (Matt. 17:12)
 - a. Elijah has come _____
 - b. the people knew him _____
 - c. they did unto him _____
4. What would happen to the Son of man? (Matt. 17:12)
5. The disciples then understood that the Elijah spoken of by Jesus was who? (Matt. 17:13)

C. MOSES, THE LAWGIVER

1. *How Moses and Jesus are alike:* Moses told the Israelites, "The Lord thy God will raise up unto thee a _____ from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15).
2. *How Moses and Christ are different:*
 - a. "For the _____ was given by Moses, but _____ came by Jesus Christ." (John 1:17)
 - b. "And Moses verily was faithful in all his house, as a _____
...But Christ as a _____ over his own house..." (Heb. 3:5-6)

D. HEAR YE HIM

1. How did God speak to the fathers (those in the Old Testament)? (Heb. 1:1)
2. How does He speak to us now? (Heb. 1:2)



Mount Hermon, Probable Site of the Transfiguration

LESSON 4

THE WOMAN ABOUT TO BE STONED

John 8:1-11

INTRODUCTION. Approximately six months before his crucifixion, Jesus journeyed to Jerusalem for the feast of tabernacles (John 7:2, 10, 37). This feast beginning on the fifteenth day in the seventh month (September/October, according to our calendar) was an eight-day festival. It was one of the three yearly feasts that every male among the Jews went to Jerusalem to celebrate as required by the law. Tents or tabernacles were erected in and about Jerusalem to commemorate the time the Jews dwelt in tents in the wilderness when Moses led them out of Egypt. Thus during the feast, the Jews "camped out" in the tents just as their ancestors did in the wilderness. The feast also celebrated the fall harvest and was a time of great joy and rejoicing (Lev. 23:33-43).

At the conclusion of the feast in this incident, Jesus left Jerusalem in the evening and went to the Mount of Olives (John 8:1). The mountain was east of the city, separated from it by the Kidron valley. From the top of the mountain there is a magnificent panoramic view of Jerusalem. Located on the western slope of the mount was the garden of Gethsemane, and on the eastern slope the city of Bethany where Jesus' friends, Mary, Martha, and Lazarus, resided.

In the morning Jesus returned to the temple in Jerusalem where He sat down and taught the people (John 8:2). The Pharisees brought to Jesus a woman caught in the act of sinning and presented to Jesus a problem in order to test and entrap him. According to the Law of Moses, the sin committed by the woman was punishable by death. However, only the Romans who governed the Jews at this time had the power to inflict capital punishment. Therefore, if Jesus said the woman should be put to death, He would violate Roman law, but if He said the woman should be released, He would violate the Law of Moses. Thus the dilemma was a no-win situation for Jesus—or was it?

1. Where did Jesus go in the evening? (John 8:1)

2. Where did Jesus go in the morning, and what did He do? (John 8:2)

3. The Pharisees brought to Jesus a woman caught in the act of what sin? (John 8:3-4)

4. What did the Pharisees say the Law of Moses commanded? (John 8:5)

5. The sin of adultery:
 - a. What was the seventh commandment given to the children of Israel at Mount Sinai? (Ex. 20:14)

 - b. What was the punishment for this sin? (Lev. 20:10; Deut. 22:22)

 - c. Who was to be punished for this sin—the man or the woman?

6. What was the purpose of the Pharisees in this incident? (John 8:6)

Note. Since the woman was caught in the very act of adultery, where was the man in this instance? Obviously both were caught, both were guilty, and both were worthy of death. Since the Pharisees did not produce the guilty man, they were not concerned about the Law of Moses or justice, but merely concerned with creating a trap for Jesus.

7. What did Jesus do? (John 8:6)

8. When the Pharisees persisted in their questioning, what did Jesus say to them? (John 8:7)

9. Judgment under the Law of Moses:
 - a. There had to be how many witnesses for one to be put to death? (Deut. 17:6)
 - b. In the matter of capital punishment, who was to be the executioner? (Deut. 17:7)

Note. Jesus did not make a judgment in this case, but instead placed the burden of judgment upon the accusers of the woman—if any of them were innocent of this crime, He directed them to be the executioner as required in the Law of Moses.

10. Again Jesus did what? (John 8:8)
11. Describe what happened next. (John 8:9)
12. What did Jesus ask the woman? (John 8:10)
13. What was her response? (John 8:11)
14. What did Jesus tell the woman? (John 8:11)

Note. There was no one left to condemn and execute the woman, and neither did Jesus condemn her to death. The woman did not ask for forgiveness, and Jesus did not speak any words of pardon. However, Jesus showed mercy to the woman and let her go, telling her to sin no more.

15. Jesus did not come to be an earthly judge (Luke 12:14), but rather to do what? (Luke 19:10)

LESSON 5

THE GOOD SHEPHERD

John 10:1-21

INTRODUCTION. The Pharisees claimed to be the guides or shepherds of the people. When the man who was born blind was healed by Jesus, he openly acknowledged Jesus as one sent by God. Consequently, the Pharisees cast the man out of their synagogue. Since the Pharisees refused to believe that Jesus was the Son of God, Jesus accused them of being blind and, therefore, unqualified to lead the people (John 9). Jesus then proceeded to tell the Pharisees the nature of a true shepherd (John 10:1-18).

The shepherd was a familiar figure in Palestine. His equipment consisted of a rod, staff, water-skin, srip, and sling.

