



## World Christian Fellowship

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### **Disciplining like the children in the Kingdom** **Matthew 18:15-20**

**Matthew 16** Jesus said I will build My Church.

**Matthew 18** Jesus shows how to live in that Church as a Kingdom.

**Matthew 28** Jesus tells the What the Church should do.

**Matthew 18** becomes the cornerstone for the church.

Jesus is building His church, but we need to know how to live in that Church Christ is building.

**Matthew 18:1-5, Entering** the Church.

**Matthew 18:6-9, Caring** in the Church.

**Matthew 18:10-14, Protecting** in the Church.

**Matthew 18:15-20, Discipling** in the Church.

**Matthew 18:21-35, Forgiving** in the Church.

Before the Church should do its purpose it should know how to conduct itself.

**Matthew 18:15-20**, உன் சகோதரன் உனக்கு விரோதமாகக் குற்றஞ்செய்தால், அவனிடத்தில் போய், நீயும் அவனும் தனித்திருக்கையில், அவன் குற்றத்தை அவனுக்கு உணர்த்து; அவன் உனக்குச் செவிகொடுத்தால், உன் சகோதரனை ஆதாயப்படுத்திக்கொண்டாய். 16. அவன் செவிகொடாமற் போனால், இரண்டு மூன்று சாட்சிகளுடைய வாக்கினாலே சங்கதிகளெல்லாம் நிலைவரப்படும்படி, இரண்டொருவரை உன்னுடனே கூட்டிக்கொண்டு போ. 17. அவர்களுக்கும் அவன் செவிகொடாமற்போனால், அதைச் சபைக்குத் தெரியப்படுத்து; சபைக்கும் செவிகொடாதிருப்பானானால், அவன் உனக்கு அஞ்ஞானியைப்போலவும் ஆயக்காரனைப் போலவும் இருப்பானாக. 18. பூலோகத்திலே நீங்கள் எவைகளைக் கட்டுவீர்களோ அவைகள் பரலோகத்திலும் கட்டப்பட்டிருக்கும்; பூலோகத்திலே நீங்கள் எவைகளைக் கட்டவிழ்ப்பீர்களோ அவைகள் பரலோகத்திலும் கட்டவிழ்க்கப்பட்டிருக்கும் என்று, மெய்யாகவே உங்களுக்குச் சொல்லுகிறேன். 19. அல்லாமலும், உங்களில் இரண்டுபேர் தாங்கள் வேண்டிக்கொள்ளப்போகிற எந்தக் காரியத்தைக் குறித்தாகிலும் பூமியிலே ஒருமனப்பட்டிருந்தால், பரலோகத்தில் இருக்கிற என் பிதாவினால் அது அவர்களுக்கு உண்டாகும் என்று உங்களுக்குச் சொல்லுகிறேன். 20. ஏனெனில், இரண்டுபேராவது மூன்று பேராவது என் நாமத்தினாலே எங்கே கூடியிருக்கிறார்களோ, அங்கே அவர்கள் நடுவிலே இருக்கிறேன் என்றார்.

### **Acts chapter 5.**

What took place for person named Ananias and his wife, Sapphira.

They were in the church and they sold a piece of property and kept back some of the price.

He had the freedom to decide to sell the property so he decided to sell the property. He had every right to keep whatever he wanted for himself.

There was no mandate from God to sell your property, nor is there a mandate from God to give all of what you get for your property to the church.

So, he was making choices.

