

SCRIPTURE
THE GOSPEL ACCORDING TO ST. MATTHEW

CHAPTER 18

(Rank in the Kingdom)

(The greatest in the Kingdom)

Matthew 18:1 chronologically comes from **Mark 9:33**. It is still 34 months into the ministry of Jesus. There are about 2 months left before Jesus is to be crucified.

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Mt 18:2. And (He) Jesus called a little child unto him (self), and set (or had) him (stand) in

COMMENTARY

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Mt 18:1. It appears Jesus was still in Capernaum on the northwest side of the Sea of Galilee. This was a fishing village, as were most of the towns on the edge of the sea. However, his location is not certain.

In this verse which disciple or disciples spoke is not identified.

A question was asked of Jesus regarding not who is the greatest on the earth, but rather who is the greatest in the kingdom of heaven.

What prompted this question is not known.

It was only about two months before they would go to Jerusalem. The disciples still did not understand that no earthly kingdom was coming at this time. Many seem to have thought that since Jesus had come, which is the King, what we call the millennial kingdom would be imminent, and His ministry was the preparation for that kingdom.

As it has been said in **Mt 18:1**, At the (or that) same time came the disciples unto Jesus, saying (or asked), Who (then) is the greatest in the kingdom of heaven?

Mt 18:2. To answer the question, "Who is the greatest in the kingdom of heaven?" Jesus then

the midst of (or before) (or among) them,

Mt 18:3. And said, Verily (or truly) I say unto you (or I tell you the truth), Except (or unless) ye (or you) be converted (or change), and become as (or like) little children, ye (or you) shall not (or will never) enter into the kingdom of heaven.

called a small child to Himself.

It may be said that such a young person had not yet come under the law. Jesus did not call an older person.

Then He had this small child stand in the center of the area, so he was before the midst of the people that were present and all could see him. It has been suggested that the young child may have been a member of Peter's family.

Jesus was about to reveal that to be great in the kingdom of heaven was not because of doing great works or miracles, but rather it was based on a humble, childlike attitude. In other words, one's inner attitude is far greater than the works that he does.

As it has been said in **Mt 18:2**, And (He) Jesus called a little child unto him (self), and set (or had) him (stand) in the midst of (or before) (or among) them.

Mt 18:3. Reference Jn 3:3. Every verse in the Bible is important; however, Mt 18:3 is one of the key verses regarding salvation.

Jesus emphasizes the importance of what He was about to say by using the words, "Verily (or truly) I say unto you (or I tell you the truth)."

Jesus follows this with the word "except." This is to draw a person's attention to what is about to be revealed.

Then Jesus indicates that no person can enter the kingdom of heaven, unless certain conditions are met.

Note that heaven is called a kingdom. For there to be a kingdom, one may consider there will also be a king.

Two conditions are mentioned. A **conversion** must take place, and a humble,

childlike attitude must replace what we call the worldly, stubborn, self-exalting attitude a person usually has.

The verse states clearly that a person must **change** from the way they are. They must be converted from the way they are to something different. They must do an about face.

That required change that every person must make is to become as a child, but not only as a child, but a little child, perhaps like a 3, or 4, or 5 year old.

One may comment that what Jesus is saying is impossible; yet, Jesus is not referring to a person's physical body. He is referring to a person's attitude and his thinking. He is referring to a person's very being.

A person needs to become humble and "childlike." A person needs to become more and more like Christ, and less and less like the people of the world.

A little child is humble and totally trusts in his father. A little child is teachable; however, as a child grows he often becomes more self-centered, stubborn, and rebellious. He becomes more difficult to teach. Slowly, as a person ages, they develop an attitude "I know."

Greatness in God's sight is humbleness, not self-exaltation and pride. Pride can lead to eternal damnation.

As a person gets older, they usually become more set in their ways. They become harder. They become more unteachable. They are looking to get ahead in the world, depending on where they live. God's Word tells us, 1 Cor 15:49-AND AS WE HAVE BORNE THE IMAGE OF THE EARTHLY (that is, the past), WE SHALL ALSO BEAR THE IMAGE OF THE HEAVENLY (that is, the future).

Statistically, most people come to Jesus between the ages of 5 to 20; however, the

Bible does not seem to make any age discrimination.

The following verses deal with little children:

Mt 11:25
Lk 10:21
Mk 10:15
Lk 18:17
Hos 11:1

The following verses deal with being born again and attitude:

Mk 1:7
Lk 3:7-14
Lk 5:8
Lk 6:27-38
Jn 1:27
Eph 4:22-32
Mt 8:8
Lk 7:38, 44-50
Lk 10:30, 33-37
Lk 22:42
Mk 14:36
1 Cor 6:7
2 Cor 4:1,2
2 Cor 6:3-10
Eph 6:7
Ja 5:6
Phil 1:21
Phil 2:3
Mt 5:38-48
Mt 25: all
Ja 2:15-17

Regarding the word "converted":

Mt 13:15
Jn 12:40
Mk 4:12
Lk 22:32
Acts 3:19
Acts 28:27
Ja 5:19,20

The disciples were now faced with looking at themselves and their own attitude in the light of God's Word.

In essence, this teaching is leading up to and is in harmony with the teaching of being born again in Jn 3:3, which says: Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. In other words, a person must be changed from the inside out. This happens when the Spirit of God enters into a person.

Ro 6:2-8 tells us: God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

As it has been said in **Mt 18:3**, And said, Verily (or truly) I say unto you (or I tell you the truth), Except (or unless) ye (or you) be converted (or change), and become as (or like) little children, ye (or you) shall not (or will never) enter into the kingdom of heaven.

Mt 18:4. Whosoever therefore (or then) shall humble (or humbles) himself as (or like) this little child, the same (or he) is (the) greatest in the kingdom of heaven.

Mt 18:4. The emphasis is on having a child, that is a "little" child. This is referring to a person's attitude, that is a broken, humble attitude. Pride needs to be destroyed. The attitude of "I am something special" needs to be

crucified. The "I know it all" type of thinking many people have has to be crucified.

The more humble a person becomes, the greater he becomes in the kingdom of heaven.

A person needs to become an empty vessel, so God can reprogram him with the Word of God. That is repentance. Forsaking all is repentance. A person needs to come to the Word of God with a "I know nothing" attitude. Then God can reprogram the person **with His Word**, not with all sorts of man-made stories about the world or what they may think the Bible says.

A broken, humble, childlike attitude is not concerned about being something special or being exalted, or power, or position.

Few preachers do this. Few church members ever grow in God's Word anymore. Few are willing to die to themselves, so they can become born again and converted. Many church members today seem to know it all, when, in fact, they know very little. Many church members can expect not to be raptured, and then they will be terrified that they are left behind.

A little child is helpless. He needs his parents.

Being converted is not difficult.

However, for a person to become as a little child, this is something that is difficult, and cannot be done speedily.

Humility, as a little child, this is the one that is the greatest in the Kingdom of God.

Few can admit their helplessness and their total need to be dependent upon Jesus. Few will humble themselves. Pride is difficult to crucify. It does not want to die.

As it needs to be and has been stated: It took

Mt 18:5. And whoso (or whoever) shall receive (or welcomes) one such **little** child (like this) in My name receiveth (or receives) (or welcomes) me.

a short time to get the people out of Egypt; however, it took forty years to get Egypt out of the people. It takes only an instant to become born again, but it take many years to get a person's eyes off the world and centered on Jesus by faith.

As has been said, the Bible can keep a person from sin, but sin can keep a person from the Bible.

The struggle is within each of us. It is a battle of faith and trust. To daily be faithfully immersed in God's Word is the good road. To not do so is the road to disaster.

As it has been said in **Mt 18:4**, Whosoever therefore (or then) shall humble (or humbles) himself **as** (or like) **this little child**, the same (or he) is (the) greatest in the kingdom of heaven.

Mt 18:5. Still 34 months into the ministry of Jesus.

The "little child like this" is referring to a follower of Jesus. To follow Jesus, a person is to be come as a little child, that is humble, broken, and totally reliant on his parents. The person is not to be dependent on self-righteousness, but on the righteousness of Jesus that is given to the person through faith humbleness, and repentance. Pride must be crucified.

To welcome such a person that follows Jesus is to welcome Jesus, as Jesus is in that person.