The *rod* was like a shepherd's crook, used for walking and catching wandering sheep. At night the shepherd held his rod across the entrance to the sheepfold, and each sheep had to pass under it. The shepherd could then quickly inspect each sheep as it passed under the rod into the fold. The *staff* was a sturdy stick about three or four feet long with a knob of wood on the top. This was the shepherd's weapon with which he could beat off wild animals or thieves.

The *water-skin* contained water for the shepherd, and the *scrip* held his food. The *sling* was extremely important, and shepherds were experts in the use of a sling—consider David's encounter with Goliath (I Sam. 17). The shepherd did not have a dog to help with the herding. Instead he used the sling to drop a stone in front of a straying sheep to turn it back to the herd.

The sheepfold was a walled or fenced enclosure in the fields or villages where the sheep were collected at night to protect them from the wild animals and robbers. In some cases there was no gate and the shepherd himself lay across the entrance to

the fold at night. Thus he was the door to the sheepfold. Sometimes a porter or doorkeeper was employed to guard the sheep at night. When the shepherds came in the morning to lead the sheep out to pasture, the porter or doorkeeper opened "the door" allowing the shepherds to call their sheep.

In New Testament times sheep were used for their wool and seldom for eating. As a result the shepherd knew his sheep and called them by name. Likewise, the sheep knew their master's voice and responded to the call of no other. The shepherd walked in front of the sheep, leading them, and risking his life for them. He was the first to encounter the dangers—wild animals, robbers, dangerous rocky areas.

A. THE SHEPHERD AND HIS SHEEP

1. Who is a thief and robber? (John 10:1)
2. Who enters the door of the sheepfold? (John 10:2)
3. How does the shepherd call his sheep? (John 10:3)
4. Why do the sheep follow the shepherd? Why will they not follow a stranger? (John 10:4-5)
5. Describe the people's reaction to Jesus' words. (John 10:6)

B. CONTRAST BETWEEN THE TRUE SHEPHERD AND THE HIRED WORKER

1. How did Jesus describe himself? (John 10:7)
2. Jesus described false prophets who came before him as what? (John 10:8)

3. How can a man be saved and "find pasture"? (John 10:9)
 4. Why does the thief come? Why did Jesus come? (John 10:10)
 5. Jesus is the good shepherd. What does the good shepherd do? (John 10:11)
 6. What does a hired worker, not the shepherd, do when faced with danger? Why? (John 10:12-13)
 7. Jesus is the good shepherd. Whom does He know, and who knows him? (John 10:14)
 8. Who also knows Jesus, and Jesus also knows whom? (John 10:15)
 9. What does Jesus do for his sheep? (John 10:15)
 10. Other sheep not of this fold will hear what? (John 10:16)
- Note.* Jesus was speaking to Jews who were called God's flock many times in the Old Testament. In this passage He states that the Gentiles who were scattered would also hear his voice and accept his gospel. Then both Jews and Gentiles would become one fold with one shepherd.
11. Why does God, the Father, love Jesus, the Son? (John 10:17)
 12. Describe how Jesus lay down his life. (John 10:18)

13. Jesus did this in obedience to what? (John 10:18)

14. Because of these words, some said what about Jesus? (John 10:19-20)

15. What did others say? (John 10:21)



LESSON 6

THE MISSION OF THE SEVENTY

Luke 10:1-24

INTRODUCTION. As Jesus prepared to journey to Jerusalem for the last time before his crucifixion, He sent seventy disciples, two by two, ahead of him as advance messengers along the route He intended to take (Luke 9:51; 10:1). Jesus compared the people to a field of ripe grain ready to be harvested, but the laborers or reapers were few. He told the disciples to pray for more workers. As He sent these disciples on their way, Jesus told them they would be in danger as lambs among wolves (Luke 10:2-3).

Some of the instructions Jesus gave to these seventy disciples were because his earthly ministry was nearing the end and time was short. The disciples were not to salute people on the way or go from house to house as this would delay them. They were to carry no provisions with them, for they were entitled to be paid for their work of spreading the news of the kingdom. They were to stay in a home where the owner truly cared for the peace Jesus has to offer. They were to heal the sick by Divine authority and to preach the nearness of the kingdom. If they were rejected, they were to shake the dust of that city from their feet (Luke 10:4-11).

Jesus said it would be more tolerable for the wicked city of Sodom in the day of judgment than for the city that rejected his messengers. He then condemned the cities of Chorazin, Bethsaida, and Capernaum. The people of these cities of Galilee had seen his mighty works, but they had rejected him. It would be more tolerable for the heathen Phoenician cities of Tyre and Sidon in the day of judgment, for their inhabitants would have repented in sackcloth and ashes had they seen and heard the testimony of Jesus (Luke 10:12-15).

Jesus concluded by stating that those who received the disciples received Jesus. Those who rejected the disciples rejected Jesus, and if they rejected Jesus they also rejected God who sent him (Luke 10:16).

The seventy returned joyfully and were especially pleased that the demons were subject to them in Jesus' name. Since Jesus gave the disciples the authority over the demons, their successes indicated Jesus overpowered Satan. Jesus saw Satan falling in defeat as lightning falling from heaven. Jesus then gave the disciples greater power over evil. However, they were not to rejoice in their miraculous abilities, but they were to rejoice that their names were written in heaven (Luke 10:17-20).

Finally, Jesus rejoiced in the Holy Spirit, prayed to his Father, and blessed his disciples (Luke 10:21-24).