**Acts 5:2-4 தன் மனைவி அறிய அவன் கிரயத்திலே ஒரு பங்கை வஞ்சித்து வைத்து, ஒரு பங்கைக் கொண்டு வந்து, அப்போஸ்தலருடைய பாதத்திலே வைத்தான். 3. பேதுரு அவனை நோக்கி: அனனியாவே, நிலத்தின் கிரயத்தில் ஒரு பங்கை வஞ்சித்து வைத்து, பரிசுத்தஆவியினிடத்தில் பொய் சொல்லும்படி, சாத்தான் உன் இருதயத்தை நிரப்பினதென்ன? 4. அதை விற்குமுன்னே அது உன்னுடைய தாயிருக்க வில்லையோ? அதை விற்றபின்பும் அதின் கிரயம் உன் வசத்திலிருக்கவில்லையோ? நீ உன் இருதயத்திலே இப்படிப்பட்ட எண்ணங்கொண்டதென்ன நீ மனுஷரிடத்தில் அல்ல, தேவனிடத்தில் பொய்சொன்னாய் என்றான்.**

### **What was the lie?**

Obviously, this man had said, "I am giving everything to the Lord. I am giving everything I received out of this transaction to the church. I am bringing everything and laying it at the apostles' feet for the work of the gospel in the beginning of the church."

He didn't have to sell it.  
He didn't have to give it all.  
He didn't have to lie either.

**Acts 5:5, அனனியா இந்த வார்த்தைகளைக் கேட்கவே, விழுந்து ஜீவனை விட்டான். இவைகளைக் கேள்விப்பட்ட யாவருக்கும் மிகுந்த பயமுண்டாயிற்று.**

Dropped dead in front of the whole church.

**Who killed him?**

God killed him.

Great fear came on all who heard of it.  
A great way to keep people out of the church.

Don't go there, people die.

**Acts 5:6-7, வாலிபர் எழுந்து, அவனைச் சேலையில் சுற்றி, வெளியே எடுத்துக்கொண்டுபோய், அடக்கம் பண்ணினார்கள். 7. ஏறக்குறைய மூன்று மணி நேரத்துக்குப் பின்பு, அவனுடைய மனைவி நடந்ததை அறியாமல், உள்ளே வந்தாள்.**

Jews didn't embalm.  
You die then they buried you.

Church service went on well over three hours.  
His wife shows up three hours late.

As she was walking in, they were carrying her husband out.  
Peter responded to her and now we find out what they did.

**Acts 5:8-11,** பேதுரு அவளை நோக்கி: நிலத்தை இவ்வளவுக்குத்தானா விற்றீர்கள், எனக்குச் சொல் என்றான். அவள்: ஆம், இவ்வளவுக்குத்தான் என்றாள். 9. பேதுரு அவளை நோக்கி: கர்த்தருடைய ஆவியைச் சோதிக்கிறதற்கு நீங்கள் ஒருமனப்பட்டதென்ன? இதோ, உன் புருஷனை அடக்கம்பண்ணினவர்களுடைய கால்கள் வாசற்படியிலே வந்திருக்கிறது, உன்னையும் வெளியே கொண்டுபோவார்கள் என்றான். 10. உடனே அவள் அவனுடைய பாதத்தில் விழுந்து ஜீவனை விட்டாள். வாலிபர் உள்ளே வந்து, அவள் மரித்துப்போனதைக் கண்டு, அவளை வெளியே எடுத்துக்கொண்டுபோய், அவளுடைய புருஷனண்டையிலே அடக்கம்பண்ணினார்கள். 11. சபையாரெல்லாருக்கும், இவைகளைக் கேள்விப்பட்ட மற்ற யாவருக்கும், மிகுந்த பயமுண்டாயிற்று.

**What is the Lord trying to do?**

**Is He trying to prevent the church from growing?**

Why in the world would the first instruction given to the church in Matthew 18 not be some kind of instruction that makes it a warm and fuzzy environment that people might like to come to?

Why is it that at the very outset in the very first church in Jerusalem, the Lord does such a dramatic thing as execute two people who lied to Him right in front of the church so that everybody knows you can die in that place?

That is not exactly putting out the welcome mat.

**Acts 5:13, மற்றவர்களில் ஒருவரும் அவர்களுடனே சேரத் துணியவில்லை. ஆகிலும் ஜனங்கள் அவர்களை மேன்மைப்படுத்தினார்கள்.**

One of the objectives of the church is to make the church's commitment to holiness on their own.

