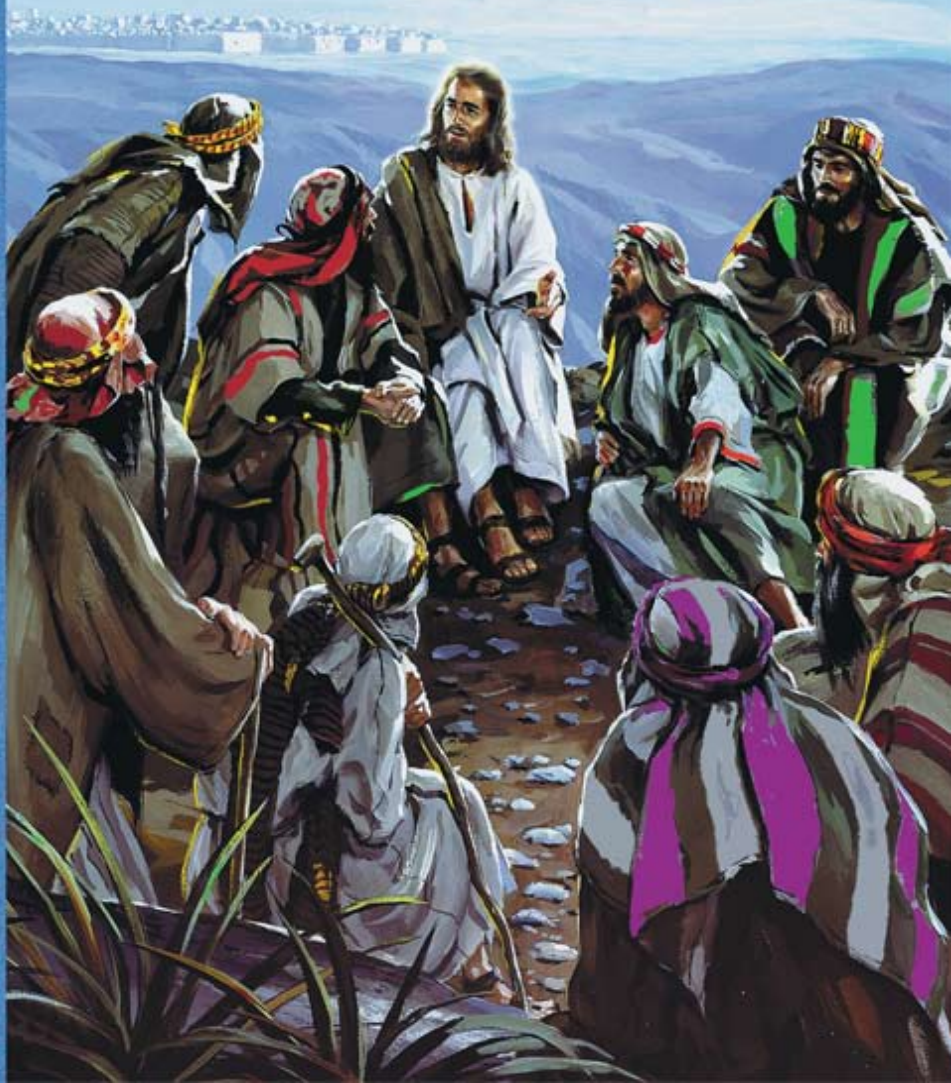


Christ's Object Lessons Bible Study Series

# Harvest of Wisdom



# *Harvest of Wisdom*

Christ's Object Lessons  
*Bible Study Series*

Revela<sup>†</sup>tion Publications

- Compatible with any Bible
- Individuals or groups
- Contains full answer key!

## About this Project

*Christ's Object Lessons* was written by E.G. White and originally published in 1900 by Pacific Press Publishing Company. The subject matter is the parables of Christ—His method of revealing spiritual insight through practical life examples. Its Bible-based, Christ-centered, life-changing content has led a multitude to a greater understanding of the kingdom of heaven. *Harvest of Wisdom* is the third in a series of three Bible study guides utilizing the final 7 chapters of this book as the commentary. The other guides in this series are *Seeds of Wisdom (#1)* and *Growing in Wisdom (#2)*. Since each guide is based on a unique set of parables, they can be utilized in sequence, out of sequence, or used independently.

### 2nd Edition Harvest of Wisdom Christ's Object Lessons Bible Study Series

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## AN INVITATION TO THE READER

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We are glad you have received the *Harvest of Wisdom* Bible study guide. It is our prayer that you will go through these lessons and draw closer to Christ; the One who offers you friendship, peace, and eternal life.

If there is an address in the box below, this guide is offered to you as a gift from a Bible school. Your school may utilize this guide in one of two possible ways.

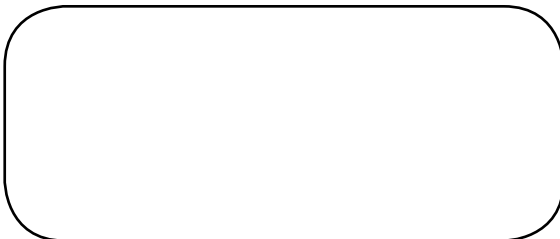
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In either situation, all you have mailed to us will be returned with additional free study materials. If at any time you have additional Bible questions, you may send them, and an instructor will respond.

You may have been a Christian all your life, or this may be your first opportunity to learn about the wonderful love of Jesus; in either case, this time you spend in the Word of God will be a rich blessing. May the Lord fill you with peace as you seek to know Him better.

***FOR MORE STUDY MATERIAL WRITE:***



## SUGGESTIONS FOR INDIVIDUAL STUDY

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- (1) PRAY FOR GUIDANCE** Each time you study, pray for discernment and the guidance of the Holy Spirit. Approach your study with an open mind. Avoid preconceived ideas that may have a negative influence on your search for truth.
  
- (2) READ THE QUESTION** Read each question slowly taking extra time to contemplate and understand it. This will result in the greatest benefit from your study.
  
- (3) FIND THE ANSWER** Use any Bible to look up the reference text listed below the answer space. Read the reference and surrounding texts to gain an understanding of their context. Write a concise answer on the blanks provided in your study guide. If you want to confirm your answer you may look it up in the answer section located in the back.

For a deeper understanding, read and compare the reference text and related texts in multiple versions of Scripture. Use a concordance, column references, and a dictionary to look up unfamiliar words and search for other related texts.
  
- (4) CONTEMPLATE THE RESULTS** Reread the question and answer, then read the commentary. Contemplate the significance of what you have just studied and ask for wisdom from the Lord to help you know how to apply it to your life.
  
- (5) CONTINUE TO STUDY** It is our prayer that you will continue to study God's Word. We encourage you to contact your source for this guide and obtain other inspirational materials that will aid in your spiritual growth.

## SUGGESTIONS FOR GROUP STUDY

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- (1) ASSIGN A LEADER** It is important to appoint an individual to lead your study group. This may be a pastor, church leader, or a shared responsibility among the group members. This individual's responsibility is to keep the discussion objective and encourage participation.
- (2) PREDETERMINE STUDY METHODS** Make a group decision whether to include outside materials in your study sessions. As a rule, study time will be the most fruitful when the focus is on Biblical references.
- (3) PRE-STUDY THE LESSON** Encourage each member of your group to study the lesson prior to meeting. This will result in the greatest benefit to each individual as well as enhancing his/her ability to participate in discussion.
- (4) BEGIN WITH PRAYER** Each time you meet always invite the Lord to be present in your study session and the Holy Spirit to be your guide.
- (5) READ QUESTION** The group leader may read or appoint another member of the group to read the questions.
- (6) READ ANSWER & COMMENTARY** The group leader can ask for volunteers to give the answer and related commentary. When time allows, ask for answers derived from various translations to increase participation and understanding.
- (7) DISCUSSION** The most benefit will be gained if the leader does not lecture the group but rather leads it. Each member of the group should be encouraged to participate in the capacity he/she is comfortable. One member of the group should not dominate the discussion. Encourage sensitivity to the feelings and opinions of others even in disagreement.
- (8) TESTIMONY** Have a time at the beginning or end of your session for brief testimonies. This can be general or limited to the subject matter being studied.

# *Why Christ Taught in Parables*



In Christ's parable teaching the same principle is seen as in His own mission to the world. That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching:

the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar.

The Scripture says, "All these things spake Jesus unto the multitude in parables; . . . that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matthew 13:34,35.



Natural things were the medium for the spiritual; the things of nature and the life-experience of His hearers were connected with the truths of the written word. Leading thus from the natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth with heaven.

In His teaching from nature, Christ was speaking of the things which His own hands had made, and which had qualities and powers that He Himself had imparted. In their original perfect-ion all created things were an expression of the thought of God. To Adam and Eve in their Eden home nature was full of the knowledge of God, teeming with divine instruction. Wisdom spoke to the eye and was received into the heart; for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. The earth is now marred and defiled by sin. Yet even in its blighted state much that is beautiful remains. God's object lessons are not obliterated; rightly understood, nature speaks of her Creator.

In the days of Christ these lessons had been lost sight of. Men had well-nigh ceased to discern God in His works. The sinfulness of humanity had cast a pall over the fair face of creation; and instead of manifesting God, His works became a barrier that concealed Him. Men "worshipped and served the creature more than the Creator." Thus the heathen "became vain in their imaginations, and their foolish heart was darkened." Romans 1:25, 21. So in Israel,

man's teaching had been put in the place of God's. Not only the things of nature, but the sacrificial service and the Scriptures themselves—all given to reveal God—were so perverted that they became the means of concealing Him.

Christ sought to remove that which obscured the truth. The veil that sin has cast over the face of nature, He came to draw aside, bringing to view the spiritual glory that all things were created to reflect. His words placed the teachings of nature as well as of the Bible in a new aspect, and made them a new revelation.

Jesus plucked the beautiful lily, and placed it in the hands of children and youth; and as they looked into His own youthful face, fresh with the sunlight of His Father's countenance, He gave the lesson, "Consider the lilies of the field, how they grow [in the simplicity of natural beauty]; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Then followed the sweet assurance and the important lesson, "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

In the sermon on the mount these words were spoken to others besides children and youth. They were spoken to the multitude, among whom were men and women full of worries and perplexities, and sore with disappointment and sorrow. Jesus continued: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the

## Why Christ Taught in Parables

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Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things.” Then spreading out His hands to the surrounding multitude, He said, “But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” Matt.6:28-33.

Thus Christ interpreted the message which He Himself had given to the lilies and the grass of the field. He desires us to read it in every lily and every spire of grass. His words are full of assurance, and tend to confirm trust in God.

So wide was Christ’s view of truth, so extended His teaching, that every phase of nature was employed in illustrating truth. The scenes upon which the eye daily rests were all connected with some spiritual truth, so that nature is clothed with the parables of the Master.

In the earlier part of His ministry, Christ had spoken to the people in words so plain that all His hearers might have grasped truths which would make them wise unto salvation. But in many hearts the truth had taken no root, and it had been quickly caught away. “Therefore speak I to them in parables.” He said; “because they seeing see not; and hearing they hear not, neither do they understand. . . . For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.” Matt. 13:13-15.

Jesus desired to awaken inquiry. He sought to arouse the careless, and impress truth upon the heart. Parable teaching was popular, and commanded the respect and attention, not only of the Jews, but

of the people of other nations. No more effective method of instruction could He have employed. If His hearers had desired a knowledge of divine things, they might have understood His words; for He was always willing to explain them to the honest inquirer.

Again, Christ had truths to present which the people were unprepared to accept or even to understand. For this reason also He taught them in parables. By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts. After-ward, as they looked upon the objects that illustrated His lessons, they recalled the words of the divine Teacher. To minds that were open to the Holy Spirit, the significance of the Saviour’s teaching unfolded more and more. Mysteries grew clear, and that which had been hard to grasp became evident.

Jesus sought an avenue to every heart. By using a variety of illustrations, He not only presented truth in its different phases, but appealed to the different hearers. Their interest was aroused by figures drawn from the surroundings of their daily life. None who listened to the Saviour could feel that they were neglected or forgotten. The humblest, the most sinful, heard in His teaching a voice that spoke to them in sympathy and tenderness.

And He had another reason for teaching in parables. Among the multitudes that gathered about Him, there were priests and rabbis, scribes and elders, Herodians and rulers, world-loving, bigoted, ambitious men, who desired above all things to find

some accusation against Him. Their spies followed His steps day after day, to catch from His lips something that would cause His condemnation, and forever silence the One who seemed to draw the world after Him. The Saviour understood the character of these men, and He presented truth in such a way that they could find nothing by which to bring His case before the Sanhedrim. In parables He rebuked the hypocrisy and wicked works of those who occupied high positions, and in figurative language clothed truth of so cutting a character that had it been spoken in direct denunciation, they would not have listened to His words, and would speedily have put an end to His ministry. But while He evaded the spies, He made truth so clear that error was manifested, and the honest in heart were profited by His lessons. Divine wisdom, infinite grace, were made plain by the things of God's creation. Through nature and the experiences of life, men were taught of God. "The invisible things of Him since the creation of the world," were "perceived through the things that are made, even His everlasting power and divinity." Rom. 1:20, R. V.

In the Saviour's parable teaching is an indication of what constitutes the true "higher education." Christ might have opened to men the deepest truths of science. He might have unlocked mysteries which have required many centuries of toil and study to penetrate. He might have made suggestions in scientific lines that would have afforded food for thought and stimulus for invention to the close of time. But He did not do this. He said nothing to gratify curiosity, or to satisfy man's ambition by opening doors to worldly greatness. In all His teaching, Christ

brought the mind of man in contact with the Infinite Mind. He did not direct the people to study men's theories about God, His word, or His works. He taught them to behold Him as manifested in His works, in His word, and by His providence.

Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity.

It was Christ who directed the education of Israel. Concerning the commandments and ordinances of the Lord He said, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deuteronomy 6:7-9. In His own teaching, Jesus showed how this command is to be fulfilled—how the laws and principles of God's kingdom can be so presented as to reveal their beauty and preciousness. When the Lord was training Israel to be the special representatives of Himself, He gave them homes among the hills and valleys. In their home life and their religious service they were brought in constant contact with nature and with the word of God. So Christ taught His disciples by the lake, on the mountainside, in the fields and groves, where they

## Why Christ Taught in Parables

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could look upon the things of nature by which He illustrated His teachings. And as they learned of Christ, they put their knowledge to use by cooperating with Him in His work.

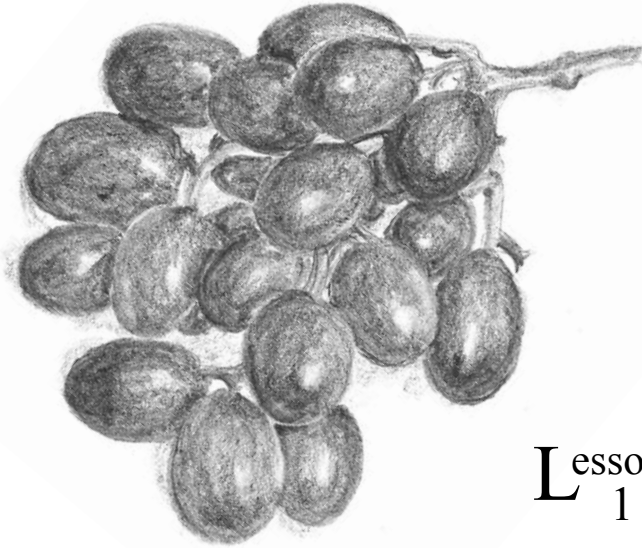
So through the creation we are to become acquainted with the Creator. The book of nature is a great lesson book, which in connection with the Scriptures we are to use in teaching others of His character, and guiding lost sheep back to the fold of God. As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but unless the mind has become too dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart.

In these lessons direct from nature, there is a simplicity and purity that makes them of the highest value. All need the teaching to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. Too often the minds of students are occupied with men's theories and speculations, falsely called science and philosophy. They need to be brought into close contact with nature. Let them learn that creation and Christianity have one God. Let them be taught to see the harmony of the natural with the spiritual. Let everything which their eyes see or their hands handle be made a lesson in character building. Thus the mental powers will be strengthened, the character developed, the whole life ennobled.

Christ's purpose in parable teaching was in direct line with the purpose of the Sabbath. God gave to men the memorial of His creative power, that they might discern Him in the works of His hand. The Sabbath bids us behold in His created works the glory of the Creator. And it was because He desired us to do this that Jesus bound up His precious lessons with the beauty of natural things. On the holy rest day, above all other days, we should study the messages that God has written for us in nature. We should study the Saviour's parables where He spoke them, in the fields and groves, under the open sky, among the grass and flowers. As we come close to the heart of nature, Christ makes His presence real to us, and speaks to our hearts of His peace and love.

And Christ has linked His teaching, not only with the day of rest, but with the week of toil. He has wisdom for him who drives the plow and sows the seed. In the plowing and sowing, the tilling and reaping, He teaches us to see an illustration of His work of grace in the heart. So in every line of useful labor and every association of life, He desires us to find a lesson of divine truth. Then our daily toil will no longer absorb our attention and lead us to forget God; it will continually remind us of our Creator and Redeemer. The thought of God will run like a thread of gold through all our homely cares and occupations. For us the glory of His face will again rest upon the face of nature. We shall ever be learning new lessons of heavenly truth, and growing into the image of His purity. Thus shall we "be taught of the Lord"; and in the lot wherein we are called, we shall "abide with God." Isa.54:13; 1 Cor. 7:24.

# The Lord's Vineyard



## Lesson 1

This lesson about the parable of the Lord's Vineyard is based on Matthew 21:33-44.

(1) WHAT WAS THE FOCUS OF THE PARABLE THAT JESUS USED TO SET BEFORE THE JEWISH PEOPLE HIS CLAIM OF THEIR OBEDIENCE?

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### *Isaiah 5:1*

The parable of the two sons was followed by the parable of the vineyard. In the one, Christ had set before the Jewish teachers the importance of obedience. In the other, He pointed to the rich blessings bestowed upon Israel, and in these showed God's claim to their obedience. He set before them

the glory of God's purpose, which through obedience they might have fulfilled. Withdrawing the veil from the future, He showed how, by failure to fulfill His purpose, the whole nation was forfeiting His blessing, and bringing ruin upon itself.

"There was a certain householder," Christ said, "which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country."

A description of this vineyard is given by the prophet Isaiah: "Now will I sing to my well beloved a song of my beloved touching His vineyard. My well beloved hath a vineyard in a very fruitful hill; and He fenced it, and gathered out the stones thereof, and planted

## The Lord's Vineyard

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it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and He looked that it should bring forth grapes.”

(2) WHAT WAS REPRESENTED IN THIS PARABLE AS THE VINEYARD?

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### *Isaiah 5:7*

The husbandman chooses a piece of land from the wilderness; he fences, clears, and tills it, and plants it with choice vines, expecting a rich harvest. This plot of ground, in its superiority to the uncultivated waste, he expects to do him honor by showing the results of his care and toil in its cultivation. So God had chosen a people from the world to be trained and educated by Christ... Upon this people God had bestowed great privileges, blessing them richly from His abundant goodness. He looked for them to honor Him by yielding fruit. They were to reveal the principles of His kingdom. In the midst of a fallen, wicked world they were to represent the character of God.

(3) WHAT WERE THE FRUITS OF GOD'S CHARACTER THAT THE JEWISH PEOPLE WERE GIVEN THE PRIVILEGE TO BEAR?

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### *Exodus 33:18, 19*

As the Lord's vineyard they were to produce fruit altogether different from that of the heathen nations. These idolatrous peoples had given themselves up to work wickedness. Violence and crime, greed,

oppression, and the most corrupt practices, were indulged without restraint. Iniquity, degradation, and misery were the fruits of the corrupt tree. In marked contrast was to be the fruit borne on the vine of God's planting.

It was the privilege of the Jewish nation to represent the character of God as it had been revealed to Moses..."And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. This was the fruit that God desired from His people. In the purity of their characters, in the holiness of their lives, in their mercy and loving-kindness and compassion, they were to show that "the law of the Lord is perfect, converting the soul." Ps. 19:7.

(4) IF THE JEWISH NATION HAD PRODUCED THE "FRUITS" FROM THE VINE OF THE VINEYARD THAT GOD PLANTED, WHAT WOULD HAVE BEEN THE RESULTS?

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### *Genesis 12:2*

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles

revealed through His people should be the means of restoring the moral image of God in man.

It was for the accomplishment of this purpose that God called Abraham out from his idolatrous kindred and bade him dwell in the land of Canaan...

(5) WHAT WAS GOD'S PURPOSE IN BRINGING ABRAHAM AND HIS DESCENDANTS TO THE WICKED LAND OF EGYPT?

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**Genesis 12:3**

The descendants of Abraham, Jacob and his posterity, were brought down to Egypt that in the midst of that great and wicked nation they might reveal the principles of God's kingdom. The integrity of Joseph and his wonderful work in preserving the lives of the whole Egyptian people were a representation of the life of Christ. Moses and many others were witnesses for God.

(6) WHAT WONDERFUL THING DID GOD DEMONSTRATE ABOUT HIMSELF AS HE BROUGHT ISRAEL OUT OF THE LAND OF EGYPT?

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**Deuteronomy 32:4**

In bringing forth Israel from Egypt, the Lord again manifested His power and His mercy. His wonderful works in their deliverance from bondage and His dealings with them in their travels through the wilderness were not for their benefit alone. These were to be as an object lesson to the surrounding nations. The Lord revealed Himself as a God above all human authority and greatness. The signs and wonders He wrought in behalf of His people showed His power over nature and over the greatest of those who worshiped nature. God went through the proud land of Egypt as He will go through the earth in the last days. With fire and tempest, earthquake and death, the great I AM redeemed His people. He took them out of the land of bondage. He led them through the "great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought." Deut. 8:15. He brought them forth water out of "the rock and flint," and fed them with "the corn of heaven." Ps. 78:24. "For," said Moses, "the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him." Deut. 32:9-12. Thus He brought them unto Himself, that they might dwell as under the shadow of the Most High.

(7) IN WHAT NATURAL MANIFESTATION DID GOD GIVE ASSURANCE OF HIS PRESENCE WITH THE CHILDREN OF ISRAEL DURING THEIR WANDERINGS?

## The Lord's Vineyard

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**Exodus 13:21**

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**Psalm 78:24**

Christ was the leader of the children of Israel in their wilderness wanderings. Enshrouded in the pillar of cloud by day and the pillar of fire by night, He led and guided them. He preserved them from the perils of the wilderness, He brought them into the land of promise, and in the sight of all the nations that acknowledged not God He established Israel as His own chosen possession, the Lord's vine-yard.

(8) WHAT WAS REPRESENTED AS THE HEDGE AROUND THE VINEYARD IN THE PARABLE?