A. THE DISCIPLES SENT OUT

1. How many disciples did Jesus send and in what manner? (Luke 10:1)

2. Jesus compared the preaching of the gospel to a harvest. For what did He tell his disciples to pray? (Luke 10:2)

3. He compared the disciples to _____ in the midst of _____. (Luke 10:3)

4. Jesus gave his disciples instructions for their journey:
 - a. carry no _____, and _____ no man in the way (in order to avoid delay); (Luke 10:4)

 - b. when invited into a home, say _____; (Luke 10:5)

 - c. if a son of peace be there (one who desires the peace Jesus offers), your _____ shall rest upon him; (Luke 10:6)

 - d. remain in that house eating and drinking, for the _____ is worthy of his hire; (Luke 10:7)

 - e. whatsoever city ye enter and they receive you, _____ what is set before you; (Luke 10:8)

- f. heal the _____ and say the _____ of God is come nigh you; (Luke 10:9)
 - g. if you are not received, wipe off the _____ of that city which cleaves to you. (Luke 10:10-11)
5. Jesus said it shall be more tolerable in that day (judgment day) for what wicked city than the city which rejects his disciples? (Luke 10:12)
6. Jesus pronounced woe upon what two cities? Why would it be more tolerable for Tyre and Sidon in the day of judgment? (Luke 10:13-14)
7. What did He say about Capernaum? (Luke 10:15)

Note. When Jesus began his ministry on earth, He left Nazareth and dwelt in Capernaum (Matt. 4:13). Because of Jesus' presence and the miracles He performed there, the city was exalted. However, since the people of the city refused to accept Jesus as the Messiah, the city would be brought down and destroyed.

8. Jesus told the disciples, "He that heareth you heareth _____; and he that despiseth you despiseth _____; and he that despiseth me despiseth _____." (Luke 10:16)

B. THE RETURN OF THE SEVENTY

1. How did the seventy return and what did they report? (Luke 10:17)
2. What did Jesus see? (Luke 10:18)

Note. Satan falling (in defeat) is compared to lightning falling from heaven. Thus the success of the disciples over demons was an indication of Jesus' power over Satan.

3. What authority did Jesus give the seventy? (Luke 10:19)

4. How were the seventy to rejoice? (Luke 10:20)

Note. These disciples were to rejoice, not in their ability to perform miracles, but that their names were written in heaven—something of much greater value.

C. JESUS' PRAYER AND BLESSING

1. Jesus thanked his Father for hiding these things (the truths taught by Jesus) from whom? (Luke 10:21)

Note. The Pharisees claimed to have superior wisdom, but their hearts were hardened to the truths taught by Jesus.

2. To whom had the Father revealed these things? (Luke 10:21)

Note. "Babes" refers to the honest and humble people who accepted the truths taught by Jesus.

3. The Father knows who the _____ is, and the Son knows who the _____ is. We know the Father by the things revealed to us by the Son. (Luke 10:22)

4. Jesus blessed the _____ of the disciples for the things they saw (the truths they accepted and believed). (Luke 10:23)

5. Who had desired to see and hear the things these disciples saw and heard? (Luke 10:24)

Note. The truths regarding the kingdom of God revealed to the disciples by Jesus had not been revealed to the Old Testament prophets and kings although they desired to know those things.

LESSON 7

MARY AND MARTHA

Luke 10:38-42

INTRODUCTION. Bethany was a small village less than two miles from Jerusalem on the road to Jericho just beyond the ridge of the Mount of Olives. Mary and Martha, sisters, with their brother Lazarus lived in Bethany, and this story indicates that Jesus knew the family well. As Jesus journeyed to and from Jerusalem, He stopped in Bethany to rest from his travels, perhaps lodging overnight at the home of these friends (Luke 10:38; John 12:1; Matt. 21:17; Mark 11:11).

In this incident which occurred about four months before Jesus' crucifixion, Martha invited and received Jesus into her home. The story pictures the contrast between Martha and her sister Mary. Both honored Jesus but each in a different manner. Martha honored Jesus as a guest. Mary honored him as a teacher. Jesus gently rebuked Martha, not because she was busy and industrious, but because she had allowed things that were unimportant for the moment (entertainment of her guest) to distract her from the more important spiritual things (the blessed, saving words of Jesus).

A. JESUS, THE GUEST OF MARY AND MARTHA

1. When Jesus entered a certain village, who received him into her house? (Luke 10:38)
2. Who was the woman's sister and what was she doing? (Luke 10:39)
3. What was Martha doing? (Luke 10:40)
4. What did Martha ask Jesus? (Luke 10:40)
5. What was Jesus' answer? (Luke 10:41)

6. What had Mary chosen? (Luke 10:42)

B. CHOOSING THE GOOD PART

1. What is the good part?

- a. We are to attend upon (serve) the Lord without _____.
(I Cor. 7:35)
- b. While Martha was distracted by much serving, Mary heard his _____.
(Luke 10:39)

2. If we, like Mary, hear the word, we too will choose the good part. How is the word the good part?

- a. "Thy word is a _____ unto my feet, and _____
unto my path." (Ps. 119:105)
- b. "...thy word is _____." (John 17:17)
- c. "The word of God (all scripture) is profitable for _____,
_____, _____,
_____;
that the man of God may be perfect (complete)." (II Tim. 3:16-17)
- d. "For the word of God is _____ and _____,
and _____ than any two-edged sword..." (Heb. 4:12)
- e. "But the word of the Lord endureth (abides) _____." (I Pet. 1:25)

3. The word of God leads to faith and obedience.

- a. _____ comes by hearing the word of God. (Rom. 10:17)
- b. When Peter preached the word on the day of Pentecost, the hearts of the people were pricked (cut), and those that gladly received the word were _____. (Acts 2:37-41)
- c. When Paul preached in Corinth, many of the Corinthians _____,
_____, and were _____. (Acts 18:8)

4. Those that believe the word and are baptized (obey) are what? (Mark 16:16)

Choosing the Good Part

K E J E G R H T U R T C
A I L D J H V X Z E A E
D G N O L P B D L V H J
F R D G N Q S A V E D G
T K O I D S C G K R J H
H M V W S O E I Q O M K
G N X M H T M L T F S I
I Q Y F A H P N U V O F
L A M P R T Y P X B R M
R S X C P I W K C I U Q
T W Z A E A U W A D C D
P O W E R F U L X A Z B

Find the following italicized words in the above word search puzzle.

