

Jesus of Nazareth

The Lamb of God



Jesu ti Nasareti

Qdo-agutan Qlorun





Jesus of Nazareth “A man who has come from God”

By Randolph Dunn

Chapter 1.

Prophecies and Eye Witnesses.

There are over sixty Old Testament prophecies about Jesus all of which were fulfilled. These prophecies covered the entire period of the Old Testament beginning in Genesis and ending in Malachi. The chances of twenty-five of these occurring exceed 1 in one thousand trillion.

There are many prophecies concerning Jesus in the Old Testament but what were the possibilities of making just 25 predictions about someone who was to be born many years later and having these predictions come true?

Dr. Hawley O. Taylor has provided this answer: "Regarding these cases of events foretold for Israel's Messiah who was to come, the chances of their fulfillment in one person would be one chance out of a thousand trillion.

Jesus came to fulfill the law and the prophets. The Old Testament recorded the prophecy and the writers of the New Testament clearly show their fulfillment. This is only one of the proofs that Jesus was who He claimed to be, God in the form of Jesus of Nazareth.

Jesus said.

“The Father who sent me has himself testified concerning me. You have never heard his voice nor seen his form, nor does his word dwell in you, for you do not believe the one he sent. You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures [Old Testament] that testify about me”.

The Apostle Peter stated.

Christians wear the name of Christ because Christ is their Lord, Teacher, Guide, Savior, Redeemer, Model, High Priest, Hope, Sacrifice for sin, and much, much more. The rock-solid foundation for our faith is the truth of Peter’s confession - “You are the Christ, the Son of the living God”. Jesus is real and the Bible is true. All that needs to be known about Jesus is found in the Bible. All of human history revolves around Him. Jesus is the central character of the human drama. It is not surprising that the history of the world is divided into two spans of time: before Christ and after Christ.

The Apostle John wrote.

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him, nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light so that through him all

Jesu ti Nasareti "òkúnrin ti o ti ọ̀dọ̀ Ọ̀lórún"

Nipa Randolph Dunn

ORÍ KẸRIN.

Awonasọtẹ́lẹ́ ati awon ẹ̀lẹ́rọ́ju.

Awonasọtẹ́lẹ́ Majẹmu ọta ti o mọkanlanipa Jesu gbogboeyiti o ẹ. Awonasọtẹ́lẹ́ wọnyi bo gbogbo akoko Majeri ti berẹ ninu Genesisi ati ipari si Malaki. Awon aye ti o je marun-marun ninu awon wọnyi ti o ẹle koja 1 ninu ẹgbẹrun dillion.

Ọpọlọpọ awon asọtẹ́lẹ́ lo wa nipa Jesu ninu Majẹmu Lailai sugbon kini awon

Awon isese ti sişe awon asọtẹ́lẹ́ 25 nikan nipa ẹnikan ti o ye ki o gba ni ọpọlọpọ odun lehinna ati nini awon asọtẹ́lẹ́ wọnyi ẹ ododo?

Dokita Hawley O. Taylor ti pese idahunyii: "Nipa awon isele wọnyi ti awon isele tele fun

Mesaya Israeli ti o wa lati wa, awon anfani ti imuse won ninu eniyan kan yoo je anfani kan ni aye kan yoo je ẹgbẹrun dillion.

Jesu wa ni ofin ati awon woli. Majẹmu Lailai se igbasile asọtẹ́lẹ́ ati awon olugba Majẹmu Ti Majẹmu Titun fihan imuse won kede kedere kedere kedere han kedere kedere han kedere kedere han kedere kedere han kedere kedere han kedere kedere han kedere kedere han kedere

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Jesu wi.

"Baba ti o ran mi tiji ti ara re tabi o ko gbagbo pe oro re, nitoriti iwọ ko gbagbo ninu igbesi aye re. Wọnyi li oro-oro won.

Aposteli Peteru so.

Awon kristeni wo oruko Kristi nitori ti Kristi ni Oluwa, Olukoni, Olugbala, Awoşe,

alufaa, ati pupo, pupo. Foundation Rock -in Foundation fun igbagbo wa ni otito ni ijele Peteru - "Iwo ni Kristi, Omọ Ọlorun alaye". Jesu je gidi ati pe Bibeli je otito. Gbogbo

eyiti o nilo lati mọ si nipa Jesu ni a rii ninu Bibeli. Gbogbo itan-itan ti o wa nitosi rẹ. Jesu ni iwa aringbungbun ti eré eniyan. Ko yanilenu pe itan ti agbaye ti pin si meji swgans meji ti akoko: ɕaaju Kristi ati lẹhin Kristi.

Aposteli Johanu kowe.

Ọlọrun si wà pẹlu Ọlọrun, ọrọ na si mbẹ ninu Oluwa gidigidi si nmọlẹ.

men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world. He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God - children born not of natural descent, nor of human decision or a husband's will, but born of God”.

“The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth”.

John the Baptizer declared that Jesus as Great.

“He [John] cries out, saying, 'This was he of whom I said, He who comes after me has surpassed me because he was before me.' From the fullness of his grace, we have all received one blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known”.

“Jesus looked toward heaven and prayed Father, the time has come. Glorify your Son, that your Son may glorify you. For you granted Him authority over all people that he might give eternal life to all those you have given him. Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have brought you glory on earth by completing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began”.

Jesus answered Pilate, The Roman Governor.

“Pilate then went back inside the palace, summoned Jesus, and asked him, ‘Are you the king of the Jews?’ ‘Is that your own idea,” Jesus asked, ‘or did others talk to you about me?’” “Am I a Jew?’ Pilate replied. ‘It was your people and your chief priests who handed you over to me. What is it you have done?’ Jesus said, ‘My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place.’ ‘You are a king, then!’ said Pilate. Jesus answered, ‘You are right in saying I am a king. In fact, for this reason, I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me.’ ‘What is truth?’” “Pilate asked”.

Jews demanded.

“We have a law, and according to that law he must die, because he claimed to be the Son of God. When Pilate heard this, he was even more afraid, and he went back inside the palace. 'Where do you come from?' he asked Jesus, but Jesus gave him no answer. ‘Do you refuse to speak to me?’ Pilate said. 'Don't you realize I have power either to free you or to crucify you?’

Jesus answered, 'You would have no power over me if it were not given to you from above. Therefore, the one who handed me over to you is guilty of a greater sin'' .

The eunuch from Ethiopia believed.

“And he answered and said, ‘I believe that Jesus Christ is the Son of God’” .

AwQnQkunrin le gbogbo. On tikarare k̀i yioje imQle na; O wa nikan bi eleri si imQle.

ImQleotitQ ti o nmQle fun gbogbo eniyan ti o wa si agbaye. On si wà li aiye, nipase re li a ti da aiye, aiye k̀a si mQ Q. O wa si eyiti o je tire, awQn tire k̀a si gbà a. Sibesibe si gbogbo awQn ti o gba oun, si awQn ti o gbogbo orukQ re, o fun ni etQ lati di QmQ QIQrun – QmQ eniyan tabi ifeQkQ tabi ifeQkQ, sugbQn ti o bi ti QIQrun ".

"QrQ di ara re, a ti rii ogo, ogo Qkan ati nikan ti o ti baba, o kun fun Baba ati otitQ".

Johanu ti w] np] bari ba sQrQ pe Jesu bi nla.

"O [Johannu] npè, wipe, Eyi ha li eniti mo wi fun mi pe, Eniti o mbQ lehin mi ti kQja nitori o ti wà siwaju mi. Lati kikun Ore–Qfe Re, a ni Gbogbo Ibukun Kan

lehin miiran. Nipase Mose li a ti fi ofin funni; oore ati otitQ ti wa nipase Jesu Kristi.

Ko si enikan ti o ri QIQrun nigbagbogbo, sugbQn QIQrun, ti o wa ni egbe Baba, o je ki o di mimQ ".

"Jesu wo Q Qrun O si gbadura, pe akoko ti o de. Emi le mQ Q, ti o mu Q ni iyeainipekun: pe wQn ti mu u wa. Emi le mQ Q, ati nisisiyi, Baba, eniti o mu Q ni iyeainiperaagbaye bere ".

Jesu dahun pe Pilatu, gomina Romu.

Pilatu pada li àkQla ile aafin, ti o pe Jesu, o si wi fun u pe, lwQ wi fun u pe, lwQ ni imQran tire, 'tabi se awQn miiran ba Q sQrQ nipa mi? Emi ha pQju bi? AwQn enia re ati awQn olori alufa re ni eniti o fi Q le mi lQwQ. Kí ni o se? 'Jesu wi pe, lQba mi kii se ti agbayeyii. Ti o baje pe, awQn iranse mi yoo jà latiyago fun imuni mi nipase awQn Ju mi. sugbQnnisisiyijQba mi ti wa lati ibi miiran. " lwQ je Qba, ni bayi! 'Pilatu sQ. Jesu da wQn lohdn pe, lwQ li o tQ ni sisQle mbalogun ni. Ni otitQ, fun idi eyi, a bi mi, ati fun eyi ni mo wa si agbaye, lati jeri si otitQ. Gbogbo eniyan ni egbe ti otitQ ti o tetisi mi. " Kini o mQ? "'Pilatu beere".

AwQnJu pè Q.

"A ni ofin, a si kG, nitori ti o sQ pe QmQ QIQrunGbQ, o si pada si inu ile Qba. 'Nibo ni o ti wa? O beere IQwQJesu, sugbQnJesu ko fun ni idahun. 'se o kQ lati ba mi sQrQ?' Pilatu sQ. 'se o ko mQ pe Mo ni agbara boya lati da Q laaye tabi lati kun agbelebu.' Jesu da wQn lohdn pe, lwQ ko ni agbara lori mi ti ko ba fun Q lati oke. Nitorina eniti o fi Q le Q IQwQ, o jebi ese nla "".

AwQn iwefa lati Etiopia gbagbQ. _____

On si dahdn o si wipe, Emi gbagbQ pe Jesu Kristi li QmQ QIQrun.

Summary.

These and many other passages clearly show that Jesus,

- a) was God through whom everything was created.
- b) humbled Himself to come to earth in the form of a man.
- c) became the perfect sacrifice for sin.

“All this was done that anyone who received him, those who believed in his name, **he gave the right** to become children of God - children born not of natural descent, nor of human decision or a husband's will, but born of God”.

Questions

1. Prophecies being fulfilled within a very few years in one person by many different prophets over hundreds of years earlier is:
 - a. Inconceivable
 - b. Unreliable
 - c. Validates the prophecy
2. New Testament eyewitnesses had little to say about Jesus being the Son of God.
T. F.
3. Only Peter publicly acknowledged that Jesus was the Son of God.
T. F.
4. Why was all authority given to Jesus by God?
 - a. To fulfill all righteousness
 - b. Give eternal life to those who obey His commands
 - c. Allow Him to live a sinless life
5. Which of the following are statements about Jesus are correct?
 - a. Everything was made by Jesus, God, the Son
 - b. Jesus humbled himself to come to earth as human
 - c. Jesus became the perfect sacrifice for sin
 - d. All the above
 - e. a and c

What Secular Writers Say About Jesus.

Even though the Bible statements are proof that Jesus was a real person, there is also considerable evidence outside the Bible confirming that Jesus was a historical person, just as the Bible presents him. The following external writings by some ancient non-Christian historians collaborate on Bible statements about Jesus:

Thallus, a Samaritan-born historian who lived and worked in Rome about A.D. 52, was quoted

Lakotan.