This has been turned on its head in our society and our brand of evangelicalism.

One of the objectives of the church is to be so committed to holiness, purity, virtue, righteousness. This is so clear, and obvious. Very open that people who are not interested in these will not join the church.

This is the absolute opposite of the contemporary approach.

- To hide our commitment to righteousness,
- To hide our commitment to holiness,
- To hide our commitment to virtue,

So that nobody will at all think we aren't the most loving, accepting, open, embracing people on the planet.

Just the absolute opposite.

**How the church going to grow?**

**Acts 5:14, திரளான புருஷர்களும் ஸ்திரீகளும் விசுவாசமுள்ளவர்களாகிக் கர்த்தரிடமாக அதிகமதிகமாய்ச் சேர்க்கப்பட்டார்கள்.**

This is the strategy and plan.

## **How do you make that happen?**

Have God kill a few people at the offering, become vocally, verbally, visibly concerned about holiness.

Be so righteous and so committed to obedience to the Word of God that no one on his own will join.

Then what will happen is the Lord will add to the church. That's the way the church grows legitimately. The Lord adds to the church.

**Acts 2:47, தேவனைத் துதித்து, ஜனங்களெல்லாரிடத்திலும் தயவுபெற்றிருந்தார்கள். இரட்சிக்கப்படுகிறவர்களைக் கர்த்தர் அநுதினமும் சபையிலே சேர்த்துக்கொண்டுவந்தார்.**

The church is a group of people who have been saved.

- It is not a place that accommodates the unsaved.
- It is the place that to be avoided if you are unsaved.

It is not a place designed to make the unsaved feel welcome and feel comfortable.

## **Do I have a great desire to build this church?**

Because in a very little while our Church grew very fast.

I have no desire to build the church because Jesus said He would build the church and I don't want to compete with Him.

This is not my church. This is His church.

Christ builds His church and do that which He has called me to do as an instrument by which He can do His work.

It was very clear to me at that time that this issue of holiness in the church in dealing with sin was monumental.

If this is Christ's church and it's going to honour Christ and He is going to build His own church His way, then we have to be committed to obedience to His Word.

### **Matthew 18.**

#### **How could you preach against sin and not implement?**

You couldn't convince people that you were serious about sin if all you did was preach against it.

If there was anything that we knew to be true in the Scripture that we were unwilling to follow, then there was a severe breach in our integrity.

Then our approach to Scripture became completely selective and there was just no place for that.

I was convinced in my heart about the commitment to scriptures to be true and to believe them completely. Not only just to believe but to implement in my life right from the time I was born again.

I have been in lots of churches and seen lots of churches where they preached against sin.

I had never seen one where they did anything about sin.

It just seemed to me that you were undermining everything you said.

If people got the idea that you were good at preaching against sin but indifferent to dealing with it, that was a very serious lack of integrity.

**Matthew 18 and Acts 5 and 1 Corinthians 5**, where Paul says to put out the leaven that leavens the lump, put out the immoral man.

In **2 Thessalonians 3** where you are told again as a church to put out someone who is disruptive of the truth or contentious.

In **1 Timothy 1** where you have even leaders that had to be put out of the church. It seemed to me there was no way around this responsibility.

**V 15**, உன் சகோதரன் உனக்கு விரோதமாகக் குற்றஞ்செய்தால், அவனிடத்தில் போய், நீயும் அவனும் தனித்திருக்கையில், அவன் குற்றத்தை அவனுக்கு உணர்த்து; அவன் உனக்குச் செவிகொடுத்தால், உன் சகோதரனை ஆதாயப்படுத்திக் கொண்டாய்.

**What's the context here?**

The context is the childlikeness of the believer.

We are in the city of Capernaum could be in the very home of Peter. Jesus has on His lap a little child as an illustration.

