

## **CALVARY PANDAN BIBLE- PRESBYTERIAN CHURCH**

[Adapted from Bethel Bible-Presbyterian Church,  
10 Downing St. Oakleigh, Vic., 3166]

### **DHW BIBLE CLASS LESSON 22 THE LIFE OF CHRIST**

#### **INTRODUCTION**

Jesus' public ministry was soon ending. There was still much ground to cover. In Galilee, He had sent the Twelve on a preaching mission (Luke 9:1-6). Now in Judea, He sent seventy other disciples on the same preaching mission to the towns and cities (10:1). Proclaiming the nearness of the kingdom of God and man's need to repent was the top priority of His ministry. These seventy returned and they gave a good report of their mission trips. Jesus had given them power and authority over the forces of darkness, which tried to hinder their work.

Jesus told the parable of the Good Samaritan. The parable is instructive, edifying and relevant. Although it may seem impossible by some to follow the example of the Good Samaritan, nevertheless, his example is well pleasing to God and every Christian is able to do it with God's enabling. God will give sufficient grace and courage to all those who seek to do His will so that His Name will be blessed.

The inspired record of what transpired when Jesus visited the home of Martha and Mary was not just an event in history but it was for our learning. Jesus teaches us what the supreme necessity in the life of every Christian is.

Prayer is God's ordained way of communicating with Him. A personal God has made it possible for man to communicate with Him. God has sent His only begotten Son Jesus Christ, to save us, should we not be delighted to talk to Him? Is He not willing to bless His people with every good and perfect gift so that His children are able to live an abundant Christian life that will glorify their Heavenly Father? These are some of the valuable lessons for our study.

#### **OUTLINE**

1. Around Jerusalem – Evangelistic Ministry of the Seventy (Luke 10:1-16)
2. Return of the Seventy from Evangelism (Luke 10:17-24)
3. Parable of the Good Samaritan (Luke 10:25-37)
4. Jesus Visits Mary and Martha (Luke 10:38-42)
5. Teaching on Prayer (Luke 11:1-13)

## COMMENTARY

### Around Jerusalem – Evangelistic Ministry of the Seventy

Jesus appointed and sent seventy of His disciples, apart from the Twelve, to towns and cities to prepare for His visit to those places. Jesus said to them, “The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into His harvest.” Jesus revealed two things: (1) that the multitudes were as ripened grain waiting to be harvested, and (2) the labourers were few. For these reasons, Jesus asked His disciples to “pray” that the Lord of the harvest would send forth labourers into His harvest. In spite of the fact that there is a great need, there are few who are willing to respond to the need. The only way to meet this shortage of workers is to pray to God that He will raise and send forth workers. This strongly implies that this spiritual harvesting of souls is the work of God – God appoints missionaries, pastors, evangelists, and God must send them in order that the harvest will be successful. God’s work cannot be done in man’s ways and strength. God’s work must be done in God’s ways and in His power.

Before Jesus sent them off, He gave them some specific instructions. He warned them of the danger that they would be facing. They would go “as lambs among wolves.” These “wolves” were those religious leaders then, who had actually been hounding Jesus. They

attempted to trick and trap Jesus, and intended to kill Him. The work therefore requires courage on the part of the disciples to obey and follow Jesus. In addition, Jesus stressed the urgency of the work. They were to carry neither moneybag nor extra shoes, and they were not to stop and waste time saluting people. Such greetings of people in those days were customary and long-winded. Much time was wasted and the work delayed and the disciples could be easily sidetracked. This too would have delayed the mission work. The king’s business needs haste. For the first house that they entered, they should bid the host “peace be to this house.” If the host received them, they were to stay in the house, and accept the hospitality of the host, for as labourers of Jesus they were worthy of their hire. They would make the house the centre of their mission operation in evangelizing to the area. They do not move from base to base.

The message that they were to proclaim was “The kingdom of God is come nigh” unto them. People were called to repent in view of the nearness of the kingdom of God. The destiny of all men is to be citizens of God’s kingdom, which He had planned and purposed. This kingdom would materialize when Jesus returns. The only way to enter into God’s kingdom is through Jesus who is the only way and no other way, none except through Jesus. If any house rejected these seventy disciples sent by Jesus, they should leave the house, shake off the dust from their shoes, and

move on. They should not be discouraged as Jesus again reminded and assured them of the nearness of the kingdom of God. They should find comfort and inspiration to carry on the work by looking ahead for that glorious establishment of the kingdom of God. Jesus warned them that not every one would willingly accept the message of salvation that they proclaimed. Jesus singled out Capernaum for special mention. The people in the city were very privileged because Jesus visited the city. They had seen Jesus perform many sign-miracles in their city. They had heard the Word of Life, which Jesus preached and taught to them perfectly. Yet very few responded positively to the message. Capernaum was condemned and would be severely judged on that final Day of Judgment. Today only the ruins of Capernaum remained, which was once a thriving and bustling city.