IwQnyi ati QpQIQpQ awQn QwQ miiran fihan gbangba pe Jesu, a) ni QIQrun nipaseeniti a seda ohun gbogbo.

b) E te arare lati wa si ile ni irisi Qkunrin kan.

c) di ebQ pipe fun ese.

"Gbogboeyi ni a se pe eniken ti o gbà orukQ re, awQn ti o gbagbQ orukQ re, o fun Oluwa

Qtun lati di QmQ QIQrun - awQn QmQ ti ko bi ti iru iru abinibi, tabi ti ipinnu eniyan tabi ifeQkQ,sugbQn ti o bi ".

AwQn ibeere

1. AwQnasQtele ti se laarin Qdun pupQ ni eniyan kan nipaseQpQIQpQ awQn woli orisirisi
Ju awQn QgQQgQrun Qdun seyin ni:

a. ___ Inconsceable

b. ___ Untarable

c. ___ Virates asotele

2.AwQneleri Majemu Titun ni o ni nkan lati sQ nipa Jesu je QmQ QIQrun.

T. _____ f. _____

3. Peter nikan Peteru gbagbangba pe Jesu QmQ QIQrun ni.

T. _____ F. _____

4. Kí l6 dE tí o fi gbogbo ase fGn JEsdfGn JEsdJ6sd?

a. _____ lati mu gbogbo ododo se

b. ___ fun iye ayeraye fun awQn ti o pa ofin re

c. ___ Gba laaye lati gbe igbesi aye aijQ

5. Ewo ninu atele ni awQn alayenipa Jesu je deede?

a. ___ GBOGBOAWQN NIPA TI Jesu

b. ___ - Jesu mbQ funrarare lati wa si ile-aye bi eniyan

c. ___ Jesu di Qre pipe fun ese

d. ___ Gbogbo awQn ti o wa loke

e. ___ a ati c

Abala 2.

Kini awQn oniwasan alailowaya sQ nipa Jesu.

Paapaa botilejepe awQn alaye Bibelijeeri pe Jesu jeeniyangidi, tun wa
eri ti o wa ni ita Bibli jerisi pe Jesu jeeniyangidi, gege bi

Bibli safihan fun u. AwQn iwe-ise ita ti atelenipasedie ninu awQn onitumQ awQn akQrin atijQ ti ko
ni ifQwQsowQpQ lori awQn alayenipa Jesu:

Thallus, OnigbagbQ ti ara Samaria kan ti o ngbe ati sise ni Rome nipa A.d. 52, ni a sQ

by Julius Africanus, a Christian chronographer of the late second century.¹ "Thallus, in the third book of his histories, explains away this darkness as an eclipse of the sun." Africanus stated his objection to the report arguing that an eclipse of the sun cannot occur during the full moon, as was the case when Jesus died at Passover time. The force of the reference to Thallus is that the circumstances of Jesus' death were known and discussed in the Imperial City as early as the middle of the first century. The fact of Jesus' crucifixion must have been fairly well known by that time, to the extent that unbelievers like Thallus thought it necessary to explain the matter of the darkness as a natural phenomenon. ... Ironically, Thallus' efforts have been turned into the mainstream of historical proof for Jesus and for the reliability of Mark's account of the darkness at his death."²

"A manuscript in the British Museum preserves the text of a letter sent to his son by a Syrian named Mara Bar-Serapion. The father illustrated the folly of persecuting wise men like Socrates, Pythagoras, and the wise king of the Jews, which the context obviously shows to be Jesus. "What advantage did the Athenians gain from putting Socrates to death? Famine and plague came upon them as a judgment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. What advantage did the Jews gain from executing their king? It was just after that that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the seas; the Jews, ruined and driven from their land, lived in complete dispersion. ... Nor did the wise King die for good; he lived on in the teaching which He had given".³

Cornelius Tacitus, A Roman historian living from about AD 50 to AD 100, wrote regarding Nero's fire. "Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus".⁴

Plinius Secundus, A Roman governor, wrote in AD 112 to Emperor Trajan "They were in the habit of meeting on a certain fixed day before it was light, when they sang an anthem to Christ as God and bound themselves by a solemn oath not to commit any wicked deed ... after which it was their custom to separate, and then meet again to partake of food, but food of an ordinary kind".⁵

Seutonius, An annalist and court official of the Imperial House during the reign of Hadrian, wrote about A.D. 120 in the Life of Claudius. "As the Jews were making constant disturbances at the instigation of Chrestus, Claudius expelled them from Rome."⁶ Edward C. Wharton then states "The reason for the fame of this quotation is due to the fact that Luke, some sixty years earlier, had recorded this same incident as the reason for the apostle Paul yoking up with a Christian Jewish couple named Aquila and Priscilla. Again, the mention of Christ in the historical context is observed in extra-biblical literature."⁷

Josephus has an interesting observation. "There arose about this time Jesus, a wise man, if

Nipa Julius Afirika, Kristian Kristi ti pẹ ti ọrundunkeji ọdunkeji. 1 "Thallus, ninu iwe kẹta ti awọn itan-akọlẹ ti oorun." Awọn ara ile Afirika šalaye atako rẹ si ijabọ jiyàn pẹ o jẹ oşupa ti oorun ko le şeşẹ lakoko oşupa kikun, geşẹ bi ọran ti Jesu ba ku ni akoko ajo irekoja. Agbara ti itokasi si Thallus ni pẹ awọn ayidayida ti iku Jesu ni a mo atijiroro ninu Ilu ti Ijoba ni ibere bi arin ọrundun kinni. Otito ti agbeka ti Jesu gbodo ti ni iseto daradara mo nipase akoko yen, si gigun ti awọn alaigbagbo fẹran Thallus ro pẹ o jẹ pẹ ayanmo ti okunkun jẹ. ... Ninically, akitiyan, a tiyipada awọn akitiyan ti Thaltus ti wa ni ti yipada sinu oludari itan itan fun Jesu. "2" Kan iwe afowoko ti okunkun ti a firanse si omo rẹ. Baba n se afihan irora ologbon ti awọn okunrin ologbon bi Socrates, Pytagora, ati oba ti awọn Ju, ti o fa han gbangba pẹ o jẹ Jesu. "Anfani wo ni o n jiya awọn ebi thgbé; Ogbáralẹblanusonemẹ mejito le ton benale ton gbon? Orisun; awọn Ju dahoro, nwon si nsò lati ile won, nwonjoko ni pipinka pari. 3

Kornelius Tacitus Tacitus, Oniwa-ara Romu kan ngbe lati 1. Ipo 50 si Ad 100, kowe nipa ina Nero. "Nitorina, lati xo ijabo naa, Nero fa awon ebi ati awon ijiya ti o ni agbara julọ fun awon ohun irira pupo lakoko ijoba Ti ara ilu Tibitu, lati odo awon ti okan ninu awon ti wa ninu awon asawakiri wa, Pontius Pilatus". 4

Pliny, gomina Romu kan

ti ipade ni ojo kan ti o wa titi saaju ki o to ina, nigbati won koriniyin si Kristi bi Olurun o si fi ara won do ara won li ara won, ki o ma ba se ise buburu kankan ... Lehineyi ti o jẹ

Aşa won lati loto, ati lehinnapadele ekansi lati se alabapinounje, şugbonounje ti iru arinrin ". 5

Seutonium, ijomi ati ile-ẹjọ ti ile ti ọba ni lakoko ijọba Widò, kọwenipa A.D. 120 ninu igbesi aye Claurius. "Bi awon Ju n se idamupoigbagbogbo ni ishesin-ishesle ti Chesstes, Clauuus le won kuro ni Rome." 6 Edward C. Barton lehinna so pe "Idi fun Okiki ti oro-oro yiije nitori otito, die ninu awon ti Kristi ti Kristi ni a se akiyesi oro-akole ti a se akiyesi ni awon iwe ilana afikun." 7

Josephs ni akiyesi ti o yanilenu. "Ni akoko yinipa akoko yii Jesu, ologbon okunrin, ti

indeed we should call him a man; for he was a doer of marvelous deeds, a teacher of men who receive the truth with pleasure. He won over many Jews and also many Greeks. This man was the Messiah. And when Pilate had condemned him to the cross at the instigation of our own leaders, those who had loved him from the first did not cease. For he appeared to them on the third day alive again, as the prophets had predicted, and said many other wonderful things about him. And even now the race of Christians, so named after him, has not yet died out.” 8

The following quote from F. F. Bruce summarizes this very clearly. "Whatever else may be thought of the evidence from early Jewish and Gentile writers it does at least establish, for those who refuse the witness of Christian writings, the historical character of Jesus himself. Some writers may toy with the fancy of a 'Christ-myth,' but they do not do so on the grounds of historical evidence. The historicity of Christ is as axiomatic [self-evident rd] for an unbiased historian as the historicity of Julius Caesar. It is not historians who propagate the 'Christ-myth' theories." 9

Questions

1. Matthew's account of Jesus's crucifixion is confirmed by Thallus quoting Julius Africinus.
T. _____ F. _____
2. A Roman historian Cornelius Tacitus wrote that Christ "suffered the extreme penalty."
T. _____ F. _____
3. Non-Christian writers provide evidence external of the Bible confirming the Bible account that a man with unusual powers lived in Galilee/Judea.
T. _____ F. _____
4. No Roman only, Jewish historian supports the Biblical account that Jesus was crucified by Pontius Pilate.
T. _____ F. _____
5. Josephus observed in his writings that Pilate condemned Jesus to be crucified and that Jesus appeared to His disciples three days later,
T. _____ F. _____

1. F. F. Bruce², The New Testament Documents, Eerdmens, p. 113.
2. Edward C. Wharton, Christianity: A Clear Case of History Howard p. 7.
3. British Museum Syriac Mss., F. F. Bruce, Jesus and Christian Origins Outside the New Testament, p. 31.
4. The Annals and the Histories, 15:44. From Britannica Great Books, Vol. 15, p. 168.
5. Epistles, 10:96.
6. Life of Claudius, 25:4

7. Edward C. Wharton, *Christianity: A Clear Case of History*, Howard p. 11.

8. *Antiquities*, 18,3. 3.

