

## ***Spiritual Restoration***

Matthew 18:15-20 - NCBC, February 21, 2021

Main Point: **Jesus empowers our church family to humbly restore and purify ourselves.**

- **When we witness another believer's sin:**
  1. We seek to restore privately (15)
  2. If unrepentance persists, we seek to restore with 1-2 witnesses (16)
  3. If unrepentance persists, we seek to restore with the church (17a)
  4. If unrepentance persists, we publicly acknowledge their unsaved state (17b)
- **So that our church family can better picture Heaven's reality:**
  - Jesus authorizes our church to represent His heavenly authority (18)
  - Jesus guides our church to accomplish His heavenly will (19)
  - Jesus is with our church in all spiritual restoration efforts (20)

Application: **Humbly seek to restore unrepentant believers to joyful life in Jesus.**

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### **Opening Announcements:**

- **Everyone is invited to our Congregational Meeting Tonight**, in the Family Center, at 6pm. This will be a special time for our leaders to share ministry updates with us, enjoy open Q&A, and pray together. The meeting will be also be livestreamed.

- **We are thrilled to announce our new Global Outreach Partnership with Peter Lindell**, from Pekin Bible Church. Learn more about his strategic ministry in equipping local churches like ours for faithful evangelism by watching a brief introduction video at: <https://vimeo.com/508567372>.

<<Jesus Paid it All>>



Are you thankful that Jesus washed your sins as white as snow? We owe everything to Jesus, for He paid it all!

Now is the time when we prepare to hear God's Words together. So please open your copy of God's Word to **Matthew chapter 18** and prepare to read **verses 15-20** together in just a few moments.

I want to welcome those worshipping online or in our Extra Precautions Chapel. For those online, please use the links alongside the livestream for fill-in-the-blank sermon notes, the preaching manuscript, and children's coloring pages. At any time you may pause this video, print those files, and then rejoin our worship with those notes in front of you.

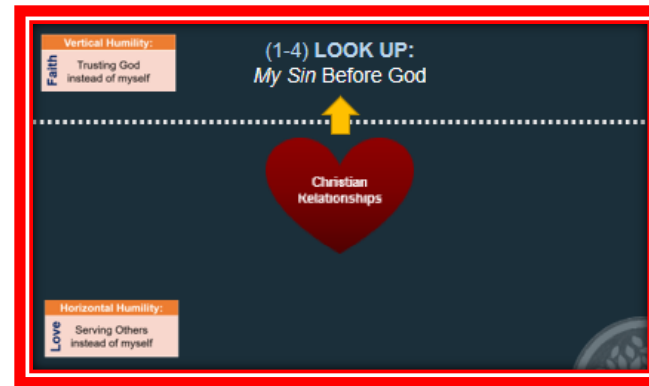
THE GOSPEL ACCORDING TO MATTHEW				
1-3 Presentation of the King				
4-7 Proclamation of the King <i>Sermon on the Mount (5-7)</i>	8-10 Power of the King <i>Sending out the 12 Apostles (10)</i>	11-13 Rejection of the King <i>Kingdom Parables (13)</i>	14-20 Priorities of the King <i>Topsy-Turvy Values (18)</i>	21-25 Progress of the King <i>Olivet Discourse (24-25)</i>
Kingdom offered to Israel		Kingdom offered to all Nations		
26-28 Passion & Proof of the King				

Last Sunday we studied the first 14 verses of **Matthew 18**, and we noted the topsy-turvy value of humility as a leading priority for all Spiritual Friendships.

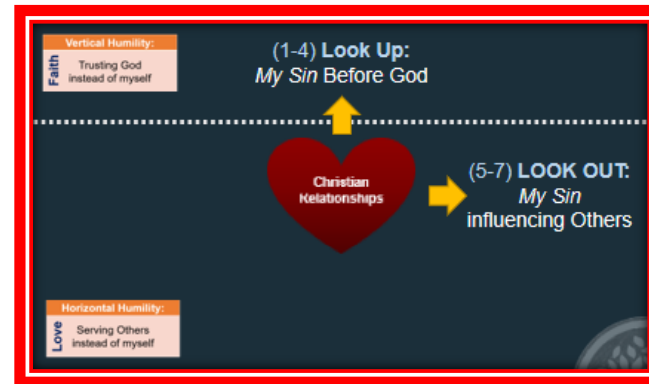
Remember, we're in this part of Matthew's gospel where Jesus is emphasizing His kingdom priorities. **Chapters 14-20** challenge the common misconceptions that swirled around Jesus and His earthly ministry. Jesus makes it clear that He draws near to broken and weak people...rather than the strong. Jesus cares more about faith than Jewish nationalism. Jesus brings deliverance through His suffering, death, and resurrection rather than through earthly conquest or power. Therefore Jesus' followers must not live for their own rights, but instead they must be careful to never put a stumbling block in the way of another person's entrance into His kingdom.

Now of course, Jesus' 12 disciples were weak and sinful just like you and me. So in **verse 1** of **chapter 18**, they sinfully asked Jesus to settle an argument about which of them was the greatest.<sup>1</sup> They didn't yet understand King Jesus' priorities.

