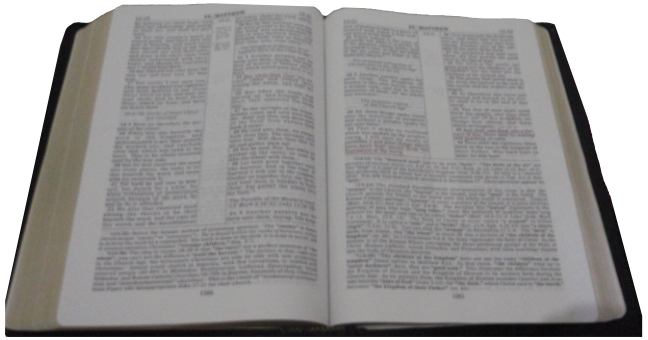
Flooding the World with the Gospel

ArkWork Publications



King James 1611

A Bible Believers Commentary on

Matthew
18

Comparing spiritual things with spiritual

The entrance of thy words giveth light
Ps. 119:130

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18:1-3- The RSV wrongly writes “Turn” for Convert

- This is a theological perversion arrived at by thinking that “repent” (to turn) is identical to convert (to change)

- To turn into something by changing is not the same as to turn around.

- Repentance implies turning and this can be done without turning into anything, no converting to it.

- Mt. 27:3-4- Judas

18:1- ...Who is the greatest in the kingdom of heaven?

- The kingdom, again, is the reference to the literal, Jewish, Davidic, Messianic, visible kingdom covenanted to Israel.

- Mt. 10:7, 4:23, 3:2

- Only the mysteries of the kingdom of heaven are applicable to the present age.

- Today that is denominated the Day of Grace, The Dispensation of Grace, or the Church age, but never the kingdom of heaven.

- The only practical application that can be made to this age is is to teach that conversion to Christ is necessary and that children are automatically saved, without any sacraments.

- Mt. 18:3,6

18:2, 6- Notice that to receive the little child or the little ones is the equivalent or receiving Christ.

18:3- False churches take this verse and throw it in with **Mt. 19:14** and **Eze. 36:25-28** to prove covenant theology.

- These verses deal with Israel in the Millennium or some priest will claim the verse only refers to those children sprinkled by Rome.

18:3-4- Notice that the conversion precedes the becoming humble.

- Notice also that the term conversion in the bible never refers to conversion to an organization, sacrament, teaching, theology, religion, belief, dogma, tradition, church sect, cult or ritual.

- It always in this age refers to a personal conversion to the Lord Jesus Christ himself.

- Jh. 5:40, 1:12-13

18:4- This is an obvious reference to the attitude and heart condition of the real convert in any age.

- This is stated clearly in the Psalms for an OT saint. (Old Testament)

- Ps. 131

- In the Gospels for a Jewish saint in the Transition period.

- Lk. 10:21

- In the Epistles for a Christian.

- Rom. 12:16

- 1Pet. 2:1-3

- This explains why the official Church theologians and leaders of nearly any period of Church history are just blind guides stumbling around in the dark.

- Child like humility is the first requisite for learning the Bible; not knowledge of the Original languages.

18:5- And whoso shall receive one such little child in my name receiveth me.

- Lk. 9:48

- Mk. 10:14

- The believer cannot fail to see peculiar appropriateness the passages have to the famous “as much as ye have done it to one of these” passage.

- Mt. 25:30-46

- The passage is a Tribulation passage like **Mt. 25** and again it serves as a bolster to remind us that the Kingdom of Heaven is not (doctrinally speaking) the Church age,

- But the 2nd Coming of the King of the Jews, to reign over the house of Jacob.

- Lk. 1:30-34

18:5- Little child.

- We learn not to despise the “small things” from the lesson.

- Zech. 4:10

- It is a child that secures Naaman’s healing

- 2Kg. 5

- Works are purified by fire at the judgment seat of Christ.

- 1Cor. 3

- Objects are purified by fire in the OT.

- Isa. 6:1-6

- No where in any bible has anyone ever read that fire after death purifies anybody from sin.