There is no real fellowship for a born again Christian with those that deny Christ and follow the ways of the world. To have true fellowship with unconverted, worldly-centered people, a Christian must revert back and become as they are.

When two people have been converted, both have Christ in them, and as such, there should

Chronologically, Matthew 18:5 goes to Mk 9:34.

Mk 9:34 goes to Mk 9:37.

Mk 9:37 goes to Lk 9:46.

Lk 9:46 goes to Lk 9:48.

Lk 9:48 goes to Mt 18:6.

(Offenses)

Mt 18:6. But whoso (or whoever) shall offend (or ensnares) (or causes) one of these little ones which (or who) believe in me (to stumble) (or sin), it were (or is) (or would be) better for him that a (heavy) (or large) millstone were (or be) hanged about (or around) his neck, and that he were (or be) drowned in the depth of the sea.

Ref Mt 18:6. A millstone was normally turned by a donkey.

always be instant fellowship, which is a result of their faith and love. God is love.

This can be seen in Paul's writings; as it is written: 1 Cor 4:12-BEING REVILED, WE BLESS. A born again Christian turns things over to Christ.

Self-exaltation can sometimes make a person acceptable in the world, but much less acceptable regarding the kingdom of heaven.

Humbleness can make one less acceptable in the world, but much more acceptable to Christ.

As it has been said in **Mt 18:5**, And whoso (or whoever) shall receive (or welcomes) one such little child (like this) in My name receiveth (or receives) (or welcomes) me.

(Offenses)

Mt 18:6. The time period is still 34 months into the ministry of Jesus.

This verse gives a very stern and severe warning.

Any person, who in any way, causes a born again Christian (that is, one of these little ones) to stumble or sin in any way, it would be better for that person to have a huge rock tied to him and then he would drown in the depth of the sea, as compared to what is going to happen to them when the Judgment comes. When the Judgment shall come, nothing shall be hidden.

A millstone was a huge round rock that could be turned by a donkey to grind wheat or other items. It has been said that the Gentiles used such a stone to execute people. It has also been said that the Egyptians, and Greeks, and Syrians would drown people by tying them to a millstone and casting them into the sea.

The bottom line is beware. Do not in any way, hinder, or put any kind of an obstacle in the path of a born again Christian that could cause them to be tempted to sin, or be tempted in any way that would hinder their walk with Jesus and in obeying God's Word. The real cause regarding offending others is in the person's heart, self-centeredness, or selfishness, and personal pride. The "I" or "I am" in a person's life needs to be crucified, and replaced with the name of "Jesus" and "humbleness." In following Jesus, humbleness is strength; pride is disaster.

Ro 12:17-21-Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

As it has been said in **Mt 18:6**, But whoso (or whoever) shall offend (or ensnares) (or causes) one of these little ones which (or who) believe in me (to stumble) (or sin), it were (or is) (or would be) better for him that a (heavy) (or large) millstone were (or be) hanged about (or

(Stumbling blocks)

Mt 18:7. Woe unto (or to) the world because of offences (or its stumbling blocks) (or snares)! (or because of the things that cause people to sin) (or for it must needs be (or it is inevitable) that offences (or such things) (or snares) come; but woe to that man by (or through) whom the offence (or stumbling block) (or snare) cometh (or comes)!

around) his neck, and that he were (or be) drowned in the depth of the sea.

(Stumbling blocks)

Mt 18:7. The word **WOE** carries with this verse a very severe warning. This is an intense verse of warning and beware.

That warning is to the world and to any person who in any way, or at any time, or at any place does or says anything that might in any way cause any person to sin, or stumble, or be offended, or to turn away from hearing God's Word, or turn away from God's Word, or turn away from God's calling, or that might even hinder any born again Christian in their walk with Jesus in any way.

It must be that temptations will come from all directions and in many ways to try and cause a Christian to turn from God, but woe, woe, woe to the person that in any way does such a thing or is involved in doing such a thing.

It might be some person tempting another person not to go to the church that God has called him to go to.

It might be some person tempting a person not to go on a missionary trip that God has called him to do.

It might be some woman trying to seduce a born again Christian.

It can be any person tempting a follower of Jesus to, in any way, turn aside from the direction God is leading him.

Christ was tempted in all ways as we are, yet without sin.

Jesus did not defend Himself. He died a horrible death. Nevertheless, within 40 years of the crucifixion of Jesus, Israel ceased to exist,

as the Romans came and destroyed them. The Jews were scattered throughout the world.

It was not until May 14, 1948 that God reestablished Israel as a nation once again. The latter days of the last days was now at hand.

Nevertheless, at this time, Israel is in great blindness regarding Jesus, as there are only a few that trust in Jesus.

Homosexuality in Israel seems to be wide spread. During gay pride day, to our knowledge, the majority of stores in Tel Aviv had a gay pride flag displayed. There are thousands of stores in Tel Aviv.

Temptations can include a person using money, lusts, the cares of this life, worldly pleasures, or the enticing things of this world to lure a person away from Christ or doing God's will.

It is the old cliché of "you can have your cake and eat it too." You can sin and have your heart's innermost dark desire, for no one will ever know.

Snares and stumbling blocks will come, but the Bible gives a severe warning—woe to that person that in any way tempts or snares a follower of Jesus!

Everyone has an eternal existence. Most people will spend time without end in eternal torment. Only a few people will spend time without end in eternal joy. Where will you be? Will it be with the vast majority? The amount of time you desire to dwell in God's Word right now could be an indicator.

As it has been said in **Mt 18:7**, Woe unto (or to) the world because of offences (or its stumbling blocks) (or snares)! (or because of the things that cause people to sin) (or for it must needs be (or it is inevitable) that offences

Mt 18:8. Wherefore if (or and if) thy hand or thy foot offend thee (or causes you to stumble) (or sin) (or becomes a snare for you), cut them (or it) off, and cast (or throw) them (or it) (away) from thee (or you): it is better for thee (or you) to enter into life halt or maimed (or crippled or lame), rather than having two hands or two feet to be cast (or thrown) into everlasting (or the eternal) fire.

(or such things) (or snares) come; but woe to that man by (or through) whom the offence (or stumbling block) (or snare) cometh (or comes)!

Mt 18:8. The previous verse was to all the people of the world that may in any way or at any place or at any time, cause or discourage or hinder any person to not seek Jesus.

It was the most severe warning that can be given.

This verse gives **EVERY PERSON IN THE WORLD AS SEVERE A WARNING** that can be given about themselves.

If your hands or **FEET** cause you in any way or at any time, or we could say at any place to not seek Jesus with all your heart, then eliminate them. Let no part of your body hinder you in any possible way from turning to Jesus, that is God's Word, with all your heart, and thoughts, and strength.

Every person in hell right now, billions and billions of people, would give anything to get away from the horrible suffering they are going through. I can hear their screams and yells of agony as a result of what God's Word tells me they are suffering. Can't you hear it?

Are you so biblically illiterate or is your heart so hard that you can't hear God's voice (that is, His Word) trying to warn you?

As bad as you may think hell is, think again. It is **FAR** worse.

To reject God's Word for all the money in the world is great, great loss, with a horrible eternity.

For the men, beware of the enticements of certain sinful women in these latter days. Her ways are a pathway to hell.

Mt 18:9. And if thine (or your) eye offend thee (or causes you to stumble) (or sin) (or is a snare for you), pluck (or gouge) it out, and cast (or throw) it (away) from thee (or you): it is better for thee (or you) to enter into (eternal) life with one eye, rather than having two eyes to be cast (or thrown) into (the) (fiery) hell fire (or fire of hell) (or fire of Gei-Hinnom).

For the women, beware of the enticements of certain sinful men, for their ways are also at the gates of hell.

To suffer now for Jesus, but then for eternity to dwell in eternal joy, is great, great, great gain.

As it has been said in **Mt 18:8**, Wherefore if (or and if) thy hand or thy foot offend thee (or causes you to stumble) (or sin) (or becomes a snare for you), cut them (or it) off, and cast (or throw) them (or it) (away) from thee (or you): it is better for thee (or you) to enter into life halt or maimed (or crippled or lame), rather than having two hands or two feet to be cast (or thrown) into everlasting (or the eternal) fire.

Mt 18:9. The proof of what the previous verses have said can be summed up in this verse.

It is a verse of an extreme, personal self-denial in order to escape the most intense eternal torment that exists.