1. Seek ye first the ***KINGDOM*** of ***GOD***.
2. Thy word is a ***LAMP*** unto my feet, and a ***LIGHT*** unto my path.
3. Thy word is ***TRUTH***.
4. The word of God is ***QUICK***, and ***POWERFUL***, and ***SHARPER*** than any two-edged sword.
5. The word of the Lord endureth ***FOREVER***.
6. So then ***FAITH*** cometh by hearing, and hearing by the ***WORD*** of God.
7. He that believeth and is baptized shall be ***SAVED***.

LESSON 8

THE RICH MAN AND LAZARUS

Luke 16:19-31

INTRODUCTION. The story of The Rich Man and Lazarus is called by some a parable, yet others believe the story is taken from real life. Either way the lesson is the same. Only Luke records the story, and he places it in the same context with Christ's teaching to the Pharisees on the proper use of riches. This story tells the consequences of unbelief, which results in covetousness and the failure of the proper use of riches. "...Ye cannot serve God and mammon" (Luke 16:13).

The Rich Man and Lazarus is a story of contrasts. In the physical world there was a rich man and a poor beggar. The rich man had the finest clothes of purple and fine linen, while the poor man was clothed in sores. The rich man dined sumptuously every day, while the poor man desired to eat crumbs. The rich man had numerous servants to serve him, while the poor man had only the dogs to lick his sores. Then both men died. In the spiritual world the beggar was in Abraham's bosom, while the rich man was in torment. The two men did not dwell together on earth, and after death they were still separated.

PURPLE. Purple was a color in the ancient world that symbolized royalty and nobility. Purple dye was extracted from the *murex* shellfish found in the eastern Mediterranean Sea off the coast of Phoenicia and Canaan. The snails secrete a yellowish fluid which makes a permanent purple dye when boiled and treated. To produce one ounce of the dye, 250,000 of these shellfish were required (*Nelson's New Illustrated Bible Dictionary*, p. 288). The silk, wool, linen, and cotton fabrics dyed with this "Royal Tyrian Purple" was very expensive and in great demand by the wealthy. The name Canaan probably meant originally "land of the purple," and the name Phoenicia comes from a Greek word meaning "purple." Thus these two ancient countries probably derived their names from the purple dye industry in that region (Jack Finegan, *Light From the Ancient Past* [Princeton: Princeton University Press, 1959], pp. 135-136).

FINE LINEN. Linen is a cloth woven from the fibers of the flax or hemp plant. The plant was common in Egypt, growing in the fertile Nile River valley. Flax was also grown in the Jordan River valley near Jericho and in Galilee. Linen of various grades was a popular material in Biblical times for many kinds of clothing, sheets, curtains, and even sails for ships. The "fine linen" referred to in the Bible was a sheer, almost translucent fabric woven by skilled weavers from yarns that were so fine they were sometimes almost invisible. Linen when bleached was brilliantly white, and fine linen was thus symbolically used to denote purity and righteousness in the scriptures (Rev. 19:8). Garments of fine linen were very expensive and worn by royalty, priests, and the wealthy.

A. THE RICH MAN AND LAZARUS

1. *The Rich Man* (Luke 16:19)

- a. How was the rich man clothed?

Note. The purple garment of this rich man was the outer garment and the linen the inner garment.

- b. How did the rich man fare (eat)?

2. *The Poor Man* (Luke 16:20-21)

- a. What was the poor man's name? Describe his condition.

Note. The name Lazarus means "God a help."

- b. What did the poor man desire to eat?

Note. In rich households the custom was to place loaves of bread beside the guests. Since there were no eating utensils, the hands became soiled while eating. The guests wiped their hands on pieces of the bread and then tossed the hunks of bread away.

- c. What comfort did the man have?

3. When the beggar died, where did he go? Who carried him there? (Luke 16:22)

Note. We must assume Lazarus had faith, for his poverty alone would not have brought him to Abraham's bosom.

4. What happened to the rich man? (Luke 16:22)
5. Where did the rich man go after he died, and what was his condition? (Luke 16:23)

Note. The rich man was in torment because of his unbelief, not because of his wealth.

6. What did he ask Abraham to do? (Luke 16:24)
7. What was Abraham's answer? (Luke 16:25)
8. What prevented Lazarus from going to the rich man, or the rich man going to Lazarus? (Luke 16:26)
9. What was the rich man's second request of Abraham? (Luke 16:27-28)
10. What was Abraham's response? (Luke 16:29)
11. Next the rich man asked that a sign be given to his brothers. What was his third request of Abraham? What did his brothers need to do? (Luke 16:30)
12. What was Abraham's answer? (Luke 16:31)

B. HADES: PARADISE AND TORMENT

1. *Why was the rich man in torment?* The rich man was in torment because of his *unbelief* in God and God's word. It was his unbelief that led to his covetousness and failure to properly use his possessions and riches (mammon of unrighteousness). Abraham told the rich man that his brothers had Moses

and the prophets to teach them. The rich man in his life on earth had not believed Moses and the prophets. What had Moses and the prophets taught?