He is talking about the childlikeness of the believer.  
The child is an illustration of childlikeness.

He begins by saying we all enter the kingdom like children.  
If you don't become a child, you can't even enter the kingdom.  
We come in humble, dependent, and without accomplishment  
et cetera.

Now that we are in the kingdom, we remain as children.

- We need to be cared for as children.
- We need to be protected as children.
- We need to be respected as children.

All of that is in the opening 14 verses.

Now Jesus turns to say, and we need to be disciplined like children.

Children need to be disciplined.

When they do what is wrong, they need to be confronted and corrected and restored.

The Word of God itself does that.

**2 Timothy 3:16-17**, வேதவாக்கியங்களெல்லாம் தேவ ஆவியினால் அருளப்பட்டிருக்கிறது; தேவனுடைய மனுஷன் தேறினவனாகவும், எந்த நற்கிரியையுஞ் செய்யத் தகுதியுள்ளவனாகவும் இருக்கும்படியாக, 17. அவைகள் உபதேசத்துக்கும், கடிந்துகொள்ளுதலுக்கும்

சீர்திருத்தலுக்கும், நீதியைப் படிப்பிக்குதலுக்கும்  
பிரயோஜனமுள்ளவைகளாயிருக்கிறது.

Jesus says that word of God cuts, cleanses, and purges. It is the Word that washes.

So, it is the work of the Word to purify the church by confronting sin and dealing with sin and showing the path of obedience and restoration.

It is the work of the Spirit.

The Spirit is none other than the Spirit of holiness who desires His church to be holy. That's why He does His sanctifying work in us.

This is the work of the Word.

This is the work of the Spirit of God.

It must to be our work.

**2 Corinthians 11:2**, நான் உங்களைக் கற்புள்ள கன்னிகையாகக்  
கிறிஸ்து என்னும் ஒரே புருஷனுக்கு ஒப்புக்கொடுக்க  
நியமித்தபடியால், உங்களுக்காக தேவவைராக்கியமான  
வைராக்கியங்கொண்டிருக்கிறேன்.

It is not a surprise to us then that our Lord starts out by saying, my concern in the church is the holiness, righteousness, purity, and obedience of My people.

The greatest grief is the unholiness of the church and its accommodation to the unsaved.

When spiritual leaders aren't committed to everything in the Word of God the church becomes pure. We have no choice.

This is the Lord's will for His church.

Even if people started dropping dead in front of this pulpit on Sunday for lying to the Holy Spirit, which was unique to the apostolic era, but even if it happened, the Lord would not be restrained in His divine purpose and power to add to His church because that's His work.

The illusion is that you and I can grow the church, that we have the power to grow the church by our cleverness, by our ingenuity, by our style, by our winsomeness, by our words.

There is no higher court than the church.

The church is any duly constituted body of redeemed people.

The actual church is not born until the Day of Pentecost, Acts chapter 2.

This is preliminary to the church, but it is still an *ekklēsia*. It is still called out ones assembled together under God as redeemed people.

The instruction here is for any assembly of those people to the church. At this particular point, there were assembled believers together in Capernaum who would constitute the body of redeemed people with this kind of responsibility.

Not long after this the church is born and this becomes the mandate for the church's life. There is no higher court.

Through history there have been all kinds of authorities developed. Popes, bishops, cardinals, houses of bishops, synods composed of clerics.

The New Testament knows nothing of that. All it knows is a local church, an assembly of believers who have been *ekklēsia*, *ek kaleo*, called out, a saving efficacious salvation call.

They constitute a body of people who are responsible to pursue their own holiness. There may be times when a collection of ministers has to move in to a church and deal with it because that church has so defiled itself, or so drifted into error, but the church locally remains the highest court.

**V 15,** “உன் சகோதரன் உனக்கு விரோதமாகக் குற்றஞ்செய்தால், அவனிடத்தில் போய், நீயும் அவனும் தனித்திருக்கையில்,

**What sin?**

**To what degree?**

It doesn't tell us what sin and it doesn't tell us to what degree because any sin to any degree is a defilement.