- The doctrine breaks down at every point of application and forces the reader to change the Greek and English to prove Rome’s theological point.

- There is no theological point unless the verse is handled historically to a OT Jew,.

- Doctrinally to a tribulation saint.

- Spiritually to a NT Believer.

1- The passage in **18:34** is not in a life or death setting.

2- The tormentors are tormentors not torments.

3- Neither purgatory or hell are mentioned in the parable, while a kingdom parable never fails to mention the burning when it is there.

- Mt. 13:42, 50

4- **18:34-** ...All that was due - was paid by the Lord Jesus Christ at calvary.

- Acts 13:38-40

- Gal. 3:13

- Col. 2:14

- Heb. 1:3

- The last reference **Heb. 1:3** as well as **Heb. 9:14** makes a shambles of the Roman system, for here as in all places the word “purge” always is associated with “purging by blood”

- One immediately recognizes the double perversion; not only has Rome put the believer back under the OT law on cleansing by water, but he has invented a new presto-chango cleanser by making fire a cleaning agent

- Heb. 9:13
- Acts 22:16
- Num. 31:23

- It is a child that eludes the wrath of Herod, stumps the intellectuals of the first century and sets the dating of all dates in history from his birth.

- Lk. 2:26-27

18:6- A millstone were hanged about his neck.

- This is indicating it is better for a man to drown himself than to offend a believer in Christ.

- Note in this age which we live 2025 believers are all little children, until they have matured.

- 1Pet. 2:1-3

- 1Cor. 3:1-4

- Heb. 5:12-14

- Paul warns not to offend the brethren.

- Rom. 14:21-23

- 1Cor. 8:11-13

- Doctrinally this warning fits the kingdom of Heaven passages in the Tribulation and the Millennium.

- Mt. 25

- Mt. 5-7

18:7- Woe unto the world because of offences!

- The world “offences” here is the kind of offence that would cause a person to stumble and fall down

- 1Cor. 10:12-13

- Incidentally, perfectly sums up the divine recognition of man's free will in conjunction with God's sovereign will.

- Both occur together in the verse perfectly stated.

- That is someone has to mess up, but don't let it be you.

18:7- This can be a direct slam at Judas Iscariot, for the same type of thing appears at the last supper.

- Mt. 26:24

18:8-9- Notice the element of works connected with "not going to hell" in the passage.

- It is almost as the Lord was saying that if you did cut off a hand or foot or pluck out an eye that it would get you to heaven instead of hell.

- Here a man needs to understand both advents of the Saviour.

- Without this understanding there is no way the word of truth can be rightly divided.

- 2Tim. 2:15

- Not only is this knowledge imperative to understanding "apparent contradictions."

- It becomes obvious (with increased study) that it is imperative in understanding even simple subjects as "which day to observe, and water baptism."

- Every division in the body of Christ doctrinally, is caused by refusal to study and rightly divide.

- The Brother where it occurs **(Mt. 5:22, 7:11, 12:49)** is always applied to pre-crucifixion, Jewish disciples.

- If you are going to lift these verses over into the Church age for a spiritual application then you are going to have to be doubly careful in you reading or you are going to mess up a dozen other verses.

- Doctrinally- it is applied to any Jew before the crucifixion, and to any Believer in the Tribulation, but if they are going to be set down in the Church, where it is usually placed then Rome is going to step in and they do.

18:34-35- Who are the tormentors?

- Rev. 9 can answer that if you put it in the Tribulation.

- How much is due and who can pay it if Christ didn't pay it.

- Rome says- The born again believer in Christ is not born again enough to quite make it, if he has a few unpaid for sins in his life. so he goes to purgatory (there is no such word in the Greek) and burns an appreciable length of time until he has had enough condensed hell to grant him entrance into heaven.

- This false theory is erected on the ruins of Platonic scholarship which reasons that a man is not good enough to make it but not quite bad enough to burn forever.

- Hence a middle state is made up for the bad good man to go to and since everyone is good bad or bad good (according to Plato) then all go to purgatory to get rid of the Bad.

- Plato 422-347 BC and his Roman constituents have over looked several plain facts.