- a. *Moses*: "And thou shalt love the Lord thy God with all thine _____, and with all thy _____, and with all thy _____" (Deut. 6:5). "...thou shalt love thy _____ as _____" (Lev. 19:18).
 - b. Jesus quoted these two passages in Matt. 22:35-40. What did He say about these two commandments? (Matt. 22:40)
 - c. *The Prophets*: according to Micah, what three things does God require? (Mic. 6:8)
2. *What is Hades?* This story teaches the fearful consequences of unbelief, and that a person's fate in eternity is sealed at death. The rich man was in Hades (Luke 16:23). *Hades* (Greek) in the New Testament is the place or region of the departed spirits. Hades corresponds to *Sheol* (Hebrew) in the Old Testament. From this story we learn there are two regions in Hades: Abraham's bosom and torment, with a "great gulf" between the two which none may cross.
- a. The righteous dead (Lazarus in this story) are in Abraham's bosom. Jesus referred to this place when He talked with the thief on the cross. What did Jesus call this place? (Luke 23:43)
 - b. The unrighteous dead (the rich man in this story) are in torment. Where are the angels that sinned? (II Pet. 2:4; Jude 6)
3. *What happens after the judgment?* When Jesus comes again, He will judge the world; then what will be the final abode of the righteous and unrighteous?
- a. The righteous who have been in Paradise or Abraham's bosom will be blessed in what way? (Matt. 25:34)
 - b. The unrighteous who have been in torment will be condemned to what place? (Matt. 25:41)
 - c. After the judgment what happens to death and Hades? (Rev. 20:14)

LESSON 9

JESUS BLESSES THE CHILDREN

Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17

INTRODUCTION. This story took place near the end of Jesus' ministry. Leaving Galilee for the last time where He had taught and performed miracles for a long period, Jesus journeyed to Judea. His journey took him "beyond the Jordan," that is, on the east side of the Jordan River through the province of Perea (Matt. 19:1; Mark 10:1). This was the route most often taken by the Jews as they traveled from Galilee to Judea, for there they could go to and from Jerusalem without passing through the "unholy ground" of Samaria. The people of Perea were under the same laws as the inhabitants of Galilee and Judea. During the time of Jesus' ministry, Herod Antipas, one of the sons of Herod the Great, had jurisdiction of Galilee and Perea.

As Jesus traveled toward Judea, the multitudes followed him, and as was his custom, He taught them and healed them (Matt. 19:2; Mark 10:1). The people brought little children and infants to Jesus for him to lay his hands on them and pray (Matt. 19:13; Mark 10:13; Luke 18:15). Thus these children were brought to Jesus by their parents for a blessing. Infants and children were generally held in low esteem in the heathen Greek and Roman societies, but the Jews considered children a blessing from God.

A. JESUS BLESSES THE CHILDREN

1. Matthew states that the little children were brought to Jesus for what two reasons? (Matt. 19:13)

2. Luke states that the children were _____ . (Luke 18:15)

3. What did the disciples do? (Mark 10:13)

4. Describe Jesus' reaction to his disciples' behavior. (Mark 10:14)

5. Jesus said to suffer (allow) the children to come to him and _____ them not, for of such is the _____. (Mark 10:14)
6. Who shall not enter the kingdom of God? (Mark 10:15)
7. What did Jesus then do? (Mark 10:16)

B. THE GREATEST IN THE KINGDOM (Matt. 18:1-6). On a former occasion Jesus' disciples were discussing who would be the greatest in the kingdom they believed Jesus was about to establish in great splendor. They were wondering who would have the important positions and places of honor. Mark tells us they were disputing or arguing (Mark 9:33-37).

1. What question did Jesus' disciples ask him? (Matt. 18:1)
2. Jesus told his disciples they must become as what in order to enter the kingdom of heaven? (Matt. 18:2-3)
3. What must we do to be the greatest in the kingdom of heaven? (Matt. 18:4)
4. If we receive (and love) one who has a childlike spirit and is a follower of Jesus, we also receive (love) whom? (Matt. 18:5)
5. If we cause anyone who believes on Jesus to stumble (sin), it would be better (profitable) that what would happen? (Matt. 18:6)

C. SUFFER THE LITTLE CHILDREN. In both of these incidents Jesus told his disciples that they (and all followers of Jesus) must have childlike characteristics in order to be pleasing to him and to be a part of his kingdom. Children are humble, obedient, trusting, willing to be led and taught, and eager to follow. Jesus requires that we also have these characteristics.

1. *Humble*

- a. "Whosoever therefore shall _____ himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:4)

- b. "_____ yourselves in the sight of the Lord, and he shall lift you up." (Jas. 4:10)
 - c. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do _____, and to love _____, and to walk _____ with thy God?" (Mic. 6:8)
2. *Obedient*
- a. "Children, _____ your parents in the Lord: for this is right." (Eph. 6:1)
 - b. "And being made perfect, he (Jesus) became the author of eternal salvation unto all them that _____ him" (Heb. 5:9)
 - c. "If ye love me, keep my _____." (John 14:15)
3. *Trusting:* "_____ ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." (Isa. 26:4)
4. *Led and Taught:* "Shew me thy ways, O Lord; _____ me thy paths. _____ me in thy truth, and _____ me: for thou art the God of my salvation..." (Ps. 25:4-5)
5. *Follow:* "If any man serve me, let him _____ me..." (John 12:26)

CONCLUSION. When the disciples rebuked the people for bringing their children to Jesus, He in turn rebuked his disciples, telling them to forbid not the children to come to him. Jesus took the opportunity to teach that all who would come to him and enter his kingdom must have the characteristics of little children.