Jesus' specific instructions to the seventy are not for us today. They were specially given to the seventy. However, this does not mean that they are of no significance to us. The significant value is that we can draw some general principles that can be applied to mission work today. If the need to evangelize was great then, it is even more urgent and greater now. The kingdom of God is nearer to the date of its realization! Indeed the harvest is plenteous and ripe, and we ought to pray earnestly to God that He would send labourers into the harvest field. We should spend more time in sharing the gospel, leading and winning souls into the kingdom of God.

We should invest in training ourselves by purchasing and reading godly literature. This will help us to be equipped and ever prepared for the work of the ministry. We are to preach the Word in season and out of season and to give a ready answer to anyone who would ask us for a reason for what we believe.

### **Return of the Seventy from Evangelism**

The seventy returned and they were overjoyed! We can understand why they were so happy. They had power and authority in the name of Jesus over the devils. Jesus saw the defeat and fall of Satan. They had power to tread on "serpents and scorpions." This could be a reference to the Pharisees, scribes and others who opposed, attacked and tried to kill them. While they rejoiced over this power and authority, Jesus told them that they should rather rejoice that their names were written in heaven. To have one's name written in heaven is to have the assurance and hope of being with Jesus and God for all eternity. Power and authority over Satan and the enemies of God were only temporal as long as we are on this earth. The final analysis concerns where we will spend eternity. Whether one is in heaven where God is or whether one is in hell where there is suffering and torment forever.

Jesus rejoiced and thanked God His Father that He had hid these things from the intellectuals of the world, but revealed them to those who were

intellectual babes. Indeed, God has chosen the lowly and simple people to confound the high and mighty who think that they are wise, but in God's sight foolish. Look at the Twelve; the majority of them were unlearned, yet they possessed the words of eternal life and hope. Jesus' disciples were a privileged group because they had seen Him who is Christ the promised Messiah, and they had seen His supernatural signs, miracles, and heard His Word of life and hope. The prophets and kings in the Old Testament desired to see all these, but they could not. In view of all these privileges and blessings, and the God-given power and authority, the servants of Jesus must guard themselves against the spirit of spiritual pride and arrogance, which can so easily creep in.

#### **Parable of the Good Samaritan**

A certain lawyer, one who was conversant with the Mosaic Law, confronted and "tempted" (to prove, test, trap) Jesus. He said to Jesus, "Master what shall I do to inherit eternal life?" When Jesus answered him and asked him, "What is written in the law? How readest thou?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself."<sup>1</sup> After he gave

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<sup>1</sup> Deuteronomy 6:4 Hear, O Israel: The LORD our God is one LORD: 5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Leviticus 19:18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but

the answer, Jesus commented that he had the right answer. The reference to "thy heart, thy soul, thy strength, and thy mind" does not mean that there are four distinct separate parts of man, but rather it refers to the whole being of man. Jesus then told the lawyer to obey the commandments. But the lawyer wanting to "justify" (to show oneself righteous) himself, asked Jesus, "And who is my neighbour?"

Jesus related a parable about a certain Samaritan who came across a man who was robbed and beaten by robbers when he "went down" from Jerusalem to Jericho. Jerusalem is more than two thousand feet above sea level, and Jericho was located in the Jordan valley about 10 kilometres north of the Dead Sea. It was quite a gradual descent from Jerusalem to Jericho, hence, Luke wrote the man "went down" to Jericho from Jerusalem. This particular road was desolate and it was not safe to travel in the night.

Whether this man was a Jew or not is not expressly stated here. The reason that some believe that he was a Jew was due to the fact that a Jew was speaking to Jesus at this time. Before the Samaritan passed that way, a priest had come by, saw the man, but did nothing, and he went on with his journey. He could have helped as he was also a Jew but perhaps due to the

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thou shalt love thy neighbour as thyself: I am the LORD.

fact that he had completed his religious responsibilities, having just come down from Jerusalem, he would be unclean to help someone who might be dead. Touching a dead person would make him unclean and his religious work done earlier would be “wasted.” Also the bandits who injured this man might still be around to hurt others or that this could be a trap to ensnare him. The result was total rejection. Then a Levite came along, and passed by the same way. He saw the wounded man, took a look at him, and he too did nothing, and carried on with his journey. His reason would probably be that same that of the priests. These were the two most spiritual and religious groups known to every Jew at that time. Here they were in their religious garb and religiosity, but they merely walk by the man who needs their help the most. Status and standing in society are good reasons for the worldly to consider these our neighbours.