<sup>1</sup> C.f. Luke 9:46-47; Mark 9:33-34  
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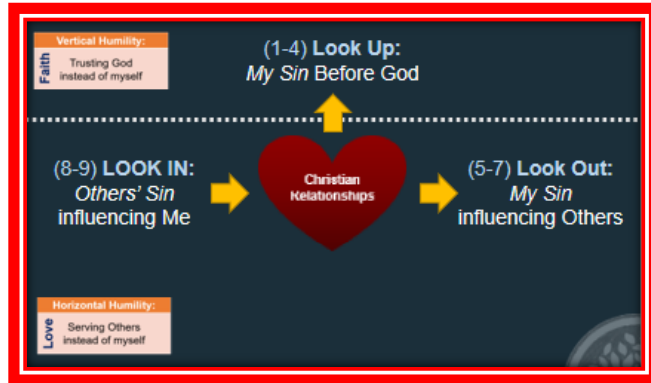
And so in **verses 1-4**, Jesus teaches to *Look Up: and first focus on your own sin before God*. This is the essence of humility. Humility is a self-forgetfulness that trusts God instead of myself for my identity, purpose, and needs. And this vertical humility before God is foundational for all Christian relationships with others.



**Verse 5-7** then urges us to *Look Out and consider how my own sin may influence others*. After all, every believer is united by faith with Jesus...so it is impossible to separate how I treat other Christians from how I treat Jesus Himself.<sup>2</sup> It would actually be better for me to

<sup>2</sup> C.f. 1 John 4:20

suffer horrific execution than to ever cause another Christian to sin.



**Verses 8-9 continued** to press the seriousness of sin, as Jesus called us to radical amputation. Christ-followers must humbly cut off every source of temptation and get serious about entering eternal life through Christ.

Remember this is the second time in **Matthew** Jesus has called His disciples to radically cut out sin's influence from their lives. The first time, during the Sermon on the Mount, the focus seemed to be on personal purity – calling us to get serious about amputating any entertainment, or substance, or outside influence that tempts us to sin.<sup>3</sup>

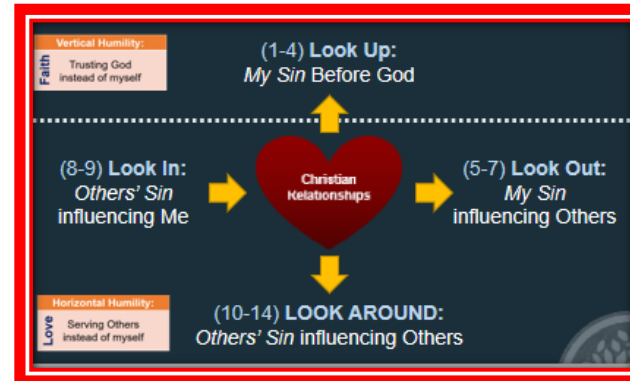
But due to the corporate context of **Matthew 18**, the primary focus of **verses 8-9** seems to be about taking drastic measures to limit the sinful influence of other people in your life.<sup>4</sup> Like Paul in **1 Corinthians 12**,<sup>5</sup> Jesus seems to be personifying different body parts as

<sup>3</sup> Matthew 5:27-30

<sup>4</sup> C.f. 1 Corinthians 15:33, Proverbs 22:24-25; 1 Corinthians 5:6; Galatians 5:9

representative of different people in the believing community who are causing others to sin.

So **verses 8-9** actually introduce this idea we will learn more about in **verse 17**, where God's people are called to radically separate from professing Christians who persist in unrepentance and thereby lead others into hell.



**Finally in verses 10-14** Jesus emphasized that humility will never allow our fight against sin to make us condemning, judgmental, or self-righteous. A humble heart will *Look Around and see how others' sin is influencing others*, and then seek to humbly restore the weak with the same heart as God the Father has towards every one of His "little ones."

After all, whenever a wandering Christian is brought back in repentance, all of heaven rejoices with great joy.<sup>6</sup> Jesus is teaching us that His church is to be a humble community of restoration, not a "who's who" chamber of competition.

<sup>5</sup> 1 Corinthians 12:14-27

<sup>6</sup> C.f. James 5:19-20

Now then, **verses 15-20** teach us exactly how we are to humbly pursue the weak for restoration.



So please stand for the public reading of God's Word, as I read from **Matthew 18, verse 15**, in the English Standard Version:

*15 "If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. 16 But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. 17 If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. 18 Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven. 19 Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. 20 For where two or three are gathered in my name, there am I among them."*

This is the reading of God's Word. **Let's Pray Together.**

How do you react internally when you hear the words, "church discipline"? For many of us, the idea of a local church publicly separating from one of its members provokes very strong emotions.

The American priorities on independence and privacy fly in the face of Jesus' teaching in **Matthew 18**. Some of us have only had negative experiences with a local church's attempts to obey these verses. Many local churches have given up the practice of church discipline altogether, resigning to the wrong belief that this kind of biblical community is antiquated and no longer possible in our law-suit-happy culture.