When the disciples asked Jesus, "Who is the greatest in the kingdom of heaven," his answer was not what they had anticipated. Jesus placed a child in their midst and told them they must be converted and become as a child to enter the kingdom. While the disciples desired to be appointed to high positions in an earthly kingdom, Jesus told them they must be humble and trustful as a child in order to enter his spiritual kingdom. Those with the characteristics of a child will be the greatest in the kingdom.

LESSON 10

THE RICH YOUNG RULER

Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30

INTRODUCTION. One day a man came to Jesus and asked a question. Matthew says the man was young (Matt. 19:20, 22). Mark says he came running and knelt before Jesus (Mark 10:17). Luke says he was a ruler (Luke 18:18). All three gospel writers—Matthew, Mark and Luke—say he was rich. Therefore, this story is about a rich young ruler.

The rich young ruler was anxious to ask Jesus a question, for he ran to him. He also showed great reverence for Jesus, because he knelt before him. However, when Jesus told him he must choose between his possessions and Jesus, he went away sorrowfully, for his earthly riches were more important to him than the treasures in heaven.

A. THE RICH YOUNG RULER

1. What did the rich young ruler ask Jesus? (Matt. 19:16)

2. What did Jesus tell him he must do to enter into (eternal) life? (Matt. 19:17)

3. Which commandments did Jesus name? (Matt. 19:18-19)
 - a. Thou shalt not _____
 - b. Thou shalt not _____
 - c. Thou shalt not _____
 - d. Thou shalt not _____
 - e. Honor thy _____ and _____

Note. These five commandments named by Jesus are part of the Ten Commandments given by God to the children of Israel at Mt. Sinai (Ex. 20:12-16).

f. Thou shalt love thy _____ as thyself

Note. This commandment summarizes and encompasses the other five and is found in Lev. 19:18. It is repeated by Jesus to a certain lawyer or scribe (Matt. 22:39; Mark 12:31).

4. Mark also adds another commandment: Do not _____.
(Mark 10:19)

Note. This is a reference to the tenth Commandment, "Thou shalt not covet thy neighbour's house..." (Ex. 20:17).

5. What was the young man's response? (Matt. 19:20)

6. What else did Jesus tell him he must do? (Matt. 19:21)

7. What did the rich young man do? Why? (Matt. 19:22)

8. What did Jesus say to his disciples regarding a rich man? (Matt. 19:23)

B. THE COST OF DISCIPLESHIP

1. Jesus said it is easier for a camel to go through a needle's eye than for a rich man to do what? (Luke 18:25)

2. The disciples asked, "Who then can be saved?" What did Jesus answer? (Luke 18:26-27)

3. What did Peter say? (Luke 18:28)

4. What will be the reward for those who leave everything for the kingdom of God? (Luke 18:29-30)
5. Why is it difficult for rich people serve the Lord? (I Tim. 6:9)
6. What is the root of all evil? (I Tim. 6:10)
7. What happens to those who covet or reach after money? (I Tim. 6:10)
8. Why should we not lay up treasures on earth? (Matt. 6:19)
9. Where should we lay up our treasures? Why? (Matt. 6:20-21)
10. What must a rich person (or any person) do? (Matt. 6:33)
11. When we become Christians, we set our mind on what? Why? (Col. 3:1-2)
12. How do we overcome the world? (I John 5:5)

*...lay up for yourselves treasures in heaven,
where neither moth nor rust doth corrupt, and
where thieves do not break through nor steal:*

*For where you treasure is,
there will your heart be also.*

Matt. 6:20-21

LESSON 11

ZACCHAEUS

Luke 19:1-10

INTRODUCTION. Nobody likes taxes! The Jews deeply resented paying the taxes required of them by their Roman conquerors. There were taxes, taxes, and more taxes! The Roman governors were in charge of all financial matters. The general or direct taxes were collected by Roman officers as a part of their official duties. These taxes went into the imperial treasury and were very heavy. A census was taken by the Romans in Egypt, and thus perhaps throughout the whole empire, every fourteen years. The purpose of the census was to levy a poll tax—a tax for the privilege of existing! An example in the New Testament of this enrollment or census for the purpose of taxation occurred when Joseph and Mary journeyed to Bethlehem at the time of Jesus' birth (Luke 2:1-5).

In addition to the general taxes, customs or tolls were imposed upon merchandise exported and imported, and upon the goods of the merchants traveling through the country. The Romans required a certain amount of customs or tolls from a specified area. The right to collect these taxes was sold to the highest bidders called publicans. These publicans or tax collectors paid to Rome the required amount of taxes and then could keep for themselves anything they collected over that amount.

"There was an import and an export tax on everything which came into and went out of the country. There was a tax for entering a walled town, a market or a harbour. There was a tax for crossing a bridge. There was a tax for using main roads, for possessing a cart, on each wheel of the cart and on the animal which drew it. The tax collectors could stop a man anywhere and make him undo his bundles and demand tax on this and that article in them" (William Barclay, *And Jesus Said* [Philadelphia: The Westminster Press, 1970], p. 101).