9. F. F. Bruce, *The New Testament Documents*. P. 119. All the above were cited by Edward C. Wharton in his book *Christianity: A Clear Case of History*

Looto o ye ki a pe okunrinkan; Nitoriti o je ise ti awon ise iyanu, oluko ti awon okunrin ti o gba otito pelu idunnu. O bori awon Ju ati opolopo awon Giriki. Okunrin yi ni Mesaya. Nigbati Pilatu ko o lehinagbelebu ni idajo awon adari ti awon oludari wa, awon ti o fe re kuro lodu akoko ko da. Nitoriti o farahan won li ojo keta, bi awon woli ti so asotele, ati opolopo awon ohun iyanu miiran nipa re. Ati paapaa ije awon Kristiani, nitorina ni oruko re, ko iti ku tele. " 8

Oro-oro atele lati F. F. Bruru awon akopo yii ni kedere. "Ohun ti ohun miiran le ro ti eri lati awon odun Juu ati awon onkowe ti o ku ni o kere ju awon oluko 'Kristi,' sugbon won ko se be lori itan-akole Kristi, 'die ninu awon eni ti o funrarare bi itan ti ko ni ibatan bi itan Juu Kesari. Oje awon akole ti o tan awon imo-mimo ti itan-mimo Kristi. " 9

Awon ibeere

1. Matteu akole ti agbega Jesu ti jesisinipase Thallus so fun Julius Ather.
T. ____ F. ____
2. Ati je Tacitis Tacitis ti o kowe pe Kristi "jiyaijiya nla."
T. ____ F. ____
3. Awononkowe ti ko ni Kristieni pese eri ita ti Bibelijerisi Bibeli
Akoto pe okunrin kan ti o ni agbara alailẹgbẹ ti o gbe ni Galile / Judea.
T. ____ F. ____
4. Ko si Roman nikan, Onitumọ Juu se atileyin akole Bibeli tijesu mo agbelebunipase Pinuus Pilatu.
T. ____ F. ____
5. Pithaphus se akiyesi awon iwe re pe Pilatu da Jesu sijesu lati kan mo agbelebu ati pe Jesu farahan si awon omo-ehin re ni ojo meta lehinna, T. ____ F. ____

1. F. F. Bruce 2, awon iwe afowoko tuntun, Eerdmens, p. 113.

2. Edward C. Barton, Kristieniti: Oran ti o han gbangba ti Itan Howard P. 7.

3. Ilu Ile ọnọ Gẹṣi Ilu Gẹṣi Syriac MSS., F. F. B. Bruce, Jesu ati awọn ipilẹṣe Kristiṣeni ti ita tuntun Majemu, P. 31.
4. Awọn annals ati awọn itan-akọlẹ, 15:44. Lati Britannica nla awọn iwe, Vol. 15, p. 168.
5. Epististles, 10:96.
6. Igbesi aye Claudius, 25: 4
7. Edward C. Barton, Kristiṣeni: ọran ti o han gbangba ti itan, Howard P. 11.
8. Antigliness, 18,3. 3.
9. F. F. Bruce, awọn iwe afowọkọ tuntun. P. 119. Gbogbo awọn ti o wa loke ni o tọkanipasẹ Edward C. Harton ninu iwe Kristiṣeni: ọran ti o han gbangba ti itan

Chapter 3.

Jesus' Early Life.

God through the prophet Isaiah stated, "The Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel".

Then God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin who was pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you.

His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus because he will save his people from their sins.

All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel" - which means, God with us.

Birth of Jesus.

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. This was the first census that took place while Quirinius was governor of Syria. And everyone went to his own town to register. So, Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child. While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in clothes and placed him in a manger because there was no room for them in the inn.

Their Escape To Egypt.

After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi [wise men NKJV] from the east came to Jerusalem and asked, 'Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him.' When King Herod heard this, he was disturbed, and all Jerusalem with him.

And having been warned in a dream not to go back to Herod, they returned to their country by another route. When they had gone, an angel of the Lord appeared to Joseph in a dream. "Get up," he said, "take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him".

Their Return from Egypt to Nazareth.

After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt and said, "Get up,

Nigbati o ti kilọ fun ala ki yiopadasọdọ Herọdu, wọn pada si ilu wọn nipasẹ ọna miiran. Nigbati wọn ti lọ, angẹli Oluwa kan han si Josefu ni ala. O si wipe, Mu ọmọ na ati iya rẹ ki o sa fun Egipti. Duro nibẹ titi emi o fi sọ fun ọmọ lati wa ".

Ipadabọ wọn lati Egipti si Nasareti.

Herọdu kú, angeli OLUWA pa á dú àrùnfúnJóşẹfù ní ÍjíJojè, ó sọ fún un pé, "Dide,

take the child and his mother, and go to the land of Israel, for those who were trying to take the child's life are dead." So he got up, took the child and his mother, and went to the land of Israel. But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. Having been warned in a dream, he withdrew to the district of Galilee, and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene".

Jesus' Youth.

Every year his parents went to Jerusalem for the Feast of the Passover. When he was twelve years old, they went up to the Feast, according to the custom. After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you". "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's business?"

Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favor with God and men.

Questions

1. Mary was pledged to be married to Joseph, but before they came together, she was found to be with child.
T. ____ F. ____
2. Jesus was born in Jerusalem as He was King of the Jews.
T. ____ F. ____
3. Jesus was of priestly lineage, a Levite.
T. ____ F. ____
4. Because of Herod, Joseph took Jesus and his mother to Egypt, and following Herod's death they returned to Israel.
T. ____ F. ____
5. At the age of 12 Jesus asked questions of the temple teachers.

T. ____ F. ____

Chapter 4.

Jesus Began His Mission.

“I baptize with water,” John replied, “but among you stands one you do not know. He is the one who comes after me, the thongs of whose sandals I am not worthy to untie This all happened at Bethany on the other side of the Jordan, where John was baptizing. The next day John saw

Gba ọmọ ati iya rẹ, ki o si lọ si ilẹ Israeli, fun awọn ti n gbiyanju lati mu ẹmi ọmọ naa. " Bẹli o dide, mu ọmọ ati iya rẹ, o si lọ si ilẹ Israeli. Şugbọn nigbati o ti nà o si lọ ni ijọ, o si ti jẹ ohun ti o sọ nipasẹ Oluwa

Awọnwoli: "A o pe ni Nasaru".

Ọdọ Jesu.

Ni gbogbo ọdun awọn obi rẹ lọ si Jerusalemu fun ajọ irekoja. Nigbati o di ẹni ọdun mejila, wọn lọ si ajọ, ni ibamu si aṣa. Lẹhin àdájà na si, nigbati awọn obi rẹ n pada si ile, ọmọdekunrin naa duro de iwaju ni Jerusalemu, şugbọn wọn ko mọ. Lero pe o wa ninu ile-işẹ wọn, wọn rin irin-ajo fun ojo kan. Lẹhinna wọn berẹ si wa laarin awọn ibatan ati awọn ọrẹ wọn. Nigbati wọn ko wa i, wọn padalọ si Jerusalemu lati wa ọ.

Lẹhin ojo meṣa wọn rii i ni awọn agbalatempili, joko laarin awọn olukọ, o tẹti si wọn ati beere lẹwọ wọn awọn ibeere. Gbogbo eniyan ti o gbọ ti o ya ara rẹ si oye ati awọn

idahun rẹ. Nigbati awọn obi rẹ si ri i, ẹnu yà wọn. Iya rẹ wi fun u pe, Ọmọ, whyşe ti iwọ fi şe wa bi eyi? Baba nyin ati emi ti fiyesi wiwa ọ. "Kilode ti o wa mi?" O beere. "Şe o ko mọ pe Mo ni lati wa ninu işowo Baba mi?

O si sọkalẹ lọ si Nasareti o si gbọ si wọn. Şugbóniya rẹ

işuragbogbo nkan wónyi ninu ọkan rẹ. Jesu dagba ninu ọgbon ati ni ọgbon, ati ni oju-rere pelu Ọlọrun ati awọn ọkunrin.

Awọn ibeere

1. A şe adehun Maria lati ni iyawo si Josefu; şugbọn ki wọn to wa papọ, o jẹ ri lati wa pelu ọmọde.

T. ___ F. ___

2. A bi Jesu ni Jerusalemu Bi o ti jẹ Ọba awọnJu.

T. ___ F. ___

3. Jesu ni iyọyọ alufaa, ọmọ Lefi.

T. ___ F. ___

4. Nitori Herodu, Josefu gba Jesu ati iya rẹ si Egipti Ikú w] n pada si Israeli.

T. ____ F. ____

5. Ni oṣo ori ọdun 12 Jesu beere ti awon oluko tẹmpili.

T. ____ F. ____
ipin 4.

Jesu bere ise re.

Johanu da omi loju re, "Sugbon la oju re, ti o si se se si Betani, ti Jesu mbo. Ni apa keji Jordani. Ni oṣo keji Jordani

Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me. I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel’”.

Then John gave this testimony: “I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit’.” I have seen and I testify that this is the Son of God.

Jesus is Tempted By Satan.

Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, “If you are the Son of God, tell these stones to become bread.” Jesus answered, “It is written: Man does not live on bread alone, but on every word that comes from the mouth of God.” Then the devil took him to the holy city and had him stand on the highest point of the temple. “If you are the Son of God,’ he said, ‘throw yourself down. For it is written: He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.” Jesus answered him ‘It is also written: Do not put the Lord your God to the test.’ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. “All this I will give you’” he said, ‘if you will bow down and worship me.” Jesus said to him, “Away from me, Satan! For it is written: Worship the Lord your God, and serve him only.” Then the devil left him, and angels came and attended him.

His Mission, the work God sent Him to do.

When the devil had finished all this tempting, he left him until an opportune time. Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He taught in their synagogues, and everyone praised him. He went to Nazareth, where he had been brought up, and on the Sabbath day, he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: ‘The Spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.’ Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, “Today this scripture is fulfilled in your hearing”.

Jesus’ Parables

Someone has said that a parable is an earthly story with a heavenly meaning. It appears that many of the teachings of Jesus were done in parables. It may be that the Jews who were trying to please God could understand many of these parables, while the religious leaders whose

hearts were more concerned with position, power, prestige, and money could not comprehend their meaning.

Jesu bọ si i, o si wi fun u pe, Wò o, Ọdọ-agutan Ọlọrun, ẹniti o gba eṣe Oluwa

Aye! Eyi ni ọkan ti Mo tumọ si nigbati Mo sọ, 'Ọkunrin kan ti o wa lehin mi ti koja mi

nitori o wa niwaju mi. Emi funrarami ko mọ oun, ṣugbọn idi ti mo fi wa fi omi baptisi re ni pe ki o le fi e fun Israeli ".

Johanu si fun eri yi mọ: "Mo ri Ẹmisọkalẹ lati ọrun wá, o si wa si i. Emi ko ri mi lati fi Ẹmí ba hàn, o si wa ni ẹniti o ba fi Ẹmí Mimọ baptisi. Mo ti ri ati pe mo jẹri pe Ọmọ Ọlọrun ni eyi.

Jesu ti dan Jesu dan.

Lehinna Jesu ti dari Jesu si aginjù lati ni idanwo nipase eṣu. Ebi si pa loru oru ọjọ ogoji. Ẹnyin si tọ ọ wá, o si wi fun u, wipe, Bi iwọ iṣe Ọmọ Ọlọrun pe, Ẹ sọ okutawonyi lati di akara. Jesu dahùn o si wipe, A ti kọ ọ pe: ọkunrin ko gbe lori akara, ṣugbọn lori gbogbo ọrọ ti o wa lati ẹnu Ọlọrun. " Nigbana ni eṣu mu u lọ si ilu mimọ o si jẹ ki o duro niwaju ti tẹmpili ti o ga julọ ti tẹmpili. "Bi iwọ ba sọ pe, Ẹ ja ara re mọ. Jesu da a lohùn pe: A ti kowe: Maṣe fi si Oluwa Ọlọrun re si idanwo naa. ' Leṣkansi, eṣu naa mu u lọ si oke giga pupọ o si fi gbogbo awọn ijobaagbaye han u. " Jesu wi fun u pe, Lọ lódo mi, Satani!

Nitori a ti kọ ọ pe: Ẹ bọ si Oluwa Ọlọrun re, ki o si ma ṣiṣe fun u nikan. Nigbana ni Bilísi fi i silẹ, àwọngẹli wa sí àti iwọ kan wá.

Iṣe-iranṣe re, iṣe ti Ọlọrun firanṣe lati se.