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**Deuteronomy 30:16**

To this people were committed the oracles of God. They were hedged about by the precepts of His law, the everlasting principles of truth, justice, and purity. Obedience to these principles was to be their protection, for it would save them from destroying themselves by sinful practices. And as the tower in the vineyard, God placed in the midst of the land His holy temple.

(9) AS THE TOWER REPRESENTED GOD'S HOLY TEMPLE, WHERE WAS HIS PRESENCE ESTABLISHED?

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**Exodus 25:22**

Christ was their instructor. As He had been with them in the wilderness, so He was still to be their teacher and guide. In the tabernacle and the temple His glory dwelt in the holy shekinah above the mercy seat. In their behalf He constantly manifested the riches of His love and patience.

God desired to make of His people Israel a praise and a glory. Every spiritual advantage was given them. God withheld from them nothing favorable to the formation of character that would make them representatives of Himself.

(10) IF HIS PEOPLE WERE OBEDIENT TO THE LAW OF GOD, WHAT TWO THINGS DID GOD PROMISE TO THEM?

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**Deuteronomy 7:14, 15**

Their obedience to the law of God would make them marvels of prosperity before the nations of the world. He who could give them wisdom and skill in all cunning work would continue to be their teacher, and would ennoble and elevate them through obedience to His laws. If obedient, they would be preserved from the diseases that afflicted other nations, and would be blessed with vigor of intellect. The glory of God, His majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests



and princes. God furnished them with every facility for becoming the greatest nation on the earth.

In the most definite manner Christ through Moses had set before them God's purpose, and had made plain the terms of their prosperity. "Thou art an holy people unto the Lord thy God," He said; "the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. . . . Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He swore unto thy fathers; and He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He swore unto thy fathers to give thee. Thou shalt be blessed above all people. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee." Deut. 7:6, 9, 11-15.

If they would keep His commandments, God promised to give them the finest of the wheat, and bring them honey out of the rock. With long life would He satisfy them, and show them His salvation.

(11) AS OBEDIENCE TO NATURAL LAWS PRODUCES IT'S TREA-

SURES, WHAT ATTRIBUTES OF GOD'S LAW AND CHARACTER ARE REFLECTED IN AN OBEDIENT HEART?

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*Psalm 19:8, 9*

Through disobedience to God, Adam and Eve had lost Eden, and because of sin the whole earth was cursed. But if God's people followed His instruction, their land would be restored to fertility and beauty. God Himself gave them directions in regard to the culture of the soil, and they were to cooperate with Him in its restoration. Thus the whole land, under God's control, would become an object lesson of spiritual truth. As in obedience to His natural laws the earth should produce its treasures, so in obedience to His moral law the hearts of the people were to reflect the attributes of His character. Even the heathen would recognize the superiority of those who served and worshipped the living God.

"Behold," said Moses, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4:5-8.

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(12) THROUGH WHAT SERVICE DID GOD DESIRE TO BE LIFTED UP BEFORE THE NATIONS?

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### *Psalm 107:22*

The children of Israel were to occupy all the territory which God appointed them. Those nations that rejected the worship and service of the true God were to be dispossessed. But it was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite, and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world.

God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above.

(13) BECAUSE ISRAEL DID NOT FULFILL GOD'S PURPOSE FOR HIS VINEYARD WHAT DID HE WARN THEM THAT HE WOULD DO?

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### *Deuteronomy 8:20*

But Israel did not fulfill God's purpose. The Lord declared, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?" Jer. 2:21. "Israel is an empty vine, he bringeth forth fruit unto himself." Hosea 10:1. "And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. What could have been done more to My vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste; it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For . . . He looked for judgment, but behold oppression; for righteousness, but behold a cry." Isa. 5:3-7.

The Lord had through Moses set before His people the result of unfaithfulness. By refusing to keep His covenant, they would cut themselves off from the life of God, and His blessing could not come upon them. "Beware," said Moses, "that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God. . . . And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. . . . And it

shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.” Deut. 8:11-14, 17, 19, 20.

(14) WHAT WAS ISRAEL'S RESPONSE TO THE WARNING?

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**Jeremiah 7:27**

The warning was not heeded by the Jewish people. They forgot God, and lost sight of their high privilege as His representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service He required of them, and they robbed their fellow men of religious guidance and a holy example. Like the inhabitants of the antediluvian world, they followed out every imagination of their evil hearts. Thus they made sacred things appear a farce, saying, “The temple of the Lord, the temple of the Lord, are these” (Jer. 7:4), while at the same time they were misrepresenting God's character, dishonoring His name, and polluting His sanctuary.

The husbandmen who had been placed in charge of the Lord's vineyard were untrue to their trust. The priests and teachers were not faithful instructors of the people. They did not keep before them the goodness and mercy of God and His claim to their love and service.

These husbandmen sought their own glory. They desired to appropriate the fruits of the vineyard. It was their study to attract attention and homage to themselves.

(15) WHAT WAS THE RESULT OF THE HUSBANDMEN'S NEGLIGENCE AND SELF-SERVING POSITION THEY HAD CHOSEN?

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**Jeremiah 7:24**

The guilt of these leaders in Israel was not like the guilt of the ordinary sinner. These men stood under the most solemn obligation to God. They had pledged themselves to teach a “Thus saith the Lord” and to bring strict obedience into their practical life. Instead of doing this they were perverting the Scriptures. They laid heavy burdens upon men, enforcing ceremonies that reached to every step in life. The people lived in continual unrest, for they could not fulfill the requirements laid down by the rabbis. As they saw the impossibility of keeping man-made commandments, they became careless in regard to the commandments of God.

The Lord had instructed His people that He was the owner of the vineyard, and that all their possessions were given them in trust to be used for Him. But the priests and teachers did not perform the work of their sacred office as if they were handling the property of God. They were systematically robbing Him of the means and facilities entrusted to them for the advancement of His work. Their covetousness and greed

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caused them to be despised even by the heathen. Thus the Gentile world was given occasion to misinterpret the character of God and the laws of His kingdom.

(16) WHAT HAPPENED TO THE MESSENGERS GOD SENT TO THE HUSBANDMEN TO PLEAD WITH THEM TO ACKNOWLEDGE THEIR SIN AND RETURN TO HIM?

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### *Matthew 21:35*

With a father's heart, God bore with His people. He pleaded with them by mercies given and mercies withdrawn. Patiently He set their sins before them, and in forbearance waited for their acknowledgment. Prophets and messengers were sent to urge God's claim upon the husbandmen; but instead of being welcomed, they were treated as enemies. The husbandmen persecuted and killed them. God sent still other messengers, but they received the same treatment as the first, only that the husbandmen showed still more determined hatred.

(17) WHEN GOD SENT HIS SON TO HIS PEOPLE WITH WHAT CONTEMPT FILLED RESPONSE WAS HE RECEIVED?

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### *Luke 23:18*

As a last resource, God sent His Son, saying, "They will reverence My Son." But their resistance had made them vindictive, and they said among themselves, "This is the heir; come, let us kill Him, and let us seize on His inheritance." We shall then be left to

enjoy the vineyard, and to do as we please with the fruit.

The Jewish rulers did not love God; therefore they cut themselves away from Him, and rejected all His overtures for a just settlement. Christ, the Beloved of God, came to assert the claims of the Owner of the vineyard; but the husbandmen treated Him with marked contempt, saying, We will not have this man to rule over us. They envied Christ's beauty of character. His manner of teaching was far superior to theirs, and they dreaded His success. He remonstrated with them, unveiling their hypocrisy, and showing them the sure results of their course of action. This stirred them to madness. They smarted under the rebukes they could not silence. They hated the high standard of righteousness which Christ continually presented. They saw that His teaching was placing them where their selfishness would be uncloaked, and they determined to kill Him. They hated His example of truthfulness and piety and the elevated spirituality revealed in all He did. His whole life was a reproof to their selfishness, and when the final test came, the test which meant obedience unto eternal life or disobedience unto eternal death, they rejected the Holy One of Israel. When they were asked to choose between Christ and Barabbas, they cried out, "Release unto us Barabbas!" Luke 23:18. And when Pilate asked, "What shall I do then with Jesus?" they cried fiercely, "Let Him be crucified." Matt. 27:22. "Shall I crucify your King?" Pilate asked, and from the priests and rulers came the answer, "We have no king but Caesar." John 19:15. When Pilate washed his hands, saying, "I am innocent of the blood of this just person," the priests joined with the ignorant mob in declaring passion-

ately, "His blood be on us, and on our children." Matt. 27:24, 25.

(18) WITH THE DECISION MADE TO REJECT THE SON, WHAT HAD THE JEWISH NATION UNWITTINGLY PRONOUNCED UPON THEMSELVES?

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**Matthew 21:41**

Thus the Jewish leaders made their choice. Their decision was registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah.

The Jewish people cherished the idea that they were the favorites of heaven, and that they were always to be exalted as the church of God. They were the children of Abraham, they declared, and so firm did the foundation of their prosperity seem to them that they defied earth and heaven to dispossess them of their rights. But by lives of unfaithfulness they were preparing for the condemnation of heaven and for separation from God.

In the parable of the vineyard, after Christ had portrayed before the priests their crowning act of wickedness, He put to them the question, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves they joined with the people in answering, "He will

miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons."

Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, "God forbid!"

(19) BECAUSE OF THEIR REJECTION OF CHRIST AS THEIR SAVIOR, WHAT HAPPENED TO THE JEWISH NATION?

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**Luke 21:24**

Solemnly and regretfully Christ asked, "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and thenceforth their lives were surrounded

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with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another. Their rebellious, stubborn pride brought upon them the wrath of their Roman conquerors. Jerusalem was destroyed, the temple laid in ruins, and its site plowed like a field. The children of Judah perished by the most horrible forms of death. Millions were sold, to serve as bondmen in heathen lands.

(20) WHAT HAPPENED TO THE VINEYARD AFTER THE REJECTION?

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### *Matthew 23:38*

As a people the Jews had failed of fulfilling God's purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, was entrusted to others.

(21) TODAY, THROUGH WHOM WILL BE MANIFESTED THE CHARACTER OF CHRIST AND THE PRINCIPLES OF HIS KINGDOM?

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### *Revelation 14:12*

The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.

We have been redeemed by a costly ransom. Only by the greatness of this

ransom can we conceive of its results. On this earth, the earth whose soil has been moistened by the tears and blood of the Son of God, are to be brought forth the precious fruits of Paradise. In the lives of God's people the truths of His word are to reveal their glory and excellence. Through His people Christ is to manifest His character and the principles of His kingdom.

Satan seeks to counter work the work of God, and he is constantly urging men to accept his principles. He represents the chosen people of God as a deluded people. He is an accuser of the brethren, and his accusing power is employed against those who work righteousness. The Lord desires through His people to answer Satan's charges by showing the results of obedience to right principles.

These principles are to be manifest in the individual Christian, in the family, in the church, and in every institution established for God's service. All are to be symbols of what can be done for the world. They are to be types of the saving power of the truths of the gospel. All are agencies in the fulfillment of God's great purpose for the human race.

(22) WHAT PLACE DOES PRAISE HAVE IN THE PLAN OF REDEMPTION?

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### *Psalms 50:23*

The Jewish leaders looked with pride upon their magnificent temple, and the imposing rites of their religious service; but justice, mercy, and the love of God

were lacking. The glory of the temple, the splendor of their service, could not recommend them to God; for that which alone is of value in His sight they did not offer. They did not bring Him the sacrifice of a humble and contrite spirit. It is when the vital principles of the kingdom of God are lost that ceremonies become multitudinous and extravagant.

It is when the character building is neglected, when the adornment of the soul is lacking, when the simplicity of godliness is lost sight of, that pride and love of display demand magnificent church edifices, splendid adorning, and imposing ceremonials. In all this God is not honored. A fashionable religion that consists of ceremonies, pretense, and display, is not acceptable to Him. Its services call forth no response from the heavenly messengers.

The church is very precious in God's sight. He values it, not for its external advantages, but for the sincere piety which distinguishes it from the world. He estimates it according to the growth of the members in the knowledge of Christ, according to their progress in spiritual experience.

Christ hungers to receive from His vineyard the fruit of holiness and unselfishness. He looks for the principles of love and goodness. Not all the beauty of art can bear comparison with the beauty of temper and character to be revealed in those who are Christ's representatives. It is the atmosphere of grace which surrounds the soul of the believer, the Holy Spirit working upon mind and heart, that makes him a savor of life unto life, and enables God to bless his work.

A congregation may be the poorest in the land. It may be without the attraction of any outward show; but if the members possess the principles of the character of Christ, they will have His joy in their souls. Angels will unite with them in their worship. The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation.

The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving. He says, "Whoso offereth praise glorifieth Me." Ps. 50:23. The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers. And in Canaan as they met at their sacred feasts God's wonderful works were to be recounted, and grateful thanksgiving was to be offered to His name. God desired that the whole life of His people should be a life of praise. Thus His way was to be made "known upon earth," His "saving health among all nations." Ps. 67:2.

(23) WHAT DOES GOD CALL HIS CHILDREN AS THEY SHARE THE BLESSED HOPE OF THE SOON COMING SAVIOUR IN A WORLD OF DISBELIEF?

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***Isaiah 43:12***

So it should be now. The people of the world are worshiping false gods. They are to be turned from their false worship, not by hearing denunciation of their idols, but by beholding something better.

God's goodness is to be made known. "Ye are My witnesses, saith the Lord, that I am God."

The Lord desires us to appreciate the great plan of redemption, to realize our high privilege as the children of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because our names are written in the Lamb's book of life, because we may cast all our care upon Him who cares for us. He bids us rejoice because we are the heritage of the Lord, because the righteousness of Christ is the white robe of His saints, because we have the blessed hope of the soon coming of our Saviour.

(24) HOW MAY WE DEMONSTRATE OUR GRATITUDE TO OUR SAVIOR FOR HIS WONDERFUL LOVE FOR US?

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### *Hebrews 13:15*

To praise God in fullness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity and that we are expecting larger and yet larger blessings from His infinite fullness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children.

These exercises drive back the power of Satan. They expel the spirit of murmuring and complaint, and the tempter loses ground. They cultivate those attributes of character which will fit the dwellers on earth for the heavenly mansions.

Such a testimony will have an influence upon others. No more effective means can be employed for winning souls to Christ.

(25) IN WHAT TANGIBLE WAY CAN PRAISE AND WORSHIP TO GOD BE DEMONSTRATED?

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### *Leviticus 27:32*

We are to praise God by tangible service, by doing all in our power to advance the glory of His name. God imparts His gifts to us that we also may give, and thus make known His character to the world. Under the Jewish economy, gifts and offerings formed an essential part of God's worship. The Israelites were taught to devote a tithe of all their income to the service of the sanctuary. Besides this they were to bring sin offerings, free-will gifts, and offerings of gratitude. These were the means for supporting the ministry of the gospel for that time. God expects no less from us than He expected from His people anciently. The great work for the salvation of souls must be carried forward. In the tithe, with gifts and offerings, He has made provision for this work. Thus He intends that the ministry of the gospel shall be sustained. He claims the tithe as His own, and it should ever be regarded as a sacred reserve, to be placed in His treasury for the benefit of His cause. He asks also for our free-will gifts and offerings of gratitude. All are to be devoted to the



sending of the gospel unto the uttermost parts of the earth.

(26) WHAT TYPE OF MINISTRY DOES GOD DESIRE FROM HIS FOLLOWERS FOR THE ADVANCEMENT OF HIS KINGDOM AND THE GLORY OF HIS NAME?

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**Mark 16:15**

Service to God includes personal ministry. By personal effort we are to co-operate with Him for the saving of the world. Christ's commission, "Go ye into all the world, and preach the gospel to every creature," is spoken to every one of His followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. Their hearts will throb in unison with the heart of Christ. The same longing for souls that He has felt will be manifest in them. Not all can fill the same place in the work, but there is a place and a work for all.

In ancient times, Abraham, Isaac, Jacob, Moses with his meekness and wisdom, and Joshua with his varied capabilities, were all enlisted in God's service. The music of Miriam, the courage and piety of Deborah, the filial affection of Ruth, the obedience and faithfulness of Samuel, the stern fidelity of Elijah, the softening, subduing influence of Elisha—all were needed. So now all upon whom God's blessing has been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom and the glory of His name.

(27) WHAT TWO ACTIONS REVEAL THE SPIRITUAL TRUTHS THAT

GOD IS THE OWNER OF THE VINEYARD—THE WHOLE WORLD?

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**Genesis 1:26, 28**

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**Hebrews 9:12**

All who receive Christ as a personal Saviour are to demonstrate the truth of the gospel and its saving power upon the life. God makes no requirement without making provision for its fulfillment. Through the grace of Christ we may accomplish everything that God requires. All the riches of heaven are to be revealed through God's people. "Herein is My Father glorified," Christ says, "that ye bear much fruit; so shall ye be My disciples." John 15:8.

God claims the whole earth as His vineyard. Though now in the hands of the usurper, it belongs to God. By redemption no less than by creation it is His. For the world Christ's sacrifice was made. "God so loved the world, that He gave His only begotten Son." John 3:16. It is through that one gift that every other is imparted to men. Daily the whole world receives blessing from God. Every drop of rain, every ray of light shed on our unthankful race, every leaf and flower and fruit, testifies to God's long forbearance and His great love.

(28) HOW HAS THE MAJORITY OF MANKIND RESPONDED TO GOD'S GREAT GIFT OF LOVE AND REDEMPTION?

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### 2 Timothy 3:2

And what returns are made to the great Giver? How are men treating the claims of God? To whom are the masses of mankind giving the service of their lives? They are serving mammon. Wealth, position, pleasure in the world, is their aim. Wealth is gained by robbery, not of man only, but of God. Men are using His gifts to gratify their selfishness. Everything they can grasp is made to minister to their greed and their love of selfish pleasure.

The sin of the world today is the sin that brought destruction upon Israel. Ingratitude to God, the neglect of opportunities and blessings, the selfish appropriation of God's gifts—these were comprised in the sin that brought wrath upon Israel. They are bringing ruin upon the world today.

### (29) WHY DID CHRIST SHED TEARS FOR JERUSALEM?

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### Luke 19:41-43

The tears which Christ shed upon Olivet as He stood overlooking the chosen city were not for Jerusalem alone. In the fate of Jerusalem He beheld the destruction of the world.

“If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.”

“In this thy day.” The day is nearing its close. The period of mercy and privilege is well-nigh ended. The clouds of

vengeance are gathering. The rejectors of God's grace are about to be involved in swift and irretrievable ruin. Yet the world is asleep. The people know not the time of their visitation.

### (30) IN THIS CRISIS WHERE MULTITUDES ARE PERISHING, HOW MANY OF CHRIST'S PROFESSED FOLLOWER'S ARE ACTUALLY RESPONDING TO HIS CALL?

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### Matthew 9:37

In this crisis, where is the church to be found? Are its members meeting the claims of God? Are they fulfilling His commission, and representing His character to the world? Are they urging upon the attention of their fellow men the last merciful message of warning? Men are in peril. Multitudes are perishing. But how few of the professed followers of Christ are burdened for these souls. The destiny of a world hangs in the balance; but this hardly moves even those who claim to believe the most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave His heavenly home and take man's nature that humanity might touch humanity and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which prevents them from understanding the duty of the hour.

### (31) LIKE ISRAEL WAS IN CHRIST'S DAY, WHAT IS THE CONDITION OF FAITH IN THE CHURCH OF TODAY?

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### Psalm 78:31, 32

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When the Israelites entered Canaan, they did not fulfill God's purpose by taking possession of the whole land. After making a partial conquest, they settled down to enjoy the fruit of their victories. In their unbelief and love of ease, they congregated in the portions already conquered instead of pushing forward to occupy new territory. Thus they began to depart from God. By their failure to carry out His purpose, they made it impossible for Him to fulfill to them His promise of blessing. Is not the church of today doing the same thing? With the whole world before them in need of the gospel, professed Christians congregate where they themselves can enjoy gospel privileges. They do not feel the necessity of occupying new territory, carrying the message of salvation into regions beyond. They refuse to fulfill Christ's commission, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Are they less guilty than was the Jewish church?

(32) WHAT IS THE SPIRITUAL TEMPERATURE AS REVEALED BY THE SERVICE OF MANY OF THE PROFESSED FOLLOWERS OF CHRIST TODAY?

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***Revelation 3:15, 16***

The professed followers of Christ are on trial before the heavenly universe; but the coldness of their zeal and the feebleness of their efforts in God's service mark them as unfaithful. If what they are doing were the best they could do, condemnation would not rest upon them; but were their hearts enlisted in the work, they could do much more.

They know and the world knows that they have to a great degree lost the spirit of self-denial and cross bearing. Many there are against whose names will be found written in the books of heaven, Not producers, but consumers. By many who bear Christ's name, His glory is obscured, His beauty veiled, His honor withheld.

There are many whose names are on the church books, but who are not under Christ's rule. They are not heeding His instruction or doing His work. Therefore they are under the control of the enemy. They are doing no positive good; therefore they are doing incalculable harm. Because their influence is not a savor of life unto life, it is a savor of death unto death.

The Lord says, "Shall I not visit for these things?" Jer. 5:9. Because they failed of fulfilling God's purpose, the children of Israel were set aside, and God's call was extended to other peoples. If these too prove unfaithful, will they not in like manner be rejected?

(33) IN THE JEWISH NATION, WHO HAD TURNED THE PEOPLE AWAY FROM CHRIST?

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***Matthew 27:41, 42***

In the parable of the vineyard it was the husbandmen whom Christ pronounced guilty. It was they who had refused to return to their lord the fruit of his ground. In the Jewish nation it was the priests and teachers who, by misleading the people, had robbed God of the service which He claimed. It was they who turned the nation away from Christ.

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The law of God unmixed with human tradition was presented by Christ as the great standard of obedience. This aroused the enmity of the rabbis. They had set human teaching above God's word, and had turned the people away from His precepts. They would not give up their man-made commandments in order to obey the requirements of the word of God. They would not, for the truth's sake, sacrifice the pride of reason and the praise of men. When Christ came, presenting to the nation the claims of God, the priests and elders denied His right to interpose between them and the people. They would not accept His rebukes and warnings, and they set themselves to turn the people against Him and to compass His destruction.

For the rejection of Christ, with the results that followed, they were responsible. A nation's sin and a nation's ruin were due to the religious leaders.

(34) WHAT DOES SCRIPTURE TELL US ABOUT CHRIST'S RELATIONSHIP TO THE LAW OF GOD?

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### *Matthew 5:17*

In our day are not the same influences at work? Of the husbandmen of the Lord's vineyard are not many following in the steps of the Jewish leaders? Are not religious teachers turning men away from the plain requirements of the word of God? Instead of educating them in obedience to God's law, are they not educating them in transgression? From many of the pulpits of the churches the people are taught that the law of God is not binding upon them. Human

traditions, ordinances, and customs are exalted. Pride and self-satisfaction because of the gifts of God are fostered, while the claims of God are ignored.