Therefore please know that I approach this Scripture with a great deal of humility and care for us. I myself, at the age of 16, was publicly disciplined by a local church who was well-intended, but unfortunately often did more spiritual harm than good in how they practiced these verses.

So as we approach **verses 15-20**, please notice that they immediately follow **verses 10-14**. Our God is a Shepherd who pursues wandering children. Our God is a Father who rejoices with great joy whenever one of His little ones repent.<sup>7</sup> Therefore **verses 15-20** are never about punishment ...but restoration.

The main point of **verses 15-20** is simply that,

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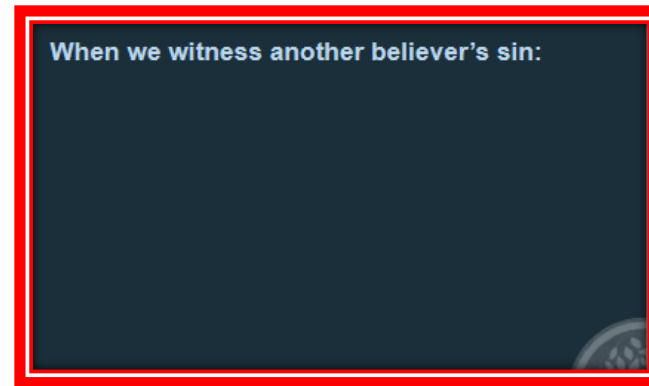
<sup>7</sup> C.f. Luke 15:7, 10, 22-25, 32



Jesus empowers our church family to humbly restore and purify ourselves. Jesus desires for you to humbly help other Christians in their fight against sin. Jesus calls His followers to share our Father's concern and care for one another.

Therefore, please pray that God will help you see His Fatherly concern for us in these commands. I firmly believe that the healthiest church families are those who take **Matthew 18** serious enough to practice all of it – not only **verses 15-20** but **verses 1 through 35**. So I'm praying God will use this message to grow us in our understanding of His good design for our relationships together. And in the process our church family will continue to grow in humility, love, purity, and joy by the power of King Jesus who is working within us.

Now Jesus gets very practical. **Verse 10** says we must take great care not to despise or condemn any believer who is struggling with sin. Instead,



When we witness another believer's sin, we must humbly remember how much the Father loves this little one. And then we should,



seek to restore our sinning loved one privately.

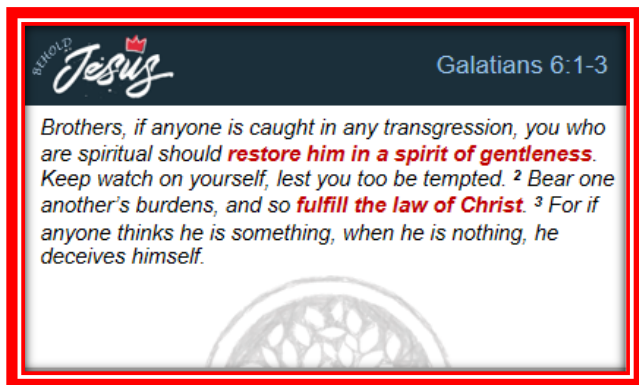
**Verse 15** says,

*If your brother sins against you, go and tell him his fault, between you and him alone.*

Notice the private focus here: you might underline the phrase *between you and him alone*.

This is so different than our natural response, isn't it? Usually when we become aware of another Christian's sin ... especially if it is against us personally ... we feel hurt, and the last person we want to talk to is the one who sinned against us. So instead we go to other people to tell them about how this person hurt us. We try to relieve our own pain by rallying support to our side.

But gossip, slander, and spite are the fruits of pride and competition, not humility and love. Listen carefully to,

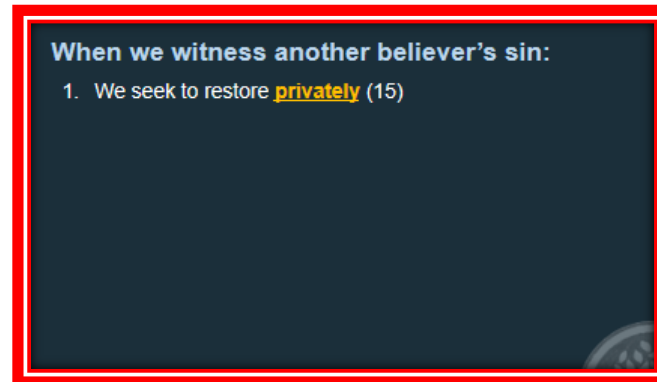


The biblical wisdom of **Galatians 6**,

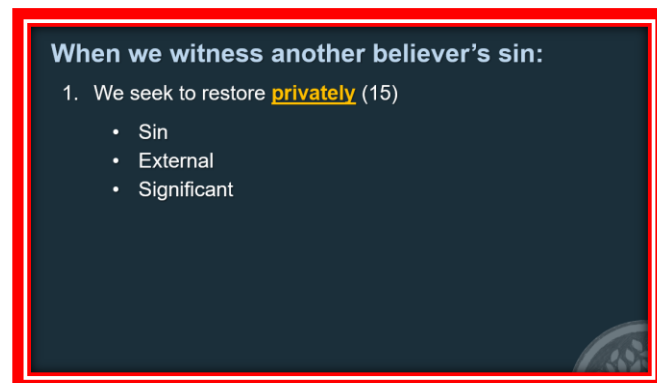
*Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself.*

Notice the necessity of gentleness and humility. We don't think ourselves better than our sinning brother or sister, for apart from God's grace, we would also fail. And remember, we are seeking to restore our loved one to

God, not punish them in any way, or try to manipulate them to be like us somehow.



