

# 1 *Self-Examination of Your Knowledge of Jesus' Words*

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## *Challenge How Well You Know Jesus' Words*

Jesus said He was to be our “only teacher.” (Matt. 24:35.)

Jesus said if His words are in you and He is in you, you will ask what you will, and you ask it in His name, God will do it. (John 14:12-14.)

Jesus said His very words were *life*: “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” (John 6:63.)

Jesus said the man who listens to His words, but does not put them in practice will suffer a great fall.

And every one that heareth ***these words of mine***, and ***doeth them not***, shall be likened unto a foolish man, who built his house upon the sand: (27) and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and ***great was the fall thereof***. (Mat 7:26-27 ASV.)

Thus, knowing Jesus' words is not optional. Understanding them, and making His teachings, the single priority of your life is pivotal. It is essential for success in prayer. You can only obey Him by making Him your only teacher. His words take precedence over any one else's teachings. Putting Jesus' lessons into practice is the only way to prevent suffering a great fall.

Now, a good way to start into this book is to actually do a self-examination at the outset. Let's test how well you know Jesus' words. These are simple questions — did Jesus

in fact make the statement in either *a* or *b*. It is not a question yet about what it means, or about doctrines. It is simply a question whether you are familiar with Jesus enough to know whether the answer is *a* or *b* below. So let's begin:

### Questions

1. Did Jesus say the tree without good fruit would:
  - a. receive less rewards than the tree with good fruit; or
  - b. would be cut down and throw in the fire.
2. Did Jesus say that those who did good things would:
  - a. receive more rewards than those who did no good things; or
  - b. would rise in the resurrection.
3. Did Jesus say to the apostles that if one of them became ensnared in sin, and failed to cut off the body part ensnaring them in sin:
  - a. The apostle would receive less reward than the one who cut off the body part ensnaring himself; or
  - b. The apostle would go to hell whole.
4. Did Jesus say that His words remained valid until:
  - a. Jesus fulfilled all prophecies, which He meant to be 33 A.D.
  - b. even after heaven and earth pass away.
5. Did Jesus say the Pharisees were in error because:
  - a. The Pharisees taught the complete Law, with nothing omitted, and said to enter life people had to obey the commandments in the Law; or
  - b. The Pharisees taught an incomplete version of the Law, emphasizing lesser commands such as tithing, but leaving the greater and more important principles from

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the Law — justice, mercy and faith — untaught and undone.

6. Did Jesus say in response to the young rich man's question on how to obtain eternal life that to enter life, one had to:
  - a. believe in Jesus; or
  - b. Obey the commandments, setting forth nine of the ten commandments verbatim.
7. Did Jesus in the Parable of the Sheep and the Goats in talking about two groups of people who both refer to Him as Lord say that:
  - a. the one who did charity received more rewards than the one who failed to do charity; or
  - b. the one who did charity went to heaven while the one who did not went to hell.
8. Jesus said the following person "shall" be saved:
  - a. the one who believes for even a moment; or
  - b. the one who endured to the end.
9. Jesus said the following person "shall inherit eternal life":
  - a. the one who believes for even a moment; or
  - b. the one who gave up mothers and brothers and sisters to follow Jesus.
10. Jesus in John 3:16 describes a person who is a believer, and then relates this to "eternal life." The verb used in conjunction is *to have*. In Greek, there is the subjunctive tense to imply uncertainty and not a guaranteed result. In Greek, there is also a future verb tense to imply certainty and a guaranteed result. In John 3:16, is the tense for *have* eternal life:
  - a. in the subjunctive, meaning *should have eternal life?*  
or
  - b. in the future indicative, meaning *shall have eternal life?*

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11. In John 3:16, the Greek verb *pisteuo* means to *believe* or *trust*. In Young' Literal, this is translated as "is believing." In the King James, this is "believes." Which is correct? To convey a one-time belief as the predicate to *having* eternal life (*i.e.*, "believes" in English), in Greek there is a tense known as the *aorist* tense. Or to convey an endurance in *belief* or *trust* as the correct predicate to *having* eternal life (*i.e.*, "is believing" in English), Greek has a tense known as the *present participle active*. In John 3:16, is the predicate to *having* eternal life in the:
- a. *aorist tense*, meaning a one-time faith (which in English is translated *believes*); or
  - b. *present participle active tense*, meaning a continuous ongoing faith or trust (which in English is translated with the Present Continuous, "is believing" or "keeps on believing").
12. There were some rulers who "believe in" Jesus mentioned in John 12:42. Were they *cowards* in any way?
- a. True; or
  - b. False.
13. Besides "unbelievers" going into the pit of the lake of fire, did Jesus ever say that "cowards" also will go there?
- a. True; or
  - b. False.
14. Jesus warned those Christians at a particular church with "lukewarm works" that He would:
- a. give less rewards to them than those with better works; or
  - b. spew them out of His mouth.
15. Jesus said in the Parable of the Sower that the second seed that "believed for a while," and "received the word with joy," fell into temptation and fell away, and as a consequence:
- a. would produce less fruit than the other seeds and thus receive less rewards; or

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b. would wither away.

16. Jesus in the Metaphor of the Vine, after Judas left, told the other eleven apostles that they were the branches and He was the vine. Jesus explained that the branch “in me” that does not “remain in me” can produce nothing, and the branch that produces nothing is taken away, cut off, and thrown outside the vineyard. What next happens to the branch?

a. After a period of loneliness and penance, it is re-attached to the vine and lives again; or

b. it is good for nothing, and is burned.

The answer to each question is (b). How did you score?

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