In setting aside the law of God, men know not what they are doing. God's law is the transcript of His character. It embodies the principles of His kingdom. He who refuses to accept these principles is placing himself outside the channel where God's blessings flow.

(35) HOW ONLY CAN MANKIND BENEFIT FROM GOD'S GREAT BLESSINGS?

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### *Leviticus 26:3, 4*

The glorious possibilities set before Israel could be realized only through obedience to God's commandments. The same elevation of character, the same fulness of blessing—blessing on mind and soul and body, blessing on house and field, blessing for this life and for the life to come—is possible for us only through obedience.

In the spiritual as in the natural world, obedience to the laws of God is the condition of fruit bearing. And when men teach the people to disregard God's commandments, they are preventing them from bearing fruit to His glory. They are guilty of withholding from the Lord the fruits of His vineyard.

(36) WHAT WORDS WILL GOD UTIMATELY SAY TO THOSE UNFAITHFUL SERVANTS WHO HAD LED OTHERS TO REJECT GOD'S ETERNAL LAWS?

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**Matthew 7:23**

To us God's messengers come at the bidding of the Master. They come demanding, as did Christ, obedience to the word of God. They present His claim to the fruits of the vineyard, the fruits of love, and humility, and self-sacrificing service. Like the Jewish leaders, are not many of the husbandmen of the vineyard stirred to anger? When the claim of God's law is set before the people, do not these teachers use their influence in leading men to reject it? Such teachers God calls unfaithful servants.

(37) WHAT SOLEMN WARNING IS GIVEN TO THOSE IN THE LAST DAY WHO REJECT THE KNOWLEDGE OF GOD'S PLAN OF SALVATION FOR ALL?

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**Hosea 4:6**

The words of God to ancient Israel have a solemn warning to the church and its leaders today. Of Israel the Lord said, "I have written to him the great things of My law; but they were counted as a strange thing." Hosea 8:12. And to the priests and teachers He declared, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee; . . . seeing thou hast forgotten the law of thy God, I will also forget thy children."

Shall the warnings from God be passed by unheeded? Shall the opportunities for service be unimproved? Shall the

world's scorn, the pride of reason, conformity to human customs and traditions, hold the professed followers of Christ from service to Him? Will they reject God's word as the Jewish leaders rejected Christ? The result of Israel's sin is before us. Will the church of today take warning?

"If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not. . . . Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee." Rom. 11:17-21.

(38) WHAT PROMISE CAN WE, AS CHRIST'S PROFESSED FOLLOWERS, CLAIM IF WE ABIDE IN HIM AND REMAIN FAITHFUL TO OUR CALLING?

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**John 15:5**

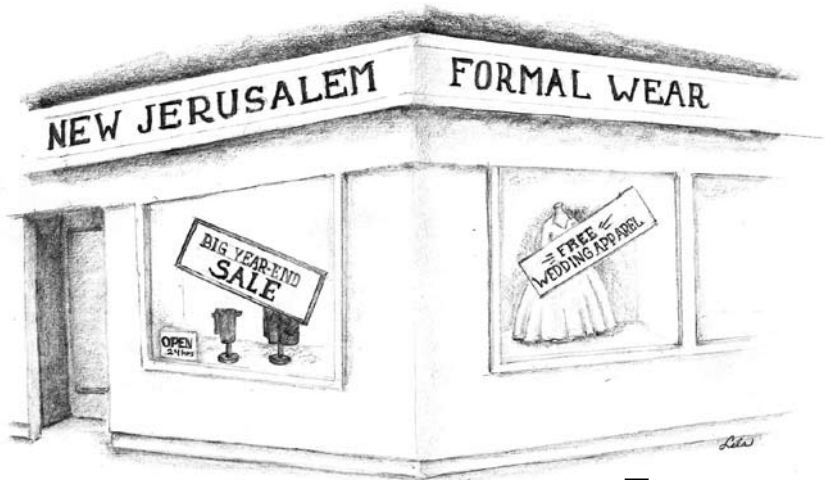
*My prayer is that my heart is always in tune with God and I will obedient to His will.*

**Circle: Yes Undecided**

*Unlike the Jewish nation, I pray that I am a good steward of the great privilege and blessing of representing His kingdom to the world.*

**Circle: Yes Undecided**

# Without a Wedding Garment



## Lesson 2

This lesson is based on Matt. 22:1-14.

The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity; the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding.

(1) WHAT SOCIAL EVENT DID JESUS USE AS THE FOCUS OF HIS PARABLE GIVEN TO THE PHARISEES TO TEACH THEM ABOUT THE KINGDOM OF HEAVEN?

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*Matthew 22:2*

In this parable, as in that of the great supper, are illustrated the gospel invitation, its rejection by the Jewish people, and the call of mercy to the Gentiles. But on the part of those who reject the invitation, this parable brings to view a deeper insult and a more dreadful punishment.

(2) WHO GAVE THE INVITATION TO THE GUEST TO COME TO THE MARRIAGE FEAST?

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*Matthew 22:2, 3*

The call to the feast is a king's invitation. It proceeds from one who is vested with power to command. It confers high honor. Yet the honor is unappreciated.

The king's authority is despised. While the householder's invitation was regarded with indifference, the king's is met with insult and murder. They treated his servants with scorn, spitefully using them and slaying them.

The householder, on seeing his invitation slighted, declared that none of the men who are bidden should taste of his supper. But for those who had done despite to the king, more than exclusion from his presence and his table is decreed. "He sent forth his armies, and destroyed those murderers, and burned up their city."

(3) WHAT QUESTION DID THE KING ASK OF THE GUEST WHO DID NOT HAVE ON THE WEDDING GARMENT HE HAD PROVIDED?

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**Matthew 22:11, 12**

In both parables the feast is provided with guests, but the second shows that there is a preparation to be made by all who attend the feast. Those who neglect this preparation are cast out. "The king came in to see the guests," and "saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

(4) AFTER THE JEWISH NATION REJECTED THE INVITATION TO THE "MARRIAGE FEAST," HOW

DID THEY TREAT THE BEARERS OF THE MESSAGE?

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**Acts 8:1**

The call to the feast had been given by Christ's disciples. Our Lord had sent out the twelve and afterward the seventy, proclaiming that the kingdom of God was at hand, and calling upon men to repent and believe the gospel. But the call was not heeded. Those who are bidden to the feast did not come. The servants were sent out later to say, "Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage." This was the message borne to the Jewish nation after the crucifixion of Christ; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner. Others were so exasperated by the offer of salvation, the offer of pardon for rejecting the Lord of glory, that they turned upon the bearers of the message... Many both of men and women were thrust into prison, and some of the Lord's messengers, as Stephen and James, were put to death.

Thus the Jewish people sealed their rejection of God's mercy. The result was foretold by Christ in the parable. The king "sent forth his armies, and destroyed those murderers, and burned up their city." The judgment pronounced came upon the Jews in the destruction of Jerusalem and the scattering of the nation.

## Without a Wedding Garment

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(5) WHO BESIDES THE JEWISH PEOPLE WERE INVITED TO THE FEAST?

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### *Matthew 22:10*

The third call to the feast represents the giving of the gospel to the Gentiles. The king said, "The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

The king's servants who went out into the highways "gathered together all as many as they found, both bad and good." It was a mixed company. Some of them had no more real regard for the giver of the feast than had the ones who rejected the call. The class first bidden could not afford, they thought, to sacrifice any worldly advantage for the sake of attending the king's banquet. And of those who accepted the invitation, there were some who thought only of benefiting themselves. They came to share the provisions of the feast, but had no desire to honor the king.

(6) WHAT DOES THIS PARABLE SHOW HAPPENED TO EACH GUEST WHO DID NOT PUT ON THE WEDDING GARMENT?

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### *Matthew 22:13*

When the king came in to view the guests, the real character of all was

revealed. For every guest at the feast there had been provided a wedding garment. This garment was a gift from the king. By wearing it the guests showed their respect for the giver of the feast. But one man was clothed in his common citizen dress. He had refused to make the preparation required by the king. The garment provided for him at great cost he disdained to wear. Thus he insulted his lord. To the king's demand, "How camest thou in hither not having a wedding garment?" he could answer nothing. He was self-condemned. Then the king said, "Bind him hand and foot, and take him away, and cast him into outer darkness."

(7) WHEN WILL THE KING GIVE EACH WEDDING GUEST HIS REWARD?

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### *Revelation 22:12*

By the king's examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous. This decision must be made prior to the second coming of Christ in the clouds of heaven; for when He comes, His reward is with Him, "to give every man according as his work shall be." Before His coming, then, the character of every man's work will have been determined, and to every one of Christ's followers the reward



will have been apportioned according to his deeds.

It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heaven. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.

(8) WHAT DOES THE WEDDING GARMENT REPRESENT?

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**Revelation 19:8**

By the wedding garment in the parable is represented the pure, spotless character which Christ's true followers will possess. To the church it is given "that she should be arrayed in fine linen, clean and white," "not having spot, or wrinkle, or any such thing." Eph. 5:27 It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour.

The white robe of innocence was worn by our first parents when they were placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual garments of heavenly innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the

light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.

(9) WITHOUT WEARING THE GARMENT PROVIDED BY THE KING, IN WHAT CONDITION IS THE GUEST?

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**Isaiah 64:6**

This is what the transgressors of God's law have done ever since the day of Adam and Eve's disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God. But this they can never do. Nothing can man devise to supply the place of his lost robe of innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

(10) WHO IS THE ONLY ONE WHO CAN IMPART TO US HIS CHARACTER AND PROVIDE US A ROBE OF RIGHTEOUSNESS?

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**Revelation 3:18**

Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness,

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Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us.

Everything that we of ourselves can do is defiled by sin. But the Son of God "was manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." 1 John 3:5, 4. But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. When on earth, He said to His disciples, "I have kept My Father's commandments." John 15:10. By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

(11) FOR THE PERSON WHO COMES TO "KNOW" GOD AND HAS ACCEPTED THE KING'S GIFT OF THE ROBE OF RIGHTEOUSNESS, WHAT WILL BE THE RESULT?

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### *1 John 3:24; 2:3*

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The guests at the marriage feast were inspected by the king. Only those were accepted who had obeyed his requirements and put on the wedding garment. So it is with the guests at the gospel feast. All must pass the scrutiny of the great King, and only those are received who have put on the robe of Christ's righteousness.

Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us". This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.

The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice.

(12) WHAT TYPE OF NATURE WILL THE ONE WHO ACCEPTS THE ROBE CHRIST OFFERS DEMONSTRATE?

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**2 Peter 1:4**

He who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment.

There are many who claim that by the death of Christ the law was abrogated; but in this they contradict Christ's own words, "Think not that I am come to destroy the law, or the prophets. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17, 18. It was to atone for man's transgression of the law that Christ laid down His life. Could the law have been changed or set aside, then Christ need not have died. By His life on earth He honored the law of God. By His death He established it. He gave His life as a sacrifice, not to destroy God's law, not to create a lower standard, but that justice might be maintained, that the law might be shown to be immutable, that it might stand fast forever.

(13) WHO WILL BE THOSE WHO WILL WEAR THIS ROBE OF CHRIST'S RIGHTEOUSNESS AND RECEIVE THE POWER TO BECOME THE CHILDREN OF GOD?

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**John 1:12**

Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ.

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng.

(14) WHO DOES THE PERSON REPRESENT WHO DID NOT ACCEPT THE GIFT OF THE WEDDING GARMENT THE KING HAD PROVIDED?

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**Matthew 7:21-23**

The man who came to the feast without

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a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ's righteousness.

Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the world. The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness. The church has gone over to the world in transgression of the law, when the world should have come over to the church in obedience to the law. Daily the church is being converted to the world.

All these expect to be saved by Christ's death, while they refuse to live His self-sacrificing life. They extol the riches of free grace, and attempt to cover themselves with an appearance of righteousness, hoping to screen their defects of character; but their efforts will be of no avail in the day of God.

(15) FROM THE EXAMPLE GIVEN IN THIS SCRIPTURE, WHERE CAN WE CONCLUDE THAT EVERY ACT OF TRANSGRESSION ORIGINATES?

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### *Matthew 5:28*

The righteousness of Christ will not cover one cherished sin. A man may be a law-breaker in heart; yet if he commits no outward act of transgression, he may be regarded by the world as possessing great integrity. But God's law looks into the secrets of the heart. Every act is judged by the motives that prompt it. Only that which is in accord with the principles of God's law will stand in the judgment.

(16) HOW DID GOD DEMONSTRATE HIS GREAT LOVE FOR MANKIND?

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### *John 3:16*

God is love. He has shown that love in the gift of Christ...He withheld nothing from His purchased possession. He gave all heaven, from which we may draw strength and efficiency, that we be not repulsed or overcome by our great adversary. But the love of God does not lead Him to excuse sin. He did not excuse it in Satan; He did not excuse it in Adam or in Cain; nor will He excuse it in any other of the children of men. He will not connive at our sins or overlook our defects of character. He expects us to overcome in His name.

(17) WHEN A PERSON STANDS BEFORE THE KING WITHOUT THE KING'S WEDDING GARMENT ON WHAT WILL BE HIS RESPONSE?

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*Matthew 22:12*

Those who reject the gift of Christ's righteousness are rejecting the attributes of character which would constitute them the sons and daughters of God. They are rejecting that which alone could give them a fitness for a place at the marriage feast.

In the parable, when the king inquired, "How camest thou in hither not having a wedding garment?" the man was speechless. So it will be in the great judgment day. Men may now excuse their defects of character, but in that day they will offer no excuse.

The professed churches of Christ in this generation are exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of God's ancient people. We have not only the great light committed to Israel, but we have the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has come, a Saviour who has been crucified, who has risen, and over the rent sepulcher of Joseph has proclaimed, "I am the resurrection and the life." In our knowledge of Christ and His love the kingdom of God is placed in the midst of us. Christ is revealed to us in sermons and chanted

to us in songs. The spiritual banquet is set before us in rich abundance. The wedding garment, provided at infinite cost, is freely offered to every soul. By the messengers of God are presented to us the righteousness of Christ, justification by faith, the exceeding great and precious promises of God's word, free access to the Father by Christ, the comfort of the Spirit, the well-grounded assurance of eternal life in the kingdom of God. What could God do for us that He has not done in providing the great supper, the heavenly banquet?

(18) WHAT COMFORTING ASSURANCE DO WE HAVE THAT THE MINISTERING ANGELS OF HEAVEN ARE WORKING FOR OUR GOOD?

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*2 Peter 2:11*

In heaven it is said by the ministering angels: The ministry which we have been commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Christ. Their hearts were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. They beheld the beauty of the character of Christ. But with the many it was all in vain. They would not surrender their own habits and character. They would not put off the garments of earth in order to be clothed with the robe of heaven. Their hearts were given to covetousness. They loved the associations of the world more than they loved their God.

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Solemn will be the day of final decision. In prophetic vision the apostle John describes it: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:11, 12.

Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honors will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God.

(19) WHAT TWO STRONG APPEALS DOES GOD GIVE TO THOSE OF US WHO ARE LIVING SO CLOSE TO THE END OF TIME?

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**Matthew 24:44**

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### **Revelation 16:15**

There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments.

The days of our probation are fast closing. The end is near. To us the warning is given, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment. "In such an hour as ye think not the Son of man cometh."

*I recognize that I cannot keep God's commandments in my own human strength, but God has provided power for me through the victory of His Son, Jesus Christ.*

**Circle: Yes Undecided**

*Because the King Himself has invited me to the marriage supper of the Lamb, though unworthy, I accept His spotless garment to wear to honor Him.*

**Circle: Yes Undecided**

# Talents



## Lesson 3

This chapter is based on Matt. 25:13-30.

(1) WHAT DOES THE PARABLE OF THE TALENTS TEACH US TO BE DOING WHILE WE ARE WAITING AND WATCHING FOR CHRIST'S SECOND APPEARING?

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**John 9:4**

Christ on the Mount of Olives had spoken to His disciples of His second advent to the world. He had specified certain signs that were to show when His coming was near, and had bidden His disciples watch and be ready. Again He repeated the warning, "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Then He showed what it

means to watch for His coming. The time is to be spent, not in idle waiting, but in diligent working. This lesson He taught in the parable of the talents.

(2) WHO IS REPRESENTED IN THIS PARABLE AS "A MAN"?

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**Mark 13:34**

"The kingdom of heaven," He said, "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

The man traveling into a far country represents Christ, who, when speaking this parable, was soon to depart from this earth to heaven...

(3) AS WITH ALL FALLEN MEN, WHAT MADE THE FOLLOWERS OF CHRIST IN THIS PARABLE HIS “BONDSERVANTS”?

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**1 Corinthians 6:20**

The “bondservants”, or slaves, of the parable, represent the followers of Christ. We are not our own. We have been “bought with a price, not “with corruptible things, as silver and gold, ...but with the precious blood of Christ” (1 Peter 1:18, 19); “that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again” (2 Cor. 5:15).

All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. Whether believers or unbelievers, all men are the Lord’s property. All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day.

But the claims of God are not recognized by all. It is those who profess to have accepted Christ’s service who in the parable are represented as His own servants.

(4) AS GOOD STEWARDS, WHAT ARE WE TO DO WITH THE GIFT THAT GOD HAS GIVEN EACH OF US?

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**1 Peter 4:10**

Christ’s followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men.

(5) BEFORE CHRIST LEFT FOR A “FAR COUNTRY” HOW DID HE DISTRIBUTE HIS GOODS TO EACH SERVANT?

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**Matthew 25:14, 15**

To His servants Christ commits “His goods”—something to be put to use for Him. He gives “to every man his work.” Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God.

(6) BY WHOM ARE THE GIFTS OF HEAVEN GIVEN, WHICH CHRIST ENTRUSTS TO HIS CHURCH?



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***1 Corinthians 12:8-11***

The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised.

Before He left His disciples, Christ "breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. Again He said, "Behold, I send the promise of My Father upon you." Luke 24:29. But not until after the ascension was the gift received in its fullness. Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. Then in a special sense the goods of heaven were committed to the followers of Christ. "When He ascended up on high, He led captivity captive, and gave gifts unto men." Eph. 4:8, 7. "Unto every one of us is given grace, according to the measure of the gift of Christ," the Spirit "dividing to every man severally as He will." 1 Cor. 12:11. The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God.

(7) BY WHAT SOURCE WILL A FOLLOWER OF CHRIST KNOW AND SUCCESSFULLY USE THE TALENTS GOD HAS PROVIDED?

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***1 Corinthians 2:12***

The promise of the Spirit is not appreciated as it should be. Its fulfillment is not realized as it might be. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe.

(8) WHAT DETERMINES HOW MANY SPECIAL TALENTS CHRIST'S SERVANTS RECEIVE?

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***Matthew 25:15***

The special gifts of the Spirit are not the only talents represented in the parable. It includes all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service. In becoming His disciples, we surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow men.

To every man God has given "according to his several ability." The talents are

## Talents

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not apportioned capriciously. He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one. None need lament that they have not received larger gifts; for He who has apportioned to every man is equally honored by the improvement of each trust, whether it be great or small. The one to whom five talents have been committed is to render the improvement of five; he who has but one, the improvement of one. God expects returns "according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

(9) HOW SHOULD WE USE THE TALENTS AS WORKERS FOR THE MASTER?

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### *Ecclesiastes 9:10*

In the parable he that had "received the five talents went and traded with the same, and made them other five talents; and likewise he that had received two, he also gained other two."

The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that which I have? The development of all our powers is the first duty we owe to God and to our fellow men. No one who is not growing daily in capability and usefulness is fulfilling the purpose of life. In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest

degree of perfection, that we may do the greatest amount of good of which we are capable.

(10) HOW WILL THOSE BE REWARDED IN HEAVEN WHO HAVE GIVEN THE MOST FAITHFUL SERVICE WHILE ON EARTH?

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### *Matthew 25:21*

The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life. The Lord chooses His own agents, and each day under different circumstances He gives them a trial in His plan of operation. In each true-hearted endeavor to work out His plan, He chooses His agents not because they are perfect but because, through a connection with Him, they may gain perfection.

God will accept only those who are determined to aim high. He places every human agent under obligation to do his best. Moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrong-doing. We need to understand that imperfection of character is sin. All righteous attributes of character dwell in God as a perfect, harmonious whole, and every one who receives Christ as a personal Saviour is privileged to possess these attributes.

(11) WHAT PRICE DID CHRIST PAY THAT DESERVES THE WILLING SERVICE OF EVERY CHRISTIAN?

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### *Romans 5:8*

42 And those who would be workers

together with God must strive for perfection of every organ of the body and quality of the mind. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life.

Of every Christian the Lord requires growth in efficiency and capability in every line. Christ has paid us our wages, even His own blood and suffering, to secure our willing service. He came to our world to give us an example of how we should work, and what spirit we should bring into our labor. He desires us to study how we can best advance His work and glorify His name in the world, crowning with honor, with the greatest love and devotion, the Father who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

(12) THROUGH THE MERITS AND GRACE OF CHRIST, TO WHAT EXTENT WILL GOD ELEVATE OUR CHARACTERS?

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### 2 Peter 1:4

But Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged

against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected.

(13) IF WE ARE ABIDING IN CHRIST AND CHOOSE TO HAVE OUR DEFECTIVE CHARACTERS REMEDIED, WHAT CAN WE ASK AND RECEIVE?

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### John 15:7

Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an un sanctified heart, and an unwillingness to submit to the control of God.

Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works.

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go for-

## Talents

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ward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.

(14) WHERE DOES THE STRENGTH COME FOR THOSE WHO ARE EAGER TO PLEASE GOD WITH THE FRUIT OF A GODLY CHARACTER?

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### *John 15:5*

Be ambitious, for the Master's glory, to cultivate every grace of character. In every phase of your character building you are to please God. This you may do; for Enoch pleased Him though living in a degenerate age. And there are Enochs in this our day.

Stand like Daniel, that faithful statesman, a man whom no temptation could corrupt. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. . . Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy and honoring your Redeemer.

A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life.

The heavenly intelligences will work with the human agent who seeks with

determined faith that perfection of character which will reach out to perfection in action. To everyone engaged in this work Christ says, I am at your right hand to help you.

(15) IF WE ACCEPT THE OBLIGATION OF DEVELOPING THE INTELLECT TO THE FULLEST CAPACITY, WHAT DOES GOD BID US DO?

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### *Matthew 22:37*

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings.

God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love Him with all the heart, and with all the soul, and with all the strength, and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.

(16) WHAT IS THE ONLY WAY THAT THE MIND CAN BE USED EFFECTIVELY IN THE WILL AND SERVICE OF GOD?