Then a certain Samaritan came along. A Samaritan is mentioned to show that he was an ordinary person and a half Jew at that. They were despised by the Jews and unclean because of their Gentile blood. They were a hated race and the Jews would rather walk a longer route than to walk through the city of Samaria. He came by that same way. Note how Jesus described him: “he saw him, he *had compassion* on him, and *went to* him, and *bound up* his wounds, *pouring oil* and wine, and *set him on* his own beast, and *brought him* to an inn, and *took care*

of him. And on the morrow when he departed, he *took out* two pence, and *gave* them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will *repay* thee”! This is “agape” love in action. This is a classic example of the oft-repeated saying, “Actions speak louder than words.” He went the second mile in helping the wounded man. There was no prejudice to stop him. He went out of his way, having set aside his personal agenda to help a total stranger who probably might hate him and not even give him the time of day if he had been well. The sacrifice this Samaritan demonstrated toward this man with great sacrifice on his part and no personal gain in return at all is what a neighbour should be defined as.

Jesus then asked the lawyer, “Which of these three, thinkest thou, was neighbour unto him that fell among the thieves?” The man answered “He that shewed mercy on him.” Jesus then told him to go and do the same. Observe that the lawyer did not mention the word “Samaritan”; he addressed him as “*he* that shewed mercy.” How the Jews disdained the Samaritans that even to say the word “Samaritan” is obnoxious to them. Such was the enmity between the Jews and the Samaritans in those days.

We also observe that Jesus did not answer the lawyer’s question directly. Jesus put it to him and caused the lawyer to answer his own question. Jesus gave an unusual understanding of

who our neighbour is. Generally, people think that a neighbour is one who lives next door or someone who is near us. Jesus defines a neighbour as a person who renders help to another who is in need. He is a neighbour to the other person. Not the one who is living next door, who might not be in need of any help. In other words, wherever and whenever we see someone in dire need, we should be the kind and loving neighbour to him. The fact that Jesus should use the Samaritan as the chief character of the parable shows His intention to impress that one should overcome any natural prejudices and discriminations, and help the one who is in dire need. Love conquers all resentments and hindrances. Love knows and fears no boundaries to reach out to someone who is crying for help. Jesus himself showed this by example. He saw Man's dire need. Man is under the bondage of Satan and sin, and the wrath of God is upon him. Having compassion on man, Jesus came down, humbled Himself, and paid the full penalty of sin that man might be completely cleansed of his sins, be delivered from the bondage of Satan, and have the gift of eternal life, and all his future needs are also met in Him! How wonderful is this Saviour, the Lord Jesus Christ.

### **Jesus Visits Mary and Martha**

Jesus then visited Martha and Mary who received Him into their home. Mary sat at Jesus' feet to hear His Word. But Martha was busy with preparing food to serve Jesus. Seeing

her sister, Mary, sitting at the feet of Jesus listening to His Word, Martha complained to Jesus that He was insensitive to the fact that Mary did not lift a finger to help her to serve Him. Martha wanted Jesus to tell Mary to leave Him and go and help her. Jesus tenderly calling "Martha, Martha," pointed out that although she was "careful and troubled" about many things: "one thing is needful" which Mary had chosen that good part, and it would not be taken away from her. Jesus would not ask Mary to leave Him and go and help her sister to prepare to entertain Him.

All of us would be on the side of Martha. This seems to be the norm of our character and conduct in similar situation. However, we learn a great lesson here. What is needful in our life is to worship God and hear His Word. This must be our supreme priority in life. Nothing should take its place. Not even busily serving God in the church, busying ourselves, and running about to do this and that at the expense of worshipping and hearing His Word. Do you know of anyone in the church who is like that or does that describe you? **Service for God is NO substitute for the worship of God.** According to Martha's thinking, Mary was selfish and unfair. She was also thinking that Jesus was encouraging Mary. Martha was concerned and busy preparing elaborate meals, and had little time to give to the Lord to worship Him and to sit and listen to Him. We must admit that Martha meant well, but what was *needful* for

her, as Jesus said, was to sit at His feet and listen to Him. The other things should take second place.

The lesson we learn is that in life, it is impossible for us to do everything. There is very little time. All the things in life, which we want to do, must be sorted and put in their order of priorities. These things will not automatically fall into their right places. We must be decisive and be disciplined to put first things first. The supreme necessity or priority in every man's life is to sit at Jesus' feet and listen to His Word. Are we doing this?

