

Matthew 18

Relationships

Problems In Relationships Come Because

- **Focus on self** (cf. Matt. 17:23 - 18:1)
- **Pride** (Matt. 18:4)
- **Don't Value Another** (Matt. 18:10-14)
- **Don't Resolve Differences** (Matt. 18:15-17)
- **Fail to Forgive** (Matt. 18:21-35)

*Jesus Dealt
With All These*

Review

Matthew 18:1-9

Who Is The Greatest?

I. The Question (v. 1)

II. The Answer (vv. 2-4)

III. The Warning (vv. 5-9)



**Do You
Ever
Feel
That You
Have Been
Done
Wrong?**

- *What do you do?*
- *Who should you tell?*
- *How do you feel about that person?*
- *Who is to say how you react?*
- *Who should you have with you?*

Matthew 18:10-20

When You've Been Wronged

10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.

11 For the Son of Man has come to save that which was lost.

12 What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?

13 And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Matthew 18:10-20

When You've Been Wronged

10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.

11 For the Son of Man who came to save that which was lost.

12 What do you think? If a man has a hundred sheep, and one of them goes astray, will he not leave the ninety-nine and go to find that one which is astray?

13 And if he should find it, truly I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

***The Attitude
That is Wrong***

15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

16 But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

15 "Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.

16 But if he does not hear you, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.

***The Action
That is Right***

17 And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector.

18 Assuredly, I say to you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

19 Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.

20 For where two or three are gathered together in My name, I am there in the midst of them."

Matthew 18:10-20

When You've Been Wronged

I. The **Attitude** That's Wrong (vv.10-14)



The **Attitude** That's Wrong (vv.10-14)



A. Despise (v. 10)

1. Mean?

- “To think against” (Strong)
- “Literally, ‘think down on’ with assumption of superiority” (Robertson)
- Lenski: “‘to think down on’ as though these little ones could be disregarded, as though they amounted to little or nothing”
- To have contempt for another.
- To hate (lack of love as per 1 John 3:15).



The **Attitude** That's Wrong (vv.10-14)



A. Despise (v. 10)

1. Mean?
2. Why?

The One Despised Apparently Has “Sinned”

1. Offended – caused to sin (vv. 6-9)
2. Compared to sheep gone astray (vv. 12-14)
3. Brother sin against you (vv. 15-17)
4. Forgiveness (vv. 21-35)



The **Attitude** That's Wrong (vv.10-14)



A. Despise (v. 10)

1. Mean?
2. Why?
3. Could I be guilty?

Anytime I:

Have bitter feelings

Think someone is not worth reaching for..

View another as a "less" disciple

I am despising another!



The **Attitude**



That's Wrong (vv.10-14)

A. Despise (v. 10)

B. Reasons (vv. 10-14)

1. Angels (v. 10)

- No Evidence of “Guardian Angels”
- May suggest that angels in general guard disciples
- Heb. 1:14 – shows angels work for us in some way
- May be that their spirits become angels (Mt 22:30)

“He does not mean, I suppose, to state that every good man has his guardian angel, as many of the Jews believed; but that the angels were, *in general, the guards of his followers, and aided them and watched over them.*”

Albert Barnes



The **Attitude**



That's Wrong (vv.10-14)

A. Despise (v. 10)

B. Reasons (vv. 10-14)

1. Angels (v. 10)

2. Christ came to save them (v. 11)

3. The value of one soul (vv. 12-14)

*Every individual is still the object of the
Savior's love!*

Matthew 18:10-20

When You've Been Wronged

I. The **Attitude** That's Wrong (vv.10-14)

II. The **Action** That's Right (vv. 15-17)



The **Action**

That's Right (vv. 15-17)



Rather

Approach

Than

With

Despise

Compassion

(vv. 10-14)

(vv. 15-17)



A. The Sin

Private Sin - Not Public

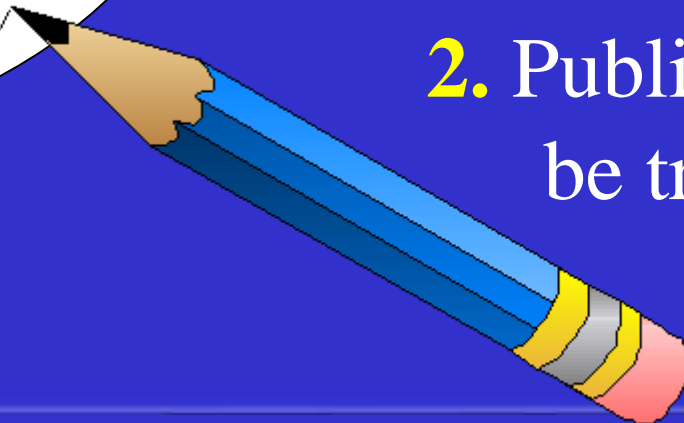
- *"Against you" (v. 15)*
- *Private interview says sin was private*
- *Peter asks about "against me" (v. 21)*

B. The Point:

Times that sin is personal (private) something that is between the two parties and God

Lessons:

- 1.** The more private matters are kept private matters the less public trouble we will have
- 2.** Public matters are not to be treated as private matters.



