

**CALVARY PANDAN BIBLE-  
PRESBYTERIAN CHURCH**  
[Adapted from Bethel Bible-  
Presbyterian Church, 10 Downing  
St. Oakleigh, Vic., 3166]

**DHW BIBLE CLASS**

**LESSON 29B**

**THE LIFE OF CHRIST**

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**INTRODUCTION**

Jesus continues with what He was doing after He entered Jerusalem. He will soon give His life as an atonement for the sins of the world.

In this lesson, we learn the importance of Christian service, doing God's will and humility. How do we evaluate our life today? Is it bearing the fruits of the spirit? Is it making its impact on others to lead them to Jesus Christ and to salvation? Are we defending the faith or are we behaving like cowards keeping our mouths shut as if we are ashamed of Christ? Are we serving willingly and diligently in the various ministries of the church? Do we know our Lord Jesus Christ? If we say we know Him, are we doing the things

that please Him? We will find some of the answers to these questions in this lesson.

**UNDERSTANDING**

***The Parable of the Pounds:*** Luke 19:11-28; 1 Corinthians 3:15.

Jesus spoke a parable to His disciples because they were nearing Jerusalem, and because they thought that the kingdom of God should immediately appear. His disciples were still thinking that Jesus would soon overthrow the Roman government and set up the promised kingdom and rule the earth from Jerusalem.

The parable was about a nobleman who went to a far country to receive for himself a kingdom, and return. He called his ten servants and entrusted them each with one pound. He told them to occupy themselves until he returned. But the citizens hated him and expressed that they would not have him rule over them.

The nobleman returned having received the kingdom. Then he called the ten servants to whom he had given the money. He wanted to know how much each of them had gained by trading. The first servant reported that he had gained ten pounds with the pound which was given to him. The nobleman said to him, "Well, thou good servant, because thou has been faithful in a very little, have thou authority over ten cities." The second servant reported the same except that he had gained five more pounds. And the nobleman commended him with the same words and rewarded him accordingly.

Then the third servant returned the pound which was given to him by his master. He had safely kept it because he feared his master whom he described as being a harsh man who took what he had not deposited and reaped what he had not sown. The master responded and called him a wicked servant, and told him that his very words would condemn him. The master reasoned that if what he had said about him was true, all the more he should have put it in the bank and accrued interest instead. This master commanded that the pound that he had be taken away from him and given to the man who had made ten pounds. And Jesus declared that “unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him.” And to his enemies, those who rejected him and would not have him to reign over them were slain before him.

This was a parable based upon the frequent trips that the provincial kings would have to make annually to Rome to meet and report to Caesar. The provincial kings would entrust to his trusted servants each a task for them to manage until he returns. They are to remain faithful to the king and to ensure that there is no coup to overthrow the kingdom. Based upon this understanding, it is not too difficult to know the meaning and purpose of this parable.

The parable is about the interim period between Christ's first and second advent. After His sufferings, death and resurrection, He ascended to Heaven, where Christ's external glory and honour

was restored to Him. He is also now seated at the right hand of God. He will return and rule the earth as He had promised.

In the meantime between His ascension and His second coming, He has entrusted His disciples each with equal opportunities to build and develop His work. Different believers were entrusted with different gifts. But what the LORD requires is not how much you have obtained i.e. the result but how FAITHFUL the believer has been. Those disciples who faithfully serve Him will be rewarded when He returns. But those, who did not faithfully serve Him by using the opportunities and resources given to them, will suffer loss.

A number of important principles are taught in this parable. When Christ returns each disciple or believer would give an account of what he has done with his life—the opportunities and resources that are given to him. Every disciple is entrusted with some resources. There is no excuse for any disciple to complain that he is not given enough or any resources or opportunities. Every Christian is given at least one gift (cf. 1 Cor. 12). It is what we do with our gift is how God would judge us.

Those believers who faithfully serve Him are appropriately rewarded, whereas those who do not faithfully serve Him will be severely punished. This brings out an important principle: what the disciples do now with the responsibility given to them, and the faithful use and development of the resources committed to them during the Lord's absence, will determine their future reward.