Personal note. That eternal torment (that is, the lake of fire) is undoubtedly far, far, far worse than you could begin to imagine.

When a person dies, most go to a waiting place of torment called **hell**. There they remain until the Great White Throne Judgment. Then the final judgment is held, and the unsaved person goes to the lake of fire, which is eternal.

This eternal torment in the lake of fire is where they have no rest day or night. The worst part of all is there is no hope of ever, ever, ever escaping.

This is the price one pays for refusing the forgiveness that is offered through trusting in Jesus Christ. God, Who came to this earth in the flesh, in human form, made it possible for every sinner to be forgiven; but repentance has to take place, and trusting in and obeying Jesus Christ must also take place.

This verse reflects the extremes you should be willing to endure, so you will not join the billions of people already in hell awaiting the final judgment called the Great White Throne Judgment.

If only everyone could understand. One certain Bible teacher, using numbers from God's Word and the numbers of the world's population from the beginning, was able to determine that less than one person out of every hundred will be in heaven.

His recommendation is that you begin devouring God's Word, as if it is the only life line you can have to escape the damnation of hell.

If your eye causes you to sin, do whatever is necessary to come to full repentance. If you do not, the fire of hell may await you. One needs to deny their personal ungodly desires and take up their cross and follow God's Word. One needs to deny all things that hinder a person from drawing closer to Jesus.

One overcomes sin through faith. Faith comes through hearing and obeying God's Word.

The watered-down sermons that nearly every church and religious TV and radio broadcast brings forth produces little faith. Devour God's Word (the Bible), many chapters, daily. Let no obstacle stop you. Do not let your eyes be enticed by the world's lusts or comforts.

Do you spend more time reading God's Word or watching the TV? Do you spend more time on your computer or handheld device or in God's Word?

It is better to inherit eternal life with one eye, than to enter hell with two.

As it has been said in **Mt 18:9**, And if thine (or

Mt 18:10. Take heed (or see) that ye (or you) (do not) (or never) despise not (or look down) (on) one of these **little ones**; for I say unto you (or tell you), That in heaven their angels do always (or continually) behold (or see) the face of my Father which (or who) is in heaven.

your) eye offend thee (or causes you to stumble) (or sin) (or is a snare for you), pluck (or gouge) it out, and cast (or throw) it (away) from thee (or you): it is better for thee (or you) to enter into (eternal) life with one eye, rather than having two eyes to be cast (or thrown) into (the) (fiery) hell fire (or fire of hell) (or fire of Gei-Hinnom).

Mt 18:10. The first two words of v.10 are those that should cause a person to pay special attention to what is about to be said.

The first two words are "Take heed" or, we may say, beware or pay attention—
or receive this severe warning as there are severe consequences.

Next, the words of Jesus, is warning people not to despise, or look down on, or belittle one of these little ones, which are the childlike believers in Christ. In other words, do not treat a believer unkindly or with contempt, as God and His angels are watching out for him.

Indeed, many there are that mock, or make fun of, or belittle those that look to Jesus as their only hope. Woe to those that mock or persecute God's children (that is, born again Christians) (those that hear, and study, and love, and obey the Bible).

This warning is not only to unbelievers, but can also (God forbid) include fellow born again believers that might mock one another, because of some doctrinal or denominational difference. It is not uncommon for some church to mock another church because of something.

True, born-again believers are not to discredit other believers.

Brethren are not to mock brethren.

All have the same Father.

All have the same grace.

All are brothers.

However, any that do not have the love of God in them are to repent and put on the love of God.

Jesus goes on to say that their angels. Note, each born again follower of Jesus has an angel watching over them, and that angel sees the face of God the Father which is in heaven continually.

Every word spoken against every true Christian (most so-called Christians are counterfeit) every word that evil men shall speak against the followers of Christ, those that spoke against them shall have to stand before God and give an account. What a **terrifying day** that will be for them, as those things spoken against a born-again person fall against God the Father Himself! What a day of terror that day shall be, as they are cast into the lake of fire, never again to have any peace from being tormented! For that time of torment shall never cease, except during the time they are judged.

It is written, Matt 12:34-37-O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

As it has been said in **Mt 18:10**, Take heed (or see) that ye (or you) (do not) (or never) despise not (or look down) (on) one of these **little ones**; for I say unto you (or tell you), That in heaven their angels do always (or continually) behold (or see) the face of my Father which (or who) is in heaven.

Mt 18:11. For the Son of man is (or has) come to save that which was lost.

Mt 18:11. Ref Lk 4:18,19. Some may say this is the New Testament. For the Son of man is (or has) come to save that which was lost.

God created the heavens and the earth. He then created man and gave him a perfect environment to live in.

Jn 1:3-All things were made by him; and without him was not any thing made that was made.

Col 1:16-17-For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

However, before man was created, God created Satan, which is much more powerful and intelligent than man. He was given great powers to deceive. He is also called the deceiver. He deceived many of the angels to forsake God and follow Him.

But man rebelled against God's Word and sinned, and, as a result, became spiritually lost. His fellowship with God was broken. By nature, man can be very stubborn and rebellious, and very self-centered.

Regarding man, God also made it so that when a person's earthly body dies, even though their spirit is still alive, they cannot communicate from heaven or hell with those on the earth. However, there have been a few that their earthly body did die, but they returned to life and have testified they never did die, but were still alive.

This verse **reveals the true nature of God** and that nature is **to save** that which was lost which is mankind. Regrettably, mankind continues to believe thoughts in their mind, which are from Satan, that contradict God's

(The Lost Sheep)

Mt 18:12. How think ye (or what do you think) (or what's your opinion)? if a (or any) man have (or has) (or owns) an (or a) hundred sheep, and one of them be (or has) gone astray (or wanders away), doth (or does) he (or will he) not leave the ninety and nine, (or ninety-nine) (on the mountains) (or hills) (or hillsides) and goeth (or go) into the mountains, and seeketh (or go and search for) (or look for) that (one) which is gone astray (or is straying) (or wandered off)?

Word, which is the Bible. Satan was created to do exactly what he does. That is to deceive.

Satan bombards every person's thoughts with lies, which are contrary to God's Word. Mankind has no awareness or understanding that if Satan was now sealed, so he could not deceive, most thoughts people have would cease to exist. This will happen during the Millennium.

So Jesus came to seek and to save that which was lost and is destined for the eternal lake of fire.

Regretfully, mankind wants the best things of this life, but repentance and trusting in Jesus is seldom included.

As it has been said in **Mt 18:11**, For the Son of man is (or has) come to save that which was lost.

(The Lost Sheep)

Mt 18:12. After Jesus speaks about His purpose in coming was to save the lost, He then begins to speak about a lost sheep.

Jesus first asks a question. It was, "How think ye?"

A man had 100 sheep. This represents not a hundred, but a very huge number of sheep. The sheep were protected as long as they remained with the shepherd.

The sheep was one of the flock. It was safe. It was under the care of its owner. It may be compared to a childlike, born again Christian that was following Christ. But then it wanders off. It got its eyes on something that tempted it to leave the Shepherd and the rest of the flock. The cares of this life, the deceitfulness of riches, the lusts of all sorts of things, the pleasures of this life can tempt a sheep to leave the flock.

Jesus is the Shepherd of the flock. Sheep (of born again Christians) can leave the Shepherd, and then get devoured and killed by wolves, as many have. This is especially true, and even more so where the fear of God, and good sound doctrine, and encouragement for a person to be in God's Word is not brought forth.

Even though the man had a huge flock of sheep, he did not want to lose even one. So he leaves the ninety and nine other sheep and goes to look for the lost sheep, which is symbolic of the person that has gotten distracted and went after the cares of this world, or the deceitfulness of riches, or the lusts of all sorts of worldly things, or the pleasures of this life.

The ninety and nine does not mean he had 99 sheep. This number is symbolic of a having a very, very large number of sheep.

The shepherd goes into the mountains or hill-sides seeking for the lost sheep. Jesus goes to find His lost sheep, when one wanders off.

Oftentimes, the lost sheep is having such a wonderful time after wandering off, it does not want to return to the flock. It doesn't realize there are many wolves just waiting to devour it. It doesn't realize there are many traps, or cliffs, or thorny bushes.