18:28- The of is translated Denari which reminds us again that the RSV, RV, ASV is always particularly careful to give us the correct Greek in a non-essential matter, in order to point out the discrepancies in the Authorized Version.

- But where doctrine is at stake (as in **18:7,11**) entire verses verses are omitted without authority, and changes in doctrine are made with no Greek authority whatsoever.

- The teaching of the parable needs no explanation up to here.

- It is plain that a man owed money that he couldn't pay, He begged from a credit loan to extend payments; He got it and then refused to give it to someone who owed him.

- The debtors prison of Medieval times is found in

- Mt. 18:30

18:32-35- Practically the teaching is so lucid that it is self explanatory

- Lk. 6:31, 36-37

18:32-35 - The Roman hierarchy- has always taught the doctrine of purgatory after death from this text.

- The Holiness groups- have always taught losing salvation from the parable in **Mt. 25:1-10**

- The Baptist, Methodists and the Episcopalians and Presbyterians have been guilty of pie on the earth bye and bye from the parable of **Mt. 13:31-33.**

- The Parable of **Mt. 18** is to the OT Jews.

- When the word of truth is rightly divided, the body of Christ doctrinally, is caused by refusal to study and rightly divide.

- When the word of truth is rightly divided the body of Christ is united.

- When the word of truth is wrongly divided or not divided at all (like Rome putting up an OT Priesthood, OT intermediate state after death, OT ritual, OT faith plus works, and OT titles) then the body of Christ is divided.

- The average Christian will not study the bible.

- They will read religious literature about it, romantic novels which use it, denominational tracts that exploit it, "study books" that pervert it, and text books which make money off of it.

- But they will not study it.

- Every heresy abroad today within professing Christendom is an attempt to insert Jewish passages to Israel into the body of Church age truth.

- Thy fail to recognize the three great periods of the NT.

1- The Day of Grace- Pentecost to the Rapture.

2- The Tribulation- Rapture to Advent.

3- The Millennium- Advent to Judgment.

- Mt. 18 is pre-crucifixion, OT Jews, before Pentecost, and the element of works is present in the text.

- Mt. 18:7-10

- Origen (the first of the really critical bible expositors) took **Mt. 18:7-10** literally (in relation to getting out of hell by works) that he mutilated himself in the member that he figured offended him.

- Origen as all A-millennialists never accepted the common versions of scripture abroad in his day among the common people as the correct bible.

- His Hexapla (200-230 AD) was invented to put his own version in the Church as the true authoritative book.

- Constantine got 50 copies of it from Eusebius, 313-350 AD.

18:8-9- The statement is not "If you cut off this or that, you'll go to heaven"

- The statemetn is "whatever is keeping you from being converted to me and believing on me, you'd do better without.

- If there is any doubt about this look at the context.

- 18:3- Convert
- 18:6- Believe
- 18:6- Believe in me
- 18:11- Get saved

- If the verse is applied to the Church age in the day of grace the teaching is typical in regard to salvation as in:

- Mt. 16:28

- However the student must not be carried away with Gentile spiritualizing of passages to make them fit 20th century theology.

- The servants cannot be forced into the Church age doctrinally,

- In **Mt. 25:26-30** one of them loses his salvation and here in **Mt. 18** the forgiveness is conditional, not on the blood atonement of Christ, but on the attitude toward their fellow man, exactly as in **Mt. 25:30-44**.

- Notice how closely this parallels the sermon on the Mount.

- Hence Matthew is the favorite gospel for the Christ rejecting Modernist and the bible perverting Catholic.

- None of the verses in the context have anything to do with the Church or the Christian.

- All are spoken to OT Jews under the law, awaiting a visible physical, earthly kingdom.

- Mt. 3:2, 4:17

- Only the pre-millennial system can correctly place the verses so they don't contradict the Pauline Epistles.

- Three classes of people ignore this truth.

1- Catholic- they leave it and let the bible contradict itself.

2- Modernist- they reject Pauline grace passages and accept Matthew as the plan of Salvation.