In this respect the parable is a warning to every believer. He that serves Jesus faithfully will be commended. He may be given administrative role in the kingdom because he has been faithful in “small” matters in this life.

But the warning is also very clear. It is against him who is like the third servant. Based upon the severity of the judgement imposed by Christ on him, he is probably not born again. He does not know his Lord Jesus Christ. His insults of his master testify that he does not know his master at all. He was not born again in the first place. In other words every believer must serve God. He has been endowed with at least one gift for service. Are you a serving Christian? [NOTE: Luke does not mention that the third servant whose pound was taken away from him is cast into darkness and gnashing of teeth.<sup>1</sup>]

Jesus concludes with the paradoxical principle: Unto every one that has, more shall be given, and from him who has not, even what he has shall be taken away from him and be given to those who have. This is a solemn warning to all Christians and professing Christian. God is not mocked.

***Jesus Arrives at Bethany In Judea: John 11:55-12:1, 9-11.***

Jesus arrived in Bethany and as His custom was, He stayed in the home of Mary, Martha and Lazarus. It was six days before the Passover. In Jerusalem many

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<sup>1</sup> The parable in Matthew is not the same as this one. Although there are some similarities, the differences are basic. The third servant in that parable is a false servant, and hence the appropriate judgment..

expected Jesus to be present, but thought that He might not come because the Sanhedrin had issued a decree to have Jesus arrested and killed. But news spread that Jesus was in Bethany, and many flocked to the home of Mary and Martha because they wanted to see Lazarus whom Jesus had raised from the dead.

We can be sure that Lazarus was healthy and active. Many of the Jews had defected and were defecting to Jesus because of Lazarus whom Jesus had raised from the dead. That was why the Pharisees intended to kill Jesus. These Jewish leaders were ruthless and would commit murder to achieve their selfish ends.

They were at wits end as to what Jesus had done and continue to do. They were prepared to resort to any length to get rid of Jesus. If it had to include murder, so be it! This was the extent of their hatred and fear of Christ. He had exposed these hypocrites for what they were. They could not take it. They will kill Him if they can.

What makes people so murderous? Jesus did no wrong. He helped the Pharisees, scribes and Sadducees by telling them they were wrong in deed as well and beliefs. They could not bear to be told the truth and so they had to kill Jesus in order to remain in sin and deception! What depravity! Are we any different?

***Jesus Enters Jerusalem Riding on the Colt of an Ass:***

*Mark 11:1-10; Matthew 21:1-9; Luke 19:22-40; John 12:12-19.*

Jesus finally entered Jerusalem. He passed through Bethphage (a little town near

Bethany) and Bethany at the foot of the Mount of Olives (about 2,660 feet above sea level). Mount Olives is directly across the Temple. From the top of the mount, one can have a magnificent and breath-taking panoramic view of the Temple which actually sits on Mount Moriah.

Jesus' entry into Jerusalem was deliberate as seen in His preparation. He gave specific instructions and information to two of His disciples to bring a donkey from a village nearby to ride into Jerusalem. If the owner were to ask them what they were doing, they should tell him that "The Lord has need of him" (Mark 11:3). He would let them take the donkey. When the two disciples went to the village, it happened as Jesus had told them. This exhibits Jesus' power to know and foresee the unknown as well as in control of them. Jesus was in absolute control of His entire crucifixion as well as all the events and people leading up to it. Yet this does not absolve in any way the sins and responsibilities of the evil doers who betrayed, arrested and persecuted the Son of God.

When the disciples brought the donkey to Him, they placed their clothes on the donkey for Jesus to sit on. Jesus told them that all these were done that it might be fulfilled as spoken and written by the prophet, saying, "Tell ye the daughter of Sion, Fear not, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." This was the prophecy of the prophet Zechariah in the Old Testament (9:9). Once again we are given another proof of fulfilled prophecy concerning

Jesus Christ, and that establishes His personality and the authenticity and authority of the Bible! He came riding on a donkey which was a sign of humility rather than a conquering King. This Christ would do at His Second Coming (cf. Rev 19).