Oftentimes the born again Christian looks back at the pleasures of sin, he once enjoyed. Looking back itself can be sin. Regretfully, some teach that once a person is born again, he cannot ever turn back, even though they may be engaged in every kind of wickedness possible. Regretfully, there can come a time, when a "sheep" wanders off for the last time. Darkness takes hold on him, and he never returns.

Millions in hell can testify that this kind of

teaching is all too true. Both the Old and New Testaments give warning after warning about looking back and returning to the ways of the world, rather than the ways of God's Word.

Jesus came to save that which was lost. But most of Israel rejected Jesus, and Jerusalem was destroyed in 70 AD, when the Romans came.

Gal 4:8-11-Howbeit then, when ye knew not God (or were not saved), ye did service unto them which by nature are no gods.

But now, after that ye have **known God**, (or were saved) or rather are known of God, how turn ye again to the weak and beggarly elements, where unto ye desire again to be in bondage?

Ye observe days, and months, and times, and years.

I am afraid of (or for) you, lest I have bestowed upon you labour in vain (or for nothing).

God is showing as clearly as the sun shines in the sky that a person is unsaved, but then through Jesus can become saved. But then that person can return to the sins of this present world and the lusts of all sorts of things, and then fall. A person that is living in all sorts of wickedness and sin, but once was saved, has fallen. But the good news is that, that person can repent and return to Christ. He can forsake all for Christ and repent.

Regretfully, many do not.

As it has been said in **Mt 18:12**, How think ye (or what do you think) (or what's your opinion)? if a (or any) man have (or has) (or owns) an (or a) hundred sheep, and one of them be (or has) gone astray (or wanders away), doth (or does) he (or will he) not leave the ninety and nine, (or ninety-nine) (on the mountains) (or hills) (or

Mt 18:13. And if so be that (it turns out) he find (or finds) it, verily (or truly) (or Yes) I say unto you (or I tell you the truth), he rejoiceth more (or he is happier) of (or over) (it) that (one) sheep, (more) than of the ninety and nine which went (or have) not (or never) (gone) astray (or that did not wander off) (or never strayed).

Mt 18:14. Even so (or thus) (or in the same way) it is not the will of your Father which (or who) is in heaven, that (any) one of these little ones should perish (or be lost).

hillsides) and goeth (or go) into the mountains, and seeketh (or go and search for) (or look for) that (one) which is gone astray (or is straying) (or wandered off)?

Mt 18:13. The shepherd that lost one sheep, but then finds it, rejoices more over the sheep that was found, than over the whole flock that did not go astray.

Jesus rejoices more over the sheep that went astray but was found and returned, than the ninety and nine which symbolizes a huge or unlimited amount that never did go astray or never wandered off.

As it has been said in **Mt 18:13**, And if so be that (it turns out) he find (or finds) it, verily (or truly) (or Yes) I say unto you (or I tell you the truth), he rejoiceth more (or he is happier) of (or over) (it) that (one) sheep, (more) than of the ninety and nine which went (or have) not (or never) (gone) astray (or that did not wander off) (or never strayed).

Mt 18:14. Ref Ja 4:6. **Still 34 months into the ministry of Jesus.**

Again, in the same manner or same way, God the Father which is located in heaven, does not desire that even one sheep or lamb should be lost. The true Christians are referred to as "little ones."

True followers of Jesus are to be as little children, humble, not self-centered, who want God's will to be done, not their own.

Jesus paid the ultimate price to redeem the lost. Jesus, Himself, the second person of the Godhead, gave all, that is, His very life to save the lost. How precious each soul is to God, the Father!

In like manner, those that are followers of Jesus are called to humbly serve Him. As a little child follows his earthly father's word, so

the little ones (God's children) follow God's Word—the Bible.

Serving Jesus has to do with seeking the lost and leading them to the Shepherd, and feeding the flock. It has to do with doing what God is calling him to do. It can be anything from cleaning a church to being in another country to seek and to save that which was lost.

And **first and foremost** of all, it includes dwelling in God's Word and learning more of Jesus, Who is God's Word.

A person that claims to be a Christian, but their Bible collects dust, is as a three dollar bill. It is illegitimate. It is a counterfeit. Without Christ, the very best a person can hope to achieve in this world is worth nothing when it is compared with eternal life.

However, if Jesus is the center of a person's life **in this world**, time without end in heaven with great joy lies ahead.

Becoming a true Christian biblically **does not include** only saying a sinner's prayer, but then going about business as usual, while your Bible collects dust.

So-called Christians that will not dwell in God's Word or hear God's Word, and serve Him, are no Christians at all.

They are impostors.

They are illegitimate sons.

They are reprobate.

They are counterfeits.

They are hypocrites.

They may look good on the outside, but inside they are spiritually dead, as Christ is not in them. Obedience to the Bible is not the center of their life.

And they can expect to be among the multiple millions that will be cast into the lake of fire, yet they say, "Lord, Lord." They make all sorts of

excuses, but their excuses are meaningless.

They may profess good works, but their heart is and was far from Jesus.

Again, they may profess good works, but they continue to live in sin.

They may profess good works, but the works they did were of themselves, not of God.

They may have looked like a Christian on the outside and to their friends, but, inside, they were spiritually dead.

Most people that profess to be a Christian are nothing more than a churchgoer now and then, but the rest of the time Jesus is not in their heart and thoughts.

Most preachers and priests are not of God. They may look like they are, but they are illegitimate.

Coming and going,
buying and selling,
friends and relatives,
a person's children,
housework, or a job,
the cares of this life,
money,
the lusts of all sorts of things,
and the pleasures of this life,
these things are what normally dominate a person's thoughts. It is not Jesus, which is the Bible.

Thinking about God is reserved for Sunday mornings, but then Sunday afternoons is reserved for a variety of things, including sports.

Few there be whose mind is continually on God's Word.

For the Son of man is (or has) come to save that which was lost.

Chronologically, Mt 18:14 goes to Mk 9:38.

Mk 9:38 goes to Mk 9:50.

Mk 9:50 goes to Lk 9:49.

Lk 9:49 goes to Lk 9:50.

Lk 9:50 goes to Mt 18:15.

(The Church, Its Discipline)

(Discipline and Prayer)

(A Brother Who Sins Against You)

Mt 18:15. Moreover (and) if thy (or your) brother shall trespass (or sins) (or commits a sin) against thee (or you), go and tell (or reprove) (or show) him his fault between thee and him alone (or in private) (or just between the two of you): if he shall hear thee (or listens to you), thou (or you) hast (or have) gained (or won) thy (or your) brother (over).

James 4:6-10. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

As it has been said in **Mt 18:14**, Even so (or thus) (or in the same way) it is not the will of your Father which (or who) is in heaven, that (any) one of these little ones should perish (or be lost).

Chronologically, Mt 18:14 goes to Mk 9:38.

Mk 9:38 goes to Mk 9:50.

Mk 9:50 goes to Lk 9:49.

Lk 9:49 goes to Lk 9:50.

Lk 9:50 goes to Mt 18:15.

(A Brother Who Sins Against You)

Mt 18:15. The time period is still 34 months into the ministry of Jesus.

Before commenting on this verse, all Christians should take the greatest caution possible to not offend any brother in Christ in any way and at any time. However, it does sometimes happen. Jesus gives us guidelines regarding such a situation.

Jesus continues speaking.

He is speaking about a brother in Christ, not a physical brother.

Regarding a brother in Christ, Jesus tells the born again Christian that if his brother in Christ commits a sin against him, go and tell his brother in Christ what sin or fault he did privately, just between the two of them.

This should be done in complete honesty, without hostile emotions or accusings. Emotional encounter accusings usually accomplish nothing. To not speak up could result in bitterness to continue and even multiply. To share this with others, at this point, should not be done.

And if your brother in Christ acknowledges his sin and makes it right, you have gained back your brother, and all should be all right. The problem ceases to exist. Restoration is the hope here.

As it has been said in **Mt 18:15**, Moreover (and) if thy (or your) brother shall trespass (or sins) (or commits a sin) against thee (or you), go and tell (or reprove) (or show) him his fault between thee and him alone (or in private) (or just between the two of you): if he shall hear thee (or listens to you), thou (or you) hast (or have) gained (or won) thy (or your) brother (over).

Mt 18:16. Jesus continues speaking about a brother in Christ.

God's Word tells us that if your brother in Christ will not admit his sin, and neither will he even listen to you, then you have to take a different course of action.

