

April 17–23. Matthew 18; Luke 10: “What Shall I Do to Inherit Eternal Life?”

Service

He teaches His disciples about service (From Mark 9 instead of Matt 18)

Mark 9:33-37

33 ¶ And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

What helps define someone as being great in Kingdom of Heaven?

(the same shall be last of all, and servant of all)

Christ exemplifies this

Bruce R. BeConkie

“True greatness in the Lord's earthly kingdom is measured, not by positions held, not by pre-eminence attained, not by honors bestowed by mortals, but by intrinsic merit and goodness....

“Those who seek personal honors and glory rather than the welfare of Zion, and the triumph of the Lord's own purposes, are not chosen of God to be first, but by him they are cast out and made last and least of all. But those who put themselves last, and become the servants of all for the sake of Christ and the gospel, shall be accounted by him as the first, and they shall gain eternal life.” (DNTC 1:415)

What is it about children that we should emulate?

James E. Talmage

“Christ would not have had His chosen representatives become childish; far from it, they had to be men of courage, fortitude, and force; but He would have them become childlike. The distinction is important. Those who belong to Christ must become like children in obedience, truthfulness, trustfulness, purity, humility and faith. The child is an artless, natural, trusting believer; the childish one is careless, foolish, and neglectful. In contrasting these characteristics, note the counsel of Paul: 'Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.'" (Jesus the Christ, pg. 387-388)

Mosiah 3:19

19 For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father.

Next lets read Christ's teaching on how we should remove our hand, foot, or eye if it offends us. Lets read from the JST for clarification. (Mark 9 instead of Matt 18)

JST Mark 9:40-48

40 Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off. It is better for thee to enter into life maimed, than having two hands, to go into hell.

41 For it is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell; into the fire that never shall be quenched, where their worm dieth not, and the fire is not quenched.

42 And again, if thy foot offend thee, cut it off; for he that is thy standard, by whom thou walkest, if he become a transgressor, he shall be cut off.

43 It is better for thee, to enter halt into life, than having two feet to be cast into hell; into the fire that never shall be quenched.

44 Therefore, let every man stand or fall, by himself, and not for another; or not trusting another.

45 Seek unto my Father, and it shall be done in that very moment what ye shall ask, if ye ask in faith, believing that ye shall receive.

46 And if thine eye which seeth for thee, him that is appointed to watch over thee to show thee light, become a transgressor and offend thee, pluck him out.

47 It is better for thee to enter into the kingdom of God, with one eye, than having two eyes to be cast into hell fire.

48 For it is better that thyself should be saved, than to be cast into hell with thy brother, where their worm dieth not, and where the fire is not quenched.

What do the hand, foot, and eye represent in our lives?

(if thy hand offend thee, cut it off; or if thy brother offend thee
if thy foot offend thee, cut it off; for he that is thy standard
if thine eye which seeth for thee, him that is appointed to watch over thee)

These people are very important in our lives, but if they transgress and do not seek forgiveness then we must cut them off and not let them take us down.

Walter F. González

"Our exposure to doctrine and its principles will continue to be enhanced if

we also hearken to the Lord's admonition about bad influences. It is very likely that there are people who pressure us to act or think in a way such that future quakes will find us inappropriately prepared. Regarding this, the Savior gave us a key which will help us better prepare today for the coming vicissitudes. He said, "Therefore, if thy hand offend thee, cut it off; or if thy brother offend thee and confess not and forsake not, he shall be cut off."

"Fortunately, the Savior Himself taught the meaning of cutting off our hand. It's not about self-mutilation but rather about removing from our lives today those influences that keep us from preparing for tomorrow's earthquakes. If I have friends who are bad influences for me, the advice is clear: 'It is better for thee to enter into life without thy brother, than for thee and thy brother to be cast into hell.'" (CR, Oct. 2007)

Forgiveness

He teaches His disciples about forgiveness

Matt 18:21-35

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

How much do others owe us compared to how much we owe the Lord?

Talmage states that the servant owed about 9.5 million dollars, and was owed about 15 dollars (Talmage in 1915 – so 1915 dollars). (Jesus the Christ pg. 394, 396-397)

Mosiah 2:23-24

23 And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

24 And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

What can happen to the Lords gift of mercy if we don't follow His example always?