As Jesus rode into Jerusalem, a whole multitude of His disciples threw their garments on the way. This was a show of respect and honour given to the One who enters. This was a way of paying homage. Burkitt says, "*Observe here, The obedience of his disciples. First, They did as Jesus had commanded, they do not dispute their Lord's commands, nor raise objections, nor are afraid of dangers: when our call is clear, our obedience must be speedy; what Christ commands we are not to dispute, but to obey.*"

"*Observe, 2. The actions of the multitude in acknowledging Christ to be their King; they cast their garments on the ground for him to ride upon, according to the custom of princes when they ride in state; and do not only disrobe their backs, but expend their breath in joyful acclamations, and loud hosannas, wishing all manner of prosperity to their meek but mighty King. In this princely, yet poor and despicable pomp, doth our Saviour enter the famous city of Jerusalem.*"

"*O how far was our holy Lord from affecting worldly greatness and grandeur! He despised that glory which worldly hearts fondly admire; yet because he was a King, he would be proclaimed such, and have his kingdom confessed, applauded, and blessed. But that it might appear that his kingdom was not of this*"

*world, he abandons all worldly magnificence. O glorious, yet homely pomp! O meek, but mighty Prince!”*

Others cut branches off palm trees and strewn them in the way, rejoicing, praising God, and shouting (Mark 11:9-10): “Hosanna; Blessed is he that cometh in the name of the Lord: 10 Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.”<sup>2</sup> The Fourfold Gospel and Commentary on Acts wrote, “Which they had cut from the fields. They are now comparatively rare, but are found in the plains of Philistia. The palm branch is emblematic of triumph and victory (Le 23:40; Re 7:9). See also 1 Macc. 13:51 and 2 Macc. 10:7. It has been the custom of all lands to bestrew in some manner the pathway of those who are thought worthy of the highest honor. When

“Lafayette visited our fathers after the Revolution, the roads over which he approached our cities were strewn with flowers. Thus over flowers Alexander entered Babylon, and Xerxes crossed the bridge of the Hellespont over a myrtle-strewn pathway. Monier tells of a Persian ruler who in modern times made his honored progress over a road for three miles covered with roses. But it is more natural to contrast the entry of Jesus with the Roman triumphs so popular in that day. The wealth of conquered kingdoms was expended to insure their magnificence. We find none of that tinsel and specious glitter in the triumph of Christ. No hired multitudes applaud him; no gold-

*broidered banners wave in his honor. There is nothing here but the lusty, honest shout of the common people, and the swaying of the God-made banners of the royal palms. The rich in purse, the learned in schoolcraft and the high in office were, as usual, not there (1Co 1:26).” Any comment?*

Some of the Pharisees who were among the crowd asked Jesus to stop His disciples from shouting those words. Jesus replied that if they should keep silent, “the stones would immediately cry out” (Luke 19:40).

This entry of Jesus into Jerusalem riding on a donkey has been called Jesus’ Triumphal Entry. But the facts indicate otherwise. In ancient times when the king returned from a victorious military campaign, he would ride on a chariot or on a white horse, a symbol of victory. He would be followed by a trail of defeated kings and other captives, and the spoils of the war as evidence of his victory.

But Jesus’ entry into Jerusalem was quite different. His final battle against the enemy, and returning riding on a white horse with power and majesty, is yet to be.<sup>3</sup> This time Jesus rode into Jerusalem on a donkey signifying that He came as a king of peace, meek and lowly, bringing salvation. The multitudes of His disciples were rejoicing and shouting because they caught the significance of Jesus riding on a donkey into Jerusalem. They were familiar with Zechariah 9:9. Moreover, they

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<sup>2</sup> Hosanna means “save us, we beseech.”