Keep in mind, there are some people that cannot be honest with themselves and will not admit their shortcomings and sins.

Mt 18:16. But if he will (or does) not hear (or doesn't listen to) thee (or you), then take with thee (or with you) one or two more (others) (along), (so) that in (or by) the mouth of two or three witnesses every word (or fact) (or matter) (or accusation) may be established (or confirmed) (or supported) (by the testimony of two or three witnesses).

The Scripture tells the person that has been sinned against, to go and find one or two others that will go with him and confront that person that has sinned. This is to be done so that every accusation or matter can be established by the witness of two or three rather than just one. This should cause your brother that sinned against you to stop and look at himself and finally admit that he was wrong. The emphasis is on 2 or more witnesses.

Note Deut 19:15-21. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

Regretfully, in this lukewarm, Laodicean church age, when a person may try to get others to go with him according to the Scriptures, **the others may not want to become involved**, making it difficult for the obedient Christian that has been wronged to do what God is telling him to do. All matters will ultimately be judged at the Judgment, and those that refuse to become involved, when asked by a brother, shall also be judged.

16. If a false witness rise up against any man to testify against him that which is wrong;

17. Then both the men, between whom the controversy is, shall stand before the Lord, before the priests, and the judges, which shall be in those days.

18. And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother;

19. Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20. And those which remain shall hear, and fear, and shall henceforth commit no more any

Mt 18:17. And if he shall neglect (or refuses) to hear (or listen to) them, tell it unto (or to) the church (or congregation): but if he neglect (or refuses) to hear (or listen) (even) (to) the church (or congregation), let him be unto thee (or treat him as you would) (as an heathen) (or Gentile) (or pagan) man and a publican (or tax-gatherer) (or tax collector).

such evil among you.

21. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

As it has been said in **Mt 18:16**, But if he will (or does) not hear (or doesn't listen to) thee (or you), then take with thee (or with you) one or two more (others) (along), (so) that in (or by) the mouth of two or three witnesses every word (or fact) (or matter) (or accusation) may be established (or confirmed) (or supported) (by the testimony of two or three witnesses).

Mt 18:17. However, if that person that sinned against you, will not admit he did so, even after being confronted by up to three people, then the next option is to tell it to the church congregation.

However, if the person that has sinned against you, still refuses to admit it after being confronted by perhaps the preacher and the church elders then it appears you have run out of options. Put it in the hands of God and continue to pray for that person. Even if things do not turn out for the wounded party, as he hoped, unity in the body of Christ is needful.

The verse does not specify elders or congregation.

From that time on, you are to treat that person as a heathen, or a Gentile, or as a tax collector. He had sinned against you, but nothing could convince him that he did such a thing. He refused to admit his sin. He is to be, as it may be said, excommunicated and regarded by the church as a heathen, or tax collector, and even as an unbeliever. This is done, so he cannot unjustly influence others in the church in a negative way, thus seeking revenge.

When faults are not admitted by a Christian who sins, then more darkness can easily set in, along with anger. Unforgiveness can spiritually

drown a professing Christian.

There are many in the world today that will not admit they sin. They have no conscience. Their conscience is seared like with a hot iron.

1 Cor 6:1-11-Are any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers.

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Such people are doomed for the lake of fire. They appear to be reprobate and

Mt 18:18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

uncorrectable. Their eternal future is the everlasting torment, with no hope of escape, forever, and forever, and forever.

The basis for eternal life is admitting one's sin, and repenting, and trusting on Jesus for forgiveness. As some may say that accepting Jesus is all that is needed, this is not correct. One must admit they have sinned and come short of the glory of God. It is hard to believe, but many now-a-days can never come to a place of admitting they sin. They cannot come to a place where they will admit they need God's forgiveness, and they are have a heavy heart for their many sins.

As it has been said in **Mt 18:17**, And if he shall neglect (or refuses) to hear (or listen to) them, tell it unto (or to) the church (or congregation): but if he neglect (or refuses) to hear (or listen) (even) (to) the church (or congregation), let him be unto thee (or treat him as you would) (as an heathen (or Gentile) (or pagan) man and a publican (or tax-gatherer) (or tax collector).

Mt 18:18. Again, we see Jesus using the words "Verily, I say unto you." Again, He is trying to draw special attention to what He is about to say. The subject is binding and loosing, including in the church.

It includes whatever a follower of Jesus shall bind or loose on earth, shall likewise also be bound or loosed in heaven.

In other words, angels become involved. The powers of darkness may need to be bound.

Two examples include: 1 Cor 5:3-5. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord

Mt 18:19. Again (or to repeat) I say unto (or to) you (or I tell you), That if two of you shall agree on earth as touching (or about) anything that they shall (or may) ask, it shall be done for them of (or by) my Father which (or who) is in heaven.

Jesus.

A second example is 1 Tim 1:18-20-This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

As it has been said in **Mt 18:18**, Verily (or truly) I say unto (or to) you, (or I tell you the truth) (or I tell you people) Whatsoever (or whatever) ye (or you) shall bind (or prohibit) on earth shall be bound (or prohibited) in heaven: and whatsoever (or whatever) ye (or you) shall loose (or permit) on earth shall be loosed (or permitted) in heaven.

Mt 18:19. Jesus now appears to repeat what He had said previously.

The emphasis is on binding and loosing being done on earth, shall also be done in heaven.

Now, a second condition is brought forth in this verse. It is two in agreement. Note the words, "THAT IF **TWO** OF YOU." In this case two or three is not mentioned, but only two.

Again, most ministers have limited biblical understanding in this latter day lukewarm generation.

There are a few preachers in this generation that have the understanding and faith to bind and loose.

But few churches have two people or two elders with the **understanding** of God's Word coupled with the **faith** and **love** to overcome Satan's obstacles that he puts people's minds. Satan is the one behind lukewarmness and a lack of harmony in a church.

Thus, the two being in agreement of matters of binding and loosing is of little use in this latter day church age. A rare minister may have the faith and understanding to bind and loose, but no one else in the church, including his elders have the same faith and understanding. Thus, there are not two than can agree. Thus, much that might be accomplished is not accomplished.

Nevertheless to those **few** churches and ministries that are able to bind and loose in accordance with the Word of God, even in this lukewarm church age, these can and have accomplished Philadelphia church age miracles.

In the same way, many churches have little understanding of what can and cannot be bound in accordance with the Word of God.

19-The verse concludes with (anything that they shall ask) it shall be done for them by My Father which is in heaven.

There are only a very few "Philadelphia" age type of churches as the coming of Jesus approaches. These have the power of binding and loosing. This generally applies to the unrepentant brother in the flock.

Two in agreement greatly increases binding and loosing. Nevertheless many more in agreement greatly increases it far more-ref Lev 26:8. It is the Father in heaven that accomplishes what is agreed to on the earth.

As it has been said in **Mt 18:19**, Again (or to repeat) I say unto (or to) you (or I tell you), That if two of you shall agree on earth as touching (or about) anything that they shall (or may) ask, it shall be done for them of (or by) my Father which (or who) is in heaven.

Mt 18:20. For where (ever) (there are) two or three are (or have) gathered (or come) together (or assembled) in my name, there am I in the

Mt 18:20. This verse is a continuation of verses 15 through 19, which covers binding and loosing on earth, but also gives additional

midst of them (or in their midst) (or with them).

information.

Jesus tells us that if **two or three are gathered together in the name of Jesus**, that He will be in the midst with them. The emphasis is two or three or more gathered together of those that are childlike in the name of Jesus.

This can include church services, prayer meetings, Sunday schools, or any place that two or more are assembled together in the name of Jesus. Jesus will be in their midst.

It does not include make-believe Christian churches whose understanding of God's Word is darkness. This is by far the majority.

Many that are shallow in God's Word may disagree with the following.

Churches that do not comprehend that water baptism is only done by full immersion are in darkness, deep darkness. Water baptism that is done by sprinkling and done for babies are likewise in darkness.

The unrepentant sinner is to be cut off from Christian fellowship.

Faith combined with brokenness, humbleness, repentance, and faithfulness are the ways of those that inherit eternal life.

A true church that follows Jesus Christ needs only the approval of Jesus Christ, which is the Word. However, people that are not well-versed in God's Word may think that only a church that is part of some well established organization is acceptable.

As it has been said in **Mt 18:20**, For where (ever) (there are) two or three are (or have) gathered (or come) together (or assembled) in my name, there am I in the midst of them (or in their midst) (or with them).