3- Fundamentalists- they insist on putting the passages in with Paul and thereby spiritualize the passages, heeding only the inspirational lesson, while ignoring sound doctrine.

- 2Tim. 4:1-6

- Without understanding of Daniels 70th week (making 490 years) any doctrine in the Bible can be perverted by misplacing the verses dealing with that period.

- Hence, Baptismal Regeneration, Golden Rule, Covenant Sprinkling, Roman Priesthood, Confessional, Oil Healing, Enduring to the end, living it, eating Mass, lords prayer, The Sermon on the Mount, Brotherhood of man and every other anti-christian perversion of the Holy Bible.

- 490 when studied will straighten out a lot of doctrines that are otherwise obscured, for 490 is the correct placing of the book of Matthew, the book of Acts, and the book of Hebrews.

- These are the books that all A-millennial and post-millennialist use to teach false doctrine on the above mentioned anti-Christian perversions.

- Only a pre-millennial system which takes into account Daniels 70th week (70x7, **Dan.2**) will ever enable the Christian to avoid the pitfalls into which theses other systems plunge.

18:23-...The kingdom of Heaven

- The Kingdom of Heaven plainly locates the subject matter.

- This time it is not given as a **mystery**

- Until here the parables have been of a mysterious nature, but this one has very plain teaching.

- This has already been stated doctrinally in **Mt. 6:14-15**

- The element of forgiveness, conditional on works is clearly stated.

- The King is God, the servants are those of **Mt. 25:14-26.**

- He must never forget that true interpreting can only be found by comparing scripture with scripture.

- Scripture with scripture runs **Mt. 18:9** right smack into the sermon on the mount. **Mt. 5:22, 29.**

- The verses are practically identical, including the much mocked and despised expression hell fire.

- This of course is out Lord's expression hell fire, used from his own vocabulary.

- If a Christian doesn't like hell fire preaching or don't believe in hell then there is something wrong with that man.

- These hypocrites disguise their disgust and hatred for the Lord by saying it's a parable.

- Eze. 20:46-49

- This verse is teaching about literal fire in hell.

18:8-9- Scripture with scripture the passage is addressed to OT Jews waiting for the 2nd Advent

- Mt. 10:32

- The passage is to be applied doctrinally during Daniel's 70th week.

- Mt. 24-25

- All scriptures bear this out, and the element of faith plus works is so clear in the Hebrew Christian Epistles.

- Notice Hebrews is addressed to Hebrews where they are called "my people"

- Heb. 10:26-30- has this combination of holding out by works.

- Heb. 6:1-8, 3:1-6, 10:25-31

- James written to the 12 tribes devotes an entire chapter to it.

- Jam. 2, 1:1

- God used the Catholics to dog Martin Luthers footsteps until he said one day: “someday I’m going to light my stove with James”

- He never understood that God was using heretics (as he always has) t drive a true believer to correct bible interpretation through study.

- Martin never did get the 2nd Coming of Christ (pre- millennial) fixed right, and so he never learned how to handle James 2.

- Not knowing how to handle **James 2, Heb. 6 and Heb.10** puts a man in rough shape when he comes to the same passage in **Rev. 12:17, 14:12, 22:14.**

- Every lazy, insincere, religious leader in the world applies these verses to the church age and loads the poor unregenerate sinner down with a back breaking burden of “good works” in order to lesson his damnation in hell.

- This of course is all done under the pretense that he is earning his salvation in heaven.

- Thus it is revealed that without a proper understanding of the pre-millennial coming of Christ (easily accessible to any humble sinner who receives the Lord Jesus), even the basic doctrines of salvation and perseverance are misread, misunderstood, mistaught, and misapplied.

that Israel served her captors in the book of Judges (13 captivities listed).

- Another 40 years of wandering in the wilderness must be subtracted giving 494 for the temple and an even 490 for the Passover to the ascension of the son of David to the throne.

- There are 490 years of 360 days (lunar years) from the dedication of the temple **(1Kg. 8:11**) to the restoration of Israel after the 70 years of captivity **(Ezra 1:1)**

- 490 from Joshua to Saul, 490 from Saul to Nebuchadnezzar, 490 from 1st dedication in 2Ch. 5 (1004-1000BC) to the 2nd dedication (517 BC) (the foundation was laid 53 years from the destruction of Jerusalem in 634-536 BC.