Now let me offer a few wisdom principles for how to practice **verse 15** in your own relationships.



Notice that **verse 15** speaks of a sinful fault. So the grievance should be sin, it should be external and not only internal in nature, and it should be significant to the spiritual health of the soul.

In other words, don't confront another Christian over personality differences, or cultural taboos. No, first make sure their fault is truly a biblical sin. If you can't point to a

specific command in Scripture that your loved one is breaking, then you're not yet ready to confront them.

Further, their sin must have some outward manifestation. Because while all sin is certainly rooted inside us,<sup>8</sup> we are not called to judge the internal motives of another's heart.<sup>9</sup>

A heart living in unrepentant sin will always express itself through external fruit,<sup>10</sup> so make sure your humble and private confrontation regards first-hand knowledge of sinful *words or actions*. You will quickly get yourself in trouble if you try to confront another Christian about some perceived sin in their heart.<sup>11</sup>

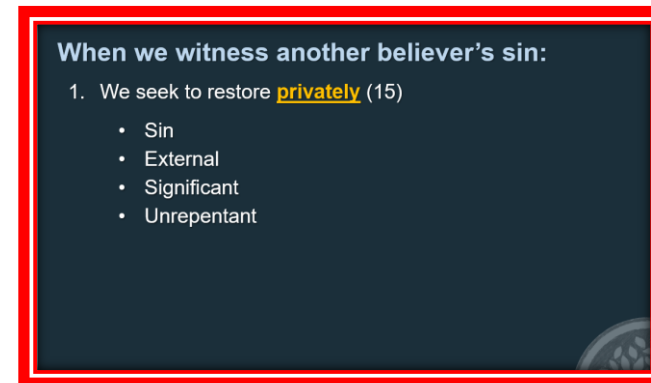
And then make sure your concern about their external sin is significant. All of us sin in many ways of omission<sup>12</sup> and commission,<sup>13</sup> and none of us are sinless.<sup>14</sup> The Scripture is clear that all sin results in death,<sup>15</sup> and even one sin brings eternal judgment upon a soul.<sup>16</sup>

Yet often God's grace empowers us to overlook and forgive another's offense without ever confronting them.<sup>17</sup> Not every Christian's sin you witness will be significant enough for you to speak to them about it.

However, any external sin that breaks relational wholeness, or is particularly enslaving, or destructive to

others' physical or spiritual wellbeing, is certainly significant enough to merit your restorative pursuit.<sup>18</sup>

So again, **Matthew 18:15** is referring to your first-hand knowledge of another believer's significant, external, sin.<sup>19</sup>



**And it is very important to add**, you only take this private restorative step if your loved one hasn't yet repented of their sin. Because godly repentance joyfully restores a soul back into oneness with God and the redeemed community.<sup>20</sup>

After all, the whole purpose of your private conversation with your loved one is to restore them to repentance, right? As soon as they listen to you, or repent and turn from their sin, Jesus says, *you have gained your brother!*

<sup>8</sup> Matthew 15:19

<sup>9</sup> 1 Corinthians 4:5; contra 1 Samuel 16:7 and John 2:25

<sup>10</sup> Matthew 7:16, 20

<sup>11</sup> Galatians 5:26

<sup>12</sup> James 4:17; I.e. 1 Samuel 12:23

<sup>13</sup> 1 John 3:4; I.e. Jeremiah 2:13

<sup>14</sup> 1 John 1:8, 10

<sup>15</sup> Romans 6:23

<sup>16</sup> James 2:10

<sup>17</sup> Proverbs 17:9, 19:11; Matthew 5:39; 1 Peter 4:8

<sup>18</sup> C.f. 1 John 5:16-17

<sup>19</sup> To consider this principle a bit further, please reference

<https://www.9marks.org/mailbag/42/>, "Why do churches discipline for sins like homosexuality and adultery but not other sins like gluttony or vanity or greed?"