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<sup>3</sup> Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

must have known how the dying king David told his son Solomon to ride on his donkey to signify that his son would be the next king of Israel (1 Kings 1:33)<sup>4</sup>

The reason why His disciples did not understand all these things at first was because they had thought of Jesus as a political-military Messiah who would overthrow the Roman government, and set up the kingdom as promised to King David. They had acknowledged that Jesus was the Messiah, but they failed to realize that Jesus, the Messiah, must first give His life for an atonement for their sins and that of the world.

Those who rejected Him like the Pharisees would suffer great loss. They would be cast out into darkness and there would be weeping and gnashing of teeth. In fact Jesus told them that if the crowds were stopped from praising God, the stones would immediately cry out! The whole of creation recognized Jesus the Christ but not these Jewish leaders who were unbelieving, hardhearted and wicked.

### **PRACTICAL VALUE**

The spiritual benefits drawn from Jesus' encounters with the people and His royal entry into Jerusalem would definitely include Christ's awesome humility, His demand that every believer be found faithful and His control of all situations.

He foretold His future return to earth to judge and to reward His disciples. His determination to enter Jerusalem at great risk to His life speaks of His courage because He knew that His sufferings and death, and resurrection would be to save the world. Jesus Christ shows that although He is meek, it does mean that He is a coward or a weakling, Instead, He showed great courage, tenacity and purpose.

Jesus always emphasized the importance and essentiality of faith in Him. One must exercise faith in Him in order that God can work for good to them that love and obey Him. Genuine Faith is always accompanied by and evidenced with a changed life. Service would be the result.

The parable of the pound is a solemn warning to all. As Christians, we need to ask ourselves what we are doing with our life before our Lord Jesus Christ returns. We have only one life to live; God has given every one of us resources to do His will and to develop His work. How have we used our God-given resources—money, time, energy—and opportunities to build and advance His plans and purposes on earth? If anyone is like the third servant, giving unreasonable excuses, he or she better have an honest search of his/her heart concerning the genuineness of his salvation.

The greatest joy and hope of every true disciple of Christ is the blessed hope of His return. But in the meantime, every disciple should show his gratitude towards Him who loved and died for him, and to serve Him faithfully and

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<sup>4</sup> 1 Kings 1:33 The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: {mine...: Heb. which belongeth to me}

fervently until His glorious return.  
AMEN.

### **HUMBLE COMMITMENT**

*Sophie, the scrub woman, was a Christian. One of the gentlemen in the large building where she worked said to her, "Say, Sophie, I understand that you are a Christian." "Yes, sir, I am a child of the King," was her immediate reply. "Oh! So you must be a princess, since God is your King." "I sure am." "Well, if God is your Father, and you are a princess and a child of the King, do you not think that it is beneath your dignity to be found here in New York City scrubbing these dirty steps?"*

*Not being daunted Sophie replied, "There is no humiliation whatsoever. You see, I am not scrubbing these steps for my boss, Mr. Brown. I am scrubbing them for Jesus Christ, my Saviour."*

*Servants,  
be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.*

*Ephesians 6:5-8*

**DHW BIBLE CLASS**

**LESSON 29B**

**THE LIFE OF CHRIST**

**DAILY READING & DISCUSSION  
QUESTIONS**

**Daily Readings**

**MONDAY:** Luke 19:11-28.

**TUESDAY:** Luke 19:1-10.

**WEDNESDAY:** John 11:55-2:1,  
9-11.

**THURSDAY:** Mark 11:1-10;  
Matthew 21:1-9; Luke 19:22-40;  
John 12:12-19.

**FRIDAY:** Mark 11:1-10; Matthew  
21:1-9; Luke 19:22-40; John  
12:12-

**Discussion Questions**

**1 What is the main lesson of  
this parable of the Talents?**

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**2. What can Christians and  
professing Christians learn  
about their responsibility and  
future judgement?**

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**3. What evidence do we have to  
show that God overrules men's  
purposes and actions to fulfill  
His designs?**

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**4. What lessons can we learn  
from Jesus' preparation and  
entrance into Jerusalem?**

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**5. Which event in today's  
lesson touches you deeply?  
What have you learned from it?  
How would you apply it in your  
life?**

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