

## BIBLIOGRAPHY:

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*"The problem with getting everything is you run out of reasons to keep trying. Hanging out with a bunch of friends and partying with famous people, able to do whatever I want, and I have never felt more isolated."* ~Markus Persson, billionaire creator of Minecraft



*"With man, this is impossible, but with God all things are possible."* ~Matthew 19:26

*"I think everyone should become rich and famous, and do everything that they ever dreamed of, so they can see that it is not the answer."* ~Jim Carrey, actor

- 1) Read Matthew 19:13-30. Is there anything from the sermon or passage that you found confusing, surprising or encouraging?
- 2) What do you think offends modern Americans more: Jesus' claim over our money or what we do with our bodies? What is instructive about the order in which Jesus discusses marriage, children and money in this chapter?
- 3) What makes the decent materialist (rich young man), not worthy of entering the kingdom? What disqualifies him? What makes a good deed 'good'? Why can't he see his spiritual poverty?
- 4) Why does Jesus welcome the 'unimportant' children into the kingdom? What do children have to teach us about entering the kingdom? How does Jesus' love of children challenge us modern believers?
- 5) What does Jesus promise to those who give up material things for His sake? Take some time to imagine what the new world (palingenesia) will be like. Why don't Christians need a bucket list? Discuss the quote by Peter Brown on the back of the page.
- 6) Pray for Hope Church to be a generous community that uses our money, talents and time as a way of making ourselves poor for one another in imitation of Christ impoverishing himself on a cross for us.

*“...the trajectory of the individual soul after death was not important to [Tertullian; 155-240 A.D.]. **The notion of the afterlife was dwarfed, in Tertullian's thought, by the idea of the transformation of the entire universe associated with the Christian doctrine of the Resurrection.** It was thought that this mighty transformation was about to happen. Tertullian imagined it to be so majestic, so radical, and so total as to make the interval between death and the Resurrection of the dead seem short and empty of significance...*

*This attitude was widespread among Christians of the late second and early third centuries. It blocked certain options when Christians thought of death. The most notable and challenging of these blocks to the imagination was the Christian denial of the outright immortality of the soul. Many Christian thinkers thought that to speak of the soul as immortal gave too much autonomy to it. No soul could claim to go directly to heaven merely on the strength of being a soul, as pagan philosophers were believed to have said. Rather, Christian apologists insisted, against their pagan opponents, the soul itself was dependent for its very existence on the will of God. Its reward would come from God's mighty hand and in God's good time. Christians died for the Resurrection, not for the immortality of their souls...*

*Latin Christians in the days of Tertullian were not encouraged to believe that they would go instantly to heaven as disembodied souls (as most Christians tend to believe nowadays), far from it. In contrast, the leading pagans of the time took the ascent of the soul to heaven for granted...*

***Tertullian (and many leading Christians of his time) regarded belief in the immortality of the soul not only as arrogant but as trivial. The Resurrection was the center of gravity of their thought. They argued forcibly that it was not enough for the soul merely to escape from the body... The reintegration of all creation, of all society, and of every human body was regarded by Christians as a far greater thing than was the ethereal flight of the soul to the stars. Confronted by pagan critics, Christian intellectuals (such as Tertullian) held out with seeming crazed intensity for more—far more—than the mere immortality of the soul.***

~Peter Brown, *The Ransom of the Soul*