

# The Revelations to Christ's Holy Bride Church Gospel Scripture Study Workbook

## LECTION (LESSON) 39

*Lection is defined as being a lesson.  
Read each Verse and pay special attention  
to the sections in purple, red and blue.*

### SEVEN PARABLES OF THE KINGDOM OF HEAVEN

1. AGAIN Jesus was sitting under the Fig tree, and his disciples gathered round him, and round them came a multitude of people to hear him, and he said unto them, "Whereunto shall I liken the Kingdom of Heaven?"
2. AND he spake this parable, saying. "The Kingdom of Heaven is like to a certain seed, small among seeds, which a man taketh and soweth in his field, but when it is grown it becometh a great tree which sendeth forth its branches all around, which again, shooting downward into the earth take root and grow upward, till the field is covered by the tree, so that the birds of the air come and lodge in the branches thereof and the creatures of the earth find shelter beneath it."
3. ANOTHER parable put he forth unto them, saying, "The Kingdom of Heaven is like unto a great treasure hid in a field, that which when a man findeth he hideth it, and for joy thereof goeth and selleth all that he hath and buyeth that field, knowing how great will be the wealth therefrom.
4. "AGAIN is the Kingdom of Heaven like to one pearl of great price, which is found by a merchant seeking goodly pearls, and the merchant finding it, selleth all that he hath and buyeth it, knowing how many more times it is worth than that which he gave for it.
5. "AGAIN, the Kingdom of Heaven is like unto a woman who taketh of the incorruptible leaven and hideth it in three measures of meal, till the whole is leavened, and being baked by fire, becometh one loaf. Or, again, to one who taketh a measure of pure wine, and poureth it into two or four measures of water, till the whole being mingled becometh the fruit of the vine.
6. "AGAIN, the Kingdom of Heaven is like unto a City built foursquare on the top of a high hill, and established on a rock, and strong in its surrounding wall, and its towers and its gates, which lie to the north, and to the south, and to the east, and to the west. Such a city falleth not, neither can it be hidden, and its gates are open unto all, who, having the keys will enter therein."
7. AND he spake another parable, saying, "The Kingdom of Heaven is like unto good seed that man sowed in his field, but in the night, while men slept, his enemy came and sowed tares also among the wheat, and went his way. But when the blade sprung up and brought forth fruit in the ear, there appeared the tares also.
8. "And the servants of the householder came unto him and said, 'Sir, didst thou not sow good seed in thy field, whence then hath it tares?' And he said unto them, An enemy hath done this.
9. "And the servants said unto him, 'Wilt thou then that we go and gather them up?' But he said, 'Nay, lest haply while ye gather up the tares, ye root up the good wheat with them.'
10. "Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, 'Gather up first the tares and bind them in bundles to burn them and enrich the soil, but gather the wheat into my barn.'"
11. AND again he spake, saying, "The Kingdom of Heaven is like unto the sowing of seed. Behold a sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the fowls of the air came and devoured them.
12. "And others fell upon rocky places without much earth, and straightway they sprang up because they had no deepness of earth, and when the sun was risen they were scorched, and because they had no root they withered away.

13. "And others fell among thorns, and the thorns grew up and choked them. And others fell upon good ground, ready prepared, and yielded fruit, some a hundredfold, some sixty, some thirty. They who have ears to hear, let them hear."

## LECTION (LESSON) 40

### IESUS EXPOUNDS HIS INNER TEACHING TO THE TWELVE

1. AND the disciples came and said unto him, "Why speakest thou unto the multitude in parables?" He answered and said unto them, "Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.
2. "For whosoever hath to him shall be given and he shall have more abundance, but whosoever hath not, from him shall be taken away even that which he seemeth to have.
3. "Therefore speak I to them in parables because they seeing see not, and hearing they hear not, neither do they understand.
4. "For in them is fulfilled the prophecy of Esaias, which saith, 'Hearing ye shall hear and shall not understand, and seeing ye shall see and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'
5. "But blessed are your eyes for they see, and your ears for they hear, and your hearts for they understand. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them, and hear those things which ye hear, and have not heard them."
6. THEN Iesus sent the multitude away, and his disciples came unto him, saying, "Declare unto us the parable of the field," and he answered and said unto them, "He that soweth the good seed is the Son of man; the field is the world, the good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels.
7. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, and they who will not be purified shall be utterly consumed. Then shall the righteous shine forth as the Sun in the Kingdom of Heaven.
8. "HEAR ye also the parable of the sower. The seed that fell by the wayside is like as when any hear the word of the kingdom, and understand it not, then cometh the wicked one and catcheth away that which was sown in their heart. These are they which received seed by the wayside.
9. "And they that received the seed into stony places, the same are they that hear the Word and anon with joy receive it. Yet have they not root in themselves, but endure only a while, for when tribulation or persecution ariseth because of the Word, by and by they are offended.
10. "They also that received seed among the thorns are they that hear the Word, and the cares of this world, and the deceitfulness of riches choke the Word, and they become unfruitful.
11. "But they that receive the seed into the good ground, are they that hear the Word and understand it, who also bear fruit and bring forth, some thirty, some sixty, some a hundred fold.
12. "These things I declare unto you of the inner circle, but to those of the outer, in parables. Let them hear who have ears to hear."