Naturally these publicans were extremely unpopular as many were dishonest and made their living by extorting high taxes from the citizens. Those publicans who

were Jews were doubly despised by their fellow countrymen for selling themselves to the Romans. They were considered as sinners and renegades.

One day when Jesus was passing through Jericho, Zacchaeus, a publican, wished to see him. Zacchaeus was a rich publican. He was eager to see Jesus and received him joyfully into his house. Jesus' visit resulted in the conversion of this publican. Zacchaeus stood and said he would give half his goods to the poor and restore fourfold to any man he had cheated. The restitution announced by Zacchaeus was evidence of his sincere repentance. Jesus pardoned him and granted salvation to him that day.

A. ZACCHAEUS, THE PUBLICAN

1. What two things are said about Zacchaeus? (Luke 19:1-2)
2. Why was Zacchaeus unable to see Jesus? (Luke 19:3)
3. What did he do in order to see Jesus? (Luke 19:4)
4. What did Jesus say to Zacchaeus when He came to the place where Zacchaeus was? (Luke 19:5)
5. How did Zacchaeus receive Jesus? (Luke 19:6)
6. What did the crowd call Zacchaeus? (Luke 19:7)
7. What two things did Zacchaeus tell Jesus? (Luke 19:8)

8. What did Jesus say had come to Zacchaeus' house? (Luke 19:9)

9. What did Jesus come to do? (Luke 19:10)

B. THE LAW OF MOSES REGARDING FALSE DEALINGS. The Law of Moses required a Jew who dealt falsely with his neighbor in matters of money or property to make restitution (Lev. 6:1-5).

1. If a soul sins he commits a trespass against whom? (Lev. 6:2)

2. There are five sins listed in Lev. 6:2-3, and they are summarized in verses 4-5. The sins are: (1) dealing falsely or lying with a neighbor regarding something deposited or delivered to him to keep; (2) dealing falsely or lying regarding a bargain or pledge (fellowship, KJV); (3) robbery or violence; (4) oppression of a neighbor (deceit, KJV); (5) swearing falsely or lying regarding something found that was lost. What was the law of restitution regarding these sins? (Lev. 6:5; Num. 5:7)

3. In the matter of a stolen ox or sheep, what was the law of restitution? (Ex. 22:1)

4. Did Zacchaeus intend to keep the law? To what amount? (Luke 19:8)

C. ZACCHAEUS AND THE RICH YOUNG RULER

1. How were Zacchaeus and the rich young ruler alike?

2. How were the two different?

LESSON 12

JESUS ANOINTED BY MARY

Matt. 26:6-13; Mark 14:3-9; John 12:1-11

INTRODUCTION. Bethany was a small village less than two miles from Jerusalem. The Bible records two occasions that Jesus visited with his friends, Mary and Martha, who lived in this village. In addition Jesus journeyed to Bethany with his disciples when He raised their brother Lazarus from the dead.

The first incident which occurred about four months before Jesus' crucifixion pictures the contrast between Martha and Mary. Both sisters honored Jesus at that time—Martha honored him as a guest, while Mary honored him as a teacher (Luke 10:38-42).

The second incident was a feast which took place six days before the Passover just prior to Jesus' crucifixion (John 12:1-11). Lazarus, whom Jesus raised from the dead (John 11:1-46), sat at meat with Jesus while Martha again served. Mary anointed Jesus' feet with an expensive ointment of pure nard. Nard was a perfume made from a plant called nard or spikenard with the finest plants coming from India. Mary's ointment was sealed in a flask or alabaster box, also a costly object. The Roman *denarius* (pence, KJV; shilling, ASV) was worth about seventeen cents, the amount of one day's wage in New Testament times. Thus 300 denarii, the value of the ointment (John 12:5), would be about \$51.00 or the wages for almost one full year. The quantity of ointment, a pound (John 12:3), in our weights and measures would be equivalent to twelve ounces.

In this second incident Mary again honored Jesus. Her act in anointing Jesus' feet and wiping them with her hair showed great love, gratitude, and humility. Judas objected to Mary's act, not because he felt compassion for the poor, but because he was covetous and a thief. Jesus answered Judas by defending Mary, stating she had anointed him in anticipation of his death and burial.

A. THE FEAST AT BETHANY

1. In what village did Mary and Martha live? (John 11:1)
2. Who was their brother? (John 11:1-2)
3. Regarding Lazarus, what had Jesus done? (John 12:1)
4. When Jesus visited Bethany just prior to the Passover, what did Martha again do? (John 12:2)
5. What did Lazarus do? (John 12:2)
6. What did Mary do? (John 12:3)
7. How does John describe the ointment? (John 12:3)
8. How does John describe Judas? (John 12:4)
9. What reason did Judas give for objecting to what Mary had done? (John 12:5)
10. What was the real reason that Judas objected? (John 12:6)
11. Jesus said Mary had done this deed against (in advance of) the day of what? (John 12:7)

12. Wherever the gospel would be preached in the world, this deed that Mary had done would be spoken about her as what? (Mark 14:9)

13. What did Jesus say about the poor? (John 12:8)

14. Why had many people come to Bethany? (John 12:9)

15. Why did the chief priests want to put Lazarus to death? (John 12:10-11)

B. THE CHARACTER OF MARY VERSUS THE CHARACTER OF JUDAS

1. In this incident Mary showed her love for Jesus by anointing his feet with the expensive ointment. How had Mary demonstrated her love for Jesus in the previous incident? (Luke 10:39)

2. What does Matthew say about Judas? (Matt. 10:4)

3. Who entered the heart of Judas? (Luke 22:3; John 13:2)

4. What did Jesus say about Judas? (John 6:70-71)

5. What did Judas receive for betraying Jesus? (Matt. 26:14-15)

6. What is the root of all evil? Was Judas guilty of this? (I Tim. 6:9-10)

LESSON 13

THE WIDOW'S OFFERING

Mark 12:41-44; Luke 21:1-4

INTRODUCTION. In the temple court of the women, under the shelter of porticoes, there were thirteen chests with trumpet-shaped openings into which the worshippers cast their gifts and contributions. One day near the end of his ministry on earth, Jesus sat in this court near the treasury and observed the people depositing their money in the receptacles.