<sup>20</sup> C.f. 2 Corinthians 2:7-8; 7:9-13, 16

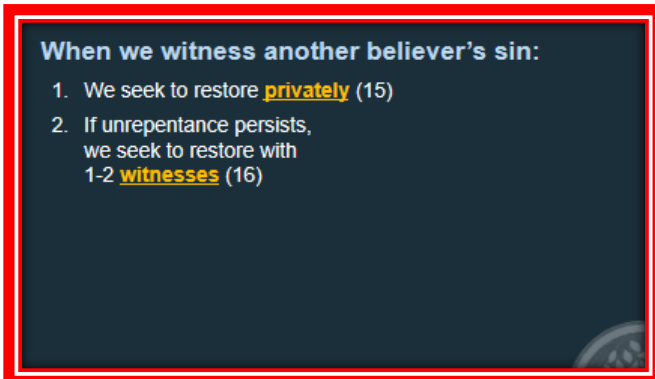
Remember, God's design for spiritual friendship humbly takes sin seriously – first in my own heart, and then in the lives of my loved ones. By God's grace, I pray **Matthew 18:15** is something that is frequently practiced among us... in private, out of humble gentleness, with a restorative intent, all for God's greater joy among us!

But Jesus reveals the second step of spiritual restoration in **verse 16**, which becomes necessary only if our loved one does not repent in response to our private confrontation.

**Verse 16** says,

*But if he does not listen, ... meaning they continue on their path of unrepentant sin... take one or two others along with you, that every charge may be established by the evidence of two or three witnesses.*

In other words,



If unrepentance persists, seek to restore with 1-2 witnesses.

Here Jesus carefully widens the circle of knowledge to a very small group of witnesses. The end of **verse 16** is a direct quote from **Deuteronomy 19:15**, which is part of the Mosaic law given to protect people from false accusations.

Therefore Jesus' intention here is clearly for the good of the accused. This is not a power play, where people gang up to try to manipulate someone into repentance.

No, this is a careful addition of witnesses to make sure that this professing believer is indeed persisting in an observable external sin of significance. The witnesses do not necessarily have to witness the sin occurring, but instead give witness to the fact that the wandering Christian is aware of their sin, and is refusing to turn from it, and that is it not just a miscommunication or misunderstanding that has been overblown in some way.

Now, listen. When you read through **Matthew 18**, you might wrongly assume that these steps of spiritual restoration are like check boxes, where you quickly move from one step to the next.

But the humble reality is you may make multiple attempts at private restoration with your loved one, over a number of weeks or months, before you ever ask others to join you in your humble pursuit.

Then if unrepentance persists, who should you ask to join you as witnesses? **Galatians 6:1** says they must be *spiritual people*...in other words, mature Christians who live under the control of God's Spirit. Ideally it would be other believers the wandering believer already knows, respects, and feels safe with. Perhaps, but not

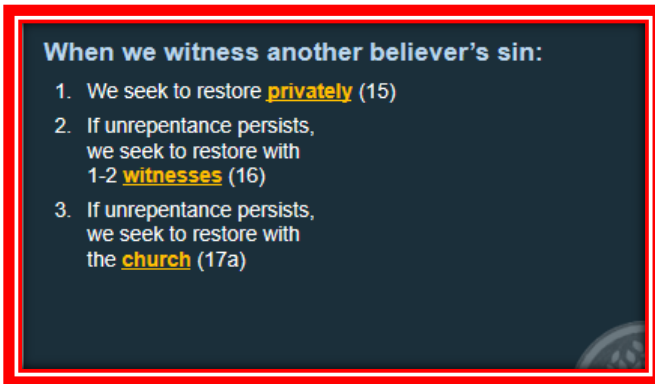


necessarily, one of these witnesses may be a life group leader or a church elder.

But the goal is clearly for the believer's repentance. For upon repentance, the believer is forgiven,<sup>21</sup> restored, and no one else ever knows anything about it.

But if our loved one chooses to continue in their unrepentance despite the repeated, humble pleas of this small group of believers, then Jesus says in **verse 17**,

*If he refuses to listen to them, tell it to the church.*



**So if unrepentance persists, the third step of spiritual restoration is seeking to restore their soul with the church.**

This is the second time the word *ekklesia*, or church, is used in Matthew's gospel.<sup>22</sup> Tell the assembly, Jesus says.

<sup>21</sup> 1 John 1:9

<sup>22</sup> The first time was Matthew 16:18

If one member of His body is suffering and struggling with sin, Jesus wants His entire body to work to restore and strengthen this weak member.<sup>23</sup>

In other words, God cares so much about our spiritual life, that He directs the entire assembly of believers to prayerfully and humbly seek to restore us when we are persisting down a path of spiritual destruction.

God takes our sin seriously... the whole chapter of **Matthew 18** is clear about that. So it should be no surprise that when one of us digs into unrepentance, He's willing to do whatever it takes in order to restore our joyful life in Him.

So here's how our New Castle Bible Church elders practically "tell the church" according to **verse 17**:

Once sufficient time and prayer has been given to multiple attempts of steps 1 and 2 of spiritual restoration, and our member is still persisting in unrepentant, external, and significant sin, our elders write a letter. (Whenever possible we share this letter with the sinning member in advance to make sure that we aren't in any way misrepresenting his or her current position.) Of course, if the member shows any sign of possible repentance, we immediately pause the process to give time for that repentance to prove itself genuine before we proceed.