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### *Romans 12:2*

If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage ground.

The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others. None can know where or how they may be called to labor or to speak for God. Our heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern. Our minds should be so trained that if necessary we can present the truths of His word before the highest earthly authorities in such a way as to glorify His name. We should not let slip even one opportunity of qualifying ourselves intellectually to work for God.

Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking. Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake. Procure every advantage within your reach for strengthening the intellect. Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer secure the wisdom that is from above. This will give you an all-round educa-

tion. Thus you may rise in character, and gain an influence over other minds, enabling you to lead them in the path of uprightness and holiness.

(17) WHAT ARE THE BIBLICAL CHARACTERISTICS OF TRUE EDUCATION AND HIGHER TRAINING?

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***Philippians 4:8***

Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges. True education means more than the colleges can give. While the study of the sciences is not to be neglected, there is a higher training to be obtained through a vital connection with God. Let every student take his Bible and place himself in communion with the great Teacher. Let the mind be trained and disciplined to wrestle with hard problems in the search for divine truth.

(18) HOW ARE WE TO IMPROVE OUR MINDS AND RECEIVE GOD'S APPROVAL AS WORKMAN FOR HIM?

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***2 Timothy 2:15***

Those who hunger for knowledge that they may bless their fellow men will themselves receive blessing from God. Through the study of His word their mental powers will be aroused to earnest activity. There will be an expansion and development of the faculties, and the mind will acquire power and efficiency.

Self-discipline must be practiced by everyone who would be a worker for God. This will accomplish more than eloquence or the most brilliant talents. An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control.

(19) GIVING THE LEVITES AS AN EXAMPLE, WHAT INSTRUCTION DOES THE BIBLE PROVIDE IN REGARDS TO THE VERBAL PRESENTATION OF THE GOSPEL TO OTHERS?

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### *Nehemiah 8:8*

The power of speech is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade, with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good.

The culture and right use of the voice are greatly neglected, even by persons of intelligence and Christian activity. There are many who read or speak in so low or so rapid a manner that they cannot be readily understood. Some have a thick, indistinct utterance; others speak in a high key, in sharp, shrill tones, that are painful to the hearers. Texts, hymns, and the reports and other papers presented before public assemblies are sometimes read in such a way that they are not understood and often so that their force and impressiveness are destroyed.

This is an evil that can and should be corrected. On this point the Bible gives instruction. Of the Levites who read the Scriptures to the people in the days of Ezra, it is said, "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

By diligent effort all may acquire the power to read intelligibly, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ.

Every Christian is called to make known to others the unsearchable riches of Christ; therefore he should seek for perfection in speech. He should present the word of God in a way that will commend it to the hearers. God does not design that His human channels shall be uncouth. It is not His will that man shall belittle or degrade the heavenly current that flows through him to the world.

(20) WHY DOES THE LORD BID US SPEAK NO "CORRUPT COMMUNICATION" BUT RATHER SPEAK ALWAYS WITH GRACE?

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### *Ephesians 4:29*

We should look to Jesus, the perfect pattern; we should pray for the aid of the Holy Spirit, and in His strength we should seek to train every organ for perfect work.

Especially is this true of those who are called to public service. Every minister and every teacher should bear in mind that he is giving to the people a

message that involves eternal interests. The truth spoken will judge them in the great day of final reckoning. And with some souls the manner of the one delivering the message will determine its reception or rejection. Then let the word be so spoken that it will appeal to the understanding and impress the heart. Slowly, distinctly, and solemnly should it be spoken, yet with all the earnestness which its importance demands.

The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips that He might "know how to speak a word in season to him that is weary." Ps. 45:2; Isa. 50:4. And the Lord bids us, "Let your speech be always with grace" (Col. 4:6) "that it may minister grace unto the hearers" (Eph. 4:29).

(21) WHAT ADMONITION DOES PAUL GIVE TO THOSE WHO ARE SEEKING TO CORRECT OR REFORM OTHERS WHO NEED THEIR LOVING COUNSEL?

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### *Ephesians 4:29*

In seeking to correct or reform others we should be careful of our words. They will be a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these

ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.

Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestion, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." ... A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure and undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin.

(22) HOW DOES PAUL DEFINE PROPER CHRISTIAN SPEECH WHICH SHOULD BE IMPLEMENTED BY PARENTS IN TRAINING THEIR CHILDREN?

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### *Titus 2:8*

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of the grace of God we should quietly drop words or introduce a subject that will turn the conversation into a profitable channel.

## Talents

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It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of "sound speech, that cannot be condemned." This is one of the greatest and most responsible of their duties.

(23) AS WE SHARE THE GOSPEL OF JESUS CHRIST, BY THE POWER OF THE HOLY SPIRIT, WHAT WILL BE OUR TESTIMONY?

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### *Romans 1:16*

As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience...

(24) WHEN OUR HEART ABIDES IN THE PRESENCE OF GOD'S LOVE, WHAT WILL BE REVEALED IN OUR CONVERSATIONS?

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### *Psalms 100:4, 5*

We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, it will have power in winning souls to Him.

(25) WHEN AN OPPORTUNITY ARISES TO SPEAK WORDS OF HOPE TO NON-BELIEVERS, HOW CAN WE KNOW HOW TO RESPOND?

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### *1 Peter 3:15*

We should speak of Christ to those who know Him not. We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were drawn to Him; for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life.



So it should be with us. Wherever we are, we should watch for opportunities of speaking to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the "Chiefest among ten thousand" and the One "altogether lovely." SOS 5:10, 16. This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour.

(26) HOW MAY A FOLLOWER GLORIFY GOD AS AN INFLUENCE TO BRING HAPPINESS TO OTHERS?

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**Matthew 5:16**

The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

Every soul is surrounded by an atmosphere of its own—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness,

or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

Throw a pebble into the lake, and a wave is formed, and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

(27) WHEN WE LIVE A LIFE THAT REVEALS GOD'S CHARACTER, WHAT DOES THIS TELL ABOUT OUR RELATIONSHIP WITH HIM?

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**1 Corinthians 3:9**

Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by

revealing in our life His character that we can cooperate with Him. And the wider the sphere of our influence, the more good we may do. When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world.

(28) WHEN "PROFESSED" CHRISTIANS BY THEIR UNHOLY INFLUENCE BECOME A STUMBLING BLOCK TO A BROTHER, AGAINST WHOM ELSE HAVE THEY SINNED?

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### *1 Corinthians 8:9, 12*

But never should it be forgotten that influence is no less a power for evil. To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a fearful thought; yet this is possible. Many who profess to gather with Christ are scattering from Him. This is why the church is so weak. Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan. Before they realize what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark. Distrust, unbelief, and downright infidelity have fastened upon those who otherwise might have accepted Christ. Meanwhile the workers for Satan look complacently upon those whom they have driven to skepticism, and who

are now hardened against reproof and entreaty. They flatter themselves that in comparison with these souls they are virtuous and righteous. They do not realize that these sad wrecks of character are the work of their own unbridled tongues and rebellious hearts. It is through their influence that these tempted ones have fallen.

So frivolity, selfish indulgence, and careless indifference on the part of professed Christians are turning away many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.-

(29) WHO PROTECTS THE RIGHTEOUS SO THAT THEIR INFLUENCE MAY BE A POWER TO DRAW OTHERS TO CHRIST?

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### *Psalms 91:11*

It is only through the grace of God that we can make a right use of this endowment. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our

influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

(30) WHY IS TIME SO IMPORTANT TO THE HUMAN FAMILY?

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***Romans 13:11***

Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment.

The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciates time as his working day will fit himself for a mansion and for a life that is immortal. It is well that he was born.

We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains, by being coworkers with God in His great plan of redemption.

In him who does this, a transformation of character takes place. He becomes a son of God, a member of the royal family, a child of the heavenly King. He is fitted to be the companion of the angels.

(31) ON THE DAY OF JUDGMENT WHAT WILL GOD SAY TO THE NEEDY SOULS WITH WHOM WE HAVE NEGLECTED TO SHARE THE WORDS OF LIFE?

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***Luke 12:20***

Now is our time to labor for the salvation of our fellow men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money cannot take the place of this.

Every moment is freighted with eternal consequences. We are to stand as minute men, ready for service at a moment's notice. The opportunity that is now ours to speak to some needy soul the word of life may never offer again. God may say to that one, "This night thy soul shall be required of thee," and through our neglect he may not be ready. In the great judgment day, how shall we render our account to God?

(32) AS A DILIGENT WORKER FOR GOD, WHAT AREA OF INFLUENCE IS SO IMPORTANT TO OUR OWN SPIRITUAL GROWTH AS WELL AS BEING ESSENTIAL TO THE IMPORTANT POSITION OF USEFULNESS IN DEALING WITH SINNERS?

TO FOLLOW IN OUR DAILY LIVES WHICH WILL PREPARE US FOR SERVICE TO GOD?

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*Ephesians 5:16*

Life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with the things of eternal interest. Yet God has called us to serve Him in the temporal affairs of life. Diligence in this work is as much a part of true religion as is devotion. The Bible gives no indorsement to idleness. It is the greatest curse that afflicts our world. Every man and woman who is truly converted will be a diligent worker.

Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished. A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness.

(33) IN WHOM CAN WE FIND A PERFECT EXAMPLE FOR US

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*1 Peter 2:21*

It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work and the work is never done, it is because mind and heart are not put into the labor. The one who is slow and who works at a disadvantage should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much in five hours as others do in ten. Some who are engaged in domestic labor are always at work not because they have so much to do but because they do not plan so as to save time. By their slow, dilatory ways they make much work out of very little. But all who will, may overcome these fussy, lingering habits. In their work let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will make the hands move deftly.

Through lack of determination to take themselves in hand and reform, persons can become stereotyped in a wrong course of action; or by cultivating their powers they may acquire ability to do the very best of service. Then they will find themselves in demand anywhere and everywhere. They will be appreciated for all that they are worth.

(34) LIKE JESUS, WHAT WILL OUR CHILDREN GAIN IF WE TRAIN THEM TO BE DILIGENT IN THEIR ACTIVITIES AND RESPONSIBILITIES?

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***Luke 2:52***

By many children and youth, time is wasted that might be spent in carrying home burdens, and thus showing a loving interest in father and mother. The youth might take upon their strong young shoulders many responsibilities which someone must bear.

The life of Christ from His earliest years was a life of earnest activity. He lived not to please Himself. He was the Son of the infinite God, yet He worked at the carpenter's trade with His father Joseph. His trade was significant. He had come into the world as the character builder, and as such all His work was perfect. Into all His secular labor He brought the same perfection as into the characters He was transforming by His divine power. He is our pattern.

(35) WHAT SHOULD PARENTS INSTILL INTO THE HEARTS OF THEIR CHILDREN IN REGARD TO USING THEIR TIME FOR SERVICE TO OTHERS?

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***Ephesians 6:6, 7***

Parents should teach their children the value and right use of time. Teach them that to do something which will

honor God and bless humanity is worth striving for. Even in their early years they can be missionaries for God.

(36) WHAT EXAMPLE MAY PARENTS RECOUNT TO THEIR CHILDREN AS THE TRAGIC RESULTS OF THE EVIL OF IDLENESS AS GIVEN IN SCRIPTURE?

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***Ecclesiastes 10:18***

Parents cannot commit a greater sin than to allow their children to have nothing to do. The children soon learn to love idleness, and they grow up shiftless, useless men and women. When they are old enough to earn their living, and find employment, they work in a lazy, droning way, yet expect to be paid as much as if they were faithful. There is a world-wide difference between this class of workers and those who realize that they must be faithful stewards.

Indolent, careless habits indulged in secular work will be brought into the religious life and will unfit one to do any efficient service for God. Many who through diligent labor might have been a blessing to the world, have been ruined through idleness. Lack of employment and of steadfast purpose opens the door to a thousand temptations. Evil companions and vicious habits deprave mind and soul, and the result is ruin for this life and for the life to come.

Whatever the line of work in which we engage, the word of God teaches us to be "not slothful in business; fervent in

spirit; serving the Lord.” “Whatsoever thy hand findeth to do, do it with thy might,” “knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.” Rom. 12:11; Eccl. 9:10; Col. 3:24.

(37) AS OUR BODIES BENEFIT GREATLY FROM GOOD HEALTH, WHAT OTHER VERY IMPORTANT ASPECT OF OUR BEING SHOULD ALSO BE BENEFITED?

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**3 John 1:2**

Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use.

Anything that lessens physical strength enfeebles the mind and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good and have less strength of will to do that which we know to be right.

(38) AS STEWARDS OF OUR BODIES, IN WHAT THREE ACTIVITIES ARE WE TO DO ALL TO THE GLORY TO GOD?

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**1 Corinthians 10:31**

The misuse of our physical powers shortens the period of time in which

our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature’s laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.

Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law. His law is written with His own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every misuse of any part of our organism is a violation of that law.

(39) WHY IS IT SO ESSENTIAL THAT WE KEEP OUR MIND AND BODY IN A HEALTHY CONDITION?

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**1 Corinthians 6:19, 20**

All should have an intelligent knowledge of the human frame that they may keep their bodies in the condition necessary to do the work of the Lord. The physical

life is to be carefully preserved and developed that through humanity the divine nature may be revealed in its fullness. The relation of the physical organism to the spiritual life is one of the most important branches of education. It should receive careful attention in the home and in the school. All need to become acquainted with their physical structure and the laws that control natural life. He who remains in willing ignorance of the laws of his physical being and who violates them through ignorance is sinning against God. All should place themselves in the best possible relation to life and health. Our habits should be brought under the control of a mind that is itself under the control of God.

“Know ye not,” says the apostle Paul, “that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.”

(40) IN WHAT OCCUPATION DID CHRIST LEAVE AN EXAMPLE THAT IN WHATEVER WORK WE HAVE CHOSEN, WE ARE CALLED TO DO OUR FATHER’S WILL?

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**Mark 6:3**

We are to love God, not only with all the heart, mind, and soul, but with all the strength. This covers the full, intelligent use of the physical powers.

Christ was a true worker in temporal as well as in spiritual things, and into all His work He brought a determination to do His Father’s will. The things of heaven and earth are more closely

connected and are more directly under the supervision of Christ than many realize. It was Christ who planned the arrangement for the first earthly tabernacle. He gave every specification in regard to the building of Solomon’s temple. The One who in His earthly life worked as a carpenter in the village of Nazareth was the heavenly architect who marked out the plan for the sacred building where His name was to be honored.

It was Christ who gave to the builders of the tabernacle wisdom to execute the most skillful and beautiful workmanship. He said, “See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee.” Ex. 31:2-6.

(41) WHAT PROMISE HAS GOD GIVEN TO HIS WORKERS WHO DESIRE TO WORK ACCORDING TO HIS WILL AND GLORY?

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**Luke 21:15**

God desires that His workers in every line shall look to Him as the Giver of all they possess. All right inventions and improvements have their source in Him who is wonderful in counsel and excellent in working. The skillful touch of the physician’s hand, his power over nerve and muscle, his knowledge of the

delicate organism of the body, is the wisdom of divine power, to be used in behalf of the suffering. The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, comes from God. He has entrusted men with talents, and He expects them to look to Him for counsel. Whatever we do, in whatever department of the work we are placed, He desires to control our minds that we may do perfect work.

Religion and business are not two separate things; they are one. Bible religion is to be interwoven with all we do or say. Divine and human agencies are to combine in temporal as well as in spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. There must be co-operation in everything embraced in Christian activity.

(42) WHAT PRINCIPLE MUST WE ACCEPT BEFORE WE CAN DISPLAY GOD'S GLORY IN OUR LABORS FOR HIM?

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### *Proverbs 3:5*

God has proclaimed the principles on which alone this co-operation is possible. His glory must be the motive of all who are laborers together with Him. All our work is to be done from love of God and in accordance with His will.

It is just as essential to do the will of God when erecting a building as when taking part in a religious service. And if the workers have brought the right principles into their own character

making, then in the erection of every building they will grow in grace and knowledge.

But God will not accept the greatest talents or the most splendid service unless self is laid upon the altar, a living, consuming sacrifice. The root must be holy, else there can be no fruit acceptable to God.

The Lord made Daniel and Joseph shrewd managers. He could work through them because they did not live to please their own inclination but to please God.

(43) WHO DID DANIEL DEPEND ON AND GIVE ALL THE CREDIT FOR HIS UNDERSTANDING AND WISDOM IN THE COURT OF KING NEBUCHADNEZZAR?

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### *Daniel 2:20-23*

The case of Daniel has a lesson for us. It reveals the fact that a businessman is not necessarily a sharp, policy man. He can be instructed by God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration. Worldly, ambitious statesmen are represented in the word of God as the grass that groweth up and as the flower of the grass that fadeth. Yet the Lord desires to have in His service intelligent men, men qualified for various lines of work. There is need of businessmen who will weave the grand principles of truth into all their transactions. And their talents should be perfected by most thorough study and training. If men in any line of work need to improve their opportunities to become wise and efficient, it is those



who are using their ability in building up the kingdom of God in our world. Of Daniel we learn that in all his business transactions, when subjected to the closest scrutiny, not one fault or error could be found. He was a sample of what every businessman may be. His history shows what may be accomplished by one who consecrates the strength of brain and bone and muscle, of heart and life, to the service of God.

God also entrusts men with means. He gives them power to get wealth. He waters the earth with the dews of heaven and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature and causing them to flourish and bear fruit. And He asks for a return of His own.

(44) WHAT WARNING ARE WE GIVEN CONCERNING THE USE OF OUR WEALTH (MAMMON)?

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**Matthew 6:24**

Our money has not been given us that we might honor and glorify ourselves. As faithful stewards we are to use it for the honor and glory of God. Some think that only a portion of their means is the Lord's. When they have set apart a portion for religious and charitable purposes, they regard the remainder as their own, to be used as they see fit. But in this they mistake. All we possess is the Lord's, and we are accountable to Him for the use we make of it. In the use of every penny, it will be seen whether we love God supremely and our neighbor as ourselves.

(45) HOW ARE WE ADVISED TO INVEST OUR RESOURCES AND WHAT WILL BE THE RESULT?

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**Ecclesiastes 11:1**

Money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ.

Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. The Scripture says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall bear witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:1-4.

(46) WHAT DID JESUS TELL HIS DISCIPLES TO DO AFTER HE FED THE MULTITUDE CONCERNING THE PRINCIPLE OF ECONOMY?

## Talents

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### *John 6:12*

But Christ sanctions no lavish or careless use of means. His lesson in economy, "Gather up the fragments that remain, that nothing be lost," is for all His followers. He who realizes that his money is a talent from God will use it economically, and will feel it a duty to save that he may give.

The more means we expend in display and self-indulgence, the less we can have to feed the hungry and clothe the naked. Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to Him through the improvement of His entrusted talents.

(47) AS GOOD STEWARDS OF THE TALENTS GOD HAS BESTOWED UPON US, WHAT WILL BE OUR OBLIGATION TO DO WITH THEM?

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### *1 Peter 4:10*

Kindly affections, generous impulses, and a quick apprehension of spiritual things are precious talents, and lay their possessor under a weighty responsibility. All are to be used in God's service. But here many err. Satisfied with the possession of these qualities, they fail to bring them into active service for others. They flatter themselves that if they had opportunity, if circumstances were favorable, they would do a great

and good work. But they are awaiting the opportunity. They despise the narrowness of the poor niggard who grudges even a pittance to the needy. They see that he is living for self, and that he is responsible for his misused talents. With much complacency they draw the contrast between themselves and such narrow-minded ones, feeling that their own condition is much more favorable than that of their mean-souled neighbors. But they are deceiving themselves. The mere possession of unused qualities only increases their responsibility. Those who possess large affections are under obligation to God to bestow them, not merely on their friends, but on all who need their help. Social advantages are talents, and are to be used for the benefit of all within reach of our influence. The love that gives kindness to only a few is not love, but selfishness. It will not in any way work for the good of souls or the glory of God. Those who thus leave their Master's talents unimproved are even more guilty than are the ones for whom they feel such contempt. To them it will be said, Ye knew your Master's will, but did it not.

(48) IF THE TALENTS WHICH GOD HAS GIVEN IS USED FOR HIS SERVICE, WHAT GREATER BLESSING WILL BE THE RESULT?

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### *Matthew 25:29*

Talents used are talents multiplied. Success is not the result of chance or of destiny; it is the outworking of God's own providence, the reward of faith and discretion, of virtue and persevering effort. The Lord desires

us to use every gift we have; and if we do this, we shall have greater gifts to use. He does not supernaturally endow us with the qualifications we lack; but while we use that which we have, He will work with us to increase and strengthen every faculty. By every wholehearted, earnest sacrifice for the Master's service our powers will increase. While we yield ourselves as instruments for the Holy Spirit's working, the grace of God works in us to deny old inclinations, to overcome powerful propensities, and to form new habits. As we cherish and obey the promptings of the Spirit, our hearts are enlarged to receive more and more of His power, and to do more and better work. Dormant energies are aroused, and palsied faculties receive new life.

(49) JUST AS CHRIST CALLED HIS DISCIPLES, WHAT IS HIS CALL TO MAN, TODAY?

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**Matthew 4:19**

The humble worker who obediently responds to the call of God may be sure of receiving divine assistance. To accept so great and holy a responsibility is itself elevating to the character. It calls into action the highest mental and spiritual powers, and strengthens and purifies the mind and heart. Through faith in the power of God, it is wonderful how strong a weak man may become, how decided his efforts, how prolific of great results. He who begins with a little knowledge, in a humble way, and tells what he knows, while seeking diligently for further knowledge, will find the whole heavenly treasure awaiting his demand. The more he seeks to impart light, the more light he will receive. The more

one tries to explain the word of God to others, with a love for souls, the plainer it becomes to himself. The more we use our knowledge and exercise our powers, the more knowledge and power we shall have.

(50) IF WE USE OUR MEANS IN COOPERATION WITH CHRIST TO FORWARD HIS KINGDOM, WHAT BIBLICAL PROMISE CAN WE CLAIM?

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**Acts 20:35**

Every effort made for Christ will react in blessing upon ourselves. If we use our means for His glory, He will give us more. As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will glow with more divine fervor; our whole Christian life will be more of a reality, more earnest, more prayerful.

The value of man is estimated in heaven according to the capacity of the heart to know God. This knowledge is the spring from which flows all power. God created man that every faculty might be the faculty of the divine mind; and He is ever seeking to bring the human mind into association with the divine. He offers us the privilege of cooperation with Christ in revealing His grace to the world, that we may receive increased knowledge of heavenly things.

(51) AS WE LOOK TO JESUS AND SEE HIM MORE CLEARLY, WHAT CHANGES WILL OCCUR IN US?