If your brother sins, go and reprove him in private.

**Don't talk about it to other people, which is the tendency, isn't it?**

If your brother sins.

Any sin is a defilement.

Any sin not only defiles his life, not only because it may involve you personally, defiles your relationship.

But any defilement of any believer becomes a defilement of the whole because we are one body.

So, you go in private.

**V 15, அவன் குற்றத்தை அவனுக்கு உணர்த்து; அவன் உனக்குச் செவிகொடுத்தால்,**

Which would mean, "I understand that. I regret that. I want to turn from that." That's what you are looking for.

**உன் சகோதரனை ஆதாயப்படுத்திக் கொண்டாய்.**

**Do you know that inside the very church you can lose people?**

You can't win him back if you haven't lost him.

You can't gain him if he wasn't a loss.

The word "won" or "gained," is a **commercial word**.

It's a word taken out of the marketplace.

Right at the very beginning the purpose of this confrontation is to win the brother, to gain the brother.

Some people have the idea that church discipline is to throw people out of the church. It is not. It is to keep people in the church pure.

This verb, "won" or "gained," is a word used to refer to accumulating wealth.

Used in its context, it has the idea of a sinning brother being a loss to the fellowship.

When restored, being a gain.

It is a like wealth regained.

When somebody sins and repents and moves on. But those sins that we do not abandon and do not turn then we won't repent.

When someone follows in that kind of pattern of sin, we have lost that person as a brother through that sin. So, we go to recover him because he has value.

### **Why does he have value?**

- Because the Spirit of God dwells in him.
- Because he is gifted by the Holy Spirit to have a ministry in the church to all the rest of us.

- Because he is an instrument by which God can do His work in the church and through the church in the world.

This is the inherent idea here.

This one sinning person is so valuable that you go and endeavor to get him back.

In the church if we are not willing to confront someone's sin, then we don't see them as having any value.

Christ sees them as having value.

Christ paid the infinite price for them.

Christ gives us the responsibility, like a parent, to go after our wandering children.

We have grown children at this time, but when we were raising our little four children, discipline was a regular routine in our family.

The discipline was driven totally by our all-consuming love for them.

The fear was they would be lost to us and to the kingdom.

So whatever discipline was necessary to make them feel the pain of their own sinfulness, we inflicted it upon them.

Every time they drift into sin, they were disciplined for the purpose of restoration because they are so priceless. We feel that way about our children, and our Lord is saying that's how we should feel about the children of God.

**Galatians 6:1-3**, சகோதரரே, ஒருவன் யாதொரு குற்றத்தில் அகப்பட்டால், ஆவிக்குரியவர்களாகிய நீங்கள் சாந்தமுள்ள ஆவியோடே அப்படிப்பட்டவனைச் சீர்பொருந்தப் பண்ணுங்கள்; நீயும் சோதிக்கப்படாதபடிக்கு உன்னைக் குறித்து எச்சரிக்கையாயிரு. 2. ஒருவர் பாரத்தை ஒருவர் சுமந்து, இப்படியே கிறிஸ்துவினுடைய பிரமாணத்தை நிறைவேற்றுங்கள். 3. ஒருவன், தான் ஒன்றுமில்லாதிருந்தும், தன்னை ஒரு பொருட்டென்று எண்ணினால், தன்னைத்தானே வஞ்சிக்கிறவனாவான்.

- Understanding human frailty,
- Understanding the power of temptation,
- Understanding the residing flesh,

We go after these people, desiring to restore them because they have value.

The word restore, *katartizō*, means to repair.

A medical term used of resetting fractures, or mending bones, putting dislocated limbs back in place.

The idea then of this dealing with sin is certainly not to put people out. It is to restore them because they have so much value.

