

# Study of Matthew 18

by

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## Matthew 18:1-35

1 At the same time came the disciples unto Yeshua, saying, Who is the greatest in the kingdom of heaven?

Verse 2 And Yeshua called a little child unto Him,  
And set him in the midst of them,

3 And then He said, Verily I say unto you, Except YOU are converted

(Strong's Number G4762 στρέφω, stréphō, **strengthened** from the base of 5157; to twist, i.e. turn quite around or reverse (literally or figuratively) convert, turn (again, back again, self, self about

And **become** as little children, **YOU SHALL NOT ENTER** into the kingdom of heaven.

Here Yeshua tells His disciples that unless they are strengthened and reverse their current path of disbelief, and turn again back to believing YHVH and His Word, as little children believe their parents, with their whole heart when their parents tell them something, then that person will **NOT** only **NOT** be the greatest in the kingdom of Elohim, they won't even be permitted to enter..

Verse 4 Whosoever therefore shall **humble** himself as this little child,

What does it mean to humble oneself as a little child? It means to be totally submissive to their mother and father, totally submissive to the authority that gave them life, which is a metaphor for being totally submissive to Elohim, who is the Creator of all of us, He is the one that gave us **LIFE**. Romans 8:5-8 For they that are after the flesh, they that do **NOT** willingly submit themselves to YHVH, **DO** mind the things of the flesh (their fleshly desires); **BUT** they that are after the Spirit, (they that have willingly and lovingly chosen to submit their hearts to YHVH to allow His Holy Spirit to **CAUSE** them to obey YHVH) **THEY DO** the things of the Holy Spirit (Ezekiel 36:26-27). For to be carnally minded (to reject the Father's Torah of Life) **IS DEATH** (for according to Scripture) the wages of SIN, (the wages of transgressing the Father's Torah is **DEATH**); **BUT** to be spiritually minded, (to **ALLOW** the Holy Spirit to **CAUSE** you to believe, follow, obey and **DO** the Father's Torah of Life) **IS life and peace**. **WHY?** Because the carnal mind, (the mind that rejects and refuses to obey the Father's Torah of life) **IS enmity against Elohim**: for **IT IS NOT SUBJECT TO THE LAW OF ELOHIM**, (their heart will **NOT** submit to YHVH, **NOR ALLOW** His Holy Spirit to **CAUSE** them to believe, follow, obey **NOR DO** His Torah of Life) **neither indeed can their heart be subject**. **THEREFORE** they that are in the flesh (they that refuse to believe, follow, obey and **DO** the Father's torah of Life) **CANNOT** please Elohim.

The person that has a heart as I have just described above, **IS** greatest in the kingdom of heaven. Furthermore **ANYONE** who shall receive one such little child (a person that has a totally submissive heart to the Holy Spirit of YHVH, and believes, follows, obeys and **DOES** what our heavenly Father Has instructed them to do in His Torah of Life) *in My Name RECEIVES ME.*

*Verse 6 But whoso shall offend one of these little ones who believe in Me, (whosoever abuses a person that believes, follows, obeys and **DOES** My Torah) It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

*Verse 7 Woe unto the world because of offences*

(Strong's Number G4625 σκάνδαλον, skándalon, ("scandal"); probably from a derivative of 2578; a trap-stick (bent sapling), i.e. **snare** (figuratively, cause of displeasure or **sin**), occasion to fall, or stumble, an **offence**, thing that offends, stumbling block)

*For offences shall indeed come; But **WOE** to that man by whom the offence comes!*

Here, Messiah gives all of us a warning of the dire consequences of creating a snare, a trap, or somehow offend a person who has willingly and lovingly chosen to believe, follow, obey and **DO** the Father's Torah of Life, for the result of that deed, will be catastrophic for the person who does place a stumbling block, a snare in that person's way to somehow entrap that Torah obedient soul, to try and turn him or her away from the obeying and following Ways, the Torah of YHVH, for YHVH says that it would be better that a millstone be attached to that person's neck, and that he be drowned in the sea. Now **IF** having a stone wrapped around your neck and you being drowned in the sea **IS THE BEST CASE SCENARIO**, that a person who offends a Torah obedient soul, by trying to turn him or her away from obeying the Father's Torah of Life, His Directives for everlasting Life, **JUST** try and imagine what is really in store for the person that does indeed cause a Torah obedient soul to stumble?