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**2 Corinthians 3:18**

Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct. We develop a character which is the counterpart of the divine character. Growing into His likeness, we enlarge our capacity for knowing God. More and more we enter into fellowship with the heavenly world, and we have continually increasing power to receive the riches of the knowledge and wisdom of eternity.

(52) WHAT BIBLICALLY PRO-FOUND PRINCIPLE IN THIS VERSE DESCRIBES THE RELATIONSHIP BETWEEN FAITHFULNESS AND STEWARDSHIP?

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**Luke 16:10**

The man who received the one talent “went and digged in the earth, and hid his lord’s money.”

It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves

justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven.

“He that is faithful in that which is least is faithful also in much.” The importance of the little things is often underrated because they are small; but they supply much of the actual discipline of life. There are really no nonessentials in the Christian’s life. Our character building will be full of peril while we underrate the importance of the little things.

“He that is unjust in the least is unjust also in much.” By unfaithfulness in even the smallest duties, man robs his Maker of the service which is His due. This unfaithfulness reacts upon himself. He fails of gaining the grace, the power, the force of character, which may be received through an unreserved surrender to God. Living apart from Christ he is subject to Satan’s temptations, and he makes mistakes in his work for the Master. Because he is not guided by right principles in little things, he fails to obey God in the great matters which he regards as his special work. The defects cherished in dealing with life’s minor details pass into more important affairs. He acts on the principles to which he has accustomed himself. Thus actions repeated form habits, habits form character, and by the character our destiny for time and for eternity is decided.

(53) BECAUSE DANIEL AND HIS COMPANIONS HONORED GOD IN THE SMALLEST DUTIES IN THE

COURT OF NEBUCHADNEZZAR,  
HOWDIDTHELORDHONORTHEM?

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**Daniel 1:17**

Only by faithfulness in the little things can the soul be trained to act with fidelity under larger responsibilities. God brought Daniel and his fellows into connection with the great men of Babylon, that these heathen men might become acquainted with the principles of true religion. In the midst of a nation of idolaters, Daniel was to represent the character of God. How did he become fitted for a position of so great trust and honor? It was his faithfulness in the little things that gave complexion to his whole life. He honored God in the smallest duties, and the Lord co-operated with him. To Daniel and his companions God gave "knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams."

As God called Daniel to witness for Him in Babylon, so He calls us to be His witnesses in the world today. In the smallest as well as the largest affairs of life He desires us to reveal to men the principles of His kingdom.

(54) WHAT DOES GOD DESIRE THAT WE DO WITH OUR MEANS FOR OTHERS IN ORDER TO REPRESENT HIS GOODNESS, AND LOVING CARE, AND AID IN THEIR SALVATION?

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**Isaiah 58:7**

Christ in His life on earth taught the lesson of careful attention to the little things. The great work of redemption weighed continually upon His soul. As He was teaching and healing, all the energies of mind and body were taxed to the utmost; yet He noticed the most simple things in life and in nature. His most instructive lessons were those in which by the simple things of nature He illustrated the great truths of the kingdom of God. He did not overlook the necessities of the humblest of His servants. His ear heard every cry of need. He was awake to the touch of the afflicted woman in the crowd; the very slightest touch of faith brought a response. When He raised from the dead the daughter of Jairus, He reminded her parents that she must have something to eat. When by His own mighty power He rose from the tomb, He did not disdain to fold and put carefully in the proper place the graveclothes in which He had been laid away.

The work to which as Christians we are called is to cooperate with Christ for the salvation of souls. This work we have entered into covenant with Him to do. To neglect the work is to prove disloyal to Christ. But in order to accomplish this work we must follow His example of faithful, conscientious attention to the little things. This is the secret of success in every line of Christian effort and influence.

(55) HOW ARE WE TO UTILIZE THE TALENTS WE HAVE BEEN GIVEN?

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**Ecclesiastes 9:10**

The Lord desires His people to reach the highest round of the ladder that

they may glorify Him by possessing the ability He is willing to bestow. Through the grace of God every provision has been made for us to reveal that we act upon better plans than those upon which the world acts. We are to show a superiority in intellect, in understanding, in skill and knowledge, because we believe in God and in His power to work upon human hearts.

But those who have not a large endowment of gifts need not become discouraged. Let them use what they have, faithfully guarding every weak point in their characters, seeking by divine grace to make it strong. Into every action of life we are to weave faithfulness and loyalty, cultivating the attributes that will enable us to accomplish the work.

Habits of negligence should be resolutely overcome. Many think it a sufficient excuse for the grossest errors to plead forgetfulness. But do they not, as well as others, possess intellectual faculties? Then they should discipline their minds to be retentive. It is a sin to forget, a sin to be negligent. If you form a habit of negligence, you may neglect your own soul's salvation and at last find that you are unready for the kingdom of God.

Great truths must be brought into little things. Practical religion is to be carried into the lowly duties of daily life. The greatest qualification for any man is to obey implicitly the word of the Lord.

Because they are not connected with some directly religious work, many feel that their lives are useless; that they are doing nothing for the advancement of God's kingdom. But this is a mistake. If their work is that which someone must do, they should not accuse themselves

of uselessness in the great household of God. The humblest duties are not to be ignored. Any honest work is a blessing, and faithfulness in it may prove a training for higher trusts.

(56) WHAT IS THE BENEFIT OF DILIGENCE IN ALL THAT WE DO?

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### *Proverbs 10:4*

However lowly, any work done for God with a full surrender of self is as acceptable to Him as the highest service. No offering is small that is given with true-heartedness and gladness of soul.

Wherever we may be, Christ bids us take up the duty that presents itself. If this is in the home, take hold willingly and earnestly to make home a pleasant place. If you are a mother, train your children for Christ. This is as verily a work for God as is that of the minister in the pulpit. If your duty is in the kitchen, seek to be a perfect cook. Prepare food that will be healthful, nourishing, and appetizing. And as you employ the best ingredients in preparing food remember that you are to give your mind the best thoughts. If it is your work to till the soil or to engage in any other trade or occupation, make a success of the present duty. Put your mind on what you are doing. In all your work represent Christ. Do as He would do in your place.

However small your talent, God has a place for it. That one talent, wisely used, will accomplish its appointed work. By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication. These littles will become the most precious influences in His work.

(57) HOW MAY OUR EFFORTS BE SUCCESSFUL IN OUR DAILY AFFAIRS OF LIFE?

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***Philippians 2:5***

Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world. This is true sanctification; for sanctification consists in the cheerful performance of daily duties in perfect obedience to the will of God.

But many Christians are waiting for some great work to be brought to them. Because they cannot find a place large enough to satisfy their ambition, they fail to perform faithfully the common duties of life. These seem to them uninteresting. Day by day they let slip opportunities for showing their faithfulness to God. While they are waiting for some great work, life passes away, its purposes unfulfilled, its work unaccomplished.

(58) WHAT DIVINE CHARACTERISTICS WILL BE MANIFESTED WHEN THE TALENTS ARE USED TO HIS GLORY?

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***2 Corinthians 13:14***

“After a long time the lord of those servants cometh, and reckoneth with them.” When the Lord takes account of

His servants, the return from every talent will be scrutinized. The work done reveals the character of the worker.

Those who have received the five and the two talents return to the Lord the entrusted gifts with their increase. In doing this they claim no merit for themselves. Their talents are those that have been delivered to them; they have gained other talents, but there could have been no gain without the deposit. They see that they have done only their duty. The capital was the Lord's; the improvement in His. Had not the Saviour bestowed upon them His love and grace, they would have been bankrupt for eternity.

But when the Master receives the talents, He approves and rewards the workers as though the merit were all their own. His countenance is full of joy and satisfaction. He is filled with delight that He can bestow blessings upon them. For every service and every sacrifice He requites them, not because it is a debt He owes, but because His heart is overflowing with love and tenderness.

(59) WHAT INVITATION DOES GOD GIVE TO THOSE FAITHFUL SERVANTS WHO WERE LOYAL IN THEIR SERVICE FOR HIM?

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***Matthew 25:21***

“Well done, thou good and faithful servant,” He says; “thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy

Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended.

They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service. Christ said of Himself, "The Son of man came not to be ministered unto, but to minister." Matt. 20:28. This, His work on earth, is His work in heaven. And our reward for working with Christ in this world is the greater power and wider privilege of working with Him in the world to come.

(60) WHY CAN CHRIST CLAIM OUR POSSESSIONS AND OUR SERVICE?

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### *1 Chronicles 29:14*

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine."

Thus men excuse their neglect of God's gifts. They look upon God as severe and tyrannical, as watching to spy out their mistakes and visit them with judgments. They charge Him with demanding what He has never given, with reaping where

He has not sown. There are many who in their hearts charge God with being a hard master because He claims their possessions and their service. But we can bring to God nothing that is not already His...All things are God's, not only by creation, but by redemption. All the blessings of this life and of the life to come are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where He has not sown, is false.

(61) AS GOD HAS GIVEN US OUR ABILITIES FOR SERVICE, HOW MUCH DOES HE REQUIRE OF US?

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### *Luke 12:48*

The master does not deny the charge of the wicked servant, unjust as it is; but taking him on his own ground he shows that his conduct is without excuse. Ways and means had been provided whereby the talent might have been improved to the owner's profit. "Thou oughtest," he said, "to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

Our heavenly Father requires no more nor less than He has given us ability to do. He lays upon His servants no burdens that they are not able to bear. "He knoweth our frame; He remembereth that we are dust." Ps. 103:14. All that He claims from us we through divine grace can render.

We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are



those that are improved. For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss.

(62) WHY MAY WE BE CONFIDENT THAT GOD WILL BE RESPONSIBLE FOR THE OUTCOME OF OUR ENDEAVORS?

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*Ephesians 3:20*

But when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to cooperate with One who knows no failure.

We should not talk of our own weakness and inability. This is a manifest distrust of God, a denial of His word. When we murmur because of our burdens, or refuse the responsibilities He calls upon us to bear, we are virtually saying that He is a hard master, that He requires what He has not given us power to do.

The spirit of the slothful servant we are often fain to call humility. But true humility is widely different. To be

clothed with humility does not mean that we are to be dwarfs in intellect, deficient in aspiration, and cowardly in our lives, shunning burdens lest we fail to carry them successfully. Real humility fulfills God's purposes by depending upon His strength.

God works by whom He will. He sometimes selects the humblest instrument to do the greatest work, for His power is revealed through the weakness of men. We have our standard, and by it we pronounce one thing great and another small; but God does not estimate according to our rule. We are not to suppose that what is great to us must be great to God, or that what is small to us must be small to Him. It does not rest with us to pass judgment on our talents or to choose our work. We are to take up the burdens that God appoints, bearing them for His sake, and ever going to Him for rest. Whatever our work, God is honored by wholehearted, cheerful service. He is pleased when we take up our duties with gratitude, rejoicing that we are accounted worthy to be co-laborers with Him.

(63) WHO DOES GOD INTEND TO PROFIT FROM THE MANIFESTATION OF THE SPIRIT IN THEIR LIVES?

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*1 Corinthians 12:7*

Upon the slothful servant the sentence was, "Take therefore the talent from him, and give it unto him which hath ten talents." Here, as in the reward of the faithful worker, is indicated not merely the reward at the final judgment but the gradual process of retribution in this life. As in the natural, so in the spiritual world: every power unused

## Talents

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will weaken and decay. Activity is the law of life; idleness is death...Employed to bless others, his gifts increase. Shut up to self-serving they diminish, and are finally withdrawn. He who refuses to impart that which he has received will at last find that he has nothing to give. He is consenting to a process that surely dwarfs and finally destroys the faculties of the soul.

Let none suppose that they can live a life of selfishness, and then, having served their own interests, enter into the joy of their Lord. In the joy of unselfish love they could not participate. They would not be fitted for the heavenly courts. They could not appreciate the pure atmosphere of love that pervades heaven. The voices of the angels and the music of their harps would not satisfy them. To their minds the science of heaven would be as an enigma.

In the great judgment day those who have not worked for Christ, those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation.

(64) AS A DISCIPLE OF CHRIST,  
HOW MAY WE USE OUR ABILITIES  
TO GLORIFY GOD NO MATTER  
HOW GREAT OR SMALL THE  
TALENT?

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### *John 15:8*

Many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong. They know that the blasphemer, the murderer, the adulterer, deserves

punishment; but as for them, they enjoy the services of religion. They love to hear the gospel preached, and therefore they think themselves Christians. Though they have spent their lives in caring for themselves, they will be as much surprised as was the unfaithful servant in the parable to hear the sentence, "Take the talent from him." Like the Jews, they mistake the enjoyment of their blessings for the use they should make of them.

Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, "Take the talent from him." The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. The sentence, "Cast ye the unprofitable servant into outer darkness," sets Heaven's seal to the choice which they themselves have made for eternity.

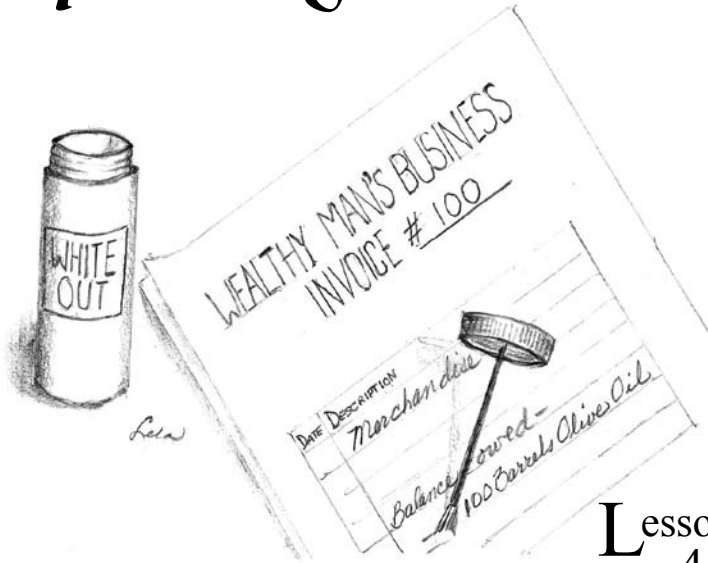
*I love the Lord and I am committed to use the talents God has given me to be used to His glory.*

**Circle: Yes Undecided**

*I pray for the Holy Spirit to be my guide as I labor for the Master.*

**Circle: Yes Undecided**

# Friends by the Mammon of Unrighteousness



## Lesson 4

This chapter is based on Luke 16:1-9.

Christ's coming was at a time of intense worldliness. Men were subordinating the eternal to the temporal, the claims of the future to the affairs of the present. They were mistaking phantoms for realities, and realities for phantoms. They did not by faith behold the unseen world. Satan presented before them the things of this life as all-attractive and all-absorbing, and they gave heed to his temptations.

Christ came to change this order of things. He sought to break the spell by which men were infatuated and ensnared. In His teaching He sought to adjust the claims of heaven and earth, to turn men's thoughts from the present

to the future. From their pursuit of the things of time, He called them to make provision for eternity.

(1) IN THIS PARABLE, WHAT DID THE RICH MAN ACCUSE HIS STEWARD OF DOING?

**Luke 16:1**

The rich man had left all his possessions in the hands of this servant; but the servant was unfaithful, and the master was convinced that he was being systematically robbed. He determined to retain him no longer in his service, and he called for an investigation of his

## Friends by the Mammon of Unrighteousness

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accounts. "How is it," he said, "that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward."

(2) WHEN THE STEWARD REALIZED THAT HE WAS GOING TO BE DISCHARGED WHAT PREPARATION DID HE MAKE?

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### *Luke 16:4*

With the prospect of discharge before him, the steward saw three paths open to his choice. He must labor, beg, or starve. And he said within himself, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore."

This unfaithful servant made others sharers with him in his dishonesty. He defrauded his master to advantage them, and by accepting this advantage they placed themselves under obligation to receive him as a friend into their homes.

(3) WHY DID THE MASTER THINK THE STEWARD HAD ACTED WISELY?

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### *Luke 16:8*

"And the lord commended the unjust steward, because he had done wisely." The worldly man praised the sharpness of the man who had defrauded him. But the rich man's commendation was not the commendation of God.

Christ did not commend the unjust steward, but He made use of a well-known occurrence to illustrate the lesson He desired to teach. "Make to yourselves friends by means of the mammon of unrighteousness," He said, "that when it shall fail, they may receive you into the eternal tabernacles."

(4) WHAT WAS ONE OF THE IMPORTANT SPIRITUAL TRUTHS JESUS WANTED THE PHARISEES TO LEARN FROM THIS PARABLE?

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### *Luke 16:13*

The Saviour had been censured by the Pharisees for mingling with publicans and sinners. But His interest in them was not lessened, nor did His efforts for them cease. He saw that their employment brought them into temptation. They were surrounded by enticements to evil. The first wrong step was easy, and the descent was rapid to greater dishonesty and increased crimes. Christ was seeking by every means to win them to higher aims and nobler principles. This purpose He had in mind in the story of the unfaithful steward. There had been among the publicans just such a case

as that represented in the parable, and in Christ's description they recognized their own practices. Their attention was arrested, and from the picture of their own dishonest practices many of them learned a lesson of spiritual truth.

The parable was, however, spoken directly to the disciples. To them first the leaven of truth was imparted, and through them it was to reach others. Much of Christ's teaching the disciples did not at first understand, and often His lessons seemed to be almost forgotten. But under the influence of the Holy Spirit these truths were afterward revived with distinctness, and through the disciples they were brought vividly before the new converts who were added to the church.

And the Saviour was speaking also to the Pharisees. He did not relinquish the hope that they would perceive the force of His words. Many had been deeply convicted, and as they should hear the truth under the dictation of the Holy Spirit, not a few would become believers in Christ.

The Pharisees had tried to bring Christ into disrepute by accusing Him of mingling with publicans and sinners. Now He turns the rebuke on these accusers. The scene known to have taken place among the publicans He holds up before the Pharisees both as representing their course of action and as showing the only way in which they can redeem their errors.

(5) WHAT BIBLICAL PRINCIPLE OF STEWARDSHIP PROVIDES SECURITY FOR BOTH NOW AND ETERNITY?

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*Matthew 6:33*

To the unfaithful steward his lord's goods had been entrusted for benevolent purposes; but he had used them for himself. So with Israel. God had chosen the seed of Abraham. With a high arm He had delivered them from bondage in Egypt. He had made them the depositaries of sacred truth for the blessing of the world. He had entrusted to them the living oracles that they might communicate the light to others. But His stewards had used these gifts to enrich and exalt themselves.

The Pharisees, filled with self-importance and self-righteousness, were misapplying the goods lent them by God to use for His glory.

The servant in the parable had made no provision for the future. The goods entrusted to him for the benefit of others he had used for himself; but he had thought only of the present. When the stewardship should be taken from him, he would have nothing to call his own. But his master's goods were still in his hands, and he determined to use them so as to secure himself against future want. To accomplish this he must work on a new plan. Instead of gathering for himself, he must impart to others. Thus he might secure friends, who, when he should be cast out, would receive him. So with the Pharisees. The stewardship was soon to be taken from them, and they were called upon to provide for the future. Only by seeking the good of others could they benefit themselves. Only by imparting God's gifts in the present life could they provide for eternity.

(6) HOW SHOULD THE GIFTS THAT GOD HAS GIVEN TO EACH OF US BE USED?

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*1 Timothy 6:17, 18*

After relating the parable, Christ said, "The children of this world are in their generation wiser than the children of light." That is, worldly-wise men display more wisdom and earnestness in serving themselves than do the professed children of God in their service to Him. So it was in Christ's day. So it is now. Look at the life of many who claim to be Christians. The Lord has endowed them with capabilities, and power, and influence; He has entrusted them with money, that they may be co-workers with Him in the great redemption. All His gifts are to be used in blessing humanity, in relieving the suffering and the needy. We are to feed the hungry, to clothe the naked, to care for the widow and the fatherless, to minister to the distressed and downtrodden. God never meant that the widespread misery in the world should exist. He never meant that one man should have an abundance of the luxuries of life, while the children of others should cry for bread. The means over and above the actual necessities of life are entrusted to man to do good, to bless humanity. The Lord says, "Sell that ye have, and give alms." Luke 12:33. Be "ready to distribute, willing to communicate." 1 Tim. 6:18. "When thou makest a feast, call the poor, the maimed, the lame, the blind." Luke 14:13. "Loose the bands of wickedness," "undo the heavy burdens," "let the oppressed go free," "break every yoke." "Deal thy bread

to the hungry," "bring the poor that are cast out to thy house." "When thou seest the naked, . . . cover him." "Satisfy the afflicted soul." Isa. 58:6, 7, 10. "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. These are the Lord's commands. Are the great body of professed Christians doing this work?

Alas, how many are appropriating to themselves the gifts of God! How many are adding house to house and land to land. How many are spending their money for pleasure, for the gratification of appetite, for extravagant houses, furniture, and dress. Their fellow beings are left to misery and crime, to disease and death. Multitudes are perishing without one pitying look, one word or deed of sympathy.

(7) HOW CAN A PERSON ROB GOD?

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*Malachi 3:8*

Men are guilty of robbery toward God. Their selfish use of means robs the Lord of the glory that should be reflected back to Him in the relief of suffering humanity and the salvation of souls. They are embezzling His entrusted goods. The Lord declares, "I will come near to you to judgment; and I will be a swift witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right." "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Mal. 3:5, 8, 9. "Go to now, ye rich men, . . . your

riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you. . . . Ye have heaped treasure together for the last days.” “Ye have lived in pleasure on the earth, and been wanton.” “Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.” James 5:1-3, 5, 4.

(8) WHAT WILL THE PEOPLE DO WITH THEIR HOARDED WEALTH WHEN CHRIST COMES AGAIN?

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***Isaiah 2:20***

Everyone will be required to render up his entrusted gifts. In the day of final judgment men's hoarded wealth will be worthless to them. They have nothing they can call their own.

Those who spend their lives in laying up worldly treasure show less wisdom, less thought and care for their eternal well-being, than did the unjust steward for his earthly support. Less wise than the children of this world in their generation are these professed children of the light. These are they of whom the prophet declared, in his vision of the great judgment day.

(9) FROM WHOM DOES THE WEALTH OF MAN COME?

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***Deuteronomy 8:18***

(10) WHAT WILL BE THE RESULTS OF USING YOUR MONEY FOR THE BLESSINGS OF OTHERS?

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***2 Corinthians 9:6***

“Make to yourselves friends by means of the mammon of unrighteousness,” Christ says, “that when it shall fail, they may receive you into the eternal tabernacles.” R.V. God and Christ and angels are all ministering to the afflicted, the suffering, and the sinful. Give yourself to God for this work, use His gifts for this purpose, and you enter into partnership with heavenly beings. Your heart will throb in sympathy with theirs. You will be assimilated to them in character. To you these dwellers in the eternal tabernacles will not be strangers. When earthly things shall have passed away, the watchers at heaven's gates will bid you welcome.