We do it in a spirit of gentleness. Never should this be harsh. Always it should be in compassion, tenderness, sympathy, patience, mercy because you understand fallenness. It's our universal experience.

Our model for this is actually God.

**Matthew 18:12-14**, உங்களுக்கு எப்படித் தோன்றுகிறது? ஒரு மனுஷனுக்கு நூறு ஆடுகளிருக்க, அவைகளில் ஒன்று சிதறிப்போனால், அவன் மற்றத் தொண்ணூற்றொன்பது ஆடுகளையும் மலைகளில் விட்டுப் போய்ச் சிதறிப்போனதைத் தேடாமலிருப்பானோ? 13. அவன் அதைக் கண்டுபிடித்தால், சிதறிப்போகாத தொண்ணூற்றொன்பது ஆடுகளைக்குறித்துச் சந்தோஷப்படுகிறதைப் பார்க்கிலும், அதைக்குறித்து அதிகமாய்ச் சந்தோஷப்படுவான் என்று, மெய்யாகவே உங்களுக்குச் சொல்லுகிறேன். 14. இவ்விதமாக, இந்தச் சிறியரில் ஒருவனாகிலும் கெட்டுப்போவது பரலோகத்திலிருக்கிற உங்கள் பிதாவின் சித்தமல்ல.

We are following the pattern of God which is the pattern of restoration.

- ✓ God goes after His sinning children to bring them back.
- ✓ God uses us in the church to do that.

This is why it is so important.

This is God's work.

Next principle in verse 16 is given, because this needs to be a relentless process, given the value of the person.

V 16,“ அவன் செவிகொடாமற் போனால், இரண்டு மூன்று சாட்சிகளுடைய வாக்கினாலே சங்கதிகளெல்லாம் நிலைவரப்படும்படி, இரண்டொருவரை உன்னுடனே கூட்டிக்கொண்டு போ.

This takes us back to the Old Testament, to the book of Deuteronomy.

**Deuteronomy 19:15**, ஒருவன் எந்த அக்கிரமத்தையாவது எந்தப் பாவத்தையாவது செய்தான் என்று சொல்லப்பட்டால், ஒரே சாட்சியினால் நியாயந்தீர்க்கக்கூடாது; இரண்டு மூன்று சாட்சிகளுடைய வாக்கினாலே காரியம் நிலைவரப்படவேண்டும்.

God established the pattern those accusations needed to be proven and attested by two or three witnesses. Verification of any fact called for two or three confirming witnesses.

So, if the person doesn't respond to you, you get a couple of brothers and you go back and confront again.

Make sure that all the data is correct and that you call that person back to repentance and restoration.

You do it collectively with the hope that he will listen, or she will listen and you will gain your brother, gain your sister. It's always that that is the point.

We go to that extreme.

### **What if they don't listen then?**

**V 17, அவர்களுக்கும் அவன் செவிகொடாமற்போனால், அதைச் சபைக்குத் தெரியப்படுத்து;**

Tell the whole church.

Tell the whole church such and such a person is following in a pattern of sin, I've gone to him, gone to him with two or three, won't repent, won't hear.

### **Shun him?**

No. Tell the whole church, gang up on him or her.

### **Why do you go to this extreme?**

#### **Who wants to confront an individual about their sin?**

This is required.

This is the noble thing.

If you care about the person.

If you can be indifferent to someone's sin, then you don't care.

If you really care, you can't be indifferent to their sin.

I have never been indifferent to the sins of the people I love.

I want to do everything I can to restore them in every way I can.

If I am indifferent toward somebody's sin, it is somebody who is outside my own affection.

In the church, we are called to love one another without any restraint or boundary. So, we tell the whole church.

The church is the collection of people who are saved, who are redeemed. You tell them about their sin, not necessarily in lurid details, but you say, "Go after that person." That's how valuable that person is.