The ministry of Jesus began when He was about 30 years of age.

It lasted approximately 3 years.

Matthew 18:21-35 takes place approximately 36 months after He began His ministry.

**(The Parable of the Unmerciful Servant)
(Forgiveness)**

Mt 18:21. Then came Peter (or Peter came) to him (to Jesus), and said (or asked), Lord, (or Rabbi) how oft (or often) (or how many times) shall (or can) my brother sin against me, and I forgive him? (up) till (or as many as) (or to) seven times?

The ministry of Jesus began when He was about 30 years of age.

It lasted approximately 3 years.

Matthew 18:21-35 takes place approximately 36 months after He began His ministry.

**(The Parable of the Unmerciful Servant)
(Forgiveness)**

Mt 18:21. This verse also follows on what seems to be a continuation of the previous one, as it speaks of forgiving a brother.

It has been said that Matthew is the Gospel of the King. Where there is a king, there is a kingdom. Fifty-five times the word "kingdom" appears in Matthew's Gospel. There appears to be fifteen parables in Matthew's Gospel. All of them, except three, appear to begin with the words, "The kingdom of heaven is like."

There is now a time change. The time for Jesus to go to Jerusalem, preach, then be betrayed, and arrested, and crucified is drawing near.

Peter, who seemed to be the most outgoing of the disciples, approached Jesus and asked Him a question.

The question involved forgiveness.

Peter's question had far-reaching implications. Forgiveness is at the center of salvation. No one can enter the kingdom of heaven without being forgiven. All have sinned and come short of the glory of God. Often Peter was asking questions by himself. The others were not involved in doing so some of the time.

The best of humanity has **lied**.
They have at some time **cheated** others.
They have at some time **cursed**.
They have at some time been **angry without**

a cause.

They have at some time been very **selfish**.

Many have at some time committed **sex** outside of marriage.

The Ten Commandments can leave a person speechless. All have sinned.

Yet, throughout the Bible, many more sins are listed. The list of sins may be comparable to the number of days in a year, about 365. **Look on this site under the Sin List.**

As one reads God's Word, a person can be left gasping for breath. How can anyone enter the kingdom of heaven, for **from childhood our sins pile up more and more.**

Yet even the **self-righteous** person that claims they do not sin, **have sinned in making such a statement**; for all have sinned and come short of the glory of God. A person that thinks they do not sin has sinned by using those very words that he does not sin, which **is a lie.**

Ever been **angry** with your brother for no cause? This is sin.

Ever **curse**? You sinned.

Ever **looked on a woman to lust** after her? You sinned.

The sin of unforgiveness is presented here. The number seven is often used in the Bible as a number of completeness.

However, a person is to forgive their brother in Christ that sins against them until (or up to) seventy times seven (times) which is a number with no end. How much does Jesus forgive the repentant sinner? The number is also limitless.

This number symbolizes a number that has no end. This is the limit of grace—it is no limit. Jesus forgives the sins of those that trust in

Mt 18:22. Jesus saith (or answered) (or said) unto him, I say (no) not unto thee (or I tell you), (Not) Until (or up to) seven times: but, Until (or up to) seventy times seven (times).

Him with no limit. The only exception is the unforgivable sin—that is, blasphemy against the Holy Spirit. The number that has done this is very small. They are reprobate. Such a person has no desire for the things that be of God.

As it has been said in **Mt 18:21**, Then came Peter (or Peter came) to him (to Jesus), and said (or asked), Lord, (or Rabbi) how oft (or often) (or how many times) shall (or can) my brother sin against me, and I forgive him? (up) till (or as many as) (or to) seven times?

Mt 18:22. A person is to forgive their brother in Christ with a number that has no limit, that is, **until (or up to) seventy times seven (times)**.

In order to inherit eternal life, a person's sins must be paid for through Jesus Christ.

Most people pay the penalty for their own sins, by spending eternity in the eternal lake of fire. Most people go to the lake of fire, not to heaven.

However, for those that come to Jesus in repentance and faith, Jesus paid for their sins by taking their place and enduring unimaginable suffering and ending in a horrific death by crucifixion. He was marred (or brutally beaten) worse than any man ever was. Some of His flesh was ripped off His body by scourging.

His face was such that it was indescribable. His beard was ripped from His cheeks. A crown of thick thorns was pressed into His skull. It is hard to believe that He could even speak a word. It may be said His face looked like a truck had run over it. While He was going through this He was being ridiculed and cursed and was abandoned by His followers. Satan's **full wrath and unimaginable hatred** came upon Jesus through Satan's followers.

As Jesus forgives all that inherit eternal life as

Mt 18:23. Therefore (or for this reason) (or because of this) is the kingdom of heaven likened (or may be compared) unto (or to) a certain king, which (or who) would take account (or wished to settle accounts) of (or with) his servants (or slaves) (or deputies).

Mt 18:24. And when he had begun to reckon, (or settle them) (or right away) one was brought (forward) unto him, which (or who) owed him ten thousand talents (or many millions).

a result of taking their sins and paying for their penalty through His sacrifice on the cross—

so **now** all that follow Jesus are to do the same. All born again Christians are to forgive their brothers in Jesus **with no limit**, when they repent.

Forgiving others gives a release to the soul. It releases and silences an unforgiving spirit that can cause bitterness, which can develop even into hatred. No true Christian should have such a spirit, for Jesus has forgiven the true Christian so much sin that it goes back to their early childhood; who could number it? Unforgiveness can result in not being forgiven. Mt 6:15-BUT IF YE FORGIVE NOT MEN THEIR TRESPASSES, NEITHER WILL YOUR FATHER FORGIVE YOUR TRESPASSES.

As it has been said in **Mt 18:22**, Jesus saith (or answered) (or said) unto him, I say (no) not unto thee (or I tell you), (Not) Until (or up to) seven times: but, Until (or up to) seventy times seven (times).

Mt 18:23. First, the kingdom of heaven is mentioned. Then, God the Father may be compared to a certain king or ruler that wanted to settle accounts with all those servants that were under his control.

As it has been said in **Mt 18:23**, Therefore (or for this reason) (or because of this) is the kingdom of heaven likened (or may be compared) unto (or to) a certain king, which (or who) would take account (or wished to settle accounts) of (or with) his servants (or slaves) (or deputies).

Mt 18:24. Then the time came that he began to settle the accounts with all those that owed him money.

And when he was settling up with those that owed him money, there was one that was brought to him which owed a huge debt. It was ten thousand talents. It may be compared to

the debt of sin that all people have which is so great it cannot be repaid or atoned for.

A talent was the largest unit of money. It represented the wages of 9 years of work.

There is much controversy as to the value of a talent. There was a talent of silver, and also of gold. The conclusion is that no set amount can be given. Ten thousand talents would appear to represent an uncertain amount, yet that amount could have been the equivalent of billions of dollars.

Thus, it can be said that a certain servant of a certain king owed his king a huge amount of money that was far above what he could pay.

All people owe a sin debt far above anything that could be paid. Thus, the lake of fire awaits all.

The ten thousand talents represents each person's total sins, which must be paid for. The penalty for unforgiven sins is HELL followed by the eternal LAKE OF FIRE. Every person is destined for eternal punishment, unless they are forgiven as a result of repentance and faith which results in obedience to God's Word, that is, in Jesus Christ. However, faith in Jesus which is not a result of hearing and or reading God's Word is no faith. As it is written, So then faith cometh by hearing, and hearing by the WORD OF GOD-Ro 10:17.

The amount of God's Word that most preach in this latter day generation is so small, that little or no faith is produced in those that hear.

This is the generation of faith that is not acceptable, that is, lukewarm faith.

This is the generation of Christians that are nothing more than wretched, miserable, poor, blind and naked. When the Rapture

Mt 18:25. But (or and) forasmuch (or since) as he had not to pay (or he did not have the means to repay), (or he couldn't pay), his lord (or master) commanded (or ordered) him to be sold, and (along with) his wife, and children, and all that (possessions) he had, and (re) payment to be made (or to repay the debt).

does come, nearly all that are positive they will be taken will be left behind. Lukewarm Christians are not acceptable.

This is the generation when Christians are so biblically inept in their understanding, that they cannot even judge themselves by God's Word.