Nigbati devilṣu ti parigbogbo idanwo yii, o fi i silẹ titi di igbadiẹ. Jesu tán Jesu pada sí Galili ní agbara {mi, ati awọn iroyin nipareka kaakiri gbogboigberiko. O kọ ninu awọn sinagogu wọn, gbogbo eniyanyin i. O si lọ si Nasareti, nibiti o ti dagba, ati li ọjọ isimi, o lọ sinu sinagogu, geṣe bi aṣa re. O si dide lati ka. Ẹká sọ ìtító Anaya Isaiah fun u. O kọ ọ, o wa ibiti a ti kọ: Emi Oluwa wà lori mi nitori o ti fi oróroro kan mi lati waasu ihinrere fun awọn talaka. O ti ran mi lati kede ominira fun awọn ẹlẹwọn ati Igbapada fun awọn afoju, lati kede iwe naa, lati gbelọ si iranṣe atijálẹ. Ojugbogbo eniyan ninu sinagogu si ni wọn, o si bère nipa wọn pe, Loni loni li o ṣe ninu igbàran re ".

Op] run obi

Ẹnikan ti sọ pe owe jẹ itan ilẹ-aye pẹlunitumọ ti ọrun. O han pe

Ọpọlọpọ awọn ẹkọ ti Jesu ẹ ni awọn owe. O le jẹ pe awọn Ju ti n gbiyanju

Lati wu Ọlọrun le ni oye ọpọlọpọ awọn nkan wọnyi, lakoko ti awọn oludari ẹsin ti

Awọn ọkànjẹ a fiyesipẹluipo, agbara, ọlá, ati owo ko le mọ itumọ wọn.

His Miracles.

What was the purpose of the Miracles? Was Jesus trying to draw attention to Himself, wanting His countrymen to make Him their king, or fulfilling God's promise to send the anointed one?

Often great crowds followed Jesus, perhaps out of curiosity, trying to see "what's in it for me?" or with a desire for political power if He was to be king. Some may have believed He could be the Messiah. The witnesses to His miracles can be divided into three groups:

The Recipient of the Miracle.

Surely all were filled with joy and gladness and most glorified God. The one notable exception was the cleansing of the ten lepers nine of which did not return to give God glory.

Those Witnessing the Miracle.

The witnesses not only observed the miracle; they recognized man's limitations noting that only through God's power could such miracles be performed. They praised God and glorified Him.

The Religious Leaders wanted to kill Jesus.

The religious leaders were commonly referred to as the Scribes and Pharisees. They had wealth, power, prestige, and praise of men. They believed Jesus was going to destroy their nation, their position, and their power. Consequently, they refused to acknowledge He was from above or that any of the miracles He performed were from God. They attributed them to the power of the Devil. They wanted to kill Him but feared the people who believed He was from God. Finally, they violated many of their own traditions and laws, (trial on the Sabbath, seeking false witnesses, paying money for his capture but refusing it when returned acknowledging it was "blood money"). Ultimately, they said, "Let Him come down from the cross and we will believe in Him". Instead of coming down from the cross, He came back to life after dying and they still refused to believe in Him.

His Enemies.

The scriptures identify those opposed to Christ during His Earthly ministry and opposed to His church following His resurrection and ascension.

Herod, The Great feared.

"Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him". When King Herod heard this he was disturbed ... He sent them to Bethlehem and said, "Go and make a careful search for the child. As soon as you find him, report to me, so that I too may go and worship him". When Herod realized that he had been

outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.

The Devil, Satan tempted.

Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting for

Awon işe iyanu re.

Kí ni ète awon işe iyanu? Nje Jesu gbiyanju lati fa ifojusi si ara re, o fe awon ara ilu awon ara ilu re latije ki o je oba won, tabi mu ileri Olorun se lati fi eni-ami-ororo ran okan?

Nigbagbogbo awon eniyantele Jesu, boya jade ti iwariiri, gbiyanju lati rii "Kini ninu re?" tabi pelu ife fun agbaraiselu ti o ba je oba. Die ninu awon le ti gbagbo pe o le je Kristi naa. Awon Eleri si ise

iyanu re le pin si awon egbe meta:

Olugba ti iyanu.

Nitoto gbogbo won kun fun ayọ ati inu ati mu Olorun ti Olorun logo. Ailoriire ti o dara julọ je mimo ti awon isan mewa mesan ti ko pada si fun Olorun ogo.

Awon ti njeriise-iyanu.

Awon eleri ko se akiyesiise iyanunikan; Won ti mo awon idiwoneniyani ti o mo iyen

nikan nipase agbara Olorun le iru ise iyanube. Wonyin Olorun, won yin Olorun.

Awon oludari esinfe lati pa Jesu.

Awon adari esin wa wopo si bi awon iwe ati Farisi. Wonyoo ni oro, agbara, oja, ati iyin ti eniyan. Wongbagbo pe Jesu yoo pa orilede won run, ipo won, ati agbara

won. Nitiribe, won ko latijewo pe o wa lori oke tabi pe eyikeyi ninu awon ise iyanu ti o se ni lati odo Olorun. Won fi won han si agbara Eshu. Wonfe pa a sugbon won

beru awon eniyan ti o gbagbo pe o wa lati odo Olorun. Ni ipari, won rufin opolopo

awon ofin ati ofin ti ara won, (idanwo ni ojo isimi, owo n wa awon elerieke, owo ti n wa ni igba ti o n pada nigbati o ba pada ni "owo eje"). Ni ikhin, won so pe, Je ki o

sokale lati ori agbelebu ati pe a yoo gbagbo ninu re ". Dipo ti sokale lati ori agbelebu, o pada wa lehin ti o ku ati pe won tun ko lati gbagbo ninu Re.

Awon ota re.

Iwe-mimo se idanimo awon ti o tako ara eni ti o tako ise-ise re lakoko ise-aye re ati tako ile-ijosin re ti o se ateleajinde re ati ilosoke.

Herodu, eru nla.

Nibo ni eniti a ti bi o ba awon Ju? A ri irawo re ni ila-oorun ati lati wa lati foribale fun u ". Nigbati Herodu obagbo eyi, o da won sila si Betlehemu, o si wi fun Betlehemu, o si wi fun u pe, Lo ki o si se, ki emi ki o ri i, li o ri i, li o ri pe, ki emi ki o ma ba wa, ki emi ki o le ma lo sin i ". Nigbati Herodu mo pe a ti jade ti Masti, o binu, o pase fun gbogbo awon omodekunrin ati labe, ni ibamu pelu akoko ti o ti ko lati magi.

Esu, Satani de.

Lehinna Jesu ti dari Jesu si aginjù lati ni idanwo nipase esu. Lèhin ti o wawesi fun

forty days and forty nights, he was hungry. The tempter came to him and said, "If you are the Son of God," ... Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. "All this I will give you," he said, "if you will bow down and worship me". Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God and serve him only'." Then the devil left him, and angels came and attended him.

Citizens of Nazareth, Hometown folks rejected.

Now it came to pass, when Jesus had finished these parables, that He departed from there. When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, 'Where did this Man get this wisdom and these mighty works? Is this not the carpenter's son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? And His sisters, are they not all with us? Where then did this Man get all these things?' So, they were offended at Him.

Judas Iscariot, One of the twelve betrayed Him.

Then one of the twelve, called Judas Iscariot, went to the chief priests and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. So, from that time he sought the opportunity to betray Him.

Pharisees, Chief Priests, Elders, Scribes, and the Council sought to kill Jesus.

As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!" But the Pharisees said, "He casts out demons by the ruler of the demons". behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?" that they might accuse Him. Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then, is a man than a sheep? Therefore, it is lawful to do good on the Sabbath." Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored as whole as the other. Then the Pharisees went out and plotted against Him, how they might destroy Him. Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.

Then Jesus spoke to the multitudes and to His disciples, saying: "The scribes and the Pharisees sit in Moses' seat. Therefore, whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do" "But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in." Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill Him.

And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the

Ebi ati ogoji oru, o si pa oun Terepletọ ọ wá, o si wipe, Bi iwọ ba mu Ọmọ Ọlọrun mu u lọ si oke giga wọn, o si fi gbogbo awọn ijọbaagbaye hàn fun u. "Gbogboeyi ni Emi o fun ọ," Ti o ba winlẹ ki o foribalẹ fun mi ". Jesu wi fun u pe, Lọ lọdọ mi, Satani! Fun a ti kọ: Nigbana ni Bilísi fi i sílẹ, àwọnangẹli wa sí àti iwọ kan wá.

Awọn ara ilu Nasareti, awọn eniyan ilu ti kọ.

O si şe, nigbati Jesu ba nkanyi owe, o si jadelọ. Nigbati o de ilu tirẹ, o kọ wọn ninu sinagogu wọn, ti o si wipe, Nibo ni ọkunrin yii gba ogbonyii ati awọn işe agbara

wonyi? Njẹ eyi ko ni ọmọ gbẹnagbẹna? Njẹ iya rẹ ko pe ni Maria? Awọn arakunrin rẹ Jakọbu, Jose, Simoni, ati Juda? Ati awọn arabinrin rẹ, gbogbo wọn ko si pẹlu wa? Nibo ni ọkunrin yi gbagbogbo nkan wonyi? ' Nitorinaa, wọn binu si wọn.

JudasiIskariotu, ọkan ninu awọn mejila awọn mejila.

Ọkan ninu awọn mejila, ti a pe ni JudasiIskariotu, o lọ si awọn olori alufa, o si wipe, Kili ẹyin
Şe ifẹ lati fun mi ti mo ba fi i le fun ọ? "Wọn si kà si awọn ege fadaka

Awọn Farisi, awọn olori alufa, awọn agba, awọn akowe, ati igbimọ na nwá lati pa Jesu.

Bi wọn ti şe jade, kiyesii, wọn mu ọkunrin kan wa fun u, ẹrẹ ati ẹmi ẹşu. Nigbati a si lù ẹşu na jade, o da duro. Ati pe ọpọ eniyan, wipe, On ko ri bi eyi ni Israeli. Şugbọn awọn Farisi wi fun u pe, On si sọ ẹşu jade nipase awọn ẹmi ẹşu ti awọn ẹmi ẹşu ". kiyesii,

ọkunrin kan wa ti o ni ọwọ ti o rọ. Nwọn si bi i l, o wipe, O ha le şe ododo lati

mu-larada li ọjọ isimi? ki nwọn ki o le fi i sùn. O si wi fun wọn pe, Àran wo li o ni ninu nyin, ti o ba şubululẹ li ọjọ isimi? Nitorinaa o jẹ ẹtọ lati şe rere ni ọjọ isimi. " Nitorina li o wi fun ọkunrin na pe, Na ọwọ rẹ. Nitoriti o ta o jade, o si tun pada bi gbogbo bi ekeji. Awọn Farisi sijadelọ, nwọn si gbimọ si i, bi wọn ti şe le pa a. Nigbati awọn olori alufa ati awọn Farisi gbọ awọn owe rẹ, wọn woye pe o nsọrọ nipa wọn. Şugbọn nigbati wọn n wa lati fi ọwọ le u, wọn beru awọn eniyan, nitori wọn mu fun woli.