## LECTION (LESSON) 41

### IESUS SETTETH FREE THE CAGED BIRDS THE BLIND MAN WHO DENIED THAT OTHERS SAW

1. AND as Jesus was going to Jericho there met him a man with a cage full of birds which he had caught, and some young doves. And he saw how they were in misery having lost their liberty, and more over being tormented with hunger and thirst.

The section above, highlighted in purple, is a very meaningful statement, for when they lost their liberty they lost their '*free will*' gift from God, to roam as they desired, and to feed when hungry, and drink when thirsty. Ecclesiastes 3:19 tells us, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity." The man took away their free will, their gift from God, and being the man did such, he separated himself from God.

Why did the man separate himself from God? He was also violating God's Law of Love by capturing the birds and doves. God's Law of Love had been given to Adam, Enoch and Noah, which men hid each time, and Jesus renewed it again in fulfillment of prophecy His Father gave to Jeremiah, as it is recorded in the Septuagint in 38:31 (Jeremiah 31:31 in canonized bibles), "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Juda:"

God's Law of Love Jesus renewed, is in Lection 46, and the specific Law the man had violated was in Verse 10. "Ye shall not take away the life of any creature for your pleasure, nor for your profit, nor yet torment it."

2. And he said unto the man, "What dost thou with these?" And the man answered, "I go to make my living by selling these birds which I have taken."
3. And Jesus said, "What thinkest thou, if another, stronger than thou, or with greater craft, were to catch thee and bind thee, or thy wife, or thy children, and cast thee into a prison, in order to sell thee into captivity for his own profit, and to make a living?"
4. "Are not these thy fellow creatures, only weaker than thou? And doth not the same God our Father-Mother care for them as for thee? Let these thy little brethren and sisters go forth into freedom, and see that thou do this thing no more, but provide honestly for thy living."

Once again we find Jesus defending His Father's creatures, and there are numerous instances of that kindness throughout His Gospel by Apostle John, but when one reads the New Testaments of the canonized bibles, they cannot find one such instance. Based upon that fact, one could state with authority that Jesus' Gospel by Apostle John is good for it promotes life, while it could also be said the New Testaments within the canonized bibles, are evil, for they promote death, i.e., Jesus' scourging and bloody sacrifice on the cross for sins He did not commit, being just one example.....

Which choice will you make: Good promoting life, or evil promoting death?

5. And the man marveled at these words and at his authority, and he let the birds go free. So when the birds came forth they flew unto Jesus and stood on his shoulder and sang unto him.

6. And the man inquired further of his doctrine, and he went his way, and learnt the craft of making baskets, and by this craft he earned his bread, and afterwards he break his cages and his traps, and became a disciple of Jesus.

7. AND Jesus beheld a man working on the Sabbath, and he said unto him, "Man, if thou knowest not the law in spirit, but if thou knowest not, thou art accursed and a transgressor of the law."

8. And again Jesus said unto his disciples, "What shall be done unto the servants who, knowing their Lord's will, prepare not themselves for his coming, neither do according to his will?"

9. "Verily I say unto you, they that know their Master's will, and do it not shall be beaten with but few stripes. To whomsoever much is given, of them is much required. And to whom little is given, from them is required but little."

10. AND there was a certain man was blind from his birth. And he denied that there were such things as Sun, Moon, and Stars, or that colour existed. And they tried in vain to persuade him that other people saw them, and they led him to Jesus, and he anointed his eyes and made him to see.

11. And he greatly rejoiced with wonder and fear, and confessed that before he was blind, and now after this, he said, "I see all, I know everything, I am god."

12. And Jesus again said unto him, "How canst thou know all? Thou canst not see through the walls of thine house, nor read the thoughts of thy fellow men, nor understand the language of birds, or of beasts. **Thou canst not even recall the events of thy former life**, conception, or birth.

The statement above in purple crystallizes the reality that souls experience more than one life, and that fact tells us God is indeed a loving God, for He wants to give the souls He created, as many opportunities as needed to achieve the purification required to enter in to His Kingdom, the Kingdom of Light.

13. "Remember with humility how much remains unknown to thee, yea, unseen, and doing so, thou may see more clearly."