- 490 from the covenant that God made with Abraham **Gen. 12** to the covenant Joshus makes on entering the promised land **Josh. 24**

- 483 years from the commandment to rebuild Jerusalem **Neh 2** to the triumphal entry on the Messiah, Palm Sunday **Dan 9,** the remaining 7 years are to be found in the 7 year tribulation which is still future preceding the 2nd coming.

- This is too much for a lot of churches to swallow.

- It reamains a mystery to every 7th day Adventist, Jehovah Witness, Campbellite, Methodist, Presbyerian, Catholic, Buddhistl, Lutheran, Mohammedan, Episcopalin, Hindu, Greek Orthodox on the face of the earth.

- For all theise groups reject the revelation of Jesus Christ as being a record of future events.

- Rev. 1:1

18:21-22

- The passage must be taken with **Lk. 17:3**, remembering that **Lk. 17:3** deals with a condition where the Church in involved.

- Peter is asking about the case of **Mt. 6:14-15, Eph. 4:32**

- Personally, you are to go right on forgiving regardless of the Church action taken.

18:22- Seventy times seven brings up the weighty number 490.

- 490 years dates the first an second coming of Christ.

- the 1st coming within a year and the 2nd coming to within a year following the tribulation.

- Dan. 9:24-27

- Gen. 29:27

- Neh. 2

- The details of this are found in Larkin's Dispensational Truth.

- 490 is of great significance in the Word of God for more than one reason.

- One of the greatest reasons is the fact that all history is divided into these periods in the Bible.

- 450 years in Judges, 40 under Saul, 40 under David, 4 for Solomon, 45 for Caleb = 699 years

- Of this 699 years, 165 years must be subtracted for the time

- Peter officially stated at the council at Jerusalem (after the resurrection) that any system that included works for salvation in this age was not from the holy spirit.

- Acts 15:8-11, 19-29.

- The passage then doctrinally applied fits the future date.

- Historically- it is in OT times.

- Spiritually- it teaches that it is better to be born lame, maimed or blind than to go to hell.

- Ths proves conclusively that hell is not the grave- all go to grave saved or lost, crippled or whole.

- The RSV translated the word "offend" as "temptations to sin"

- This proves that access to the oldest manuscripts does not in the least insure a translations genuineness.

- No manuscript contains anything like RSV's invention.

- Any student of the bible knows that your hands and feet do not tempt a person to sin.

- A man is tempted to sin from the inside, according to the universal teaching of all Christians in the NT.

- Jews- **Mt. 15:19**

- Gentile- **Jam. 4:1, 1:14**
- Rom. 7:17, 23

- Remember what Paul said " But if any man be Ignorant, let him be ignorant"

- 1Cor. 14:38

18:10- ...Their angels

- Everyone says everyone has a guardian angel.

- This is how we get St. Jude, St. Joan, St. Christopher, St. Fatima, Michael etc. and many, many more.

- This of course is all superstition no matter how carefully it is veneered and shellacked with scripture.

- Here are some facts:

1- Angels are basically appearances

- Acts 7:30, 32

- Gen. 32:30

- Jud. 13:1-20

2- Wherever they are spoken of they are spoken of as Male.

- Gen. 32, 19

- Jud. 13

- Lk. 24

- Acts 1

- Jh. 20

- Rev. 21:17

3- As appearances angels are said to represent local church congregations.

- Rev. 1-3

could read a news paper would make the mistake of thinking that if a man told someone else to pray, quote “our father” that he was laying down the same rule for himself.

18:19- My Father - is Christ designation for God the Father.

- The only time He ever said “our Father” was when He was giving specified instructions to someone else as to how they should address the Father.

- This is not Protestant interpretation, it is English structure as taught in the 4th grade.

- Mt. 6:9

18:20- For where two or three are gathered together in my name.

- This takes a step forward and lands the reader into a post-resurrectino church.