Next Messiah gives us some pretty drastic examples of what would be better for a person to do than to **OFFEND** a person that has willingly and lovingly chosen to believe, follow, obey and **DO** the Father's Torah of Life.

*1 - Wherefore **IF** your hand or your foot **OFFEND** (G4625 σκάνδαλον, skándalon,) you, **CUT THEM OFF**, and cast them from you: **WHY?** For **IT IS BETTER FOR YOU to enter into life** halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.*

*2 – **IF** your eye **OFFEND YOU, PLUCK IT OUT**, and cast it from yourself: **WHY?** For **IT IS BETTER FOR YOU to enter into life** with one eye, rather than having two eyes to be cast into hell fire.*

*Verse 10 Take heed that **YOU** do **NOT DESPISE** even one of these little ones (the people that have willingly and lovingly chosen to humble themselves before YHVH and chosen to believe,*

follow, obey and **DO** His inerrant and everlasting teaching and instructions, His Torah, His Directives for everlasting Life);

Then Messiah gives them yet another warning and He says in the balance of *verse 10 For I Messiah, say unto you, That in heaven their messengers (their guardian angels) always behold the face of My Father who is in heaven.* With these words Messiah is telling us that the people who willingly and lovingly humble themselves before YHVH and choose to believe, follow, obey and **DO** His Torah of life, have angels or messengers that watch over them, and these messengers have the attention of our heavenly Father, which means that they have His ear, and they will report everything that happens to them, including reporting the names of the people that offend them).

*Verse 11 For the Son of man is come to save that which was lost* (the lost sheep of the house of Israel, which means that the lost sheep are **HIS**, and He **WON'T** let them go).

Next Messiah uses examples to explain what His heart condition is, towards those that have strayed away from His Torah of Life.

*Verse 12 How do you think? IF a man has a hundred sheep, and one of them goes astray, does he not leave the ninety and nine, and goes into the mountains, and seeks that which is gone astray? 13 And IF he does indeed find this lost sheep, verily I say unto you, he rejoices more of that one sheep, than of the ninety and nine sheep which did NOT go astray.*

Here we see the heart of Messiah who has the very same heart towards His people as our heavenly Father does, and that is that He does **NOT** want even one person to perish, therefore when one person goes astray, He is extremely concerned and He will go to great lengths to try and bring that person back into the fold, because of His great love for **ALL** of His children. It does not mean that he does not love the other sheep that obeyed Him and stayed with the flock, for He loves everyone of us in the same manner and He is extremely pleased that they have chosen to obey Him and follow His voice, but the one that was lost becomes His priority, for he knows that the others are protected through their willing obedience to His Torah of Life.

Let me explain it to you this way, Janice and I have eight children, and when the children were very young we were at a house party in White Rock, with a group of other families. The older children asked if they could go down to the beach and see the sand castles that were in the competition and the younger children wanted to go also, so we agreed but insisted that the older children watch out for their younger siblings. Well an hour or so went by and the older children returned but two of the younger children, my daughter Kim and her friend were missing. Well I can tell you that I was **NOT** at all concerned for the kids that had returned and were now with us **BUT** I was extremely concerned and scared for my daughter and the other young girl. All the parents went down to the beach and looked for them, but to no avail, we just could not find them, and then panic set in, what could have happened to them, and of course the worst kind of scenarios run through your mind. By now we are back at the house in White Rock and thinking

of calling the police and one person has a great idea of going to check one of the parents RV, and sure enough, these two young girls had returned on their own and were now fast asleep in the RV while the rest of us panicked.

The reason I am telling you this is that at the time I was **NOT** at all concerned about my other children, only the one that was lost, it didn't mean that I did **NOT** love my other children as much as I did the one that was missing, for I knew they were safe, but the one that I thought was lost had all my attention for that moment, and I hope that seeing our concern for the child that was missing, showed my other children the love that I have for each and everyone of them, for **IF** any of them were lost, then they too would become my priority at that time, exactly as Messiah's focus was on that lost sheep until it was found, and that focus should reassure all the other sheep that he would do the very same thing for them **IF** they ever got lost.