**V 17, சபைக்கும் செவிகொடாதிருப்பானானால், அவன் உனக்கு அஞ்ஞானியைப்போலவும் ஆயக்காரனைப்போலவும் இருப்பானாக.**

The most despised and despicable in Jewish society.

Those Jews had sold their souls to Rome to buy a tax franchise to extort money out of their own people for a pagan idolatrous nation, traitors.

Treat them like total outcasts.

Treat them like total unbelievers.

We don't accept them into the fellowship because sin will leaven the church.

The church has to protect its holiness.

In an effort to protect its holiness, it calls the professing Christian sinner back from sin.

If that sinner doesn't respond, then two or three.

If that doesn't get the response, then you tell the church and the whole church goes.

If that doesn't bring them back, then put them out.

**1 Corinthians 5:6, நீங்கள் மேன்மைபாராட்டுகிறது நல்லதல்ல; கொஞ்சம் புளித்தமா பிசைந்தமா முழுவதையும் புளிப்பாக்குமென்று அறியீர்களா?**

We can't allow sinful influence to just settle comfortably in the church.

I sincerely hope today that our Church is known as a loving church. I believe we are because you are a loving people. We have that reputation inside and outside and around the world. But I also always hope and pray that sinning people are never comfortable here.

We have people who profess Christ, sin, are confronted, dealt with, they leave.

But most internal discipline in the church never gets out. It is goes on a one-on-one basis and restoration is going on all the time.

Remember the apostle Paul who confronted none other than Peter. The apostle Paul confronted Peter to the face.

**Galatians 2:11-13, மேலும், பேதுரு அந்தியோகியாவுக்கு வந்தபோது, அவன்மேல் குற்றஞ்சுமந்ததினால், நான் முகமுகமாய் அவனோடே எதிர்த்தேன். 12. எப்படியெனில், யாக்கோபினிடத்திலிருந்து சிலர் வருகிறதற்குமுன்னே அவன் புறஜாதியாருடனே சாப்பிட்டான்; அவர்கள் வந்தபோதோ, விருத்தசேதனமுள்ளவர்களுக்குப் பயந்து, விலகிப் பிரிந்தான்.**

13. மற்ற யூதரும் அவனுடனேகூட மாயம்பண்ணினார்கள்;  
அவர்களுடைய மாயத்தினாலே பர்னபாவும்  
இழுப்புண்டான்.

Paul is a pretty strong guy but he is no stronger than Peter. I don't imagine that Peter was an easy guy to convince of his own sin.

This might be the end of a relationship.

I have had that many times, I regret to say.

I have lovingly, graciously confronted about some serious error and the result of that confrontation was the end of any relationship permanently. That's perhaps the price you might pay.

**Could you please ask yourself whether Paul confronting Peter was worth it?**

If it wouldn't have been better for them to have a cooperating relationship.

But Paul did what was right for the sake of the honour of the Lord of the church. Paul confronted Peter to the face because he was to be condemned.

**Did that end their relationship?**

2 Peter 3:14-16, ஆகையால், பிரியமானவர்களே, இவைகள் வரக் காத்திருக்கிற நீங்கள் கறையற்றவர்களும் பிழையில்லாதவர்களுமாய்ச் சமாதானத்தோடே அவர் சந்நிதியில் காணப்படும்படி ஜாக்கிரதையாயிருங்கள். 15.

மேலும் நம்முடைய கர்த்தரின் நீடியபொறுமையை இரட்சிப்பென்று எண்ணுங்கள்; நமக்குப் பிரியமான சகோதரனாகிய பவுலும் தனக்கு அருளப்பட்ட ஞானத்தினாலே இப்படியே உங்களுக்கு எழுதியிருக்கிறான்; 16. எல்லா நிருபங்களிலும் இவைகளைக்குறித்துப் பேசியிருக்கிறான்; அவன் சொன்னவைகளில் சில காரியங்கள் அறிகிறதற்கு அரிதாயிருக்கிறது; கல்லாதவர்களும் உறுதியில்லாதவர்களும் மற்ற வேதவாக்கியங்களைப் புரட்டுகிறதுபோலத் தங்களுக்குக் கேடுவரத்தக்கதாக இவைகளையும் புரட்டுகிறார்கள்.