Nigbana ni Jesu ba awọn eniyan ati awọn ọmọ-ẹhin ati awọn akowe ati awọn Farisi

joko si awọn ọkunrin; nitori ti o fi şe, ki o má bawọle, iwọ o gba awọn ti o nwọ duro lati lọ ninu. " Awọn olori alufa, awọn akowe, awọn àgba awọn enia pejọ si agbala olori

alufa, o si pèrè lati gba Jesu nipasẹ ẹtan, o si pa a.

Awọn ti o ti mu Jesu mu u lọ si Kaamaasi olori alufa, nibiti awọn akọwe ati awọn agbagbapejọ.

Şugbọn Peteru bẹrẹ si ọna jijin si agbala agbala alufaa. O si wọle, o si jokopẹlu awọn iranşẹ lati ri opin. Bayi awọn olori alufa, awọn

elders, and all the council sought false testimony against Jesus to put Him to death but found none. Even though many false witnesses came forward, they found none.

Questions

1. The miracles Jesus performed in secret.
T. _____ F. _____
2. Who were the enemies of Jesus?
 - a. _____ The common man
 - b. _____ The religious leaders
3. The Jews religious leaders refused to believe because
 - a. _____ They did not see any of the miracles He performed
 - b. _____ They were more interested in position and prestige
 - c. _____ Jesus never told them about their sinful condition
4. Isiah prophesied that Jesus was
 - a. _____ preach the gospel to the poor
 - b. _____ proclaim freedom for the prisoners
 - c. _____ recover sight for the blind
 - d. _____ release the oppressed
 - e. _____ proclaim the year of the lord
 - f. _____ all the above
 - g. _____ a, b and c
5. Satan tempted Jesus but Jesus did not yield to his temptations.
T. _____ F. _____

Chapter 5.

The Sin-Offering – Jesus’s Atoning Sacrifice.

The Arrest of Jesus.

Jesus said to the chief priests, the temple guard, and the elders, who had come for him, ‘Am I leading a rebellion, that you have come with swords and clubs? Every day I was with you in the temple courts, and you did not lay a hand on me. But this is your hour when darkness reigns.’ Then seizing him, they led him away and took him into the house of the high priest.

A Mock Trial by the Jews.

The men who were guarding Jesus began mocking and beating him. They blindfolded him and demanded, “Prophecy! Who hit you?” And they said many other insulting things to him. At

daybreak, the council of the elders of the people, both the chief priests and teachers of the law, met together, and Jesus was led before them. "If you are the Christ," they said, "tell us." Jesus answered, "If I tell you, you will not believe me, and if I asked you, you would not answer. But from now on, the Son of Man will be seated at the right hand of the mighty God." They all asked, "Are you then the Son of God?" He replied, "You are right in saying I am." Then they said, "Why do we need any more testimony? We have heard it from his own lips".

A Trial by a Roman official.

AwQn àgba, ati gbogboigbimQ naa wa eri eke si Jesu lati fi i pa sugbQn a rii

ko si. Bi QpQIQpQ awQn eleri eke ba wa siwaju, wQn ko ri enikan. AwQn ibeere

1. AwQn iseianu ti Jesu se ni ikQkQ.

T. ----- F. -----

2. Tani awQn Qta Jesu?

a. ____ Qkunrin ti o wQpQ

b. ____ AwQn oludari esin

3. AwQn oludari esin n kQ lati gbagbQ nitori

a. ____ They ko ri eyikeyi ti awQn iseianu ti o se

b. ____ ti wQn nife si ipo ati titobi

c. ____ Jesu ko sQ fun wQn nipa ipo elese wQn

4. Issia ti sQtele pe Jesu je

a. __ waasu Ihinrere si awQn talaka

b. __ Provation ominira fun awQn elewQn

c. __ bQsipQoju fun awQn afQju

d. __ Tu sile ti a nilara

e. __ pè Q Qdun ti Oluwa

f. __ Gbogbo loke

g. __ a, b ati c

5. Satani w∂ dan Jesusugbon Jesu ko so fun awon idanwo re.

T. _____ F. _____

Orí 5.

Qre-ebQ ese – ebQ eebi ti Jesu ti.

O mu ti Jesu.

Jesu wi fun awQn olori alufa, tempili, ati awQn agbagba, ti o ba nse olori re pe, Emi nse idà, ti o ti wi pelu idà ati awQn QgQ? LojoojumQ ni mo wa pelu re ninu awQn agbala tempili, enyin k∂ si fi QwQ le mi. sugbQn ni wakati re nigbati ∂kunkun bajQba. 'Nigbana ni wQn mu u, nwQn mu u IQ si ile olori alufa.

Idanwo elegbe kan nipase awQnJu.

AwQnQkunrin ti o nsQ Jesu bere si se eleya ati lilu re. NwQn si bQ lerin, nwQn si beere pe, "SQtele! Tani o fi lu Q?" NwQn si sQ QpQIQpQ awQn inírQrQrd tí o je ìtelQkdn sí i. Ni kutukutu owurQ, IgbimQ awQn agba ti awQn eniyan, awQn akQwe ati awQn akQwe, pade papQ, Jesu siyo niwaju wQn. "Ti o ba wa ni Kristi," sQ fun wa. "Jesu da mi lohdn pe, lwQ ko ni gbagbQ fun Q, iwQ kii yoo fun Q, iwQ ko ni idahun. sugbQn lati ilu, QmQ-enia yoo joko ni QwQ QtGn QIQrun. Gbogbo wQn si bi gbogbo wQn pe, lwQ ha li QmQ QIQrun? O si dahun pe, O tQ ni sisQ pe Mo wa. Nitorina, nwQn wipe, Whyse ti a fi fi eri die sii? A ti gbQ lati awQn ete tire ".

Idanwo kan nipase osise Roman.

Pilate then went back inside the palace, summoned Jesus, and asked him, "Are you the king of the Jews?" "Is that your own idea," Jesus asked, "or did others talk to you about me?" "Am I a Jew?" Pilate replied. "It was your people and your chief priests who handed you over to me. What is it you have done?" Jesus said, "My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place." "You are a king, then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason, I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to me".

Pilate called together the chief priests, the rulers, and the people, and said to them, "You brought me this man as one who was inciting the people to rebellion. I have examined him in your presence and have found no basis for your charges against him. Neither has Herod, for he sent him back to us; as you can see, he has done nothing to deserve death. Therefore, I will punish him and then release him." With one voice they cried out, "Away with this man! Release Barabbas to us!" (Barabbas had been thrown into prison for an insurrection in the city, and for murder.) Wanting to release Jesus, Pilate appealed to them again. But they kept shouting, "Crucify him! Crucify him!" For the third time, he spoke to them: "Why? What crime has this man committed? I have found in him no grounds for the death penalty. Therefore, I will have him punished and then release him." But with loud shouts, they insistently demanded that he be crucified, and their shouts prevailed. So, Pilate decided to grant their demand.

While Pilate was sitting in the judge's seat, his wife sent him this message: "Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him".

Wanting to satisfy the crowd, Pilate released Barabbas to them. He had Jesus flogged, and handed him over to be crucified.

Jesus Crucified by The Romans.

The soldiers led Jesus away into the palace; that is, the Praetorium and called together the whole company of soldiers. They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, "Hail, king of the Jews!" Again and again, they struck him on the head with a staff and spit on him. Falling on their knees, they paid homage to him. And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him.

They came to a place called Golgotha, which means The Place of the Skull. There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it. When they had crucified him, they divided up his clothes by casting lots. And sitting down, they kept watch over him there. Above his head they placed the written charge against him: THIS IS JESUS, THE KING OF THE JEWS.

It was 9:00 AM when they crucified him. The written notice of the charge against him read: THE KING OF THE JEWS.

Pilatu pada li àgbegbe ile aafin, ti o pe Jesu, nwọn si bi i pe, Iwọ wi fun u pe, Iwọ ni ọba awọn Ju? Jesu beere lọwọ rẹ, "Jesu beere lọwọ rẹ," tabi ẹ awọn miiran sọrọ nipa mi? " Ẹ o jẹ Juu? " Pilatu dahun. "Awọn enia rẹ ati olori alufa awọn ti o fi ọ le ọ lọwọ. Kini o ti ẹ?" Jesu wi pe, "Ijọba mi kii ẹ ti agbayeyii. Ti o bajẹ pe awọn iranṣe mi yoo jà lati yago fun imuni mi. Ẹgbọnnisisiyii jọba mi ti wa lati aye miiran." "Ọba ni o jẹ, bẹẹkọ!" Pilatu sọ pe Pilatu. Jesu da a lohùn pe, O tọ ni sisọ Emi li Ọba. Ni otitọ, nitori idi eyi, lati jẹri si otitọ. Gbogbo eniyan ni ẹgbẹ otitọ

Pilatu pe awọn olori alufa, awọn ijoye ati awọn enia na si wa, o ti ri i, o ti ri i, o ti ri i, o ti ri i, o ti ri i, o ti ri i, o ti ri i, o ti ri i, o ti ri i, o si ri i. Ohùnkankan ti nwọn kigbe, wipe, Dide pẹlu ọkunrin yii! Tu Barabba silẹ fun wa! (Barabba si li o ti da Barabbas sinu ẹwọn ni ilu, fẹ fun pipa.) Fẹ lati tu Jesus ilẹ, Pilatu bura fun wọn lẹkansi. Nwọn si kigbe pe, Kàn a mọ agbelebu fun u! Kàn a mọ! " Fun igbaketa, o ba wọn sọrọ? "Oṣù Sàità? Ijo wo ni eniyan ẹ? Nitorinaa, emi yoo fi i jiya ati lẹhinna Ẹgbọn ariwo ariwo, wọn sọkalẹ ni igba ti a kàn mọ agbelebu, ati ariwo wọn. Nitorinaa, Pilatu pinnu lati fun ibeere wọn.

Lakoko ti Pilatujoko ninu ijokoonidajọ, aya rẹ ranṣe ifiranṣe yii pe: "Ko ni ohunkohun lati ẹ pẹlu ọkunrin aṣedede yẹn, nitori emi tijiya nla loni ni ala nitori rẹ".

Pipe lati ni itẹlọrun awọn eniyan, Pilatu tu Barabba silẹ fun wọn. O ti ni Jesu ni, o fi i le wọn lati kàn mọ agbelebu.

Jesu jó a nipasẹ awọn ara Roba.

Awọn ọmọ-ogun mu Jesu lọ si aafin; Iyẹn ni, a pe ni akọkọ ati pe gbogbo ogun awọn ọmọ-ogun. Nwọn si fi aṣọ elesè àluko wọ ọ, nwọn si fi ade ade kan si i lara rẹ. Nwọn si bẹrẹ si kepe rẹ pe, Kaiya, Ọba awọn Ju! Lẹkansi, wọn lu u lori ori pẹlu oṣiṣẹ kan ati tutọ lori rẹ. Ja bo lori awọn kneeskun wọn, wọn san itẹriba fun u. Nigbati nwọn si fi ihò i, nwọn gbe aṣọ elelu kuro, nwọn wọ aṣọ ara rẹ. Nigbana ni nwọn mu u jade lati kàn a mọ agbelebu.

Wọn wa si aaye ti a pe ni Golgota, eyiti o tumọ si ibi timo naa. Nibẹ ni wọn ru

Jesu ti wa lati mu, ti a dapọ pẹlu ẹfin; sugbọnlẹhin ipanu o, o kọ lati mu. Nigbati wọn ni Kàn mọ agbelebu, wọn pin aṣọ rẹ nipa wọn. Ati joko, wọn toju wọn

lori rẹ nibẹ. Ni ori rẹ, wọn fi ẹsun ti o kọ si i: Eyi ni Jesu, Ọba awọnju.