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

Next Messiah tells us how we are to handle the situation where someone trespasses on our rights, He says in *verse 15 Moreover if your brother shall trespass against you, Go and tell him how his fault has affected you and try and resolve it between you and him alone: **AND IF** he hears (If he does shemah your words, If he hears, understands, and believes what you are saying), then **YOU**, have gained your brother.*

**BUT IF** he will not hear **YOU** (**IF** he will not shemah your words, after you have approached him), **THEN** take one or two more men with you, and go to your brother once more, so that in the mouth of two or three witnesses **every word may be established.** 17 And **IF** he shall neglect to hear them, (If he neglects to shemah, **IF** he will **NOT** hear, listen nor understand what you are telling him) **THEN** tell it unto the *Qahal*, the congregation:

**BUT IF** he still refuses to hear (shemah) the *Qahal*, the congregation, the assembly, **THEN** let him be unto **YOU** as a heathen man and a publican.

Here we see that Messiah is showing us a path to resurrection. Let me explain, in *1John 2:9-11* it says: *He that says he is in the light, and hates his brother, is in darkness even until now. He that loves his brother abides in the Light (Messiah), and there is no occasion of stumbling in him. But he that hates his brother is in darkness, and walks in darkness, and does NOT know where he is going, because that darkness has blinded his eyes.*

And in *1John 3:15-16* it says: *Whosoever hates his brother **IS** a murderer: and you **KNOW** that no murderer has eternal life abiding in him. Hereby perceive we the love of Elohim, because he laid down His Life for us: and therefore we **ought to** lay down our lives for the brethren.*

In the scenario described above, a person has trespassed against you, and Messiah says that if needed, we are to go to that person at least **three** times, once on our own, the second time with witnesses and the third time in front of the whole congregation, to hopefully resolve the situation in a loving manner, and get back on good terms with each other. The number three in

Scripture speaks of resurrection, coming from death to life, and here, Messiah shows us how we can help someone that hates us, for some reason or other, to achieve that lofty goal. He says, **IF** we follow His advice and offer the person that trespassed against us, a path to reconciliation, a path to get rid of his hatred, then we are actually offering him a path to resurrection, for as we read in *1John 3:15-16*, a person that hates his brother **IS** a murderer and we are told that **NO** murderer has eternal life, **NO** murderer will be resurrected onto eternal life; therefore if that person cannot overcome his hatred for you, for whatever reason, then **HE**, is the one that loses, he is the one that will perish because of his hatred towards you, **BUT** you, because you have obeyed the commandments of YHVH and approached your brother with love in your heart to hopefully resolve the situation, will be in good standing with Elohim.

*Verse 18 Verily I say unto you, Whatsoever YOU shall BIND on earth shall be bound in heaven:*

(Bind is Strong's Number G1210, δέω, déō, deh'-o, a primary verb; to bind (in various applications, literally or figuratively), bind, be in bonds, knit, tie, wind. See also 1163, Dei, which means necessary, as binding, translated as must, 58 times, ought, 32 times, must needs, 5 times, should, 4 times, 1189 Deomai, to beg, as binding oneself, petition, translated as pray, 12 times, beseech, 9 times, make request, 1 time)

Here Messiah is telling His disciples, the disciples that have willingly and lovingly chosen to believe, follow, obey and **DO** the Father's inerrant and everlasting teaching and instructions, His Torah, His Directives for everlasting Life, that when they petition Him, when they pray to Him, when they make their requests known to Him, through their obedience to the Father's Torah of Life, and they choose, according to the Words of the Father's Torah, to bind something on earth, **THEN** that same matter **WILL be BOUND** in heaven, because the Disciples are diligently obeying the Father's Commandments, and when they do that, when they obey our heavenly Father in the manner that He has taught them through His Torah of Life, **THEN** they are actually walking **IN** the kingdom of Elohim, so that whatever they bind according to the Words of the Father, according to His Directives for everlasting Life, here on earth, it is automatically bound in the kingdom of Elohim.

*And whatsoever YOU shall LOOSE on earth shall be loosed in heaven.*

(Loose, Strong's Number G3089 λύω, lýō, loo'-o, a primary verb; to "loosen" (literally or figuratively):--break up, destroy, dissolve, unloose, melt, put off. Compare 4486, Rhegnumi or Rhesso, both are from the word Rheko which means to break, wreck or crack, to sunder, by separation of the parts, shattering to minute fragments, to disrupt, to lacerate, to convulse with spasms, it is translated as burst, 2 times, tear, 1 time, rend, 1 time, break, 1 time, break forth, 1 time, and throw down, 1 time)

Here Messiah tells His disciples, the disciples that have willingly and lovingly chosen to believe, follow, obey and **DO** the Father's inerrant and everlasting teaching and instructions, His Torah, His Directives for everlasting Life, that when they petition Him, when they pray to Him, when they make their requests known to Him, through their obedience to the Father's Torah of Life, and they choose, according to the Words of the Father's Torah, to loose, to break

up, destroy, to dissolve, to rend asunder, to shatter to throw down, then they can rest assured that the very same thing will be done for them in heaven, which simply means that what they choose to tear down, will be permanent.