And the means used to bless others will bring returns. Riches rightly employed will accomplish great good. Souls will be won to Christ. He who follows Christ's plan of life will see in the courts of God those for whom he has labored and sacrificed on earth. Gratefully will the ransomed ones remember those who have been instrumental in their salvation. Precious will heaven be to those who have been faithful in the work of saving souls.

The lesson of this parable is for all. Everyone will be held responsible for the grace given him through Christ. Life is too solemn to be absorbed in temporal or earthly matters. The Lord desires that we shall communicate to others that which the eternal and unseen communicates to us.

## Friends by the Mammon of Unrighteousness

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(11) WHAT WARNING DOES GOD GIVE TO THOSE WHO ARE LAYING UP THEIR WEALTH ONLY FOR THEIR OWN BENEFIT?

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### **Mark 8:36**

Every year millions upon millions of human souls are passing into eternity unwarned and unsaved. From hour to hour in our varied life opportunities to reach and save souls are opened to us. These opportunities are continually coming and going. God desires us to make the most of them. Days, weeks, and months are passing; we have one day, one week, one month less in which to do our work. A few more years at the longest, and the voice which we cannot refuse to answer will be heard saying, "Give an account of thy stewardship."

Christ calls upon every one to consider. Make an honest reckoning. Put into one scale Jesus, which means eternal treasure, life, truth, heaven, and the joy of Christ in souls redeemed; put into the other every attraction the world can offer. Into one scale put the loss of your own soul, and the souls of those whom you might have been instrumental in saving; into the other, for yourself and for them, a life that measures with the life of God. Weigh for time and for eternity... God desires us to choose the heavenly in place of the earthly. He opens before us the possibilities of a heavenly investment. He would give encouragement to our loftiest aims, security to our choicest treasure. He declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

Isa. 13:12. When the riches that moth devours and rust corrupts shall be swept away, Christ's followers can rejoice in their heavenly treasure, the riches that are imperishable.

(12) WHAT WILL CHRIST'S JOYOUS WORDS BE TO THE REDEEMED?

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### **Matthew 25:34**

Better than all the friendship of the world is the friendship of Christ's redeemed. Better than a title to the noblest palace on earth is a title to the mansions our Lord has gone to prepare. And better than all the words of earthly praise will be the Saviour's words to His faithful servants... "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

(13) WHAT OFFER DOES CHRIST STILL MAKE TO THOSE WHO HAVE NOT BEEN FAITHFUL STEWARDS OF HIS GIFTS?

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### **Luke 12:33**

To those who have squandered His goods, Christ still gives opportunity to secure lasting riches. He says, "Give, and it shall be given unto you..." Luke 6:38 "Charge them that are rich in this world,...that they do good, that they be rich in good works, ready to distribute, willing to communicate;





# Who Is My Neighbor?



## Lesson 5

This chapter is based on Luke 10:25-37.

Among the Jews the question, “Who is my neighbor?” caused endless dispute. They had no doubt as to the heathen and the Samaritans. These were strangers and enemies. But where should the distinction be made among the people of their own nation and among the different classes of society? Whom should the priest, the rabbi, the elder, regard as neighbor? They spent their lives in a round of ceremonies to make themselves pure. Contact with the ignorant and careless multitude, they taught, would cause defilement that would require wearisome effort to remove. Were they to regard the “unclean” as neighbors?

(1) WHAT QUESTION DID A “CERTAIN LAWYER” ASK JESUS

WHICH HE USED AS A MEANS OF TEACHING AN IMPORTANT TRUTH TO THE JEWS?

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### *Luke 10:25*

This question Christ answered in the parable of the good Samaritan. He showed that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God.

The parable of the good Samaritan was called forth by a question put to Christ

by a doctor of the law. As the Saviour was teaching, "a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" The Pharisees had suggested this question to the lawyer in the hope that they might entrap Christ in His words, and they listened eagerly for His answer. But the Saviour entered into no controversy. He required the answer from the questioner himself. "What is written in the law?" He asked, "How readest thou?" The Jews still accused Jesus of lightly regarding the law given from Sinai, but He turned the question of salvation upon the keeping of God's commandments.

(2) HOW DOES LOVING OUR NEIGHBOR REFLECT OUR OBEDIENCE TO THE WHOLE LAW?

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***Romans 13:10***

The lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." "Thou hast answered right," Christ said; this do, and thou shalt live."

The lawyer was not satisfied with the position and works of the Pharisees. He had been studying the scriptures with a desire to learn their real meaning. He had a vital interest in the matter, and he asked in sincerity, "What shall I do?" In his answer as to the requirements of the law, he passed by all the mass of ceremonial and ritualistic precepts. For these he claimed no value, but presented the two great principles on which hang all the law and the prophets. The Saviour's commendation of this answer

placed Him on vantage ground with the rabbis. They could not condemn Him for sanctioning that which had been advanced by an expositor of the law.

"This do, and thou shalt live," Christ said. In His teaching He ever presented the law as a divine unity, showing that it is impossible to keep one precept and break another; for the same principle runs through all. Man's destiny will be determined by his obedience to the whole law.

Christ knew that no one could obey the law in his own strength. He desired to lead the lawyer to clearer and more critical research that he might find the truth. Only by accepting the virtue and grace of Christ can we keep the law. Belief in the propitiation for sin enables fallen man to love God with his whole heart and his neighbor as himself.

The lawyer knew that he had kept neither the first four nor the last six commandments. He was convicted under Christ's searching words, but instead of confessing his sin he tried to excuse it. Rather than acknowledge the truth, he endeavored to show how difficult of fulfillment the commandment is. Thus he hoped both to parry conviction and to vindicate himself in the eyes of the people. The Saviour's words had shown that his question was needless, since he was able to answer it himself. Yet he put another question, saying, "Who is my neighbour?"

(3) WHAT FURTHER QUESTION DID THE LAWYER ASK THAT PROVIDED JESUS THE OPPORTUNITY TO GIVE A MUCH NEEDED LESSON TO THE JEWISH PEOPLE?

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### **Luke 10:29**

Again Christ refused to be drawn into controversy. He answered the question by relating an incident, the memory of which was fresh in the minds of His hearers. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

(4) ALTHOUGH THE MAN LYING ON THE ROADSIDE WAS NOT DEAD, WHAT UNDERSTANDING OF THE LAW KEPT THE PRIEST AND LEVITE FROM TOUCHING HIM AND SAVING HIS LIFE?

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### **Numbers. 5:2**

In journeying from Jerusalem to Jericho, the traveler had to pass through a portion of the wilderness of Judea. The road led down a wild, rocky ravine, which was infested with robbers, and was often the scene of violence. It was here that the traveler was attacked, stripped of all that was valuable, and left half dead by the wayside. As he lay thus, a priest came that way; he saw the man lying wounded and bruised, weltering in his own blood; but he left him without rendering any assistance. He "passed by on the other side." Then a Levite appeared. Curious to know what had happened, he stopped and looked at the sufferer. He was convicted of what he ought to do, but it was not an agreeable duty. He wished that he had not come that way so that he would

not have seen the wounded man. He persuaded himself that the case was no concern of his, and he too "passed by on the other side."

(5) HOW DID THE SAMARITAN DEMONSTRATE THE PRINCIPLE OF LOVE WHICH THE PRIEST AND LEVITE FAILED TO SHOW?

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### **Luke 10:33, 34**

But a Samaritan, traveling the same road, saw the sufferer, and he did the work that the others had refused to do. With gentleness and kindness he ministered to the wounded man. "When he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." The priest and the Levite both professed piety, but the Samaritan showed that he was truly converted. It was no more agreeable for him to do the work than for the priest and the Levite, but in spirit and works he proved himself to be in harmony with God.

(6) WHAT UNDERLYING PRINCIPLES OF GOD'S WHOLE LAW WERE DEMONSTRATED IN THE KINDNESS OF THE SAMARITAN?

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### **Micah 6:8**

In giving this lesson, Christ presented the principles of the law in a direct, forcible way, showing His hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners could find no opportunity to cavil. The lawyer found in the lesson nothing that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" he answered, "He that showed mercy on him."

"Then said Jesus unto him, Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law.

The great difference between the Jews and the Samaritans was a difference in religious belief, a question as to what constitutes true worship. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. So strong was the antipathy between the Jews and the Samaritans that to the Samaritan woman it seemed a strange thing for Christ to ask her for a drink. "How is it," she said, "that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" "For," adds the evangelist, "the Jews have no dealings with the Samaritans..." John 4:9.

(7) HOW DID THE JEWS EXPRESS THEIR HATRED FOR CHRIST BEFORE THEY ROSE UP IN THE TEMPLE TO STONE HIM?

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**John 8:48**

...And when the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone Him, they could find no better words by which to express their hatred than, "Say we not well that Thou art a Samaritan, and hast a devil?" Yet the priest and Levite neglected the very work the Lord had enjoined on them, leaving a hated and despised Samaritan to minister to one of their own countrymen.

(8) JUST AS CHRIST LOVED US AND HAS GIVEN US THE PERFECT EXAMPLE OF WHAT LOVE IS, WHAT ARE WE, HIS FOLLOWERS, COMMANDED TO DO?

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**John 13:34**

The Samaritan had fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he had treated the wounded man as his brother. This Samaritan represents Christ. Our Saviour manifested for us a love that the love of man can never equal. When we were bruised and dying, He had pity upon us. He did not pass us by on the other side, and leave us, helpless and hopeless, to perish. He did not remain in His holy, happy home, where He was beloved by all the heavenly host. He beheld our sore need, He undertook our case, and identified His interests with those of humanity. He died to save His enemies. He prayed for His murderers. Pointing to His own example, He says to His followers,

“These things I command you, that ye love one another”; “as I have loved you, that ye also love one another.” John 15:17; 13:34.

The priest and the Levite had been for worship to the temple whose service was appointed by God Himself. To participate in that service was a great and exalted privilege, and the priest and Levite felt that having been thus honored, it was beneath them to minister to an unknown sufferer by the wayside. Thus they neglected the special opportunity which God had offered them as His agents to bless a fellow being.

(9) WHAT UNMISTAKABLE COMMAND CONCERNING OUR OBLIGATION TO OTHERS HAS JESUS GIVEN US IN REGARD TO THE LAW?

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### *Matthew 5:43-44*

Many today are making a similar mistake. They separate their duties into two distinct classes. The one class is made up of great things, to be regulated by the law of God; the other class is made up of so-called little things, in which the command, “Thou shalt love thy neighbor as thyself,” is ignored. This sphere of work is left to caprice, subject to inclination or impulse. Thus the character is marred, and the religion of Christ misrepresented.

There are those who would think it lowering to their dignity to minister to suffering humanity. Many look with indifference and contempt upon those who have laid the temple of

the soul in ruins. Others neglect the poor from a different motive. They are working, as they believe, in the cause of Christ, seeking to build up some worthy enterprise. They feel that they are doing a great work, and they cannot stop to notice the wants of the needy and distressed. In advancing their supposedly great work they may even oppress the poor. They may place them in hard and trying circumstances, deprive them of their rights, or neglect their needs. Yet they feel that all this is justifiable because they are, as they think, advancing the cause of Christ.

(10) NO MATTER WHAT SMALL OR LARGE GIFTS AND SKILLS WE HAVE, WHAT MUST WE HAVE TO REPRESENT CHRIST’S CHARACTER?

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### *1 Corinthians 13:1-3*

Many will allow a brother or a neighbor to struggle unaided under adverse circumstances. Because they profess to be Christians he may be led to think that in their cold selfishness they are representing Christ. Because the Lord’s professed servants are not in cooperation with Him, the love of God, which should flow forth from them, is in great degree cut off from their fellow men. And a large revenue of praise and thanksgiving from human hearts and human lips is prevented from flowing back to God. He is robbed of the glory due to His holy name. He is robbed of the souls for whom Christ died, souls whom He longs to bring into His kingdom to dwell in His presence through endless ages.

Divine truth exerts little influence upon the world, when it should exert much

influence through our practice. The mere profession of religion abounds, but it has little weight. We may claim to be followers of Christ, we may claim to believe every truth in the word of God; but this will do our neighbor no good unless our belief is carried into our daily life. Our profession may be as high as heaven, but it will save neither ourselves nor our fellow men unless we are Christians. A right example will do more to benefit the world than all our profession.

(11) WHAT IMPORTANT MESSAGE HAS CHRIST GIVEN TO EVERY PROFESSED FOLLOWER WHO IS CALLED TO GIVE SERVICE TO ALL WHO ARE IN NEED OF THE TENDER SYMPATHY OF CHRIST?

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**John 13:15**

By no selfish practices can the cause of Christ be served. His cause is the cause of the oppressed and the poor. In the hearts of His professed followers there is need of the tender sympathy of Christ—a deeper love for those whom He has so valued as to give His own life for their salvation. These souls are precious, infinitely more precious than any other offering we can bring to God. To bend every energy toward some apparently great work, while we neglect the needy or turn the stranger from his right, is not a service that will meet His approval.

The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity. Gospel religion is Christ in the life—a living, active principle.

It is the grace of Christ revealed in character and wrought out in good works. The principles of the gospel cannot be disconnected from any department of practical life. Every line of Christian experience and labor is to be a representation of the life of Christ.

(12) FOR ALL WHO HAVE A LOVE CONNECTION WITH CHRIST, WHAT WILL BE THE RESULTS?

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**Acts 4:20**

Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by trying to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within—when the sunshine of heaven fills the heart and is revealed in the countenance.

It is not possible for the heart in which Christ abides to be destitute of love. If we love God because He first loved us, we shall love all for whom Christ died. We cannot come in touch with divinity without coming in touch with humanity; for in Him who sits upon the throne of the universe, divinity and humanity are combined. Connected with Christ, we are connected with our fellow men by the golden links of the chain of love. Then the pity and compassion of Christ will be manifest in our life. We shall not wait to have

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the needy and unfortunate brought to us. We shall not need to be entreated to feel for the woes of others. It will be as natural for us to minister to the needy and suffering as it was for Christ to go about doing good.

(13) WHAT DIVINE HELP HAS GOD SENT TO ENLIGHTEN THOSE WHO HAVE NO KNOWLEDGE OF JESUS CHRIST AS THEIR SAVIOUR?

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### *John 15:26*

Wherever there is an impulse of love and sympathy, wherever the heart reaches out to bless and uplift others, there is revealed the working of God's Holy Spirit. In the depths of heathenism, men who have had no knowledge of the written law of God, who have never even heard the name of Christ, have been kind to His servants, protecting them at the risk of their own lives. Their acts show the working of a divine power. The Holy Spirit has implanted the grace of Christ in the heart of the savage, quickening his sympathies contrary to his nature, contrary to his education. The "Light which lighteth every man that cometh into the world" is shining in his soul; and this light, if heeded, will guide his feet to the kingdom of God.

The glory of heaven is in lifting up the fallen, comforting the distressed. And wherever Christ abides in human hearts, He will be revealed in the same way. Wherever it acts, the religion of Christ will bless. Wherever it works, there is brightness.

(14) HOW DOES CHRIST VIEW THE HUMAN RACE HE CAME TO SAVE?

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### *Galatians 3:28*

No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by this deceptions. It places them within reach of the throne of God, the throne encircled by the rainbow of promise.

In Christ there is neither Jew nor Greek, bond nor free. All are brought nigh by His precious blood. (Eph. 2:13.)

Whatever the difference in religious belief, a call from suffering humanity must be heard and answered. Where bitterness of feeling exists because of difference in religion, much good may be done by personal service. Loving ministry will break down prejudice, and win souls to God.

(15) AS WE LOOK AROUND US AND SEE THE POOR AND NEEDY, WHAT IS OUR SPECIAL PRIVILEGE TO DO TO BRING RELIEF TO THESE SUFFERING ONES?

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### *Matthew 10:8*



We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor...All around us are poor, tried souls that need sympathizing words and helpful deeds. There are widows who need sympathy and assistance. There are orphans whom Christ has bidden His followers receive as a trust from God. Too often these are passed by with neglect. They may be ragged, uncouth, and seemingly in every way unattractive; yet they are God's property. They have been bought with a price, and they are as precious in His sight as we are. They are members of God's great household, and Christians as His stewards are responsible for them. "Their souls," He says, "will I require at thine hand."

Sin is the greatest of all evils, and it is ours to pity and help the sinner. But not all can be reached in the same way. There are many who hide their soul hunger. These would be greatly helped by a tender word or a kind remembrance. There are others who are in the greatest need, yet they know it not. They do not realize the terrible destitution of the soul. Multitudes are so sunken in sin that they have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. Many of these can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of your unselfish love, it will be easier for them to believe in the love of Christ.

(16) WHAT CAN WE DO TO GIVE HOPE, ESTABLISH CONFIDENCE,

AND AWAKEN LOVE IN THOSE WHO ARE DISCOURAGED IN THEIR STRUGGLE WITH SIN?

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### *2 Corinthians 1:4*

There are many who err, and who feel their shame and their folly. They look upon their mistakes and errors until they are driven almost to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the current driving him back. Let a helping hand then be held out to him as was the Elder Brother's hand to the sinking Peter. Speak to him hopeful words, words that will establish confidence and awaken love.

Thy brother, sick in spirit, needs thee, as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should help us to help another in his bitter need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we are comforted of God.

(17) WHAT WONDERFUL PROMISE DOES GOD GIVE TO HIS SUFFERING, ERRING CHILDREN WHEN THEY RESPOND TO HIS LOVE AS DEMONSTRATED THROUGH HIS FOLLOWERS?

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*Isaiah 27:5*

## Who Is My Neighbor

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It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature. Tell the wanderer of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the cry for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed upon the thought of a divine presence ever beside him, ever looking upon him with pitying love. Bid him think of a Father's heart that ever grieves over sin, of a Father's hand stretched out still, of a Father's voice saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace."

(18) THROUGH THE UNSEEN MINISTRY OF ANGELS AS THEY AID IN THE REDEMPTION OF THE LOST, WHAT HAPPENS IN HEAVEN WHEN ONLY ONE SINNER REPENTS?

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### *Luke 15: 10*

As you engage in this work, you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by all who do God's service in ministering to their fellow men. And you have the co-operation of Christ Himself. He is the Restorer, and as you work under His supervision, you will see great results.

Upon your faithfulness in this work not only the well-being of others but your own eternal destiny depends. Christ is seeking to uplift all who will be lifted to companionship with Himself, that we may be one with Him as He is one with the Father. He permits us to come in contact with suffering and calamity in order to call us out of our selfishness; He seeks to develop in us the attributes of His character—compassion, tenderness, and love. By accepting this work of ministry we place ourselves in His school, to be fitted for the courts of God. By rejecting it, we reject His instruction, and choose eternal separation from His presence.

(19) AS CHRIST CALLS US TO MINISTER TO OUR NEIGHBORS NO MATTER WHO OR WHERE THEY ARE, WHAT ANSWER FROM US WILL BRING JOY IN HEAVEN NOW AND FOREVER MORE?

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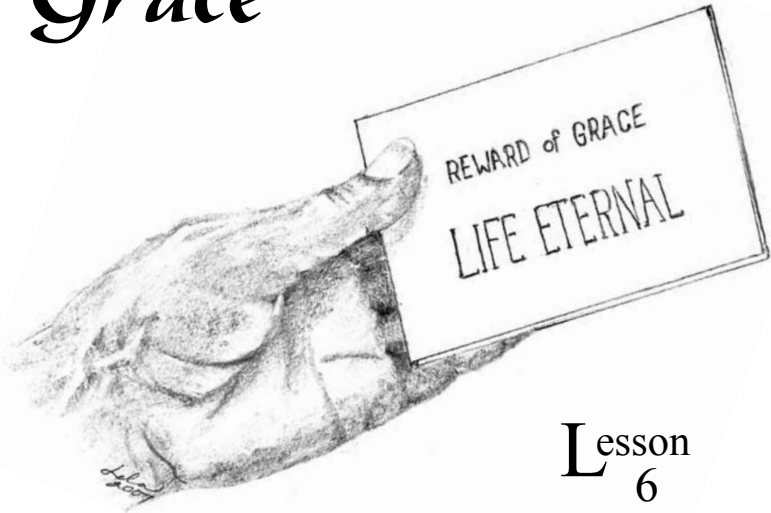
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### *Isaiah 6:8*

"If thou wilt keep My charge," the Lord declares, "I will give thee three places to walk among these that stand by"—even among the angels that surround His throne. (Zech. 3:7.) By co-operating with heavenly beings in their work on earth, we are preparing for their companionship in heaven. "Ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14), angels in heaven will welcome those who on earth have lived "not to be ministered unto, but to minister" (Matt. 20:28). In this blessed companionship we shall learn, to our eternal joy, all that



# The Reward of Grace



## Lesson 6

This chapter is based on Matt. 19:16-30, 20:1-16; Mark 10:17-31; Luke 18:18-30.

The truth of God's free grace had been almost lost sight of by the Jews. The rabbis taught that God's favor must be earned. The reward of the righteous they hoped to gain by their own works. Thus their worship was prompted by a grasping, mercenary spirit. From this spirit even the disciples of Christ were not wholly free, and the Saviour sought every opportunity of showing them their error. Just before He gave the parable of the laborers, an event occurred that opened the way for Him to present the right principles.

(1) WHEN A RICH YOUNG RULER CAME TO JESUS AND SALUTED

HIM AS "GOOD MASTER" WHAT WAS JESUS' RESPONSE?

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### *Matthew 19:17*

As He was walking by the way, a young ruler came running to Him, and kneeling, reverently saluted Him. "Good Master," he said, "what good thing shall I do, that I may have eternal life?"

The ruler had addressed Christ merely as an honored rabbi, not discerning in Him the Son of God. The Saviour said, "Why callest thou Me good? There is none good but one, that is, God." On what ground do you call Me good? God is the one good. If you recognize Me as

such, you must receive Me as His Son and representative.

(2) WHAT DID JESUS TELL THE YOUNG MAN HE MUST DO IN ORDER TO HAVE ETERNAL LIFE?

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**Mark 10:19**

“If thou wilt enter into life,” He added, “keep the commandments.” The character of God is expressed in His law; and in order for you to be in harmony with God, the principles of His law must be the spring of your every action.

Christ does not lessen the claims of the law. In unmistakable language He presents obedience to it as the condition of eternal life—the same condition that was required of Adam before his fall. The Lord expects no less of the soul now than He expected of man in Paradise, perfect obedience, unblemished righteousness. The requirement under the covenant of grace is just as broad as the requirement made in Eden—harmony with God’s law, which is holy, just, and good.

(3) WHAT SELF-RIGHTEOUS RESPONSE DID THE YOUNG MAN GIVE THAT INDICATED THAT HE DID NOT UNDERSTAND HIS OWN SPIRITUAL CONDITION?