Given no signs of repentance, that letter gets privately mailed to all our formal church members, stating at a very high level what the nature of their sin is (without sharing

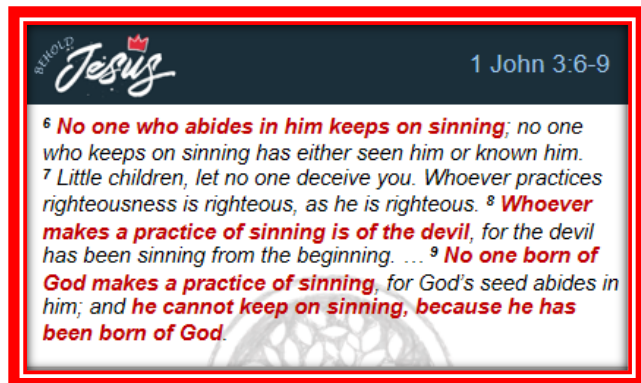
<sup>23</sup> C.f. 1 Corinthians 12:25-26

any juicy details that might tempt some to gossip or judgment), and asking all of our members to fervently pray for God to give repentance to our loved one who is caught in sin.<sup>24</sup>

The letter asks any of our members who have a personal relationship with our straying believer to humbly pursue a restorative conversation with them...warning them of the seriousness of their sin and offering any help possible to turn back to God's all-sufficient forgiveness and grace.

For reasons of loving confidentiality, we do not speak about this in public, or with those who are not official members of our church family. This is family business, and we are careful not to embarrass or shame anyone. We are simply seeking to restore life to one of our loved ones whose persistent sin is leading them towards hell.

And maybe it's worth remembering **1 John 3** at this point.



Because if you don't understand how serious persistent unrepentance is in the life of a professing believer, then

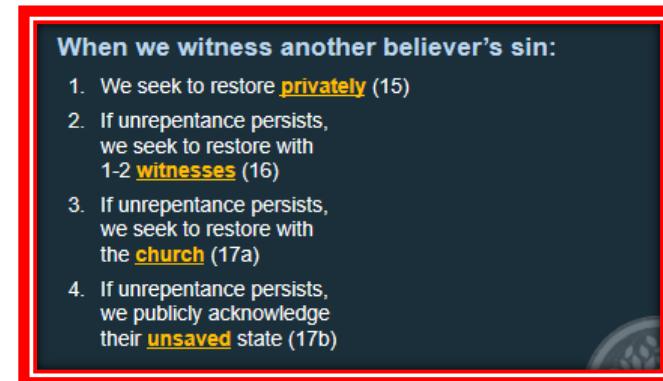
<sup>24</sup> 2 Timothy 2:24-26

you will likely never understand why Jesus would call His church to love each other like this.

But in **1 John 3 verse 9**, it is very clear that *No one born of God makes a practice of sinning.*

If you dig into sin, and refuse to turn from it, you are actually giving proof that you are not born again! When a professing believer refuses to repent and continues to keep on sinning... they give evidence that they were never truly saved by God in the first place.<sup>25</sup> It's a matter of eternal life and death. And that's why Jesus is willing to engage His whole body in this rescue operation for the eternal good of this loved one!

Of course if he listens to the church, and turns from his sin in repentance, he is forgiven, and the whole membership joins with God in rejoicing!



But if unrepentance persists, we publicly acknowledge their unsaved state.

**Verse 17** says,

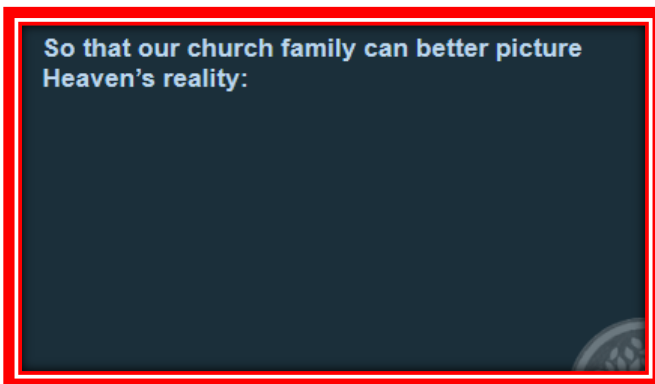
<sup>25</sup> 1 John 2:19

*And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector...or an unbeliever.*

In other words, once the church leaders have patiently allowed sufficient time for the church's prayers and humble pursuit to bring about repentance...our loved ones' continued unrepentance proves that they in fact are a false professor.<sup>26</sup> Even though they claim to be a Christian with their lips, their hardened unrepentance has proven they are not saved. So the church removes their formal membership... thereby removing their public affirmation of our shared fellowship in Christ.

This is Jesus' very practical 4-step process of spiritual restoration. This is how humility seeks to restore a weak believer who is struggling in his or her fight against sin.

Now Jesus anticipates questions about this. And so He goes on now in **verses 18-20** to offer strong encouragement for us to practice this kind of spiritual restoration.