Ojẹ 9:00 am nigbati wọn kan mọ agbelebu. Akọwe kọ iweri ti o kọ si i ka: Ọba awọnju.

At the sixth hour, noon, darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?" - which means, My God, my God, why have you forsaken me?

When some of those standing nearby heard this, they said, "Listen, he's calling Elijah." One man ran, filled a sponge with wine vinegar, put it on a stick, and offered it to Jesus to drink. "Now leave him alone. Let's see if Elijah comes to take him down," he said. With a loud cry, Jesus breathed his last. The curtain of the temple was torn in two from top to bottom. And when the centurion, who stood there in front of Jesus, heard his cry and saw how he died, he said, "Surely this man was the Son of God!

It was Preparation Day (that is, the day before the Sabbath). So as evening approached, Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph. So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb.

Resurrection the victory over death.

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said".

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit".

A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!" Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe." Thomas said to him, "My Lord and my God" !

Jesus now Christ returns to His Home.

In my former book, Theophilus, I wrote about all that Jesus began to do and to teach until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen. After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God. On one occasion, while he was eating with them, he gave them this command:

Ni wakati kefa, Qsan, ðkunkun, ðkunkun ki o kQja lori gbogboile titi di wakati kefa. Ati ni

Meje si wakati Jesu kigbe fun ohdn rara pe "Eloi, Elio, Lama sabachthani?" - Ohun ti o tumQ si, QIQrun mi, QIQrun mi, whyse ti o fi kQ mi sile?

Nigbati die ninu awQn duro wa nitosi gbQeyi, wQn sQ pe, "Tetisi, o n pe Elijah." Qkunrin kan sare, o kun kanti Qti-waini kikan, o fi si ori Qpikan, o si fi Q le Jesu lati mu. Nje fi i sile. Je ki a rii boya Elijah yoo mu u, "o sQ. Emí ari sà, Jesu sìmí eni tí 6 kehin. AsQ ikele tempili ya ni meji lati oke de isale. Nigbati balogun QrGn na, ti o duro nibe niwaju Jesu, o gbQ bi o ti kG, o wipe, Emi ni QmQ QIQrun yiyi;

OjeQjQigbaradi (iyen ni, QjQsaaju QjQisimi). Nitorinaa bi ibà sunmQ ibiwa, Josefu ti Arimatea, QmQ okiki ti igbimQ, eniti o je ara re ti o duro fun ijQba QIQrun, o si sagbe

pelu Pilatu o si beere fun Jesu. Pilatu ya lati gbQ pe o ti kG tele. seakjobalogun QrGn, o beere IQwQ re boya Jesu ti ku tele. Nigbati o gbQ lati QdQ badQgba pe o je, o fun ara wQn ni Josefu. Beni Josefu rGn ni asQ QgbQdie, mu agbada asQ, ti a fi sinu asQ-QgbQ, o si fi sinu si ileiboji; O si yi okuta se si enu-Qna iboji.

Ajinde isegun lori iku.

Lehin QjQisimi, ni owurQ ni QjQakQkQ ti Qse, Maria Magdalene ati Maria miiran IQ lati wo iboji. Iparioju-ipa kan wa, fun angeli OLUWA ni ehin lati Qrun wi, ti o yi okuta, o si joko lori re. Irisi re dabi monomono, ati pe asQ re funfun bi egbon. Nitorina eru beru re, nwQn o gbQn, o si dabi awQn Qkunrin ti o ku. Angeli na si wi fun awQn obinrin pe, Mise beru; nitori emi nreti pe, eniti o kàn Q mQ agbelebu. O tijinde, gege bi o ti wi pe

"

.

Li ale, QjQikehin Qse, nigbati awQn QmQ-ehin papQ, pelu awQn ilekun titii si iberu laarin wQn pe, Alafia fun Q pelu re! " Lehin ti o ti sQ eyi, o fi wQn hàn wQn. Nigbati awQn

QmQ-ehin yQrQ nigbati wQn ri Oluwa. Nitorina Jesu wi fun wQn pe, "Alafia fun Q! Bi Baba ti rin mi, Emi ti n rin nyin. Ati pelu awQn ti o wi fun wQn, o si wi pe, "Gba emi mimQ.

Ni Qse kan nigbamii awQn QmQ-ehin re wa ni ile leekansi, Thomasi pelu wQn. Bi o tile je pe awQn ilekun wa ni titii, Jesu wa o si duro larin wQn pe, alafia ki o wa pelu re! " O si wi fun Tomasi pe, Fi QwQ re si ibi mi. Gba QwQ re sile. sesiyemeji ati gbagbQ. Tomasi wi fun u pe, Oluwa mi ati QIQrun mi "!

Jesu LQIΞ Jesu pada si ile re.

Nipa iwe mi tele, ati Oluwa, mo kQwe nipagbogbo ohun ti Jesu bere si kQ lati se ati lati funni ni QjQ mimQ si awQn aposteli ti o ti yan. Lehin ijiya re, o fihan ara re fun awQn

Qkunrin wQnyi ati fun awQn eri ti o ni idaniloju pe o wa laaye. O fi han wQn lori akoko QjQogojiQjQ o si sQrQ nipaijQba QIQrun. Li ise le kan, bi o ti njepelu wQn, o fun wQn ni ase yi.

“Do not leave Jerusalem but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit.” So, when they met together, they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He said to them: “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you, and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” After he said this, he was taken up before their very eyes, and a cloud hid him from their sight. They were looking intently up into the sky as he was going when suddenly two men dressed in white stood beside them. “Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven”.

Questions

1. The Roman soldiers charged with the responsibility of crucifying Jesus said.
 - a. ____ When will those Jews learn they cannot defeat us?
 - b. ____ This man must have done something terrible for His religious leaders want Him to be crucified.
 - c. ____ Surely this man was the Son of God
 - d. ____ Another insurrectionist learned the hard way
2. There is no record that Jesus was buried.
T. ____ F. ____
3. The morning after the Sabbath following Jesus’ death and burial in a guarded tomb, there was
 - a. ____ An earthquake when the stone was rolled away
 - b. ____ An angel of the Lord came to earth
 - c. ____ Those guarding the tomb became as dead men
 - d. ____ Jesus had been raised back to life, resurrected
 - e. ____ All the above
4. Following his resurrection Jesus was seen by
 - a. ____ His Apostles
 - b. ____ A few and unreliable people
 - c. ____ Hundreds of people
 - d. ____ A and C
5. No one witnessed Jesus going to Heaven following His resurrection. It is just a clever story made up by His disciples for their own personal gain.
T. ____ F. ____

Woes and Warnings given.

To the Antichrists Those who deny Christ is God.

This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already

"Máşe fijerusalemu şugbon ẹ duro fun ẹbun mi ni ileri, ti o ti gbọ mi sọrọ nipa. Nitoriti o ti gbọ mi. Nitoriti ni oḣo diẹ ni iwọ o fi Ẹmí Mimọ baptisi; Nitorinaa, nigbati wọn pade wọn, wọn beere lẹwọ rẹ, "Oluwa, iwọ ni o wa ni akoko yiyoo mu padaijoba naa fun Israeli? O si wi fun wọn pe: "Kii şe fun ọ lati mọ awọn akoko tire, ti Ẹmi Mimọ ti seto si ọ, iwọ o si jẹ awọn ẹlẹrimi, ati si awọn opin aye." Lẹhin ti o ti sọ pe eyi, o ti gbe soke niwaju oju wọn, ati awosanma pa i kuro loju wọn. Wọn n wo inu ọrun rọ si ọrun bi o ti nlọ nigbatilọjiji awọn ọkunrin meji ti a wọ lẹwu lẹwupẹlu wọn. "Wọn sọ fun awọn ọkunrin Galili," wọn wi pe, "Kini idi ti o fi duro si ọrun? Eyi yoo pada wa ni ọna kanna ti o ti ri i lọ si ọrun". Awọn ibeere

1. Awọn ọmọ-ogun Romu ngbaagbarapẹluojuse ti o jẹ pe Jesu sọ.

a. ___ Nigbawo ni awọn Ju naa yoo kọ wọn ko le şegun wa?

b. ___ Eniyanyii gbọḣo ti şe ohun buburu fun awọn aşıaju ẹsin rẹ fẹ ki o kàn a mọ agbelebu.

c. ___ eniyan ni ọmọ Ọlọrun yii ni

d. ___ Another Crururcrist kọ ọna lile

2. Ko si igbasilẹ ti Jesu sin.

T. ___ F. ___

3. Owurọ lẹhin ọḣo isimi ti o tele iku Jesu ati isinku ti a şowon, nibe jẹ

a. ___ An iwariri-ilẹ nigbati okuta ti yiyi

b. ___ An Angẹli Oluwa wa si aye

c. ___ Those n şetoju Sare naa ti o ku bi awọn ọkunrin ti o ku

d. ___ Jesu ti jinde pada si igbesi aye, ji dide

e. ___ Al ti o wa loke

4. Tẹleajinde Jesu ni a rii nipasẹ

a. ___ Aposteli rẹ

b. ___ Awoneniyaandię ati aigbagbọ

c. ___ Awon ọḣoḣoḣo eniyan

d. ___ a ati c

5. Ko si ẹnikan ti o jẹri Jesu yoo lọ ọrun tẹleajinde rẹ. O kan jẹ itan oniludaju şe nipasẹ awọn ọmọ-ẹhin rẹ fun ere ti ara wọn.

T. ___ F. ___

Abala 6.

Ewa ati awon ikilo fun.

Si awon ajeji awon ti o se Kristi ni Olorun.

Eyi ni bi o se le se mo Emi Olorun: Gbogbo emi ti o jowo pe Jesu Kristi ti wa lati odo

Olorun, sugbongbogbo emi ti ko ni lati odo Olorun. Eyi ni emi ti Dajjal, eyiti o ti gbo n bo ati paapaa ni bayi

in the world.

Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.

Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it.

So, in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

Warnings given To Christians.

I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. By their fruit, you will recognize them.

I urge you, brothers, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery, they deceive the minds of naive people.

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! Remember that for three years I never stopped warning each of you night and day with tears.

I warn everyone who hears the words of the prophecy of this book: If anyone adds anything to them, God will add to him the plagues described in this book. And if anyone takes words away from this book of prophecy, God will take away from him his share in the tree of life and in the holy city, which are described in this book (Revelation 22:18-19).

The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want. But if you are led by the Spirit, you are not under law.

ni agbaye.

Ọpọlọpọ awọn ẹlẹtan, ti ko jẹwọ Jesu Kristi bi wiwa ti ara, ti jadelọ si agbaye. Eyikeyi iru eniyanyii ni ẹlẹtan ati Dajjal.

Tẹ nipasẹ ẹnu-ona dín. Fun jakejado ni ẹnu-ona ati gbooro ni opopona ti o yori si

iparun, ati ọpọlọpọ wọ inu rẹ. Şugbọn kekere ni ẹnu-ona ati da ọna ti o nyori si igbesi aye, ati diẹ diẹ diẹ.

Nitorinaa, ninu ohun gbogbo, ẹ si awọn miiran ohun ti o fẹ ki wọn ẹ si ọ, nitori akoso ofin ati awọn woli.