### **Teaching on Prayer**

Jesus was a man of prayer, He prayed so much to His Father in heaven that His disciples asked Him to teach them to pray. Jesus taught them how they ought to pray in a manner that is honouring and pleasing in God's sight. The first thing is to honour and bless the name of God. God must be appropriately addressed: "Our Father in heaven. Hallowed by Thy Name." We must always be reminded that God is our HEAVENLY Father. He is infinite, we are finite. He is above, we are below. He is GOD, we are man whom He created. We must always remember this whenever we approach God so that we do not take God for granted. We reverent Him and always stand in awe before Him. We 'hallowed' His name, meaning, we acknowledge by setting Him apart from ALL other things and man. His Name encompasses all that God is. We acknowledge that He is the Almighty, the Holy One, the only one

true and living God, there is none else. Whenever we pray to Him, the first thing we need to mention is to honour, glory and hallow His Name. It is to praise Him for who He is and what He has done. This means that the motive behind our request is to honour and glorify Him not one another or even our own needs. With this in our hearts we move to the next request.

The next thing we pray for is concerning His Will. We pray for the coming of His kingdom, and that His Will be done on earth as in heaven. This is the natural outcome of our request if we wish to honour and glorify Him in all that we ask, is it not? There are two things concerning the will of God. We pray for God's plan and purpose to be accomplished on earth as it is always done in heaven. While it is true that no one can thwart God's plan and purpose, when we pray for His will to be done, it is for our spiritual sensitiveness and strengthening. God knows all things even before we ask of them. Prayer is therefore for our good and not God's. We need to know ourselves that what we have received and continue to receive (blessing and adversities) are all from the LORD. This helps us to trust Him and not to murmur against Him when things do not go according to OUR WILL.

Next, Jesus teaches us to ask things for ourselves. "Give us today our daily bread." We ask for the provision of our physical needs. There is nothing wrong to ask for one's physical needs.

Indeed, when our physical bodies are weak, we cannot do much. This is the life of faith. Note that it is for our DAILY needs not weekly or monthly or yearly.

Then we ask for the forgiveness of our sins, as we also forgive others who sin against us. This is important. First, we must confess our sins. Then when we know that others have sinned against us, we must forgive them. If we do not forgive others of their sin, we may not pray to God for He will not hear us. We sin daily and we need to confess our sins daily and repent, and sin no more. If we expect God to forgive our sins, we must be willing to forgive others who sin against us.

The third thing we ask for ourselves is that we might not be led to temptation but be delivered from evil. In other words, may God spare us and help us whenever we are being tempted to sin, and freed from the evil that should befall us. Let us remember this prayer pattern each time we pray to our Father in heaven.

Jesus then related a parable about a person who had a visitor, and went to his friend for some bread to entertain his visitor. It was very late in the night, his friend had already slept, but he persistently enjoined him and would not leave until his friend gave him what he came to ask. However, his friend woke up and gave him what he wanted because he was his friend, and because he was persistent. Jesus used this parable to teach two things. First, Jesus declares, “ask and it shall be

given, seek and ye shall find, knock, and it shall be opened unto you.” This is an invitation to pray. We are taught to be persistent in our asking, and seeking, and knocking, for we will be rewarded in His time. God guarantees that He will answer our prayers so long as we pray in accordance to His Holy will. How foolish are many Christians who do not take God’s Word seriously and pray. Prayer to them is merely mouthing sweet nothings to God. God hears and answers. Second, Jesus reveals that God our Father in heaven will do far better than our natural father will. And if our natural father who being evil knows how to give good gifts to us, how much more would our heavenly Father give us, even to give us the greatest of all gifts, that is, the Holy Spirit. This is not a reference to the indwelling of the Holy Spirit as this is an automatic event that takes place in every believer’s life the moment he is saved. This refers to the filling of the Holy Spirit, which is a constantly repeatable event that we are commanded by the Lord to ask for frequently. To have the Holy Spirit to help us live Christian lives is what it means to be led by the Spirit of God. This is the Spirit filled life we are told to have daily.

### **PRACTICAL VALUE**

We are called to evangelize and win souls into the kingdom. In the work of evangelism, we must work together as a community of Christ because we need one another. We cannot do it



alone. While the source of our power is in Jesus Christ, it is the will of God that His people work together as a community.

Let us be a good neighbour to one another and to others who are in need. We should not just pay lip service but match our words with actions. We need to learn to be sacrificially generous like the Good Samaritan. We must not allow our prejudices to hurt our testimony for Christ.