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**Mark 10:19-20**

To the words, “Keep the commandments,” the young man answered, “Which?” He supposed that some

ceremonial precept was meant, but Christ was speaking of the law given from Sinai. He mentioned several commandments from the second table of the Decalogue, then summed them all up in the precept, “Thou shalt love thy neighbor as thyself.”

The young man answered without hesitation, “All these things have I kept from my youth up; what lack I yet?” His conception of the law was external and superficial. Judged by a human standard, he had preserved an unblemished character. To a great degree his outward life had been free from guilt; he verily thought that his obedience had been without a flaw. Yet he had a secret fear that all was not right between his soul and God. This prompted the question, “What lack I yet?”

(4) SINCE THE YOUNG MAN LOVED HIS POSSESSIONS MORE THAN HE LOVED GOD, WHEN CHRIST INVITED HIM TO DISCIPLESHIP, WHAT SORROWFUL THING DID HE DO?

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**Mark 10:22**

“If thou wilt be perfect,” Christ said, “go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow Me. But when the young man heard that saying, he went away sorrowful; for he had great possessions.”

The lover of self is a transgressor of the law. This Jesus desired to reveal to the young man, and He gave him a test that would make manifest the selfishness of his heart. He showed him the plague spot in his character. The young man

## The Reward of Grace

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desired no further enlightenment. He had cherished an idol in the soul; the world was his god. He professed to have kept the commandments, but he was destitute of the principle which is the very spirit and life of them all. He did not possess true love for God or man. This want was the want of everything that would qualify him to enter the kingdom of heaven. In his love of self and worldly gain he was out of harmony with the principles of heaven.

When this young ruler came to Jesus, his sincerity and earnestness won the Saviour's heart. He "beholding him loved him." In this young man He saw one who might do service as a preacher of righteousness. He would have received this talented and noble youth as readily as He received the poor fishermen who followed Him. Had the young man devoted his ability to the work of saving souls, he might have become a diligent and successful laborer for Christ.

(5) WHAT CONDITION OF DISCIPLESHIP DID THE RICH YOUNG RULER REJECT?

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### *Matthew 6:33*

But first he must accept the conditions of discipleship. He must give himself unreservedly to God. At the Saviour's call, John, Peter, Matthew, and their companions "left all, rose up, and followed Him." Luke 5:28. The same consecration was required of the young ruler. And in this Christ did not ask a greater sacrifice than He Himself had made. "He was rich, yet for your sakes

He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. The young man had only to follow where Christ led the way.

(6) BECAUSE OF LOVE FOR HIS OWN GREAT WEALTH, WHAT BASIC PRINCIPLE OF CHRISTIAN TRUTH STOOD IN THE WAY OF HIS BECOMING A DISCIPLE OF CHRIST?

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### *Matthew 6:24*

Christ looked upon the young man and longed after his soul. He longed to send him forth as a messenger of blessing to men. In the place of that which He called upon him to surrender, Christ offered him the privilege of companionship with Himself. "Follow Me," He said. This privilege had been counted a joy by Peter, James, and John. The young man himself looked upon Christ with admiration. His heart was drawn toward the Saviour. But he was not ready to accept the Saviour's principle of self-sacrifice. He chose his riches before Jesus. He wanted eternal life, but would not receive into the soul that unselfish love which alone is life, and with a sorrowful heart he turned away from Christ.

(7) WHAT WARNING DOES SCRIPTURE GIVE CONCERNING THE LOVE OF MONEY WHICH IS BROUGHT OUT IN THIS YOUNG MAN'S REJECTION OF CHRIST'S OFFER OF DISCIPLESHIP?

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### *1 Timothy 6:10*

As the young man turned away, Jesus said to His disciples, "How hardly

shall they that have riches enter into the kingdom of God." These words astonished the disciples. They had been taught to look upon the rich as the favorites of heaven; worldly power and riches they themselves hoped to receive in the Messiah's kingdom; if the rich were to fail of entering the kingdom, what hope could there be for the rest of men?

(8) KNOWING THE DISCIPLES' SECRET THOUGHTS, WHAT PRINCIPLE OF COMMITMENT DID CHRIST MAKE CLEAR CONCERNING THE LONGING MAN HAS FOR POWER AND RICHES?

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**Luke 14:33**

"Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure." Now they realized that they themselves were included in the solemn warning. In the light of the Saviour's words, their own secret longing for power and riches was revealed. With misgivings for themselves they exclaimed, "Who then can be saved?"

"Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible."

A rich man, as such, cannot enter heaven. His wealth gives him no title to the inheritance of the saints in light.

It is only through the unmerited grace of Christ that any man can find entrance into the city of God.

(9) BY BEHOLDING THE MATCHLESS LOVE OF CHRIST, WHERE WILL THE HOLY SPIRIT LEAD THE SELFISH HEART?

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**Matthew 22:37**

To the rich no less than to the poor are the words of the Holy Spirit spoken, "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20. When men believe this, their possessions will be held as a trust, to be used as God shall direct, for the saving of the lost, and the comfort of the suffering and the poor. With man this is impossible, for the heart clings to its earthly treasure. The soul that is bound in service to mammon is deaf to the cry of human need. But with God all things are possible. By beholding the matchless love of Christ, the selfish heart will be melted and subdued. The rich man will be led, as was Saul the Pharisee, to say, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. 3:7, 8. Then they will not count anything their own. They will joy to regard themselves as stewards of the manifold grace of God, and for His sake servants of all men.

(10) THINKING OF WHAT HE AND HIS BRETHREN HAD ALREADY GIVEN UP TO FOLLOW JESUS, WHAT ONE THING THAT THE SAVIOUR TOLD THE YOUNG RULER CAUGHT PETER'S ATTENTION?

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**Luke 18:22**

Peter was the first to rally from the secret conviction wrought by the Saviour's words. He thought with satisfaction of what he and his brethren had given up for Christ. "Behold," he said, "we have forsaken all, and followed Thee." Remembering the conditional promise to the young ruler, "Thou shalt have treasure in heaven," he now asked what he and his companions were to receive as a reward for their sacrifices.

The Saviour's answer thrilled the hearts of those Galilean fishermen. It pictured honors that fulfilled their highest dreams: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And He added, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

(11) WHAT SELFISH QUESTION DID PETER ASK THAT PROMPTED JESUS TO GIVE THE PARABLE OF THE HOUSEHOLDER AND THE LABOURERS?

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**Matthew 19:27**

But Peter's question, "What shall we have therefore?" had revealed a spirit that uncorrected would unfit the disciples to be messengers for Christ; for it was the spirit of a hireling. While they had been attracted by the love of Jesus, the disciples were not wholly free from Pharisaism. They still worked with the thought of meriting a reward in proportion to their labor. They cherished a spirit of self-exaltation and self-complacency, and made comparisons among themselves. When one of them failed in any particular, the others indulged feelings of superiority.

Lest the disciples should lose sight of the principles of the gospel, Christ related to them a parable illustrating the manner in which God deals with His servants, and the spirit in which He desires them to labor for Him.

(12) AS ILLUSTRATED BY THE MISUNDERSTANDING OF HOW GOD DEALS WITH THE HUMAN FAMILY, WHAT SURPRISED THE WORKERS WHO WORKED THE LONGEST FOR THE HOUSEHOLDER?

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**Matthew 20:9**

"The kingdom of heaven," He said, "is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." It was the custom for men seeking employment to wait in the market places, and thither the employers went to find servants. The man in the parable is represented as going out at different hours to engage workmen. Those who are hired at the earliest hours agree to work for a stated sum; those hired later



leave their wages to the discretion of the householder.

“So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.”

The householder's dealing with the workers in his vineyard represents God's dealing with the human family. It is contrary to the customs that prevail among men. In worldly business, compensation is given according to the work accomplished. The laborer expects to be paid only that which he earns. But in the parable, Christ was illustrating the principles of His kingdom—a kingdom not of this world. He is not controlled by any human standard. The Lord says, “My thoughts are not your thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isa. 55:8, 9.

(13) AS A LABORER WITH CHRIST, THROUGH WHAT DIVINE SOURCE WILL OUR REWARD COME AS THE RESULT OF CHRIST'S GENEROSITY AND NOT ACCORDING TO OUR OWN MERIT?

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**Titus 3:5**

In the parable the first laborers agreed to work for a stipulated sum, and they

received the amount specified, nothing more. Those later hired believed the master's promise, “Whatsoever is right, that shall ye receive.” They showed their confidence in him by asking no question in regard to wages. They trusted to his justice and equity. They were rewarded, not according to the amount of their labor, but according to the generosity of his purpose.

So God desires us to trust in Him who justifieth the ungodly. His reward is given not according to our merit but according to His own purpose, “which He purposed in Christ Jesus our Lord.” Eph. 3:11. “Not by works of righteousness which we have done, but according to His mercy He saved us.” And for those who trust in Him He will do “exceeding abundantly above all that we ask or think.” Eph. 3:20.

(14) WHAT WORDS WILL CHRIST SPEAK TO THE REDEEMED IRRESPECTIVE OF THE LENGTH OF THEIR FAITHFUL SERVICE?

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**Matthew 25:21**

Not the amount of labor performed or its visible results but the spirit in which the work is done makes it of value with God. Those who came into the vineyard at the eleventh hour were thankful for an opportunity to work. Their hearts were full of gratitude to the one who had accepted them; and when at the close of the day the householder paid them for a full day's work, they were

## The Reward of Grace

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greatly surprised. They knew they had not earned such wages. And the kindness expressed in the countenance of their employer filled them with joy. They never forgot the goodness of the householder or the generous compensation they had received. Thus it is with the sinner who, knowing his unworthiness, has entered the Master's vineyard at the eleventh hour. His time of service seems so short, he feels that he is undeserving of reward; but he is filled with joy that God has accepted him at all. He works with a humble, trusting spirit, thankful for the privilege of being a co-worker with Christ. This spirit God delights to honor.

(15) WHAT WILL BE THE AIM AND MOTIVE IN THE HEART OF A SERVANT WHO HAS THE LOVE OF GOD ABIDING IN THE SOUL?

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### *Philippians 2:4*

The Lord desires us to rest in Him without a question as to our measure of reward. When Christ abides in the soul, the thought of reward is not uppermost. This is not the motive that actuates our service. It is true that in a subordinate sense we should have respect to the recompense of reward. God desires us to appreciate His promised blessings. But He would not have us eager for rewards nor feel that for every duty we must receive compensation. We should not be so anxious to gain the reward as to do what is right, irrespective of all gain. Love to God and to our fellow men should be our motive.

(16) WHY WERE THE WORKERS WHO CAME AT THE 11TH HOUR NOT WORKING?

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### *Matthew 20:7*

This parable does not excuse those who hear the first call to labor but who neglect to enter the Lord's vineyard. When the householder went to the market place at the eleventh hour and found men unemployed he said, "Why stand ye here all the day idle?" The answer was, "Because no man hath hired us." None of those called later in the day were there in the morning. They had not refused the call. Those who refuse and afterward repent, do well to repent; but it is not safe to trifle with the first call of mercy.

(17) WHY WERE THE LABORERS WHO HAD WORKED ALL DAY ANGRY WHEN THE HOUSEHOLDER PAID ALL THE WORKERS AT THE END OF THE WORKING DAY?

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### *Matthew 20:9-11*

When the laborers in the vineyard received "every man a penny," those who had begun work early in the day were offended. Had they not worked for twelve hours? they reasoned, and was it not right that they should receive more than those who had worked for only one hour in the cooler part of the day? "These last have wrought but one hour," they said, "and thou hast made them equal unto us, which have borne the burden and heat of the day."

"Friend," the householder replied to one of them, "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?

(18) WHEN THIS PARABLE IS FULFILLED AT CHRIST'S SECOND COMING, IN WHAT PLACE WILL THE SELFISH LABORERS FIND THEMSELVES?

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**Matthew 20:16**

The first laborers of the parable represent those who, because of their services, claim preference above others. They take up their work in a self-gratulatory spirit, and do not bring into it self-denial and sacrifice. They may have professed to serve God all their lives; they may have been foremost in enduring hardship, privation, and trial, and they therefore think themselves entitled to a large reward. They think more of the reward than of the privilege of being servants of Christ. In their view their labors and sacrifices entitle them to receive honor above others, and because this claim is not recognized, they are offended. Did they bring into their work a loving, trusting spirit, they would continue to be first; but their querulous, complaining disposition is un-Christlike, and proves them to be untrustworthy. It reveals their desire for self-advancement, their distrust of God, and their jealous, grudging spirit toward their brethren. The Lord's goodness and liberality is to them only an occasion of murmuring. Thus they show that there is no connection between their souls and God. They do not know the joy of cooperation with the Master Worker.

(19) TO WARN AGAINST THE SIN OF HUMAN SELF-RIGHTEOUSNESS AND PROVIDE US AN EXAMPLE, WHAT DID CHRIST ACKNOWLEDGE WHILE ON EARTH CONCERNING DEPENDENCE OF GOD?

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**John 5:30**

There is nothing more offensive to God than this narrow, self-caring spirit. He cannot work with any who manifest these attributes. They are insensible to the working of His Spirit.

The Jews had been first called into the Lord's vineyard, and because of this they were proud and self-righteous. Their long years of service they regarded as entitling them to receive a larger reward than others. Nothing was more exasperating to them than an intimation that the Gentiles were to be admitted to equal privileges with themselves in the things of God.

Christ warned the disciples who had been first called to follow Him, lest the same evil should be cherished among them. He saw that the weakness, the curse of the church, would be a spirit of self-righteousness. Men would think they could do something toward earning a place in the kingdom of heaven. They would imagine that when they had made certain advancement, the Lord would come in to help them. Thus there would be an abundance of self and little of Jesus. Many who had made a little advancement would be puffed up and think themselves superior to others. They would be eager for flattery,

## The Reward of Grace

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jealous if not thought most important. Against this danger Christ seeks to guard His disciples.

(20) THROUGH WHAT DIVINE ATTRIBUTE IS THE REWARD OF SALVATION FOR ALL MEN DETERMINED?

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### *Titus 2:11*

All boasting of merit in ourselves is out of place. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

The reward is not of works, lest any man should boast; but it is all of grace. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:1-5. Therefore there is no occasion for one to glory over another or to grudge against another. No one is privileged above another, nor can anyone claim the reward as a right.

The first and the last are to be sharers in the great, eternal reward, and the first

should gladly welcome the last. He who grudges the reward to another forgets that he himself is saved by grace alone. The parable of the laborers rebukes all jealousy and suspicion. Love rejoices in the truth and institutes no envious comparisons. He who possesses love compares only the loveliness of Christ and his own imperfect character.

(21) WHEN SELF IS LAID ASIDE AND WE ARE LEAD TO SINCERELY LABOR TOGETHER WITH GOD FOR OTHERS, WITH WHOM DO WE WALK?

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### *Romans 8:1*

This parable is a warning to all laborers, however long their service, however abundant their labors, that without love to their brethren, without humility before God, they are nothing. There is no religion in the enthronement of self. He who makes self-glorification his aim will find himself destitute of that grace which alone can make him efficient in Christ's service. Whenever pride and self-complacency are indulged, the work is marred.

It is not the length of time we labor but our willingness and fidelity in the work that makes it acceptable to God. In all our service a full surrender of self is demanded. The smallest duty done in sincerity and self-forgetfulness is more pleasing to God than the greatest work when marred with self-seeking. He looks to see how much of the spirit of Christ we cherish, and how much of the likeness of Christ our work reveals. He regards more the love and faithfulness with which we work than the amount we do.

Only when selfishness is dead, when strife for supremacy is banished, when gratitude fills the heart, and love makes fragrant the life—it is only then that Christ is abiding in the soul, and we are recognized as laborers together with God.

(22) LIKE JESUS' RESPONSE, WHAT WILL BE THE RESPONSE OF THE UNSELFISH HEART CALLED TO PARTAKE IN LABOR AND SERVICE OF GOD?

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**John 4:34**

However trying their labor, the true workers do not regard it as drudgery. They are ready to spend and to be spent; but it is a cheerful work, done with a glad heart. Joy in God is expressed through Jesus Christ. Their joy is the joy set before Christ—"to do the will of Him that sent Me, and to finish His work." They are in co-operation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing His sympathies, and co-operating with Him in His labor, they help to swell the tide of His joy and bring honor and praise to His exalted name.

This is the spirit of all true service for God. Through a lack of this spirit, many who appear to be first will become last, while those who possess it, though accounted last, will become first.

(23) FOR THOSE WHO CANNOT LABOR IN THE GREATER FIELD OF

SERVICE, HOW WILL THEIR SELFISH SPIRIT BE EVALUATED IN HEAVEN?

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**Matthew 18:4**

There are many who have given themselves to Christ, yet who see no opportunity of doing a large work or making great sacrifices in His service. These may find comfort in the thought that it is not necessarily the martyr's self-surrender which is most acceptable to God; it may not be the missionary who has daily faced danger and death that stands highest in heaven's records. The Christian who is such in his private life, in the daily surrender of self, in sincerity of purpose and purity of thought, in meekness under provocation, in faith and piety, in fidelity in that which is least, the one who in the home life represents the character of Christ—such a one may in the sight of God be more precious than even the world-renowned missionary or martyr.

Oh, how different are the standards by which God and men measure character. God sees many temptations resisted of which the world and even near friends never know—temptations in the home, in the heart. He sees the soul's humility in view of its own weakness; the sincere repentance over even a thought that is evil. He sees the wholehearted devotion to His service. He has noted the hours of hard battle with self—battle that won the victory. All this God and angels know. A book of remembrance is written before Him for them that fear the Lord and that think upon His name.

## The Reward of Grace

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(24) WHAT TWO TRAITS OF CHARACTER DOES GOD LOOK FOR IN HIS LABORERS WHEN HE JUDGES THE SUCCESS OF THEIR WORK?

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### *Isaiah 1:19*

Not in our learning, not in our position, not in our numbers or entrusted talents, not in the will of man, is to be found the secret of success. Feeling our inefficiency we are to contemplate Christ, and through Him who is the strength of all strength, the thought of

all thought, the willing and obedient will gain victory after victory.

And however short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in the simplicity of faith and love.

*By God's grace, I want to be counted among the willing and obedient laborers for Christ.*

**Circle: Yes Undecided**

*I lay my talents at Jesus' feet as an offering of love in for Him. It is my desire to give my life to His service.*

**Circle: Yes Undecided**

*I commit my life to God's service in whatever area He leads me, knowing He will sustain me to His glory.*

**Circle: Yes Undecided**

*I pray that I will be a faithful steward of God's blessings which He has given me.*

**Circle: Yes Undecided**

*I recognize that all I have that God has provided in my life is His to be used unselfishly for the advancement of the Gospel.*

**Circle: Yes Undecided**

*I praise God for His loving grace that provides me with the great privilege of being a co-worker with Him.*

**Circle: Yes Undecided**



# To Meet the Bridegroom

## Lesson 7

This chapter is based on Matthew 25:1-13.

Christ with His disciples is seated upon the Mount of Olives. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. In full view is a dwelling house lighted up brilliantly as if for some festive scene. The light streams from the openings, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East, wedding festivities are held in the evening. The bridegroom goes forth to meet his bride and bring her to his home. By torchlight the bridal party proceed from her father's house to his own, where a feast is provided for the invited guests. In the scene upon which Christ looks, a

company are awaiting the appearance of the bridal party, intending to join the procession.

(1) WHAT MISUNDERSTANDING WERE THE JEWS GUILTY OF THAT PROMPTED JESUS TO USE THIS WEDDING FESTIVAL AS A BACK-DROP FOR A PARABLE?

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### *Luke 19:11*

Lingering near the bride's house are ten young women robed in white. Each carries a lighted lamp and a small flagon for oil. All are anxiously watching for the appearance of the

## To Meet the Bridegroom

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bridegroom. But there is a delay. Hour after hour passes; the watchers become weary and fall asleep. At midnight the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." The sleepers, suddenly awaking, spring to their feet. They see the procession moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The ten maidens seize their lamps and begin to trim them, in haste to go forth. But five have neglected to fill their flasks with oil. They did not anticipate so long a delay, and they have not prepared for the emergency. In distress they appeal to their wiser companions saying, "Give us of your oil; for our lamps are going out." (Margin.) But the waiting five, with their freshly trimmed lamps, have emptied their flagons. They have no oil to spare, and they answer, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

(2) SINCE HALF OF THE MAIDENS IN THE PARABLE HAD LET THEIR LAMPS GO OUT, WHAT ANSWER DID THEY HEAR WHEN THEY CAME TO THE DOOR FOR ADMITTANCE?

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### *Matthew 25:12*

While they went to buy, the procession moved on, and left them behind. The five with lighted lamps joined the throng and entered the house with the bridal train, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. The master of the feast declared, "I know you not." They were left standing without, in the empty street, in the blackness of the night.

(3) WHAT IMPORTANT WARNING TIES THE JEWS OF CHRIST'S TIME ON EARTH WITH THE PEOPLE JUST BEFORE THE 2ND COMING?

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### *Matthew 24:44*

As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming.

(4) WHAT DO THE LAMPS THE VIRGINS ARE HOLDING REPRESENT IN THIS PARABLE?

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### *Psalms 119:105*

The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." ... The oil is a symbol of the Holy Spirit. Thus the Spirit is represented in the prophecy of Zechariah. "The angel that talked with me came again," he says, "and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and



the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. 4:1-14.

(5) WHAT IS ESSENTIAL IN THE LIVES OF THOSE WHO ARE CONSECRATED TO GOD'S SERVICE AS SYMBOLIZED BY THE OIL?

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#### ***Zechariah 4:6***

From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God's presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God's people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."...

In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All

have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.

(6) EVEN THOUGH A PERSON MAY KNOW THE TRUTH, BUT THE SPIRIT OF GOD IS NOT PRESENT, WHAT SOLEMN PRONOUNCEMENT IS MADE CONCERNING HIS CONDITION?

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#### ***Romans 8:9***

Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan.

(7) ALTHOUGH THE CLASS REPRESENTED BY THE FOOLISH VIRGINS RECEIVE THE WORD WITH READINESS, WITHOUT THE HOLY SPIRIT IN THEIR LIVES, WHAT WILL BE THEIR SPIRITUAL CONDITION?

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## To Meet the Bridegroom

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### OF PERIL COME BEFORE THE SECOND COMING OF CHRIST?

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#### 2 Timothy 3:5

The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but the class represented the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. "They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness." Eze. 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, "In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."...

(8) WHAT CONDITION ARE WE WARNED TO BE IN WHEN TIMES

#### Matthew 24:44

This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. But character is not transferable. No man can believe for another. No man can receive the Spirit for another. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14:20.