When Jesus preached the Word, it convicted people. As it is written: Heb 4:12- For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Read your Bible. See if this is so, as it certainly is.

Mt 18:24. Ten thousand talents is our sins.

Can everything you own be enough to pay for even one sin which is breaking God's Word, or not conforming to God's Word?

Only the blood of Jesus Christ can wash that debt away.

As it has been said in **Mt 18:24**, And when he had begun to reckon, (or settle them) (or right away) one was brought (forward) unto him, which (or who) owed him ten thousand talents (or many millions).

Mt 18:25. There was no way the servant by any means could repay the debt he owed. This represents the debt we all owe because of sin and rebellion. Indeed, all have sinned and come short of the glory of God.

So the lord that was over that servant ordered the servant to be sold.

He also ordered the wife and children to be sold.

Mt 18:26. (But) The servant (or slave) therefore fell (or falling) down (on his knees), and worshipped (or prostrated) him (or himself), before him) saying (or he begged), Lord, have patience (or be patient) with me, and I will (re) pay thee (or you) all (or I will pay back) (everything).

He also ordered all the possessions the certain servant had to be sold, and then the payment could be made. Sin not only affects each person, it often affects those around us in ways we do not realize, until it is too late.

As it has been said in **Mt 18:25**, But (or and) forasmuch (or since) as he had not to pay (or he did not have the means to repay), (or he couldn't pay), his lord (or master) commanded (or ordered) him to be sold, and (along with) his wife, and children, and all that (possessions) he had, and (re) payment to be made (or to repay the debt).

Mt 18:26. When the servant heard the judgment that came forth, as a result of the debt he owed, he was what we may say, "crushed." His heart must have been beating fast and hard. His emotions were probably as if he had just heard a death sentence. Tears probably ran down his face. His whole world had just collapsed around him. His family, his possessions, everything were now about to be gone forever. His life was ruined.

The servant falls to his knees. He cries out in agony. He falls down before the Lord. He begs for mercy. He begs for **patience** with a promise of somehow, or some way he will repay back the huge debt he owes. The KJV uses the words "worshipped" him.

This is you and me. This is every person. We all owe a debt for our sins. We have all broken God's law. We have all sinned. We have all rebelled against God's Word from our youth and the eternal lake of fire is our reward.

Whether we realized it or not, whether we believe it or not, makes no difference.

A driver of a motor vehicle fails to see a stop sign and runs through it. A police officer stops him. He has to pay a fine. And if his running that sign causes an accident, he may lose his

license. And, in addition, his insurance may increase for the next three years.

When we break man's laws, there is a price to pay.

When we break God's laws, which are in the Bible, there is a price to pay. That price is the eternal lake of fire; for all have sinned and come short of heaven.

What can you give in exchange for your soul? No pope or Catholic Church can save you. They can't save themselves.

Only **repentance** and **faith in Jesus Christ** can save us. Repentance means stop practicing intentional sin. Only through the blood of Jesus can our sin debt be erased.

Repentance can also mean it is time to begin devouring God's Word and begin to learn of Jesus. Repentance should include godly sorrow, and it should be followed by brokenness, and humbleness, and gratefulness that God has provided a way to escape the lake of fire.

Repentance means to begin obeying God's Word. About 100% of the people that believe in heaven, think they are going there, yet they ignore the Bible and are just plain void of what God says in His Word.

People that believe a priest can forgive their sins are just plain ignorant of God's Word. No church or person on planet earth can save any person. It is so unfortunate that people which believe this unbiblical teaching cannot hear the screams and yells of their friends and relatives trying to tell them how it is. The rich man in hell is crying for his relatives not to come to this horrible place, but they cannot hear him-ref Lk 16:23.

Quit making excuses. **READ YOUR BIBLE** and do what it says. The first two words in the

Mt 18:27. Then (or and) the lord (or master) of that servant (or slave) was moved with (or felt) (or took) compassion, (or pity) (on him) and (the master) loosed (or released) him, and forgave him (or canceled) the debt (and let him go).

correct direction is Jesus and repentance, and that repentance is not to be repented of.

It is written: 2 Cor 7:10-For godly sorrow worketh repentance to salvation **not to be repented** of: but the sorrow of the world worketh death. In other words, do not repent of (or turn back from) your repentance.

As it has been said in **Mt 18:26**, (But) The servant (or slave) therefore fell (or falling) down (on his knees), and worshipped (or prostrated) him (or himself), before him) saying (or he begged), Lord, have patience (or be patient) with me, and I will (re) pay thee (or you) all (or I will pay back) (everything).

Mt 18:27. After the lord of that servant heard the cries of his servant pleading and crying for patience, he was deeply moved with compassion. He stopped his order regarding the servant being sold, and his wife and children. The slave was forgiven.

What a glorious time it is when a person repents and places their trust in Jesus for their forgiveness. The heavy bondage and yoke of sin is taken from that person. There is finally true freedom.

But then he went even further. The master of that servant completely canceled the entire debt and let him go free.

Consider Jesus completely frees all those that trust in Him as their only hope of salvation. The sin debt that every person has when they come to Jesus in repentance is huge. Nothing can atone for such sin, except that which Jesus did on the cross. We may say, through repentance and faith in Jesus, a person's sins are loosed in heaven.

As it has been said in **Mt 18:27**, Then (or and) the lord (or master) of that servant (or slave) was moved with (or felt) (or took) compassion, (or pity) (on him) and (the master) loosed (or

Mt 18:28. But (as) the (or that) same servant (or slave) went out (or was leaving), and found (or came upon) one of his fellowservants (or slaves), which (or who) owed him an hundred pence (or denarii) (or a tiny sum): and he laid hands on (or seized) him (or grabbed him), and took him by the throat (or began to choke him), saying (or demanded), Pay me (back) that (or what) thou (or you) owest (or owe) (me).

Mt 18:29. And (so) his fellowservant (or slave) fell down (to his knees) at his feet (before him), and besought (or began to entreat) (or begged) him, saying, Have patience (or be patient) with me, and I will (re) pay thee (or you) all (back).

released) him, and forgave him (or canceled) the debt (and let him go).

Mt 18:28. But then the servant that was set free did what seems like the unthinkable. His response to being set free was negative and evil to others, rather than being merciful, grateful and forgiving to others.

Then the freed servant went out and found one of his own servants. This servant owed him a hundred pence or a tiny sum. This may have represented a few hundred dollars or less.

One might have thought he would do the same thing with his own servant as was done with him, that is, to forgive him for what he owed. They were both servants.

However, he did not do this. Instead, he began to mistreat him. He grabbed his fellow servant by the throat and began to choke him. He then demanded that his servant pay him back what he owed.

As it has been said in **Mt 18:28**, But (as) the (or that) same servant (or slave) went out (or was leaving), and found (or came upon) one of his fellowservants (or slaves), which (or who) owed him an hundred pence (or denarii) (or a tiny sum): and he laid hands on (or seized) him (or grabbed him), and took him by the throat (or began to choke him), saying (or demanded), Pay me (back) that (or what) thou (or you) owest (or owe) (me). Estimates of the amount owed differ. One suggestion is that it was about three month's wages.

Mt 18:29. The same servant that had been treated with compassion, when he begged for mercy, now finds himself in a situation of authority over a fellow servant that was in the same situation as he had been.

Life is a test for all people to see how each will react under many situations. The number one question is will a person place their trust in

Mt 18:30. And he would not (or was unwilling) (or he refused): but (or however) (or instead) (he) went and cast (or threw) him (the man) into prison, (un) till he should (or could) pay the debt (or pay back what was owed).

Jesus Christ as their only hope of salvation, or will they go about life apart from Christ (which is God's Word) and then perish to the lake of fire for eternity?

His fellow servant needed mercy and begged for patience.

As it has been said in **Mt 18:29**, And (so) his fellowservant (or slave) fell down (to his knees) at his feet (before him), and besought (or began to entreat) (or begged) him, saying, Have patience (or be patient) with me, and I will (re) pay thee (or you) all (back).

Mt 18:30. However, the servant that had been given great mercy and been forgiven would not do the same for his own servant. He refused to show mercy.

Not only would he not show mercy, he then threw the man into prison until the debt should be repaid.

If a person could not pay a debt, he would be put in a debtors' prison. In some of these cases, his relatives might try to raise the money to set him free. However, if he had no one that could help, he could remain there for the rest of his life, unless some small wages that might be paid to prisoners might suffice.