Awọn ikilo ti a fun awọn Kristian.

Mo bẹbẹ fun ọ, arakunrin ni orukọ Oluwa wa Jesu Kristi, pe gbogbo rẹ ti o gba pẹlu ọkan Omiiran ki o le wa ni ipin laarin rẹ ati pe o le jẹ işokan ni apapọ ati ironu.

Şora fun awọn woli eke. Wọn wa si ọdọ rẹ ni awọn agutan, şugbọn ni inu wọn wọnjẹ iru woki ikõrun. Eso wọn, ẹ o mọ wọn.

Mo bẹ ọ, arakunrin, lati şora fun awọn ti o fa awọn ipin ki o fi awọn idiwo ni ọna rẹ Iyẹn ni ilodi si ẹkọ ti o ti kọ ẹkọ. Ma şora kuro lọdọ wọn. Fun iru eniyan bẹẹ

Ki iwọ ki o sin Oluwa wa Kristi, bikoşe awọn ifẹkufe ti ara wọn. Nipa ọrọ ti o dan ati fẹrẹ, wọn tan awọn eniyan ti awọn eniyan jẹ.

Máşe fi pamọ fun ara nyin ati gbogboagbo ti Ẹmi Mimo ti jẹ ki o ẹ abojuto.

Jẹ oluşọ-agutan Ọlọrun, eyiti o ra pẹlu eje ara rẹ. Mo mọ pe lehin i

Fi silẹ, awọn edun okun yoo wa laarin yin ati kiiyoo ri agbo-eran. Paapaa lati tire

Nomba awọn okunrin yoo dide ati ki o daru otitọ lati le fa awọn ọmọ-ẹhin lehin wọn. Nitorina wa lori ẹşọ rẹ! Ranti pe fun ọdun meeta Emi ko da ikilọ kọkọkan ni ale ati ojo pẹluomije.

Mo kilọ fun gbogbo eniyan ti o gbọ ọrọ asọtẹlẹ ti iweyii: Ti ẹnike ni ba şafikun ohunkohun si wọn, Ọlọrun yoo şafikun si awọn iyoşu fun u. Ati pe bi ẹnike ni ba mu awọn ọrọ kuro ninu iwe asọtẹlẹ yii, Ọlọrun yoo gba ara rẹ kuro ninu igi ati ni ilu mimo, eyiti a ẹ apejuwe ninu iweyii (Ifihan 22: 18-19).

Akarùn náà ti wa ninu gbongbo àwọnìgi, ati gbogboigi ti ko ni eso eso rere ti ko ni eso yoo ge, ao si sọ sinu ina.

Fun iseda ẹlẹṣẹ awọn ifẹ ohun ti o jẹ lodi si ẹmi, ati ẹmi ohun ti o lodi si Oluwa

Iseda ẹlẹṣẹ. Wọn ti wa ni rogbodyan pẹlu ara wọn, ki o ko ẹ ohun ti o fẹ. Şugbọn bi ẹ ba ti fi ẹmi mu Emi, ẹnyin kò si labẹ ofin.

The acts of the sinful nature are obvious: sexual immorality, impurity, and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

Nothing impure will ever enter it, nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life.

Woes and Warnings given To those Relying On Riches.

"But woe to you who are rich, for you have already received your comfort. Woe to you who are well-fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep. Woe to you when all men speak well of you, for that is how their fathers treated the false prophet.

Woes and Warnings given To Religious Leaders.

Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.' You blind fools! Which is greater: the gold, or the temple that makes the gold sacred? You also say, 'If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.' You blind men! Which is greater: the gift, or the altar that makes the gift sacred? Therefore, he who swears by the altar swears by it and by everything on it. And he who swears by the temple swears by it and by the one who dwells in it. And he who swears by heaven swears by God's throne and by the one who sits on it.

Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.

"Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence.

Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to enter.

Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices - mint, dill, and cumin. But you have neglected the more important matters of the law - justice, mercy, and faithfulness. You should have practiced the latter, without neglecting the former. You blind guides! You strain out a gnat but swallow a camel.

Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. In the same way, on the outside, you appear to people as righteous but on the inside, you are full of hypocrisy and wickedness.

AwQn ise ti iseda eleseje kedere: ti iwa ibaje, QrQ, ati didabora; ibQrisa
ati aje; ikorira, pade, owG, o jowu

ilara; Qmuti, awQn ara, ati bii. Bi mo tile fun Q, bi mo ti se tele, pe awQn ti o ngbelojueyi kii yoo
jogunijQba QIQrun.

Enikeni ko le wQle si i, benienikeni ko le wQ inu re, n kɔ si arekereke, sugbQn awQn ti orukQ wQn ni
idile ti iye.

AwQneiye ati awQn ikilo ti a fun ni ironupiwada ti awQn Qkunrin.

sugbQnegbE ni fun enyin QIQrQ, nitori iwQ ti gba itunu re tele. EgbE ni o tije

Daradara o wa bayi, fun ki ebiyoo pa. EgbE ni fun enyin ti o rerin bayi, nitori iwQ yoo n sQkun, nd, ekGn.

EgbE ni fun Q nigbatigbogboeniyani sQ daradara re, nitori iyen ni awQn baba wQn se se mu Wolii
eke se se mu ki wolii eke.

AwQneiye ati awQn ikilo ti a fun awQn oludari esin.

Enigbe ni fun Q, awQn itQsQnaafQju! O sQ pe, Enikeni ti o ba fi tempili de, o tumQ si nkan;
sugbQn bi enikeni ba fi wura ti tempili bura, o di okun fun ibura re. ' O fQju laranu! Ti o
tobi julQ: wurà na, tabi tempili ti o mu ki o kiki wura? IwQ peluwipe, Enikeni ti o ba fi
pepe bura, i tumQ si nkan; sugbQn bi enikeni ba fi ebun sori re, o di okun fun u. Enyin
afQju awQn Qkunrin! Ti o tobi julQ: ebun naa, tabi pepe ti o mu ki o je mimQebun?

Nitorinaa, eniti o mu pepe bura fun u ati nipa ohun gbogbo lori re. Eniti o ba fi ba
tempili ba fun u ati eniti o bagbE inu re. Eniti o jade li Qrun bura nipa ite QIQrun ati
eniti o joko lori re.

EgbE ni fun nyin, enyin o li onse ati Farisi, eyin li enyin oloya! O rin lori ile ati okun si

Win iyipada kan soso, ati nigbati o di Qkan, iwQ se e leemejiyeapaadi pupQ bi o ti wa.

"EgbE ni fun nyin, awQn akQwe ati awQn Farisi, enyin agabagebe! O nu ita ti ago ati satelaiti, sugbQn
inu wQn kun fun okanjuwa.

EgbE ni fun nyin, enyin o li onse ati Farisi, eyin li enyin oloya! O ti ilekun Qrun ni oju awQn Qkunrin.
Enyin ara nyin kɔ si wQle, iwQ kɔ haje ki awQn ti o nwi awQn ti nwi kiri.

EgbE ni fun nyin, enyin o li onse ati Farisi, eyin li enyin oloya! O fun idamewa ti awQn turari
re - Mint, dill, ati cumin. sugbQn o ti ko awQn QrQ pataki die sii ti ofin - idajQ, aanu ati otitQ.
O ye ki o ti se igbehinigbehin, laisi aibikita fun tele. AwQn itQsQnaafQju! IwQ ko pQn gnat
sugbQn ki o m̀ rafemu.

EgbḘ ni fun nyin,enyin o li onse ati Farisi, eyin li enyin oloya! O dabi iboji funfun, ti o lewa ni ode sugbQn ni inu inu li o kun fun egungun awQn Qkunrin ati alaimQ. Ni Qna kann, ni ita, o farahan si awQn eniyan bi olododo sugbQn ninu inu, o kun fun agabagebe ati iwa.

Questions

1. The Roman soldiers charged with the responsibility of crucifying Jesus said.
 - a. ____ When will those Jews learn they cannot defeat us?
 - b. ____ This man must have done something terrible for His religious leaders want Him to be crucified.
 - c. ____ Surely this man was the Son of God
 - d. ____ Another insurrectionist learned the hard way
2. There is no record that Jesus was buried.
T. ____ F. ____
3. The morning after the Sabbath following Jesus' death and burial in a guarded tomb, there was
 - a. ____ An earthquake when the stone was rolled away
 - b. ____ An angel of the Lord came to earth
 - c. ____ Those guarding the tomb became as dead men
 - d. ____ Jesus had been raised back to life, resurrected
 - e. ____ All the above
4. Following his resurrection Jesus was seen by
 - a. ____ His Apostles
 - b. ____ A few and unreliable people
 - c. ____ Hundreds of people
 - d. ____ A and C
5. No one witnessed Jesus going to Heaven following His resurrection. It is just a clever story made up by His disciples for their own personal gain.
T. ____ F. ____

Chapter 7.

His Message of forgiveness. The good news or Gospel.

In the beginning and for five days God spoke everything into existence concluding that it was good. On the sixth day "God said, "Let us make man in our image, in our likeness". So, They, God, created man, male and female, from the ground previously spoken into existence. Man was even able to talk to God. Man was given instructions to take care of the place God had placed him on the earth. Man was told not to eat of the tree of the knowledge of good and evil.

But man separated himself from God when he rebelled by disobeying the only thing God told him not to do. This sin brought physical death and unless man could somehow be reconciled

to God also a spiritual death. This reconciliation would require a blood sacrifice. Not just any sacrifice for “it is impossible for the blood of bulls and goats to take away sins.” (Hebrews 10:4).

It would require someone who had no sin to be that perfect sacrifice. “You see, at just the right time, when we were still powerless, Christ died for the ungodly.”

Three apostles, Paul, Peter and John, wrote about Christ’s sinlessness and sacrifice to take away sins of the world. “We implore you on Christ's behalf: Be reconciled to God. God made him

AwQn ibeere

1. AwQn QmQ-ogun Romu ngbaagbarapeluoju se ti o je pe Jesu sQ.
 - a. ___ Nigbawo ni awQn Ju naa yoo kQ wQn ko le segun wa?
 - b. ___ Eniyanyii gbQdQ ti se ohun buburu fun awQn asaajuesin re fe ki o kàn a mQ agbelebu.
 - c. ___ eniyan ni QmQ QIQrun yii ni
 - d. ___ Another Crururcrist kQ Qna lile
2. Ko si igbasile ti Jesu sin.
T. ___ F. ___
3. OwurQ lehin QjQ isimi ti o tele iku Jesu ati isinku ti a sQwQn, nibe je
 - a. ___ An iwariri-ilenigbati okuta ti yiyi
 - b. ___ An Angeli Oluwa wa si aye
 - c. ___ Those n setQju Sare naa ti o ku bi awQn Qkunrin ti o ku
 - d. ___ Jesu ti jinde pada si igbesi aye, ji dide
 - e. ___ Al ti o wa loke
4. Tele ajinde Jesu ni a rii nipase
 - a. ___ Aposteli re
 - b. ___ AwQneniyandie ati aigbagbQ
 - c. ___ AwQn QgQQgQrun eniyan
 - d. ___ a ati c
5. Ko si enikan ti o jeri Jesu yoo IQ Qrun tele ajinde re. O kanje itan oniludaju se nipase awQn QmQ-ehin re fun ere ti ara wQn.
T. ___ F. ___

Abala 7.

Re ifiranseidariji. ì hìn rere tabi ihinrere.