- It would be impossible for Christ to be “in the midst” of any group of two or three unless He was risen from the dead, and on the earth, in the presence of the Holy Spirit.

- The verse therefore looks forward to more than the local assembly of **18:17.**

- It looks forward to that time when, wherever two or three are assembled, the Lord will be “in the Midst” (anywhere in the world).”

- Notice that “in my name” clearly puts the verse into this age for until now they have asked nothing in His name, as late as the last supper the night before He was crucified.

- Jh. 16:23-24

- Neither view Modernist or Catholic is remotely connected with the text.

- Neither view has anything to do with Bible Christianity, both are designed to defame the word of God and both have succeed admirably in their design.

18:19- Is a prayer promise in **Lk. 17:5**

- It seems that the disciples question about increasing their faith prompted the statement on “touching anything that they shall ask”

- The promise can be claimed and there are instances where it has been claimed with remarkable results.

- Torrey- How to pray

- Praying Hyde

- Bounds- Power through prayer

- Rice’s book on prayer.

- There have also been some monumental failures of the promise in the Church age.

- You have to exercise caution in Matthew when dealing with pre-resurrection passages.

- The usual response to failure is “you don’t have enough faith”

18:19- ...My Father

- Notice Jesus **never** refers to God directly as “Our Father” and the fact that Our Father is the favorite prayer of the Liberal and the Catholic proves that devilment is afoot, for no man who

- Nations- **Dan. 12:1, 10:21**

- Isa. 63:9

4- They are in heaven in the presence of God.

- Lk. 15:7, 10

- Mt. 16:27

- 1Tim. 5:21

5- Many of them left this “estate” to come to earth.

- Jude 6

- 2Pet. 2:3-4

- Gen. 6:1-6

- Job 38

6- Many more will in the next 50 years be appearing as “men from outer space.”

- Job 1-2, 38

- Gen. 6:1-6

- Lk. 17:26-30

- Rev. 12:4-13

- Acts 14:11-13

- Guardian angels seem to be a reality in one sense, and this is the sense in which, on special occasions, they minister to the saints.

- Heb. 1:14

- One ministers to Hagar in Genesis, to Jesus at the temptation, to Paul in **Acts 27** on the ship, and to Peter in jail.

- The child has an “angel...in heaven” to represent it and this angel is either a 33 year old male as the angels of scripture like Chirst.

- Ph. 3:20-21

- 1Jh. 3:1-3

- Mt. 22:30

- Or the appearance of the child is in heaven just like a flash on a TV screen where is can be observed.

- Either case is wayout there when it comes to exposition, but what we cannot explain we believe because God said it not because some church taught it.

18:11- This verse has been taken out in many false bibles This omission is from the writings of Origen (184-254)

- The Hesychain manuscripts of North Africa (which Origen invented) also omit the verse.

18:10- This verse has one great practical truth in it which can be preached in this age and the Catholics never got it.

18:10 refers to either to the eternal security of the believer **18:6** or else to the fact that little children (physically) are perfectly safe without any sacraments being administered to them by grown sinners.

- Notice the context of **18:18** has nothing to do with churches or Popes officially declaring myths to be the word of God.

- For confirmation see:

- Mt. 18:3, 6, 14-15, 21

- Lk. 17:3

- The two extremes in mishandling the text are demonstrated by the Papist and Modernist.

- Modernist (under the cover of such texts as **MT. 5:44** and **Mt. 6:13-15)** forgives everybody, everything, unconditionally (except Bible Believing fundamentalists) and then forgives the devil and forgives everyone dedicated to the devils work.

- Then to prove its from the heart **Mt. 18:35** devotes his life to making the word of God of none effect.

- Mk. 7:13

- The Papist goes the other was and considers Bible Believing Christianity such a heresy that he does not permit himself to go into a Church where the main service consist of Bible preaching.

- He then relies on his political hierarchy to bind and loose his doctrines until he comes out with a total god that can be eaten and digested, a bible with seven books in it that no Jewish writer ever accepted, a female deity of whom Catholic writers say (Nihil Obstat).