Paul was Peter's beloved brother because all that Paul ever had in mind in confronting Peter was restoration.

Encouraging biblical truth.

V 18, பூலோகத்திலே நீங்கள் எவைகளைக் கட்டுவீர்களோ அவைகள் பரலோகத்திலும் கட்டப்பட்டிருக்கும்; பூலோகத்திலே நீங்கள் எவைகளைக் கட்டவிழ்ப்பீர்களோ அவைகள் பரலோகத்திலும் கட்டவிழ்க்கப்பட்டிருக்கும் என்று, மெய்யாகவே உங்களுக்குச் சொல்லுகிறேன்.

That particular statement appears a number of times in the New Testament.

**Matthew 16:19,**

**John 20:23.**

It's a very simple idea.

When you bind something on earth, it is bound in heaven, or has already been bound in heaven.

When you lose something on earth, it has already been loosed in heaven.

Binding and loosing, the rabbis said, had to do with sin.

If someone repented, their sin was loosed.

If someone would not repent, they are bound in their sins.

So, when we confront a sinner and a sinner will not repent, and we say you are bound in your sin, heaven has already made that judgment.

Or when we confront a sinner and the sinner repents, and we say you are loosed from your sin because we have biblical revelation that says if you repent you will be loosed from your sin. Then when we say you are loosed from your sin, we are only saying on earth what heaven has already said.

The bottom-line principle is this, when we deal with sin and confront sin and call people to repentance.

- Hold them responsible for their repentance.
- Rejoice with them in their repentance.

We are simply doing on earth what is done in heaven.

We can pray “Your will be done on earth as it is in heaven.”

This is the way we can implement it.

Heaven has already rendered the verdict that someone's bound in sin, that someone's loosed from sin. We are just reflecting heaven when we do the same.

**V 19, அல்லாமலும், உங்களில் இரண்டுபேர் தாங்கள் வேண்டிக்கொள்ளப்போகிற எந்தக் காரியத்தைக் குறித்தாகிலும் பூமியிலே ஒருமனப்பட்டி ருந்தால், பரலோகத்தில் இருக்கிற என் பிதாவினால் அது அவர்களுக்கு உண்டாகும் என்று உங்களுக்குச் சொல்லுகிறேன்.**

When two or three come together and affirm someone's repentance and heaven is in agreement, we can ask the Lord to cleanse them and restore them and He will.

If they will not repent, of course, and heaven is in agreement, we can ask the Lord to chasten and discipline and He will.

We are doing heaven's work.

We are doing the Father's work.

**V 20, ஏனெனில், இரண்டுபேராவது மூன்று பேராவது என் நாமத்தினாலே எங்கே கூடியிருக்கிறார்களோ, அங்கே அவர்கள் நடுவிலே இருக்கிறேன் என்றார்.**

This is not for a prayer meeting for God to show up!

**How about one?**

"Lo, I am with you always."

It doesn't take two or three.

It doesn't have anything to do with a prayer meeting.  
It has to do with a discipline situation.

Where two or three have gathered together, which means this process is in motion there I am in their midst.

Never is the church more in tune with heaven, more in tune with the Father and more in tune with Christ Himself than when it's dealing with sin.

We don't want to be reluctant in any of this.  
This is for the sake of the purity of the church.

- ✓ This is heaven's work.
- ✓ This is the Father's work.
- ✓ This is the Son's work.

It will not empty our church.  
They still come and the Lord grows His church.  
Multitudes believe and they are saved and added to the church.

It's a place of love.  
It's a place of restoration.  
It's a place of holiness.  
It's a place of fear.

There never should be a question about why a church grew.