Please understand that this can and will only happen **IF** and **WHEN**, the disciples are fully and earnestly totally devoted and zealous to believe, follow, obey and **DO** the Father's Torah of Life, with all of their hearts, minds, souls and strength. Amein

*Verse 19 Again I say unto you, That **IF** two of you shall **agree** on earth as touching any thing that they shall ask, it shall be done for them of My Father who is in heaven.*

Here we have to understand what is unsaid, **BUT** is understood, and that is that **IF** any two people who believe, follow, obey and **DO** the Father's Torah of Life, with loving, contrite obedient hearts, agree as touching anything, then our heavenly Father will do it for them, **BUT** only **IF** they are both totally dedicated to believing and **DOING** the Father's Torah of Life, and their primary goal is that the Will of our heavenly Father be done here on earth, as it is in heaven.

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

There is a lot of information hidden in these few words. First of all we have to understand what Messiah is actually communicating to us when He says, *where two or three people are gathered together in **MY NAME***. To begin with we have to know what Messiah's Name **IS**, since Messiah says that **IF** two or three of you are gathered in My Name I will be there with you. All of Scripture makes it abundantly clear that His Name is *Yeshua*

(יהושע Yeho Shua or יהושיע, Yehu Shua, where the word Yehu or Yeho is a short form of the word Yahweh, and the word Shua means salvation, to help, save, deliver, he cried for help),

Which, as you can see means the salvation of Yahweh, and when Messiah says those that are gathered in My Name, we have to understand that the word Name in Hebrew is Shem, and that this word Shem,

(שם, means name, designation, reputation, renown, fame, character, essence.

Therefore we have to conclude that when Messiah says, *when two or three of you are gathered in My Name*, He is actually saying that when two or three people that are in agreement with Me, with what I represent, when they are in agreement with the essence of **WHO** I am, the Living Torah of our heavenly Father made flesh, **THEN** I am there present with them.

Please understand that it does **NOT** mean when two or three people get together in the name of Jesus, for the name Jesus, is a very poor Greek translation, of the Hebrew Name Yeshua or Yahshua. They pronounced the Ye or Yah portion of Yeshua or Yahshua's name as Ie, and the SHUA portion of YeSHUA's Name they pronounced as Su, and since every male name in

Greek ends with the letter S, the final pronunciation of that portion of Yeshua's name is Sus, so that when we put these two components together, we get the made up Greek name of Iesus, which is what He was first called in our English bibles, but later on, the Letter I in the English Language was turned into the letter J, and that is how we ended up with the very poor translation of Yeshua's name to Jesus, **BUT** if we take the English name Jesus, it does **NOT** mean anything and therefore it is **NOT** representative of the only begotten Son of our heavenly Father, who is filled with the Father's Grace and His **TRUTH**, His Torah of Life, it is a fabrication of the man made religions, and their leaders.

*Verse 21 Then came Peter to him, and said, Adonai, how oft shall my brother sin against me, and I forgive him? Till seven times? 22 Yeshua said unto him, I say not unto **YOU**, Until seven times: **BUT**, Until seventy times seven.*

Here Peter comes to Messiah with a question that he feels will make him look good, He says to Messiah, how often should I forgive my brother when he sins against me, and Peter offers his suggestion as to how many times he thinks he should forgive a brother that sins against him, he says should it be seven times. Now for anyone that does **NOT** know the heart of our heavenly Father, that does sound like a reasonable amount of times to forgive a brother that continues to sin against you, for after all, there should be some kind of limit to how many times we are to forgive those who sin against us, Right?

Messiah did **NOT** scold Peter, nor get angry at Him, He simply said, no Peter, when your brother sins against you, you are to forgive Him seventy times seven, that is four hundred and ninety times, which means that IF your brother sinned against you once a month, you would have to forgive him for the next forty years, therefore, in essence, Messiah is telling Peter and us, that we are to forgive our brothers and sisters who sin against us for eternity.