Bruce R. McConkie

“Sooner or later all face an enforced rendering of accounts, all are subjected to temptation, trials, and impending death, and all are rewarded with mercy or justice as their situations merit. Mercy is for the merciful; justice, retribution, and punishment fall upon those who have dealt harshly with their fellow servants. 'With what measure ye mete, it shall be measured to you again' (Matt 7:2). 'Forgive us our debts, as we forgive our debtors.' (Matt 6:12).” (DNTC 1:429)

The Seventy

Jesus appoints seventy and sends them forth

Luke 10:1-3

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto 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.

3 Go your ways: behold, I send you forth as lambs among wolves.

What were the Seventy called to do?

(sent them two and two before his face into every city and place, whither he himself would come)

Levi Edgar Young

“When Jesus was concluding his missionary labors in Galilee, he summoned his followers together, and out of them chose seventy to prepare his way. The mission of so many to go before him, two and two, and prepare for his arrival in every place which he intended to visit, implies for this last journey an important event. The instructions he gave them closely resembled those which he had issued to the Twelve.... The Seventy, going two by two, were announcing his divine teachings.” (CR, Oct. 1945)

Even though the 70 appeared to be lambs going up against wolves the Lord blessed to accomplish their mission

Luke 10:17-21

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

How did Jesus bless the Seventy and help them accomplish their work?

(I give unto you power... over all the power of the enemy
rejoice, because your names are written in heaven)

Levi Edgar Young

“They came to give him an account of their successes. Their hearts were filled with astonishment and exultation.... He bade them feel sure that good was eternally mightier than evil, and that their victory over Satan would be achieved. He gave them assurance that they would be protected from harm because he had set his love upon them. Their names had been written, and stood un-obliterated in the Book of Life.” (CR, Oct. 1945)

(thou hast hid these things from the wise and prudent, and hast revealed them unto babes)

Levi Edgar Young

“To Jesus it was a provocation of purest happiness that God had chosen these men, unlearned and simple men, in preference to intellectual and aristocratic leaders. Throughout his ministry, peasants and fishermen, the unlearned and landless were called and he rejoiced that their mission had been sealed by God: that through the faith of the Twelve and the Seventy they had been invested with mysterious gifts of his Spirit.” (CR, April 1949)

How would you compare the Seventy of Jesus' time to the missionaries of our day?

Young, inexperienced, and unlearned but blessed with the Spirit according to their faith

D&C4:4

For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

Love Thy Neighbor

He teaches who we must love in the parable of the good Samaritan

Luke 10:25-29

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, 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.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

The two great commandments were quoted from the OT, "love the Lord" from Deuteronomy and "love thy neighbor" from Leviticus.

What is the reason given for the lawyer asking this question?

(he, willing to justify himself)

H. David Burton

“A lawyer chose to challenge the Savior on a point of doctrine. Attempting to entrap Jesus, he asked, ‘Master, what shall I do to inherit eternal life?’ Jesus responded with a question of his own: ‘What is written in the law? how readest thou?’ The response of the lawyer, as recited from the law, was perfect.... Jesus acknowledged the answer and then replied: ‘This do, and thou shalt live.’

“Having failed to confound the Master, the lawyer was embarrassed. He sought justification by making a further inquiry, ‘And who is my neighbour?’ We should be very grateful for the lawyer’s second question. From it came one of the most insightful of the Savior’s parables.” (CR, April 1997)

The Samaritans were their neighbors to the north but the Jews had a strong dislike

for them and did all they could to avoid them

Luke 10:30-37

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 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.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Why was the Samaritan the true neighbor?

(He that shewed mercy on him)

Hugh B. Brown

"[On the occasion when] the Master was asked who is my neighbor, he replied with the parable of the good Samaritan, which teaches the lesson that all who need our help, all whose lives we touch are our neighbors, whether they live across the street, over the fence, across the continent, or over the ocean. Our neighborhood has become world-wide." (CR, Apr 1963)

Following Christ

He teaches His disciples the importance of putting Christ first

Luke 10:38-42

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be

taken away from her.

Today, are we "troubled about many things"?

What was the "good part" that Mary had chosen and the "one needful thing" we should focus on?

Bonnie D. Parkin

"The Savior's response strikingly clarified what mattered most. On that evening in Martha's home, the good part was not in the kitchen; it was at the Lord's feet. Dinner could wait.....

"Like all of you, I have to choose. We all are trying to choose the good part which cannot be taken from us, to balance the spiritual and the temporal in our lives....

"Jesus did not dismiss Martha's concern, but instead redirected her focus by saying choose 'that good part.'... The one thing that is needful is to choose eternal life. We choose daily. As we seek, listen, and follow the Lord, we are encircled in the arms of His love." (CR, Oct. 2003)