- All graces are dispensed by Mary...sinners receive pardon by the intercession of Mary alone...at the command of Mary all obey even God than they live with no hope and die and go to purgatory.

- Mt. 5:23-26

18:18- The Church as a group (notice the ye in 18:18) has this binding and losing power, and it most certainly in not confined to Simon Peter and his successors.

- Mt. 16:16-19

18:17- Let him be unto thee as an heathen.

- This is a strange thing occurring where it does, as in Greek "Ethnikos" is the very word for Gentile.

- Thus the student is warned, again not to go hop-skip-and jump into the Church age too quickly.

- In Christ there is neither Jew or Gentile.

- Outside of Christ both Jew and Gentile.

- Eph. 2, Gal. 3, 1Cor. 12

- If the passage is applied to the NT post-Pentecostal body of Christ, it is equivalent of **1Cor. 5** where the offending party is treated as a unsaved man, even though he is still a Christian.

- Compare these two passages.

- 1Cor. 5:5,7,13

- 2Th. 3:15

18:18

- Mt. 16:19- Notice in these statements all the Apostles have the power not just Peter.

- This great truth is brought out in Romans and a study of the verses show that although the child is born "dead in sins" from an ingerited corrupt nature, sin is never charged to any child until that child is old enough to know that "evil" is a transgression of Gods law.

- Eph. 2:1-4

- Rom. 5:12-18

- Notice it is not knowledge of right and wrong but Good and evil.

- Deu. 1:39

- Rom. 4:15, 5:13, 7:7-9

- This is against the 21 century Catholic church, this is why they sprinkle babies with water so they will be sure to get to heaven.

- A voodoo ritual would be just as spiritual.

- There are no babies baptized in the bible.

18:11- For the son of man

- this designation is Israelish.- Son of man

- Lk. 19:10- the verse before it mentions "son of Abraham"

- Acts 3:25-26 in connection with this.

- One must remember the oracles of God were given to the Jew.

- The only reason us Gentiles get in is because they (Jews) rejected their God, killed their Messiah, and resisted the

the Holy Ghost in **Acts 7.**

- Don't forget you can always apply a verse 3 ways.

1- Historically

2- Doctrinally

3- Spiritually.

18:11- This is a good example that which was lost can be applied to any lost person any where and not just the lost sheep of the house of Israel

- Mt. 10:6

- 2Cor. 4:3- Makes it clear that Gentiles outside of Christ are just as lost as Christ rejecting Jews, (Rom. 1)

- The word "lost" occurs 23 times between Adam and the crucifixion and only once after the resurrection.

- The word is a reference to the "lost sheep" and the lost sheep in the OT is always Israel never Gentiles.

- Eze. 33-34

- Jer. 50:6, 33:13

- Jesus Christ is never pictured in the bible as the shepyerd of mankind.

- He is the shepherd over an OT Jew **(Ps. 23)** a NT Hebrew **(Heb. 13:20)** and those Gentiles who happen to share Israel's blessing through the new birth.

- Jh. 10:2-16

- Mt. 6:14-15- The forgiveness is to be given unconditionally to anyone even a publican.

- Mt. 5:46

- Lk. 6:33-36

- And also in the Pauline epistles.

- Rom. 12:17-20

- Thus we learn that two kinds of forgiveness are manifest:

1- Unconditional forgiveness to any lost person or to any Christian who sins against you in a personal matter on a personal level.

- Eph. 4:31-32

- Lk. 23:34

2- Forgiveness in the local church conditioned on the erring party seeking forgiveness; and the erring party should have had two previous chances to make the matter right.

- One by the opposing party and the other by the party with 2 or 3 witnesses.

- It then becomes a church matter and the forgiveness is not automatic or unconditional.

- Mt. 19:18 in context which takes us right back to **Mt. 16:16-18**

18:17- ...Tell it unto the Church

- This brings about the case where you have forgiven the man but he has not forgiven you, so the matter is therefore still bound.

- Mt. 25:30-46

- Spiritually- It maybe said that the Lord Jesus is a shepherd who lays down his life for every man, Jew or Gentile and becomes the good shepherd to those who believe on him, as their own saviour.