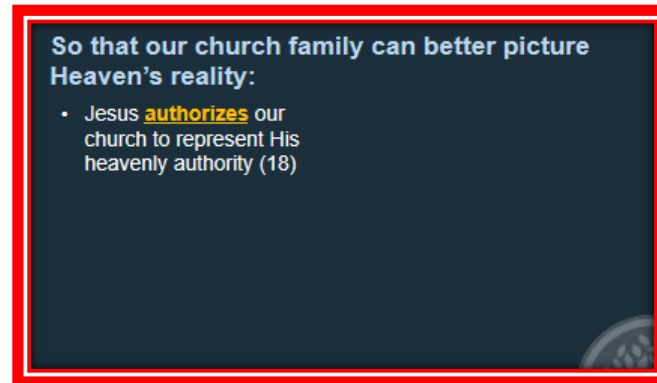


You see, Jesus calls us to this kind of spiritual friendship together **So that our church family can better picture Heaven's reality.** Jesus wants every local church to faithfully represent Heaven on earth as much as possible.

And so He affirms strongly in **verse 18**,

*Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.*

And here's the point:



**Jesus authorizes our church to represent His heavenly authority.** He's saying, whatever Heaven has already condemned or bound, you should condemn. And whatever Heaven has already forgiven or loosed, you should forgive.

In other words, our local church should be in harmony with heaven, and whenever the church deals with sin in harmony with God Himself, we are exercising God's very authority.

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<sup>26</sup> Matthew 7:21-23

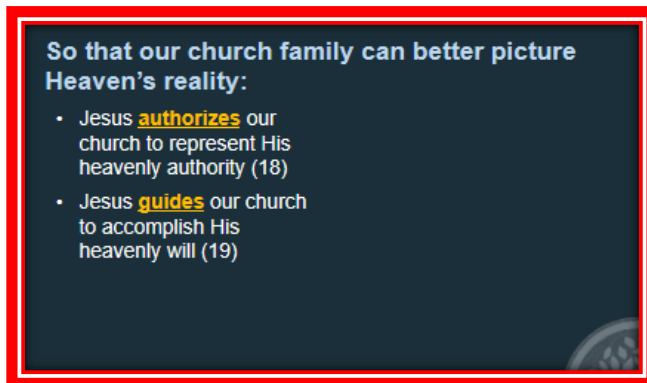
Now remember, Jesus used this same language back in **chapter 16** when He introduced His church and gave Peter the keys to His kingdom.<sup>27</sup>

So this means the local church has God's delegated authority to affirm who is saved – through our practice of church membership – and who is a false Christian – through step 4 of church discipline – because we are acting under His authority and in obedience to His Word.

Listen carefully – the church doesn't forgive sins or grant salvation...but Jesus authorizes His church to represent and picture Heaven's reality when we humbly take sin seriously among us.

*Again I say to you, Jesus emphasizes in **verse 19**, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven.*

In other words,



Jesus guides our church to accomplish His heavenly will.

Contrary to popular opinion, **verse 19** is not a general verse about prayer. **Verse 19** is about making sure that our efforts at spiritual restoration bring Heaven's reality into our earthly experience.

Church, the *two of you who agree on earth* in **verse 19** is referring back to the same group of witnesses in **verse 16** above. After all, nowhere in Scripture are we taught that God gives more attention to our prayers if we are praying with others than if we are praying by ourselves.

No. **Matthew 18:19** is a promise that when we approach our restoration efforts humbly and prayerfully, our Heavenly Father will make sure that His will is done.

Spiritual restoration, or church discipline, is very challenging. It is never easy, and often the most well-intentioned and careful efforts to love and restore are misunderstood and rejected. But in it all, Jesus wants us to remember our Heavenly Father is guiding our mutual restoration efforts so our body can more accurately picture Heaven's reality.

**Verse 20** drives the point home doesn't it?

*For where two or three are gathered in my name, there am I among them.*

You see, this verse isn't actually about a worship or prayer gathering. In this context, this is a promise that Jesus is with us when we take sin seriously and seek to restore sinning believers with humility and love.

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<sup>27</sup> Matthew 16:19  
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So that our church family can better picture Heaven's reality:

- Jesus **authorizes** our church to represent His heavenly authority (18)
- Jesus **guides** our church to accomplish His heavenly will (19)
- Jesus is **with** our church in all spiritual restoration efforts (20)

Jesus is with our church in all spiritual restoration efforts.

Jesus' presence is especially strong with us whenever we are seeking to rescue one of our loved ones who is caught in sin. This should give us great hope and confidence church.

Main Point

Jesus empowers our church family to **humbly restore and purify ourselves.**

BEHOLD  
Jesus

Jesus empowers our church family to **humbly restore and purify ourselves.**

God's church should be a community marked by joyful humility, not proud competition. **Matthew 18** is a beautiful picture of how God intends for His church to relate to one

another as a restorative community of humility, love, and joy.

