

4/21/19

Matthew 18, Luke 10

GT

NT #16

What Shall I Do To Inherit Eternal Life?

Matthew 18

- Greatest in Kingdom of Heaven is a child
- better to be drowned with a millstone than hurt the faith of a child (we are children - don't hurt our own faith)
- better to pluck out an eye or cut off a hand or foot than to keep them and go to hell
- one lost sheep, he'll go and find it
- tell your brother how he has affected you, then bring one, then more
- how many times shall I forgive? Seventy times ~~seven~~
- parable of the forgiven servant who was unmerciful

Luke 10

- sending of the seventy. they return
- parable of Good Samaritan (what shall I do to inherit eternal life?)
- Mary and Martha

Begin with discourse of King Benjamin

spiritual vs natural man way to

Mosiah 3:19 - Natural Man is an enemy to God

4:2 - viewed themselves in their carnal state less than the dust of the earth

2:17-25 serve fellow beings. Ye are indebted

- love yourself (Matt 18:6 offend one of those little ones)

- approach being injured/react

- choice is in forgiveness - natural man/anger is to react, or be acted upon

- serve (others vs. self) who is included?

Genesis 4:23-24 Lamech kills a man for striking him claims he will be avenged with the blood of 77 if he is killed

This is a discourse on overcoming the natural man

Jesus reverses the logic in Genesis 4:24

- Lamech wanted infinite revenge

- his followers should be unrestrained in their wrath (unforgiving)

seventy-seven vs. seventy times seven
(hebrew) (greek/septuagint)

which did Jesus quote

Peter is confused. The common thinking was to "forgive" three times in asking "seven?" Peter is going to the Hebrew number for "whole" or "complete."

Jesus' reply is that he wants his followers to be as unrestrained, as fierce, in their forgiveness, as Lamech's were in their wrath. The natural man will be totally reversed

don't remain in an abusive situation or fail to set boundaries around generous people → his teaching in Matthew 18:15-17 proves this. those with huge things to forgive have an opportunity to be more like the Master in the parable that follows

Parable of servants

one servant owes 10,000 talents. talanton = 3000 shekels (~\$16k) each talent was ~6,000 denarii. ~~200~~ 100 denarii is 4 month's wages \$10k
200,000 years wages \$6B

- The first servant's debt is so large, the possibility of him repaying it is zero. thus, he has forfeited his freedom. The debt has gone beyond the mundane, the resolvable, into the spiritual. Only his freedom itself will satisfy it. The Master takes this debt out of the unattainable ^(eternal) spiritual realm and renders the debt temporal again. The servant then regard's his colleague's perfectly temporal debt and renders it a ^(on eternal) spiritual one, which is the M.O. of the natural man.

- What kind of statement ~~do you~~ are you willing to believe in? If it's the kind that can render your enemy's debts unforgivable, then it will do the same for you. But if you're willing to believe in a statement that can bring his debts down to earth, it can do the same for yours. (Your enemies' largest debts aren't to you anyway) And this is a good way to counter the thinking that the statement works for others & not you

Good Samaritan

Priest & Levite couldn't be sure the man wasn't dead. Didn't want to touch blood or a body. Samaritan had reason to feel wronged by the wounded man.

The question was "who is my neighbor?" But Jesus answered the question "How does a neighbor act?" The story was designed to show that as we grow closer to God, we will naturally expand the circle of people we define as our neighbors.

Mary & Martha: again, a contrast of natural vs. spiritual man (woman)