C. The Rebuke

- Primary Approach - (1st Step)
 - ✓ *Offended to offender*
 - ✓ *Tell him his sin (definite; not hurt feelings; proof)*
 - ✓ *Purpose (gain him)*
 - ✓ *Attempt to keep private matter private*

This is required to be done alone:

1. That he may have an opportunity of explaining his conduct. In nine cases out of ten, where one supposes that he has been injured, a little friendly conversation would set the matter right and prevent difficulty.
2. That he may have an opportunity of acknowledging his offence or making reparation, if he has done wrong. Many would be glad of such an opportunity, and it is our duty to furnish it by calling on them.
3. That we may admonish them of their error if they have done an injury to the cause of religion. This should not be blazoned abroad. It can do no good-it does injury; it is what the enemies of religion wish. Christ is often wounded in the house of his friends; and religion, as well as an injured brother, often suffers by spreading such faults before the world.

(Barnes)

C. The Rebuke

- Secondary Approach - (2nd Step)
 - ✓ *Others with you*
 - ✓ *Serve as witnesses*
 - ✓ *But they also appeal to the offender ("hear them")*
 - ✓ *Causes the offender to think about how serious...*
 - ✓ *Qualifications:*
 - *None given in this text - other passages help*
 - *Spiritually minded (Gal. 6:1)*
 - *Wisdom - help settle difference (1 Cor. 6:5)*
 - *Level headed - fair (even correcting offended)*

C. The Rebuke

- Secondary Approach - (2nd Step)
 - ✓ *Others with you*
 - ✓ *Serve as witnesses*
 - ✓ *But they also appeal to the offender ("hear them")*
 - ✓ *Causes the offender to think about how serious...*
 - ✓ *Qualifications:*
 - ✓ *What does it take to settle? (explanation, repentance, in some cases restitution)*

C. The Rebuke

"Final" Approach - (3rd Step)

- ✓ *Tell it to the church - take it to the elders*
- ✓ *More appeal before withdrawal takes place*
- ✓ *Causes the offender to again ask about the seriousness*
- ✓ *"Let him be...heathen and publican" parallel to:*
 1. Deliver to Satan (1 Cor. 5:5)
 2. Purge out old leaven (1 Cor. 5:7)
 3. Put away evil person (1 Cor. 5:13)
 4. Withdraw from disorderly (2 Thess. 3:6)
 5. Note that person (2 Thess. 3:14)

D. The Purpose

The Value of Limited Approach

1. Makes it easier to settle the problem

- *The more people involved - harder to settle*
- *Danger of partiality and factionalism*
- *Have a goal of keeping unity (Eph. 4:3)*

D. The Purpose

The Value of Limited Approach

1. Makes it easier to settle the problem
2. To limit the impact on weaker brethren
 - *Must watch for effects on weaker (1 Thess. 5:14)*
 - *If every private matter became public discussion and trial, the church would be in an uproar*

D. The Purpose

The Value of Limited Approach

1. Makes it easier to settle the problem
2. To limit the impact on weaker brethren
3. Keeps the church from being distracted from primary work of reaching the lost
 - Work is spread of gospel (1 Tim. 3:15)
 - When approached about a private matter - first response - not to inquire into matter - but to inquire whether the plan of Mt.18 was followed!

D. The Purpose

The Value of Limited Approach

1. Makes it easier to settle the problem
2. To limit the impact on weaker brethren
3. Keeps the church from being distracted in primary work of reaching the lost
4. Keeps the world from blaspheming gospel of Christ
 - Our conduct can cause the gospel to be blasphemed (Tit. 2:5; 1 Tim. 5:13-14)
 - Does harm to parade our differences before the world

Matthew 18:10-20

When You've Been Wronged

I. The **Attitude** That's Wrong (vv.10-14)

II. The **Action** That's Right (vv. 15-17)

III. The **Authority** That Works (vv. 18-20)



The **Authority** That Works (vv. 18-20)



A. Approved by God (v. 18)

1. *Whatever do in discipline should be approved by God*
2. *What starts as a personal sin - may bind action upon all the rest*

B. Appeal to God (vv. 19-20)

1. *Prayer of two (i.e. vv. 15-17) - Christ is there.*
2. *All need not be involved to make it work. (Ill: Were the elders there? Was the preacher there?)*

Matthew 18:10-20

When You've Been Wronged

I. The **Attitude** That's Wrong (vv.10-14)

II. The **Action** That's Right (vv. 15-17)

III. The **Authority** That Works (vv. 18-20)



**When
You
Have
Been
Wronged**

- *Don't despise*
- *Go with compassion*
- *Settle the difference*
- *Forgive*