We should begin to examine our priorities in life. We must set our priorities right. Be courageous and always put God first in every area of our lives. Attending worship service on Sundays, and listening to His Word, and systematically studying His Word are needful to us. They are our supreme priority. They take top priority in our lives. There is nothing wrong in serving God. But worshipping Him and sitting at His feet listening to Him is "needful" and it "shall not be taken away from" us. Do not be like someone who serves the Lord in the church but stays away from worship services and listening to the Word. God's will is that we worship Him. There is nothing greater than worshipping Him. This is the will of God and it is pleasing in His sight. When we obey God and please Him, He will grant the desire of our hearts. He has promised.

Finally, believe in the power of praying to God. Many of us do not pray as much as we should, and we do not attend prayer meeting because we think

of prayer as something we are required to do, rather than as something we consider a privilege. Prayer is talking to God, individually and corporately, and is also a powerful God-given means to transform and change our lives for the better to the praise and glory of His Name. Prayer is like breathing. The focus is God, who is the Source of all power and authority. It is *God* who makes things happen, and not *prayer*, prayer is only the vehicle to communicate with God. God promises that if we ask, we will receive, if we seek, we will find, and if we knock, we will have open doors. This speaks of persistent prayer. Let us not deprive ourselves of the wonderful reward God has promised. He, who spared not His only begotten Son to die for us, will not withhold any thing that is good from us. The Lord be praised. AMEN

#### *The Power of Faith In God*

Dr. Randolph C. Byrd, a cardiologist, created a stir in medical circles when he had volunteers pray daily for one group of patients in the coronary care unit at San Francisco General Medical Center. A second group of heart-disease patients served as a control group. Although neither the patients nor their doctors knew who was being prayed for, those in the prayed-for group were five times less likely to require antibiotics and were less likely to need ventilators to help them breathe. Byrd concluded: "The evidence strongly

suggests faith in God truly is linked to a long, healthy life."

### **The Doc Prescribed But the Patient Died**

It was only a cold in her head when Mrs. Mosby came to Doc Bradley. The doctor poured out some medicine from his store and told her how often to take it. A few days later, he was called to her home, for in those days doctors made house calls. The cold had settled in her chest. More medicine was prescribed, but the woman died. She could have survived, and it hurt the doctor to know he had prescribed, but the patient did not survive.

A short time after the funeral, the doctor happened to meet Mrs. Mosby's sister and by accident learned that the sick woman had not taken a drop of his medicine, but instead poured it down the sink. The doctor then realized he was not responsible, for the patient had not followed orders.

Obviously, the preacher is responsible to prescribe the right medicine. Too many in the church pews listen but do not take the gospel medicine. Only those who listen and follow what is prescribed can expect to find spiritual health.

**DAILY READING & DISCUSSION  
QUESTIONS**

**Daily Readings**

**MONDAY:** Luke 10:1-16; Matthew 28:18-20

**TUESDAY:** Luke 10:17-24; 1 Corinthians 1:26-28; Ephesians 6:12

**WEDNESDAY:** Luke 10:25-37; John 3:16

**THURSDAY:** Luke 10:38-42

**FRIDAY:** Luke 11:1-13

**Discussion Questions**

1. "Pray ye therefore . ." precedes "Go your ways", why do you think this should be so?

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2. What can we learn about priorities in mission work? Is mission work for all believers?

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3. What is the gospel message that the disciples were told by Jesus to preach? List out the essence of the complete gospel message.

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4. "He who has no desire for worship is probably not born again." Do you agree or disagree with this statement? Discuss.

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5. Would you consider someone like Judas Iscariot your neighbour?

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6. What things do you think that Jesus spoke of that the disciples were privileged to see which many prophets and kings had desired to see but could not?

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8. What two words show that the lawyer was not a genuine enquirer (vv. 25-29)?

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7. Why did Jesus allow the seventy to do miracles when our pastor today told us that miracles are not necessary in our evangelism? Who is right? What about the Charismatics who insist that miracles must follow the preaching of the gospel?

9. In what way is the Good Samaritan an example to us towards one who is in dire need?

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10. According to Jesus, what should be a person's two most important priorities in life? Are they yours in your life?

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11. Can we measure a person's devotion to worship or service by the amount of time he spends on these activities?

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12. Why is it that we prefer to attend a BBQ than the weekly church prayer meeting? Explain your answer.

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13. What have you learned in this lesson? Express in a sentence on each of the following:

(a) Evangelism

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(b) Loving God

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(c) Loving man

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(d) Prayer

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