Jesus Christ shows mercy to all that will receive Him that is beyond human understanding. It is written, Ro 5:8-10-But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

The debt that each person owes for sin is beyond any person's ability to pay. All are doomed to hell, and then the lake of fire. However, that staggering debt each person

Mt 18:31. So when his fellowservants (or slaves) (or other servants) saw what was done (or saw what had happened), they were very sorry (or deeply grieved) (or greatly or extremely distressed), and came (or went) and told (or reported) unto their lord (or master) all (or everything) that was done (or had happened).

owes, regarding their sins, was paid by Jesus Christ.

Yet, the vast majority of people in the world reject this **offer of total forgiveness** that God offered through His Son, Jesus Christ. They choose the eternal lake of fire as their heart is not set on repentance and obeying God's Word the rest of their earthly life. Rather, it is set on doing their own will for perhaps 60 or 80 years, in exchange for eternal torment that shall never end. As it is written, "I AM TORMENTED IN THIS FLAME"-ref Lk 16:24.

As it has been said in **Mt 18:30**, And he would not (or was unwilling) (or he refused): but (or however) (or instead) (he) went and cast (or threw) him (the man) into prison, (un) till he should (or could) pay the debt (or pay back what was owed).

Mt 18:31. The friends of the person that was cast into debtors' prison were horrified. They were distressed.

So they came and related to their lord or master all the things which they had seen and that had been done.

The lack of a forgiving spirit in a person can offend true Christians that have a forgiving attitude and spirit.

An unforgiving spirit does not come from the Lord. It comes from Satan, who plants it into a person's heart. A person that is in Christ, their heart should reject being unforgiving. A person that is worldly or carnal and has a hard heart should be otherwise.

As it has been said in **Mt 18:31**, So when his fellowservants (or slaves) (or other servants) saw what was done (or saw what had happened), they were very sorry (or deeply grieved) (or greatly or extremely distressed), and came (or went) and told (or reported) unto their lord (or master) all (or everything) that was

Mt 18:32. Then his lord (or master), after that he had called (or then summoning) him, (his lord) said unto him, O thou (or you) wicked servant (or slave), I forgave thee (or you) (or canceled) all that debt (of yours), because thou (or you) desiredst (or entreated) (or begged me to):

Mt 18:33. Shouldest not (or shouldn't) thou (or should you not) also have had compassion (or mercy) (or pity) on thy (or your) fellowservant (or slave), even (or just) as I had pity (or mercy) on thee (or you)?

Mt 18:34. And his lord was wroth (or moved with anger), and delivered (or handed) him (or turned him over) to the tormentors (or torturers) (or jailers), (for punishment) (un) till he should (re) pay (or pay back) all that was due (or owed) unto him

done (or had happened).

Mt 18:32. Then the lord of that unforgiving servant that had been forgiven, but would not forgive others, summoned the unforgiving servant.

He began speaking to him by calling him wicked.

The lord then explained that he forgave him his debt, because he begged it to be so.

As it has been said in **Mt 18:32**, Then his lord (or master), after that he had called (or then summoning) him, (his lord) said unto him, O thou (or you) wicked servant (or slave), I forgave thee (or you) (or canceled) all that debt (of yours), because thou (or you) desiredst (or entreated) (or begged me to):

Mt 18:33. Then the lord continued by telling the unforgiving servant that he should, in the same way, have had compassion on his slave as he was shown compassion.

As had been done for him, so he should also likewise do for others. He should not reward a good deed done to him with a bad deed to others. As already declared, as Jesus forgives us, so we are to forgive others.

As it has been said in **Mt 18:33**, Shouldest not (or shouldn't) thou (or should you not) also have had compassion (or mercy) (or pity) on thy (or your) fellowservant (or slave), even (or just) as I had pity (or mercy) on thee (or you)?

Mt 18:34. The enraged lord of the unforgiving servant was very, very angry with his servant that would not forgive others as he had been forgiven.

The enraged lord did something that the unforgiving servant probably never thought would happen.

He delivered the unforgiving servant to those jailers that were assigned to torment or punish people such as this.

This punishment would continue until all that debt that was owed (but had been forgiven) should be completely paid back.

In cases like this, oftentimes relatives of people like the unforgiving servant would step in and take care of the debt. However, if there was no one to do so, then that unforgiving servant could suffer many, many years. Then perhaps he might be able to save enough from his very low wages received while in confinement.

As Jesus forgives those that repent and seek Him with all their heart, so those that have been forgiven are to likewise do to others.

Unforgiveness toward brothers in Christ can have everlasting, eternal consequences, unless repented of.

Some look at some sin as not so bad, and others as very bad. Beware, unrepentance of the smallest sin can be eternally disastrous.

Matt 6:14-15-For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Mark 11:25-26-And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

As it has been said in **Mt 18:34**, And his lord was wroth (or moved with anger), and delivered (or handed) him (or turned him over) to the tormentors (or torturers) (or jailers), (for punishment) (un) till he should (re) pay (or pay

Mt 18:35. So likewise shall my heavenly Father do also unto (or to) you (or treat each of you), if ye (or each of you) from your hearts forgive not every one his brother their trespasses (from your heart).

back) all that was due (or owed) unto him.

Mt 18:35. Jesus states that God in heaven is His heavenly Father.

He also states that if you do not forgive your brother in Christ their trespasses, from your heart (not just in some symbolic fashion), that, in the same way, your heavenly Father shall not forgive you. As you treat others, so you shall be treated.

As the Lord reinstated, the forgiven sins of the servant that would not forgive others of their sins that were against him, so likewise shall your heavenly Father also do to you.

Those that have wronged you, when they repent, are to be forgiven. As we repent, in the same way, our heavenly Father forgives us.

An unforgiving spirit in each follower of Jesus must be repented of.

When you forgive, your forgiveness is to include a permanent eraser that is in your heart regarding your brothers in Christ.

As you do to others, you can expect your heavenly Father to also do to you. Each person's mercy and grace needs to extend to others, even as the Father's mercy and grace is given to each person that seeks heaven. As already alluded to: forgiveness is not in word only, but it is from the heart. As God's grace is given to each believer, so their grace must extend one to another.

Forgiving your brothers in Christ from your heart is needful and should be done **speedily**. Unforgiveness can lead to a **root of bitterness** and even worse. It is hard to kill a buried root.

Heb 12:13-15-And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which

Mt 18:35 goes to Jn 7:1.

Jn 7:1 goes to Jn 8:59.

Jn 8:59 goes to Lk 9:51.

Lk 9:51 goes to Lk 9:56.

Lk 9:56 goes to Mt 8:19.

Mt 8:19 goes to Mt 8:22.

Mt 8:22 goes to Lk 9:57.

Lk 9:57 goes to Lk 10:42

Lk 10:42 goes to Jn 9:1.

Jn 9:1 goes to Jn 10:42.

Jn 10:42 goes to Lk 11:1.

Lk 11:1 goes to Lk 17:10.

Lk 17:10 goes to Jn 11:1.

Jn 11:1 goes to Jn 11:54.

Jn 11:54 goes to Lk 17:11.

Lk 17:11 goes to Lk 18:14.

Lk 18:14 goes to Mt 19:1.

no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any **root of bitterness** springing up trouble you, and thereby many be defiled.

As it has been said in **Mt 18:35**, So likewise shall my heavenly Father do also unto (or to) you (or treat each of you), if ye (or each of you) from your hearts forgive not every one his brother their trespasses (from your heart).

Mt 18:35 goes to Jn 7:1.

Jn 7:1 goes to Jn 8:59.

Jn 8:59 goes to Lk 9:51.

Lk 9:51 goes to Lk 9:56.

Lk 9:56 goes to Mt 8:19.

Mt 8:19 goes to Mt 8:22.

Mt 8:22 goes to Lk 9:57.

Lk 9:57 goes to Lk 10:42

Lk 10:42 goes to Jn 9:1.

Jn 9:1 goes to Jn 10:42.

Jn 10:42 goes to Lk 11:1.

Lk 11:1 goes to Lk 17:10.

Lk 17:10 goes to Jn 11:1.

Jn 11:1 goes to Jn 11:54.

Jn 11:54 goes to Lk 17:11.

Lk 17:11 goes to Lk 18:14.

Lk 18:14 goes to Mt 19:1.

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