Ni ibere ati fun QjQ marun QIQrun sQ ohun gbogbo sinu aye ti o wa laaye pe o dara. Li QjQkefa "QIQrun wi pe," Je ki a fi Qkunrin wa ninu aworan wa, Qkunrin ati obinrin, a fun Qkunrin lati wa lori igi ti imQ ati buburu.

sugbQneniyan ya ara re ya nigbati o ba sQrQ nipa aibikita fun ohun kansoso ti QIQrun sQ fun pe ki o se. Ese yii mu iku ti ara ati ayafi ti eniyan le ni ajQsepQ si QIQrun iku ti emi. Ilajayii yoo nilo ebQeje. Kii se eyikeyiebQ fun "ko see se fun eje awQn akQmalu ati awQn ewure lati mu awQn ese IQ. (Heberu 10: 4).

Yoo beere fun enikan ti ko ni ese latije irubQ pipe. "se o rii, ni akoko ti o tQ, nigba ti a ko jealailagbara, Kristi ku fun awQn alaiwa-bi-QIQrun." Aposteli, Paulu, Peteru ati

Johanu, kowe nipa aisedede ese Kristi ati ebQ lati mu ese aye kuro. "A du o lori Kristi ti Kristi: fi pada si QIQrun. QIQrun se e

who had no sin to be sin for us, so that in him we might become the righteousness of God." "Christ suffered for you, leaving you an example, that you should follow in his steps. He committed no sin, and no deceit was found in his mouth". "But you know that he appeared so that he might take away our sins. And in him is no sin."

John the Baptist was "A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him'". He said "I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire. His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire."

Following His baptism by John to fulfill all righteousness and overcoming the temptations put before Him by Satan, Jesus returned to Galilee and then went to Nazareth. In their synagogue He took a scroll and "Unrolling it, he found the place where it is written: 'The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor.' Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, 'Today this scripture is fulfilled in your hearing.'"

So, what is this "good news to the poor" He preached? It was and still is God became flesh and blood like all other human beings. He was born of woman but conceived by an act of the Holy Spirit, not by man. "He grew in wisdom and stature and in favor with God and men" and stated "I must be about My Father's business" The business of the Father was to bring all men back into a righteous relationship with Them before sin entered the world. To do this a perfect sacrifice must be made and man must change from a life of self-seeking and rebellion to one of trust, obedience, and reverence in the one who could forgive their sins and give eternal life. Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me". Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age". Proof of all this was in prophecies fulfilled, miracles witnessed and acknowledged by enemies, and ultimately in His public death and burial and His resurrection witnessed by hundreds of His disciples.

Since He is the Way, the Truth, and The Life, and since He has all authority in heaven and on earth, and since no one could come to the Father except through Him, then what is required of us to have our sins forgiven, being reconciled, and saved? Or as the Jews said on Pentecost Day "When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?"

Hear.

- . Study diligently and read what Christ preached for they are the Words of life.

ti ko ni eṣe lati di eṣe fun wa, ti o wa ninu re, o ye ki o tele apeere re. O si ti ko si eṣe, ati pe ko si wa ni enu re ." Şugbon o mo pe o han pe o le mu awon eṣe wa kuro. Ninu re li si eṣe. "Johanu Baptisti ni "ohun pipe ni aginju,'Pale ona Oluwa, se ipa-ona taara fun o". O so pe " Şugbonlehin emi o wa enikan ti o lagbaraju mi lo, bata re ni mi ko ye lati gbe. Oun yoo fi Emi Mimo ati ina baptisi re. Atagba-winning re wa li owore, yio si ja

awon alifu-ipale, Jesu pada si Galili, o si ti ko o lehin ti Satani, o si ti ko o lehin ti o ti ko o lehin ti o ko o: emi Oluwa li o ko: 'Emi Oluwa Oluwa wa tan mi, nitori o ti fi ami ororo mi lati waasu ihinrere fun awon talaka. O ti ran mi lati kede ominira fun awon elewon ati Igbapada fun awon afoju naa, latiyilo si odun Oluwa. Ojugbogbo eniyan ninu

sinagogu si ni ida, o si tun won li ogbon. O si nwaya ni gbogboeniyan. "O si waasu fun Olorun ati awon eniyan" ati awon okunrin "Mo gbodo je nipa mi Isowo Baba "Isowo ti Baba ni lati mu gbogbo awon okunrin pada si ibatan olododo pelu won gbodo yipada kuro ninu awon eṣe ti o le so fun okan ninu okan. Jesu so fun okan ninu igbesi aye ti o le so fun okan ninu okan. Jesu so fun okan ninu igbesi aye ti o le so fun okan ninu okan won o si fun iye won ati pe emi ni ati otito ati imoran. Ko si enikan ti o wa si ododo bi ayafi nipase mi ". Jesu wa si won o si so pe," gbogbo ase ni orun ati ni ile-aye ti fun mi.

Nitorina, lo se awon omolehin ni oruko Baba ati ti Omole ati ti Emi Mimo, ati nkore won lati pa ohun gbogbo ti Mo pase fun o. Dajudaju iwore wa pelu re nigbagbogbo, si opin

gbogbo ojo-ori ". Eri ti awon ota, ati nikelin nipase awon ogogogorun awon omolehin re.

Niwon bi o ti je ona, otito, ati igbesi aye, ati pe nitoriti o nilo fun wa lati wa lati dariji awon esese wa, o si ti fipamo? Tabi bi awon Ju so lori ojo Pentikost "Nigbati awon eniyan gbogbo eyi, won ge si Peteru ati awon aposteli miiran, kini awa yoo se?"

Gbo.

Iwa-iwadi pelẹpelẹ ki o si ka ohun ti Kristi ti waasu fun awon orọ ti iye.

Understand .

- . All men are sinful having disobeyed God's commands.
- . I have sinned and am not living according to God's commands.
- . My sin will result in my eternal death.
- . I must be forgiven to have eternal life with God.
- . Christ is the only way for me to be forgiven of all my sins.

Believe Jesus.

- . Was and is God.
- . Came to earth in flesh as Jesus of Nazareth.
- . Lived among men.
- . Willingly gave His physical life as the perfect sacrifice for my sins, being crucified.
- . Was buried.
- . Rose from the grave on the third day.
- . Appeared to hundreds of his disciples following His resurrection.
- . Ascended back to heaven to be with the Father.

Repent.

- . Change my life from sin and disobedience to trust and obedience.

Confess .

- . Acknowledge publicly my belief that Jesus is the Son of God.

Die.

- . Put to death my old, sinful, worldly life.

Seek.

- . Call upon God to forgive me of my sins.

Bury.

- . Bury my sinful life I put to death in the grave of baptism in water (immersion) into the death, burial, and resurrection of Christ allowing God to raise me from the grave as a new Creation.

Receive.

- . The Holy Spirit as a deposit guaranteeing what is to come.

Become.

- . A new Christian as God will add me as His adopted child to the other children into the Church Christ established.

Live

- . Continue to live steadfastly and obediently to Christ and the

Apostles' teachings "I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace".

Questions

1. The Roman soldiers charged with the responsibility of crucifying Jesus said.
 - a. ____ When will those Jews learn they cannot defeat us?
 - b. ____ This man must have done something terrible for His religious leaders want Him to

Loye.

Gbogbo awQn Qkunrin je elese ti o je ki gbogbo awQn ase QIQrun se.

Mo ti se ati pe a ko gbe ni ibamu si QIQrun.

Ki a dari lati ni iyeainipekun pelu QIQrun.

Kristi ni Qna nikansoso fun mi lati darijigbogbo awQn ese mi.

Gba Jesu.

je ati pe QIQrun.

Dide ayE ni eran bi Jesu ti Nasaheti.

Ngbe laarin eniyan.

Daradara fi tinutinu fun ara re bi Qre pipe fun awQn ese mi, o kan mQ agbelebu.

dide lati iboji ni QjQ keta.

Hondadi si QgQQQrun awQn QmQ-ehin re lehin ajinde re n tele ajinde re:

Ronupiwada.

se iyipadaigbesi aye mi kuro ninu ese ati aigbQran si igbekele ati igboran. JewQ.

Gba igbagbQ mi ti gbangba ni gbangba pe Jesu QmQ QIQrun ni. Ku.

Te dide atijQmi, elesemi, igbesi aye aye.

Wa.

TO pe QIQrun lati dariji mi ti awQn ese mi.

Sin.

sin igbesi aye elese mi Mo ti pa si iboji ti Baptismu ninu omi (imds) sinu awQn

Iku, isinku, ati ajinde ti o gba QIQrun laaye lati gbe mi soke kuro ninu isa-okG bi eda tuntun.

Gba.

Emi Mimo bi idogoidogo ti o ni lati wa. Di.

Kristiani tuntun bi QIQrun yoo safikun mi bi QmQ re ti o gba si ile ijQsin miiran ti iseto.

Gbigbelaaye

Tesiwaju lati gbeidurosinsin ati igbagbQ si Kristi ati awQn

AwQnekQ awQn aposteli "Mo be Q lati gbe igbesi aye ti o ye ti o gba. E jeonírele patapata ati onirele lati pa isQkan ti emi".

AwQn ibeere

1. AwQn QmQ-ogun Romu ngbaagbarapelujuse ti o je pe Jesu sQ.
 - a. ___ Nigbawo ni awQn Ju naa yoo kQ wQn ko le segun wa?
 - b. ___ Qkunrin yii gbQdQ ti se ohun eru fun awQn asaajuesin re fe

be crucified.

- c. ____ Surely this man was the Son of God
- d. ____ Another insurrectionist learned the hard way

2. There is no record that Jesus was buried.

T. ____ F. ____

3. The morning after the Sabbath following Jesus' death and burial in a guarded tomb, there was

- a. ____ An earthquake when the stone was rolled away
- b. ____ An angel of the Lord came to earth
- c. ____ Those guarding the tomb became as dead men
- d. ____ Jesus had been raised back to life, resurrected
- e. ____ All the above

4. Following his resurrection Jesus was seen by

- a. ____ His Apostles
- b. ____ A few and unreliable people
- c. ____ Hundreds of people
- d. ____ A and C

5. No one witnessed Jesus going to Heaven following His resurrection. It is just a clever story made up by His disciples for their own personal gain.

T. ____ F. ____

wa ni kàn mQ agbelebu.

c. ___ eniyan ni QmQ QIQrun yii ni

d. ___ Another Crururcrist kQ Qna lile

2. Ko si igbasile ti Jesu sin.

T. _____ F. _____

3. OwurQ lehin QjQ isimi ti o tele iku Jesu ati isinku ti a sQwQn, nibe je

a. ___ An iwariri-ilenigbati okuta ti yi yi

b. ___ An Angeli Oluwa wa si aye

c. ___ Those n setQju Sare naa ti o ku bi awQn Qkunrin ti o ku

d. ___ Jesu ti jinde pada si igbesi aye, ji dide

e. ___ Al ti o wa loke

4. Tele ajinde Jesu ni a rii nipase

a. ___ Aposteli re

b. ___ AwQneniyandie ati aigbagbQ

c. ___ AwQn QgQQgQrun eniyan

d. ___ a ati c

5. Ko si enikan ti o jeri Jesu yoo IQ Qrun tele ajinde re. O kanje itan oniludaju se nipase awQn QmQ-ehin re fun ere ti ara wQn.

T. _____ F. _____