As Jesus observed the wealthy casting their money into the treasury, He saw a widow casting in two mites. The mite or *lepton* was a small copper coin, the smallest Jewish coin, and valued at 1/128th part of the Roman *denarius*; two mites or *lepta* made a *quadrans* (W. E. Vine). The Roman denarius was the amount of one day's wage in New Testament times or about seventeen cents. Two mites would therefore be about ¼ of a penny.

A. THE OFFERINGS

1. As Jesus sat near the treasury chests, what did He observe the rich doing? (Mark 12:41)
2. What did a poor widow cast into the chest? (Mark 12:42)
3. Why did Jesus tell his disciples the poor widow had cast more into the treasury than all the others? (Mark 12:43-44)
4. By giving all she had, the widow demonstrated her love of God and faith in him. She trusted God completely to provide for her needs. Truly Jesus' admonition describes this poor widow woman. "But seek ye first the

and all these things shall be added unto you." (Matt. 6:33)

B. JESUS WATCHES

1. When Jesus said our giving of alms should be done in secret, what did He say about the Father? (Matt. 6:3-4)

2. All things are _____ to the eyes of him (God) with whom we have to do (give account). (Heb. 4:13)

Note. We are admonished to hide our giving of alms from others, but we cannot hide our giving from the Lord. Jesus watches.

3. The story of the poor widow is not the only instance recorded in the Bible that indicates the Lord watches our giving.
 - a. Whose prayers and alms (gifts) went up for a memorial before God? (Acts 10:1-4)

 - b. What man and his wife lied to the Holy Spirit and God about their giving? (Acts 5:1-10)

C. JESUS JUDGES

1. How did Jesus judge or grade the giving of the rich? (Mark 12:44)

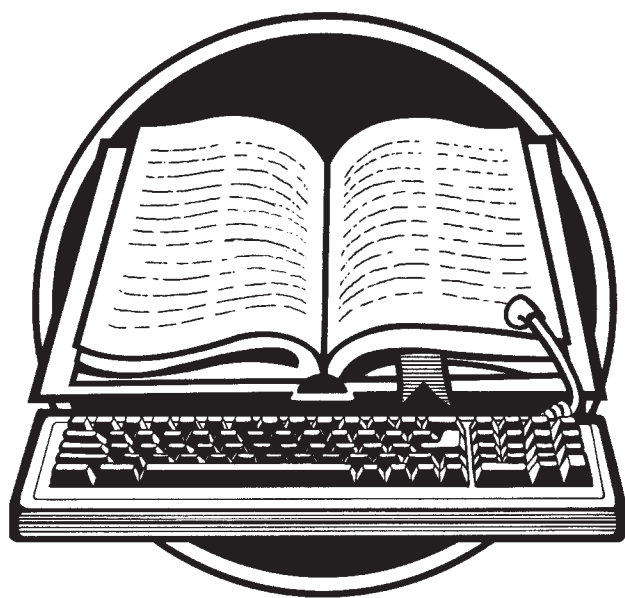
2. How did Jesus judge or grade the giving of the poor widow? (Mark 12:44)

3. Who gave more according to Jesus? (Mark 12:43)

4. How did God judge or grade the offerings of Cain and Abel? (Gen. 4:3-5)

5. One time the Lord sent a plague upon Israel because of a sin committed by David, the king. After David repented, acknowledging his sin to God, he came to Araunah, the Jebusite, to buy his threshing floor in order to build an altar to the Lord. Araunah would have given David, the king, all he needed for his offering—oxen, threshing instruments, the yokes of the oxen for wood.
 - a. What did David tell Araunah? (II Sam. 24:24)
 - b. How did the Lord judge or grade David's sacrifices? (II Sam. 24:25)
6. When Solomon became king, he offered a thousand burnt offerings at Gibeon and humbly asked the Lord to give him an understanding heart to judge Israel. How did the Lord judge or grade Solomon's offerings? (I Kings 3:10-13)
7. How did God judge or grade the offerings of the Jews during the days of Malachi? (Mal. 3:8-9)
8. What does God require of us—how does He judge or grade us—in our giving?
 - a. He that sows sparingly shall reap also _____; he that sows bountifully shall reap also _____. (II Cor. 9:6)
 - b. Let every man give as he purposes in his heart, not _____ nor of _____, for God loves a cheerful giver. (II Cor. 9:7)
9. What about the eyes, ears, and face of the Lord? (I Pet. 3:12)

CONCLUSION. Jesus watched the widow cast into the treasury all that she had, even all her living. Jesus watched the wealthy cast in of their abundance (surplus). Jesus watches as we give what we purpose (plan) in our hearts. Jesus watches if our giving is done cheerfully or grudgingly. Jesus watches if we rob God of our money, time, and talents. Like the poor widow, we need to seek first "the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:33-34).



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