(9) AT WHAT TIME WILL THOSE WHO HAVE MADE PREPARATION FOR THE BRIDEGROOM'S APPEARING BE REVEALED?

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#### Matthew 24:50, 51

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," and the sleeping virgins were roused from their slumbers, it was seen who had

made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.

(10) FROM WHOM ONLY WILL THE PREPARATION FOR CHRIST'S RETURN COME?

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**Proverbs 16:1**

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall.

At the final day, many will claim admission to Christ's kingdom, saying, "We have eaten and drunk in Thy presence, and Thou hast taught in our streets." "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" But the answer is, "I tell you, I know you not whence ye are; depart from Me." Luke 13:26, 27; Matt. 7:22. In this life they have not entered into fellowship with Christ; therefore they know not the language of heaven, they are strangers to its joy. "What man

knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11.

Saddest of all words that ever fell on mortal ear are those words of doom, "I know you not." The fellowship of the Spirit, which you have slighted, could alone make you one with the joyous throng at the marriage feast. In that scene you cannot participate. Its light would fall on blinded eyes, its melody upon deaf ears. Its love and joy could awake no chord of gladness in the world-benumbed heart. You are shut out from heaven by your own unfitness for its companionship.

(11) AS THE SONS OF GOD WAIT FOR THE BRIDEGROOM, WHAT WILL SET THEM APART FROM THOSE WHO ARE NOT READY FOR HIS ARRIVAL?

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**Romans 8:14**

We cannot be ready to meet the Lord by waking when the cry is heard, "Behold, the Bridegroom!" and then gathering up our empty lamps to have them replenished. We cannot keep Christ apart from our lives here, and yet be fitted for His companionship in heaven.

In the parable the wise virgins had oil in their vessels with their lamps. Their light burned with undimmed flame through the night of watching. It helped to swell the illumination for the bridegroom's honor. Shining out in the darkness, it helped to illuminate the way to the home of the bridegroom, to the marriage feast.

## To Meet the Bridegroom

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So the followers of Christ are to shed light into the darkness of the world. Through the Holy Spirit, God's word is a light as it becomes a transforming power in the life of the receiver. By implanting in their hearts the principles of His word, the Holy Spirit develops in men the attributes of God. The light of His glory—His character—is to shine forth in His followers. Thus they are to glorify God, to lighten the path to the Bridegroom's home, to the city of God, to the marriage supper of the Lamb.

(12) AT THE COMING OF THE BRIDEGROOM IN THE MIDNIGHT HOUR OF EARTH'S HISTORY, WHAT TACTICS ARE WE WARNED SATAN WILL USE IN HIS ATTEMPT TO LEAD THE WORLD CAPTIVE?

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### **2 Thessalonians 2:9, 10**

The coming of the bridegroom was at midnight—the darkest hour. So the coming of Christ will take place in the darkest period of this earth's history. The days of Noah and Lot pictured the condition of the world just before the coming of the Son of man. The Scriptures pointing forward to this time declare that Satan will work with all power and “with all deceivableness of unrighteousness.” His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as

midnight, impenetrable as sackcloth of hair. To God's people it will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine.

(13) WHAT PRECIOUS, COMFORTING PROMISE DOES GOD GIVE TO THOSE WHO WILL BE PERSECUTED FOR THE TRUTH'S SAKE AT THIS “MIDNIGHT” HOUR?

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### **Isaiah 60:2**

He causes “the light to shine out of darkness.” 2 Cor. 4:6. When “the earth was without form, and void, and darkness was upon the face of the deep,” “the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.” Gen. 1:2,3. So in the night of spiritual darkness, God's word goes forth, “Let there be light.” To His people He says, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” Isa. 60:1.

“Behold,” says the Scripture, “the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.”

(14) WHAT THREE-FOLD RELATIONSHIP, WHICH PAUL DESCRIBES, WILL BE MANIFESTED IN THE LIVES OF BELIEVERS, THUS SHEDDING LIGHT UPON THE GLORY OF GOD'S CHARACTER?

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*1 Corinthians 3:23*

It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.

This is the work outlined by the prophet Isaiah in the words, "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him." Isaiah 40:9,10.

Those who wait for the Bridegroom's coming are to say to the people, "Behold your God." The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.

The light of the Sun of Righteousness is to shine forth in good works—in words of truth and deeds of holiness.

(15) WHAT GREAT COMMISSION DID CHRIST GIVE THOSE WHO ARE WAITING FOR CHRIST'S COMING AS WAS SEEN IN HIS LIFE WHILE ON EARTH?

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*Matthew 5:16*

Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed "with the Holy Ghost and with power," and "went about doing good." Acts 10:38. In the synagogue at Nazareth He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. This was the work He commissioned His disciples to do. "Ye are the light of the world," He said. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."...

This is the work which the prophet Isaiah describes when he says, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isaiah 58:7, 8.

Thus in the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn.

## To Meet the Bridegroom

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(16) ALTHOUGH GIVING PRACTICAL HELP TO THOSE IN NEED MAY SATISFY THEIR PHYSICAL NEEDS, WHAT ELSE SHOULD WE SHARE WHICH WILL BRING PEACE - AND SATISFY THEIR SOUL HUNGER?

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### *Psalm 119:165*

All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery.

Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.

(17) WHAT WILL BE THE RESULT OF BRINGING THE BREAD OF LIFE TO THE LONGING SOUL?

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### *Psalm 107: 9*

There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the word of God. Upon many is a soul sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there.

Light is a blessing, a universal blessing, pouring forth its treasures on a world unthankful, unholy, demoralized. So it is with the light of the Sun of Righteousness. The whole earth, wrapped as it is in the darkness of sin, and sorrow, and pain, is to be lighted with the knowledge of God's love. From no sect, rank, or class of people is the light shining from heaven's throne to be excluded.

(18) WHAT DOES PAUL'S PRAYER TO HIS BRETHREN IN ROME TELL US WHAT THE POWER OF THE HOLY GHOST MAY BRING TO ALL WHO ARE WRAPPED IN DARKNESS?

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### *Romans 15:13*

The message of hope and mercy is to be carried to the ends of the earth. Whosoever will, may reach forth and

take hold of God's strength and make peace with Him, and he shall make peace. No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the bright beams of the Sun of Righteousness. The power of hell has been overcome.

But no man can impart that which he himself has not received. In the work of God, humanity can originate nothing. No man can by his own effort make himself a light bearer for God. It was the golden oil emptied by the heavenly messengers into the golden tubes, to be conducted from the golden bowl into the lamps of the sanctuary, that produced a continuous bright and shining light. It is the love of God continually transferred to man that enables him to impart light. Into the hearts of all who are united to God by faith the golden oil of love flows freely, to shine out again in good works, in real, heartfelt service for God.

(19) HOW DOES PAUL DESCRIBE THE AMAZING RESOURCES HEAVEN PROVIDES THROUGH THE HOLY SPIRIT FOR MAN TO DRAW UPON AS A CHANNEL OF COMMUNICATION TO THE WORLD?

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**Romans 11:33**

In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing

to receive, all would become filled with His Spirit.

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts.

(20) AS TRUE DISCIPLES OF CHRIST WHO FEAR GOD, WHAT WILL FLOW FROM THEIR CONSECRATION OF SERVICE FOR OTHERS?

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**Malachi 4:2**

Christ has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. He desires that we shall reveal His own joy in our lives.

The indwelling of the Spirit will be shown by the outflowing of heavenly love. The divine fullness will flow through the consecrated human agent, to be given forth to others.

The Sun of Righteousness has "healing in His wings." So from every true disciple is to be diffused an influence for life, courage, helpfulness, and true healing.

## To Meet the Bridegroom

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(21) WHAT WILL BE REVEALED IN THE LIFE OF THOSE WHO ACCEPT GOD'S GIFT OF CHRIST AS SAVIOUR OF THE WORLD AND THE FORGIVENESS HE OFFERS?

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### *Isaiah 26:3*

The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ. When Christ reigns in the soul, there is purity, freedom from sin. The glory, the fullness, the completeness of the gospel plan is fulfilled in the life. The acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ revealed in the life testifies that God has indeed sent His Son into the world to be its Saviour.

(22) WHAT HOLY COMMISSION IS GIVEN TO ALL GOD'S FOLLOWERS WHO HAVE RECEIVED THE GRACE OF GOD IN THEIR OWN LIVES?

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### *Matthew 5:16*

Christ does not bid His followers strive to shine. He says, Let your light shine. If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth to penetrate and dispel the darkness. You

cannot help shining within the range of your influence.

The revelation of His own glory in the form of humanity will bring heaven so near to men that the beauty adorning the inner temple will be seen in every soul in whom the Saviour dwells. Men will be captivated by the glory of an abiding Christ. And in currents of praise and thanksgiving from the many souls thus won to God, glory will flow back to the great Giver.

(23) WHAT WONDERFUL CHANGE DOES PAUL DESCRIBE FOR THOSE WHO WILL JOYFULLY SEE CHRIST IN HIS GLORY AT THE SECOND COMING?

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### *2 Corinthians 3:18*

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. To those who go out to meet the Bridegroom is this message given. Christ is coming with power and great glory. He is coming with His own glory and with the glory of the Father. He is coming with all the holy angels with Him. While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing. The unsullied light will shine from His splendor, and Christ the Redeemer will be admired by all who have served Him. While the wicked flee from His presence, Christ's followers will rejoice. The patriarch Job, looking down to the time of Christ's second advent, said, "Whom I shall see for myself, and mine eyes shall behold, and not a stranger." Job 19:27, margin. To His faithful followers Christ has been



a daily companion and familiar friend. They have lived in close contact, in constant communion with God. Upon them the glory of the Lord has risen. In them the light of the knowledge of the glory of God in the face of Jesus Christ has been reflected. Now they rejoice in the undimmed rays of the brightness and glory of the King in His majesty. They are prepared for the communion of heaven; for they have heaven in their hearts.

(24) WHAT WILL BE THE JOYFUL REFRAIN THE SAINTS PROCLAIM WHEN THEY REALIZE THAT THEIR REDEMPTION IS DRAWING NIGH?

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*Isaiah 25:9*

*I praise God for His grace that saves a sinner like me!*

**Circle: Yes Undecided**

*I pray that Christ's light will shine forth in my life to reflect the beautiful character of God.*

**Circle: Yes Undecided**

*By the influence of the Holy Spirit in my life, I pray earnestly to be among those who will be ready for the Bridegroom's appearing.*

With uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth to meet the Bridegroom, saying, "Lo, this is our God; we have waited for Him, and He will save us."

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. . . . And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." "He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." Revelation 19:6-9; 17:14.

**Circle: Yes Undecided**

*I am determined, by God's grace, to be ready for His appearing by inviting the Holy Spirit into my life every day.*

**Circle: Yes Undecided**

*I look forward with eagerness to the moment when I will look into heaven and say with the saints of God: "Lo, this is our God; we have waited for Him, and He will save us."*

## Answer Key

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**The wording of your answer may vary according to the translation of the Bible you use, but the meaning should remain the same.**

### Lesson 1

- (1) A Vineyard.
- (2) The house of Israel.
- (3) Goodness, graciousness, and mercy.
- (4) They would be a blessing to all people.
- (5) To make them a great nation and to bless those who blessed them and make their name great so they could be a blessing to others.
- (6) "His work is perfect, a God of truth without iniquity, and just and right is He."
- (7) (A) They were led by a cloud by day and a pillar of fire by night.  
(B) He rained down manna from heaven for them to eat.
- (8) The commandments.
- (9) Above the mercy seat.
- (10) They would be blessed above all people and He would take away their diseases.
- (11) The commandments of the Lord are pure and righteous altogether.
- (12) In Sacrifice thank offerings.
- (13) He would destroy it.
- (14) They chose not to obey the voice of the LORD.
- (15) They walked in the counsel and the imagination of their own evil hearts.
- (16) They beat, stoned and killed them.
- (17) Away with this Man!
- (18) Their own destruction.
- (19) They Fell by the sword, were led away as captives, and their city taken over by the Gentiles.
- (20) It was given to others and left desolate.
- (21) Those who keep the commandments of the Lord and have the faith of Jesus.
- (22) "To those who offer praise God shows salvation (some versions say "It glorifies God.")
- (23) You are my witnesses.
- (24) By our lips giving thanks to His name.
- (25) Paying tithe to the Lord.
- (26) Go and preach the gospel into all the world.
- (27) (A) He created earth, man, and all living things.

- (B) He obtained eternal redemption for us.
- (28) They have become lovers of selves.
- (29) He knew the fate of their coming destruction and they did not.
- (30) The harvest truly is plenteous, but the laborers are few.
- (31) Still sinning in unbelief.
- (32) Neither cold nor hot but lukewarm.
- (33) The priest, scribes and elders.
- (34) He came to fulfill the Law.
- (35) By obeying God's commandments.
- (36) I never knew you, depart from me you that work iniquity.
- (37) Destruction comes from the lack of knowledge.
- (38) He that abides in me will bring forth much fruit!

### Lesson 2

- (1) A king has a marriage feast for his son.
- (2) The king through his servants.
- (3) Why did you come, not having a wedding garment?
- (4) There was a great persecution against the church.
- (5) All that they could find, bad and good.
- (6) He was cast into outer darkness.
- (7) When He comes He gives every man according as his work shall be.
- (8) The fine linen is the righteousness of saints.
- (9) We are all as an unclean thing, wearing his own garment of filthy rags.
- (10) "Me" speaking of Christ.
- (11) "Hereby we do know that we know Him if we keep His commandments."
- (12) They will become partakers of the divine nature.
- (13) Those who receive Him and believe in His name.
- (14) Those who do not do the Father's will.
- (15) In the heart.
- (16) He gave His only begotten Son.
- (17) He will be speechless.
- (18) Brings not railing accusations against them before the Lord.
- (19) (A) Be ready for you don't know when the Lord will come.

## Answer Key

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(B) Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and they see his shame.

### **Lesson 3**

- (1) "Work while it is day."
- (2) For the Son of Man (Christ) is as a man taking a far journey.
- (3) They have been redeemed by the precious blood of Christ ("bought with a price").
- (4) As every man has received the gift, use it to serve others.
- (5) Unto one he gave five talents, to another two, and to another one; to every man according to his ability.
- (6) By the Holy Spirit.
- (7) Only by the Spirit of God.
- (8) According to a person's ability.
- (9) Whatsoever thy hand finds to do, do it with thy might.
- (10) "I will make thee ruler over many things."
- (11) While we were yet sinners He died for us.
- (12) We may become partakers of the divine nature.
- (13) "You shall ask what you will, and it shall be done unto you."
- (14) "Without Me ye can do nothing."
- (15) You shall love the Lord with all your heart, soul, and mind and strength.
- (16) If our minds are not conformed to the world and are transformed & renewed.
- (17) Whatsoever things are true, honest, just, pure, lovely, of good report.
- (18) Study to show thyself approved unto God.
- (19) The Levites read distinctly and gave the explanation of the text in Scripture.
- (20) So that your words will be an encouragement to those who hear them.
- (21) Let no corrupt communication proceed out of your mouth.
- (22) To teach them sound speech that cannot be condemned.
- (23) "For I am not ashamed of the gospel of Jesus Christ; for it is the power of God unto salvation..."
- (24) Thanksgiving, praise, blessing to his name, the LORD is good, his mercy is everlasting, and his truth endures to all generations.
- (25) For we are ready always to give an answer of the hope that is within us.
- (26) Let your light shine through your good deeds for all to see.
- (27) For we are labourers together with God.
- (28) Christ.
- (29) He gives his angels charge over you to keep you in all your ways.
- (30) Our salvation is closer than we think.
- (31) (First part) This night your soul will be required of thee. (Death may come.)
- (32) Make the most of every opportunity for doing good in these evil days.
- (33) Christ left us and example that ye should follow his steps.
- (34) Wisdom and favor of God and man.
- (35) Doing good will from the heart for the service of others as to the Lord and not to man.
- (36) By much slothfulness the building decays; and through idleness of the hands the house drops through.
- (37) That you may prosper and be in health above all things even as your soul prospers.
- (38) Eating, drinking, and whatever we do.
- (39) Your body is the temple of the Holy Ghost which is in you.
- (40) He worked as a carpenter.
- (41) I will give you a mouth and wisdom.
- (42) Trust in the Lord with all your heart and lean not unto your own understanding.
- (43) God, for wisdom and might come from Him.
- (44) We cannot serve God and mammon.
- (45) Cast thy bread upon the waters: for thou shalt find it after many days.
- (46) Gather up the fragments that remain, that nothing be lost.
- (47) As every man has received the gift, even so minister the same one to another.
- (48) He shall have abundance ( He will get more).
- (49) Follow me and I will make you fishers of men.
- (50) It is more blessed to give than to receive.
- (51) But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.
- (52) If you are faithful in the least, you

## Answer Key

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- will also be faithful in more. If you are unjust in the least you will also be unjust in much.
- (53) God gave knowledge and skill in all learning and wisdom.
- (54) Feed the hungry, bring the homeless into your house, clothe the naked.
- (55) (First part) Whatever your hand finds to do, do it with your might.
- (56) The hand of the diligent makes rich.
- (57) Let this mind be in you, which was also in Christ Jesus.
- (58) The grace of the Lord Jesus, the love of God, and communion of the Holy Ghost.
- (59) (Last part) . . . .enter thou into joy of thy Lord.”
- (60) “All things come of thee and of Thine own have we given Thee.”
- (61) If much has been given, then much is required.
- (62) Because He is able to do more than we can ask or think.
- (63) Every man.
- (64) That we bear much fruit.

### Lesson 4

- (1) That he had wasted his goods.
- (2) When he was put out, he would be accepted into the homes of the debtors.
- (3) Because the children of this world are in their generation wiser than the children of light.
- (4) You cannot serve two masters.
- (5) Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- (6) They should be distributed for good works.
- (7) By withholding tithes and offerings.
- (8) Cast their silver and gold to the bats and moles.
- (9) The Lord gives thee power to get wealth.
- (10) He who sows bountifully shall reap bountifully.
- (11) What shall it profit a man, if he shall gain the whole world, and lose his own soul?
- (12) Come and inherit the kingdom prepared for you.

- (13) Sell what you have and give to those in need and this will store for you treasures that are in heaven.

### Lesson 5

- (1) What must I do to inherit eternal life?
- (2) Love is the fulfilling of the law.
- (3) Who is my neighbor?
- (4) They would have defiled themselves.
- (5) He had compassion on him and bound his wounds and brought him to an inn.
- (6) Love, mercy and justice.
- (7) Your a Samaritan and have a devil.
- (8) Love one another.
- (9) Love thy neighbor as thyself.
- (10) Charity (love).
- (11) For I have given you an example, that ye should do as I have done to you.
- (12) We cannot but speak of the things which we have seen and heard.
- (13) But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me:
- (14) You are all one in Christ Jesus.
- (15) Freely you have received, freely give.
- (16) Comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.
- (17) “Let him take hold of My strength and make peace with Me and he shall make peace.”
- (18) There is joy in the presence of God’s angels.
- (19) Here am I, send me.

### Lesson 6

- (1) “Why do you call me “good”?”
- (2) Keep the commandments.
- (3) “All these have I observed from my youth up, what more do I lack?”
- (4) He went away grieved because he had great possessions.
- (5) Seek first the Kingdom of God and His righteousness and all these things will be added unto you.
- (6) Man cannot serve two masters.
- (7) The love of money is the root of all evil.
- (8) Only those who forsake all that they have can be Christ’s disciple.
- (9) To love the Lord with all your heart and soul and mind.

## Answer Key

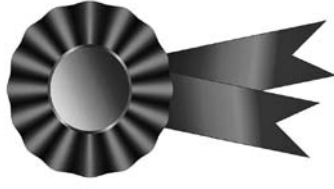
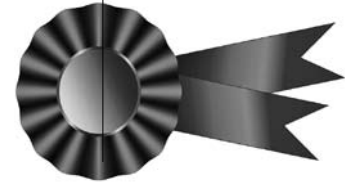
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|---|--|
| (10) Sell all that you have and distribute it to the poor and you will have treasure in heaven.   | (13) But the LORD shall arise upon thee, and his glory shall be seen upon thee.  |
| (11) What shall we have, therefore?   | (14) You are Christ's and Christ is God's.   |
| (12) All received the same amount for their work.   | (15) Let your light so shine before men that they may see your good works and glorify your Father.   |
| (13) Through the mercy of Jesus Christ our Lord.  | (16) Great peace have they which love they law.  |
| (14) Well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. | (17) For he [the Lord] satisfies the longing soul and fills the hungry soul with goodness.   |
| (15) Look not every man on his own things, but every man also on the things of others.  | (18) Now the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost.   |
| (16) Because no one had "hired" them.   | (19) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! |
| (17) Because the householder had paid them all the same amount.   | (20) Healing.  |
| (18) The first shall be last.   | (21) Perfect peace because he trusts in Him.   |
| (19) I can of mine own self do nothing and I seek the will of my Father.  | (22) Let your light so shine before men that they may see your good works, and glorify your father which in heaven.                        |
| (20) Through the grace of God.  | (23) Are changed into the same image from glory to glory, even as by the Spirit of the Lord.   |
| (21) (Last part) We walk not after the flesh but after the spirit.  |  |
| (22) My meat is to do the will of him that sent me, and to finish his work.   |  |
| (23) Whoever shall humble himself shall be the greatest in the kingdom of heaven.   |  |
| (24) Be willing and obedient.   |  |

### Lesson 7

- (1) That the kingdom of God should immediately appear.
- (2) Verily I say unto you, I know you not.
- (3) The Son of Man will come when you do not think He will.
- (4) The Word of God.
- (5) God's Holy Spirit.
- (6) If any man doesn't have the Spirit of Christ, he is none of His.
- (7) They will have only a form of godliness but not the power.
- (8) We must be ready.
- (9) When the Master returns unexpectedly.
- (10) The preparations of the heart of man come only from the Lord.
- (11) For as many as are led by the Spirit, they are the Sons of God.
- (12) Power, signs, lying wonders, and with all deceivableness of unrighteousness.

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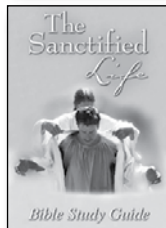
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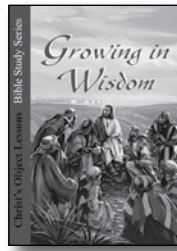
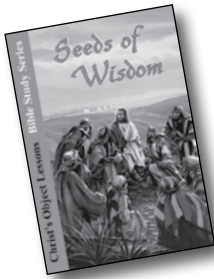


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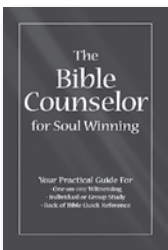
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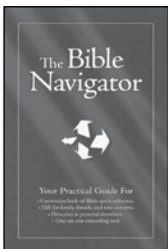
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