So let me close by simply asking,

Application

**Humbly seek to restore unrepentant believers to joyful life in Jesus.**

BEHOLD  
Jesus

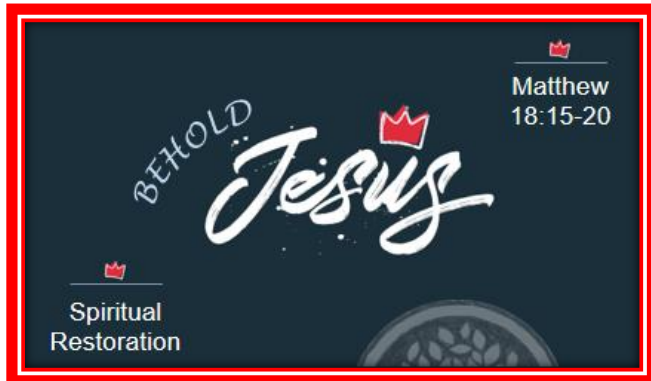
Will you **humbly seek to restore unrepentant believers to joyful life in Jesus?**

When God gives you first-hand knowledge of a brother or sister who seems to be persisting in unrepentant, external, and significant sin... will you commit to not despising or judging this weak one? But rather, would you commit to prayerfully, patiently, and humbly following Jesus' practical design for the joyful restoration of your loved one's soul?

Can you imagine how God's joy could be served as we all grew in humble obedience to Jesus' words? Can you imagine how our church family could be joyfully purified if we'd take this chapter more seriously in our personal relationships together?

O church... this is the joyful path to eternal life! May we each humble ourselves like little children, so that we can take our own sin seriously first, and then help one

another find eternal satisfaction and joy in our union with Christ alone! For Jesus is with us, and He's eager to help us in our pursuit of holiness together!



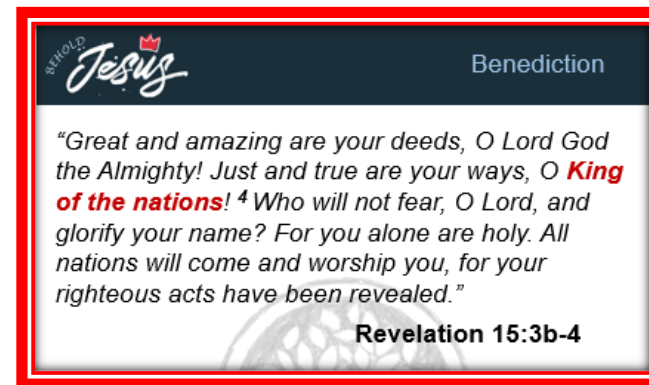
**Let's pray.**

<<Lord I Need You>>

*Remember to take advantage of the online Downloads and links!*

## GOSPEL PRESENTATION

**Let's pray our benediction together as we dismiss.**



*Great and amazing are your deeds, O Lord God the Almighty! Just and true are your ways, O King of the nations! Who will not fear, O Lord, and glorify your name? For you alone are holy. All nations will come and worship you, for your righteous acts have been revealed.*  
**Revelation 15:3b-4**

## Recommended Resources on Spiritual Restoration:

- Deuteronomy 19:15
- Matthew 16:19; 18:15-20
- Luke 17:3
- John 20:23
- Romans 16:17-18
- 1 Corinthians 5:1-5, 7, 9-13
- 2 Corinthians 2:5-11
- Galatians 6:1-3
- 2 Thessalonians 3:6, 10-15
- 1 Timothy 1:20; 5:20
- 2 Timothy 2:24-26
- Titus 1:13; 3:9-11
- Hebrews 3:12-13
- James 5:14-16, 19-20
- 1 John 3:9
  
- <https://myncbc.org/media/spiritual-restoration/>
- <https://bethanycentral.org/resources/session-6-church-discipline/>
- <https://www.9marks.org/journal/church-discipline-medicine-for-the-body/>
- <https://www.gracechurch.org/sermons/8471>
  
- “The Humble Boldness of Love – Part 1” NCBC sermon on Gal 5:25-6:6 on 8-20-17
- “The Humble Boldness of Love – Part 2” NCBC sermon on Gal 5:25-6:6 on 8-27-17
- “Living Right in a Foolish World” NCBC sermon on Titus 3:9-15 on 3-20-16
  
- *The Church and the Surprising Offence of God’s Love*, Jonathan Leeman
- *Ready to Restore*, Jay Adams
- *Nine Marks of a Healthy Church*, Mark Dever

## Growing Deeper: Life Group Questions

1. Review Galatians 6:1-2. Why is this so rarely practiced in our church? How could you and your group practically do better at Galatians 6:1? 6:2?
2. Review Matthew 18:10-14. How should the parable of the Lost Sheep inform our view of church discipline? How can you more clearly express the love of our Father to other members in your local church?
3. Read Matthew 18:15-17. Explain how a biblical view of church community goes against our culture that prizes independence and privacy.
4. Review Matthew 18:15-17. What is the ultimate goal of church discipline? Respond to the following objection: If our church disciplines members, then unbelievers will be turned off and discouraged from coming.
5. Read Matthew 18:18-20. Do you agree that the small group of people in verses 19-20 references back to the same small group in verse 16? How does the immediate context of these verses help deepen their meaning?