We should all be encouraged by Messiah's response, because Messiah has the very same heart as our heavenly Father, who is a very forgiving Elohim, therefore that means that He will continue to forgive His people, as long as they truly and earnestly repent from their sins when they ask for forgiveness.

*Verse 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Master, have patience with me, and I will pay you all. 27 Then the Master of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow servants, who owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me what you owe me. 29 And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay **YOU** all. 30 And he would not: **BUT** went and cast him into prison, till he should pay the debt. 31 So when his fellow servants saw what was done, they were very sorry, and came and told unto their*

*Master all that was done. 32 Then his Master, after that he had called him, said unto him, O you **wicked** servant, I forgave you all that debt, because you desired it of me: 33 Should you not also have had compassion on your fellow servant, even as I had pity on you? 34 And his Master was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if **YOU** from your evil hearts do **NOT** forgive every one his brother their trespasses.*

Here we have a man who owed a great debt to his master, and when the master came to collect, the man had no money to pay, and therefore his master commanded that he, his wife, and all his children be sold, in order to pay off his debt. The man was horrified and fell on his face before his master and begged him to give him more time, so that he could pay all that he owed, and we are told that his master had compassion over him, and his situation, and not only did he not sell him, nor his wife, nor his children to satisfy the debt, he forgave the whole debt which was an amount of ten thousand talents. Next we are told that this same servant who had been shown compassion by his master, went to one of his fellow servants who owed him money, and he insisted that this other servant pay him, then and there, and when that other servant begged him to give him more time so that he could indeed pay the debt, he would not give him any time and he had him tossed in debtor's prison until the full debt was payed.

So here we have a man who was offered the compassion and forgiveness of his Master, for a very large debt, a debt that he probably could never repay, but when it was his turn to show the very same type of compassion that was shown to him, he was **NOT** prepared to do that, he was **NOT** prepared to do the same to other people, which means that he did **NOT** learn anything from his experience, which in turn means that he will continue to repeat his mistakes, until he is punished. We are not told what happened to the other servant except that the first servant wanted him thrown in debtor's prison. Now when the other servants saw what he did, and the horrific manner in which he treated this second servant, who owed him money, they decided to report the first servant's misdeeds towards his fellow servant, to his master, who had graciously forgiven **ALL** of the servant's mismanagement of the his money, and then on top of that, he forgave this servant's very large debt, and when the Master heard what the first servant had done, he was very angry, and he summoned this servant before him and said, *You wicked servant, I forgave you **ALL** that debt, because you desired it of me: 33 Should you not also have had **compassion** on your fellow servant, even as I had pity on you?* Here we see that the Master did **NOT** wait for his answer **BUT** instead, *his Master was wroth with him, and **delivered** him to the tormentors, till he should pay all that was due unto him.*

*Messiah then tells us in verse 35 So likewise shall My heavenly Father do also unto you, **IF YOU** from your hearts, do **NOT** forgive every one his brother their trespasses.*

Now please understand the very severe implications of what Messiah is saying here, He is **NOT** putting any limitation on the times that we have to forgive our brothers and sisters for sinning against us, **HOWEVER**, He is telling us that there are very severe consequences for **NOT FORGIVING** our brothers and sisters **SINS, or trespasses**, against us, and those severe

consequences ARE, that our heavenly Father **WILL NOT FORGIVE** our **SINS**, and we all know that without the forgiveness of **SINS**, there **IS NO SALVATION**.

Therefor the very important lesson that Messiah is teaching us here, **IS**, Learn to **forgive** your brothers and sisters, when they offend or sin against you, **IF** you want to spend eternity in the kingdom of our heavenly Father.

Unforgiveness **IS HATRED**, and 1John 3:15-16 says: *Whosoever **HATES** his brother **IS** a **murderer**: and you **KNOW** that no **murderer** has eternal life abiding in him. 16 In this manner we show that we love of Elohim, **BECAUSE** He laid down His Life for us: and therefore we **OUGHT TO** lay down our lives for the brethren, as He did for us, and that can only be done with a loving caring compassionate heart, totally surrendered to the will of our heavenly Father. **THEREFORE LET US ALL LEARN TO FORGIVE**, our brothers and sisters, when they trespass or sin against us! *Amein**

*Studying and keeping Torah together as a community.*

*Have a great Elohim blessed week and may YHVH bless your every thought, and your every deed. Until we meet again. Shalom Alechem*