

5/29/19
NT #21

JS-Matthew 1, Matthew 25, Mark 12-13, Luke 21
"The Son of Man Shall Come"

GT

Matt 24/JS-Matthew 1

- ② In the gospel accounts of Matt 24, Luke 21, Mark 13, the timeline is uncertain. JS Matthew is much more clear. HOWEVER, even in Matt 24 - they ask two questions, and he answers them in order. This makes it clear that the destruction of the temple and his second coming are separate, and the temple will be destroyed w/in a generation. (Persecutions in Book of Acts)
- "end of the world" = "end of the age" (end of the fallen world we live in/fallen state)
- Abomination of Desolation - desolating sacrilege
- "Nor the Son" - Does Jesus know when the world will end?
- Jewish Apocalyptic literature → poetry that encapsulates a near event in the context of the end of the world, using one as a type for the other. Often replete with symbolic beasts, beings, or other figures representing spiritual powers. for Jews - the destruction of the Temple would feel like the end of the world
- Isiah 13
Daniel 7
- ① Mark 12 - parallels Matt 21-23 - parable of the wicked husbandmen - talents/talents
13 - " " 24 - son/sun - ben/eben
- ③ watch and pray - central message of Matt 25
- ④ 21:1-4 Widow's mite - liken to parable of talents & parable of pounds
- Luke 21:19 In your patience possess ye your souls.
- ③ 21:34 Take heed to yourselves, ... cares of this life, and so that day come upon you unawares.
- ② 21:27 And then shall they see the Son of man coming in a cloud with power and great glory

Parable of the ten virgins

⑤

What does it mean in this parable to watch?
 - they all slept. (i.e. none of them knew the hour). It was impossible to actually anticipate the hour. Only sufficient oil would prove effective in attending the wedding.
 - what question is everyone left with after ~~being~~ hearing this parable?
 So, what is the oil? - feeds right into the next parable.

Parable of the ten talents

What does it mean in this parable to watch? (The Lord is gone a ^{long} time - ^{double money})
 The guy with 1 talent tells the king he is unfair. Is the King unfair? The King appears to confirm this assessment. Does he actually confirm it?
 - He is actually questioning the slothful servant's stated motive: (i.e. if I'm such a bad guy, why didn't you...) What is his real motive?
 - The King is actually extremely generous. When the one talent is given, it is to him with ten talents - i.e. the servant still has not only the increase, but the principal he was given to start with. (unprofitable servants)
 We see from this behavior, profit is not the Lord's motive. He is searching for people with a certain attribute (talent haha). He wants those who are willing to increase.

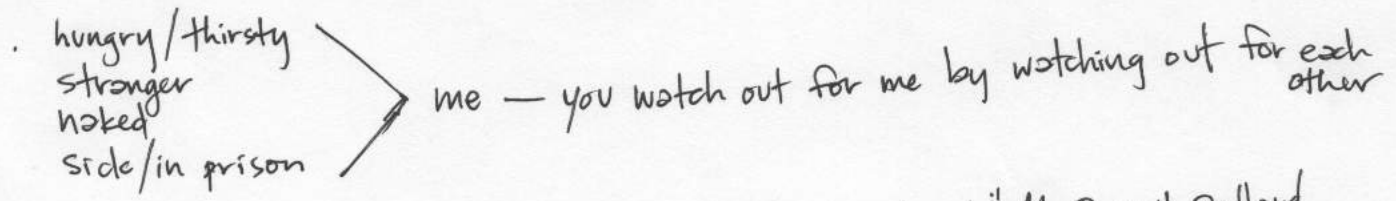
How is this like/unlike the parable of the pounds and the widow's mite?
 - what is the chief question you're left with at the end of this parable?

What are my "talents" and how do I double them?

Parable of the sheep and the goats

What does it mean in this parable to watch?
 Much like the wheat and the tares - they are mixed until the end. The message is clear, that we are somehow able to pick which one we are.

So how do I choose to be a sheep?



"The True, Pure, and Simple Gospel of Jesus Christ" M. Russell Ballard
 Repent - Make covenants with God & Family - Home & Temple - Russell M. Nelson

pounds showed Jesus coming was not yet. Gen. conf. Apr. 2014 everyone wanted big changes rather than the real message on how to work

Matthew 25:

Parable of the sheep and the goats.

wheat and tares parallel → trying to tell in advance which an animal is is a fool's errand - it is not determined in advance

Parable of the talents

- about an attitude: they keep the money. See what happens to the 1 talent →
- the guy with 1 talent tells the king he is unfair - is he unfair? The king doesn't deny it. Does that make it true?
- He is developing people.
- The Master questions the slothful servant's given motive. "If you were really afraid I was such a bad guy, why didn't you put the money in the bank?" So what is the real motive?
- unto those who have, will be given → If you have developed yourself, you will live in abundance.

↑ not about the money

the things concerning himself

ram val hish - high & exalted - connects Yshwehu with his suffering servant. used only two

places - Is. 6 & Is. 52:13
John recognized 6 & 53 are connected by this

person will find for

People of the future
about an attitude: they keep the manner. see what happens to the I-talant
the you with I-talant tells the king he is a victor - is he victor? the king
doesn't deny it. Does that make it true?
the is developing people.
The pastor questions the selfish servant's given answer. If you have really offered that you could
give, what would you put the money in the bank? so what is the real answer?
- into those who have, will be given - If you have denied yourself, you will live in scarcity.