- Any more said than this forces the bible to contradict itself, which false religions do all the time.

- 2Pet. 1:20-21

18:15-17- Here follows practical instructions on settling disputes between brethren.

- Most Christians gossip about the person instead of going to the individual.

- The rules are clearly given, two trips to the person are considered necessary before you take it to the assembly.

- This also is Pauline doctrine in dealing with a heretic two admonitions and then prayer.

- Tit. 3:10-11

- The sinning brother has another verse laid on him.

- Lk. 7:3

- Before he is forgiven, he is supposed to “repent and turn again to thee”

- 1Cor. 5 and **2Cor. 11** discuss this matter in the local church in connection with church discipline.

- There are clearly 2 kinds of situations here;

- There is no doubt that this is the correct interpretation for verses **18:11-13** in the text go right straight into an illustration on a lost sheep and a shepherd sent out to to look for it.

- The whole context as it occurs is Israelish yet **Mt. 18:6** saves the enterpretation for a secondary application for this age.

- Notice how the Holy Spirit ties the bundle together in **18:14** by “even so” and then he repeats the theme of the dissertation “the little ones who believe on him.”

- Aenas, in the Aenid (book 6, 77 pp 576-578) teaches that unbaptized babies go to hell; the “limbo” of baptism comes from the Rabbinic tradition that babies receive post- death instructions from an angel named Metatron.

- This information is discussed at length in Edersheim’s life and times, Vol. 2 pg. 750.

- Thus the Jewish fable warned of in **1Tim. 1:4** becomes Roman tradition.

- Mt. 16:12, 13:33

- 2Tim. 3:7

18:12-14- The A-millennial and Post- millennial interpretations are in trouble.

- Look at the confusion as they try to make the “sheep” a gentile.

1- The sheep is not lost but astray, therefore he becomes not an unsaved gentile as **2Cor. 4:3**, but a wandering Christian in danger of perishing as in **1Cor. 8:11**

2- If the sheep is a straying Christian then the shepherd leaves the 99 Christians that do not stray, to get the one that did.

- But he said I will never leave thee nor forsake thee.

- How then does he leave?

- Heb. 13:5

- Jh. 14:16

- In reversing the line of fire, let us say that the sheep is a lost, wayward, hell bound sinner, (since the word lost is used in the same parable in **Lk. 15:4**)

3- Trouble!- for this sheep is “astray” ad 99 more are not, yet.

- Rom. 3:23, 3:12- all have sinned and come short of the glory of God.

- Isa. 53:1-8- All we like sheep have gone astray.

4- The lost or stray sheep is likened to “one of these little ones which believe in me”

- Mt. 18:6, 14

- Thus the man (any man) who refuses to believe the Bible literally, as it stands, becomes enmeshed every time in interpretation, spiritual perversion or aborted “plans of salvation.”

- One the pre-millennial 2 Coming of Christ (attended by Daniel’s 70th week) is rejected, then there is no place to put over 500 passages.

- So the priest and teacher change the meaning of the

passages, to force them incongruously into the Church age.

- This is done by subtraction from the verse or by adding to the verse or by going to the Greek to change the meaning of the verse like all false bibles and teachers do.

- By not believing the King James Authorized Version of scripture go right on accepting the false teaching that man can get to heaven by self- effort.

- Never realizing that the men who teach him this have perverted the word of the living God through unbelief and crossed up the verses to make them contradict each other.

- Jer. 23:36

- The lost or stray sheep parable is only one example.

- The teaching of the parable is:

1- Christ leaves the 99 sheep of the house of Israel, that are obeying the commandments of the OT and goes out to seek the “sinner” in Israel who has broken them.

- Mt. 9:13

2- The lost sheep who will listen are a remnant in Christ day and they represent the remnant who will believe in the Tribulation.

3- In both periods there is a element of works mixed with faith so there is a possibility that **Mt. 18:7-9** the sheep (a saved Israelite) can be lost as in luke.

- Gentiles are spoken of as sheep only in regard to saved Christian gentiles in this age **(Jh. 10)** and individuals saved out of the nations after the Tribulation.