

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community.

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community.

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community.

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.

B. Then Jesus tells a parable that drives home the point.

DISCIPLE 1.0: *Greatness or Littleness?*

Jerry Cisar — February 9, 2020

Text: Matthew 18

Introduction:

“The appetite for prominence was a problem for the earliest followers and for Matthew’s church. The modern church is by no means immune to the disease.” – Douglas Hare

LIVE THE STORY

The Gospel is intended to be learned and lived in community. The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

- In what way(s) had Jesus previously answered the question about who is the greatest in the kingdom of heaven in Matthew’s Gospel?
- Why does it require faith for a disciple to both become like a child and welcome a child? What is it about a child that is held up here?
- Discuss: In answering their question, by telling them to become like a little child, Jesus is saying, “Striving for greatness will always lead you to the wrong way of living. Strive for littleness.”
- How might many be prone to pass up opportunities to welcome Jesus into our very homes? Why is intentionality essential?
- How does the parable of the sheep teach us that disciples risk failure? What might that mean in practical living?
- Why is it important to remember that the parable of the sheep is not the only teaching about how to care for the flock? Can you think of another important one?
- Many talk about how important it is for a church to “practice Matthew 18” (referring to vv15-20). What has your experience been in how you’ve seen churches practice this? Why is it essential to keep this whole chapter together as we practice vv15-20?
- How might our practice of vv15-20 lead to Peter’s question in v21?
- How does the story of the unmerciful servant speak to us as believers?

I. Disciples Act in Faith (18:2-10)

- A. *Striving for greatness will always lead you to the wrong way of living. Strive for littleness. That will guide you just fine.*
 - i. We are often so unwilling to turn away from our pursuit of greatness that we try to turn *becoming like a child* into an act of greatness itself.
 - ii. “Whoever humiliates himself as this child...” (v4).
 - a) Nothing is too foolish for children to do.
 - b) Children haven’t created barriers like adults.

- B. Jesus turns his attention to how we treat little ones (5).
 - i. To treat the lowly ones, the little ones, warmly as if they were Christ is to receive Christ Jesus into your home/life.

 - ii. What happens if we don't treat them valuably?
 - a) It would be better to have a 50 lb. stone tied around your neck and you be dropped in the sea.

 - b) Woe to the one who causes this sort of stumbling.

 - iii. They have angels who are ever before the Father in heaven!

II. Disciples Risk Failure (18:12-20)

- A. A parable about a man who owns a hundred sheep
 - i. What kind of foolish shepherd would risk losing 99 in order to gain back one?

 - ii. One is insignificant in comparison to 99, yet we go after the insignificant.

 - iii. Just as the actions toward the little ones require faith, so does going after the straying ones. It is risky. We risk the 99 when we pursue the one.

- B. If your brother sins, go to him.
 - i. Don't resist an evil person, but if your brother or sister does evil, confront them.

 - ii. Live as a family.

 - iii. "But if your brother or sister happens to sin, take him or her aside and bring their sin to light with careful examination and reprove them between you and him/her alone. If he hears you, you've gained your brother or sister."
 - a) In this whole process, we must remember that the goal is restoring the wandering sheep.

 - b) The point of two or three witnesses is that no one should be condemned on the grounds of one witness.

- C. What does it mean to treat somebody as a pagan or tax collector?

- D. God will guide our decisions as we walk through this process (18-19).

III. Disciples Abound in Forgiveness (18:21-35)

- A. Seventy times seven (Genesis 4:24) Forgiveness, not revenge.