

# Matthew Survey — Section Three

## 2nd Pronouncement & Edification — Part A

Matthew 17:22 – 18:35  
Topical Study Overview

### About This Section

This section opens with the Lord's second pronouncement of his coming rejection, adding the detail of betrayal as the means by which it will occur. Following the pronouncement, three major edificational issues are taken up for the remnant's instruction: not offending the Gentiles in view of their coming day of visitation, and then the entirety of Matthew 18, which presents five areas of corrective doctrine to ensure the disciples do not emulate the conduct of Israel's vain religious system. Key themes include humility versus prideful highmindedness, the proper valuing of little children as equal members of the remnant, the godly handling of a trespassing brother, and the practice of unlimited forgiveness in contrast to the limited-forgiveness policy of the apostate leadership. All of this corrective doctrine is anchored in the Sermon on the Mount and grounded extensively in the book of Proverbs.



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### Topics at a Glance

Topic	Core Content
<b>The 2nd Pronouncement</b>	The Lord restates his coming rejection, adding betrayal as the specific means by which it will occur.
<b>Not Offending the Gentiles</b>	Peter is taught that in view of the Gentiles' coming day of visitation, conduct must not prejudice them in advance.
<b>Humility vs. Highmindedness</b>	Using a little child as an object lesson, the Lord corrects the disciples' pride-driven thinking about greatness in the kingdom.
<b>Warnings to the World</b>	A brief exhortation to those still of the vain religious system to cut themselves off before the coming judgment.
<b>Valuing the Little Ones</b>	Corrective doctrine to prevent the disciples from despising little children, in view of their special role and equal standing in the remnant.
<b>Dealing with a Trespassing Brother</b>	A step-by-step course of action for pursuing peace rather than frowardness when a fellow remnant member sins.
<b>Unlimited Forgiveness</b>	Peter's question about forgiving seven times is corrected to seventy times seven, illustrated by the parable of the unmerciful servant.

## Topic Summaries

P1

### **The Second Pronouncement** *Lesson 12 · Matt 17:22–23*

- The second pronouncement builds on the first (Matt 16:21) by adding a new detail: the rejection will come by way of betrayal — 'The Son of man shall be betrayed into the hands of men.'
- The first pronouncement stressed the must factor — that the rejection was written in scripture and had to occur; this second pronouncement reveals the manner in which it would take place.
- Matt 17:22–23 — And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.
- The ignorance factor was still in effect — the disciples were not expected to identify Judas or understand the details, but they were expected to let these sayings sink down into their ears.
- Acts 1:15–16 demonstrates Peter's post-resurrection comprehension: he understood that Psalm 69 and Psalm 109 described the betrayal by Judas, and that these things 'must needs be fulfilled.'
- Each subsequent pronouncement adds further details — the players involved (Pilate, Herod, the nations) will be added in the third pronouncement of chapter 20.

P2

### **Not Offending the Gentiles** *Lesson 12 · Matt 17:24–27*

- This is the first of three edificational issues following the second pronouncement: the incident of the tribute money at Capernaum.
- Though the Lord and the disciples are 'children of the kingdom' and technically free from paying tribute to Gentile rulers, they are to pay it anyway — 'Notwithstanding, lest we should offend them.'
- The 'times of the Gentiles' are in effect throughout the entire fifth course of punishment; Israel remains subservient to Gentile dominion until the end of the fifth installment.

#### **The Reason for Non-Offense**

- A coming day of Gentile visitation is prophesied — when the gospel of the kingdom will go out to the nations during the fifth installment; the disciples' conduct now must not prejudice the Gentiles against them before that day arrives.
- 1 Pet 2:12–13 — Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake.
- Peter's instruction to 'honor the king' and pay tribute draws directly from what the Lord taught him in Matt 17:24–27, and is the doctrinal outworking of that foundational lesson.
- Matt 24:14 — And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

## P3

### **Humility vs. Highmindedness** *Lessons 13–14 · Matt 18:1–6*

- Matthew 18 comprises the second major edificational issue following the second pronouncement, containing five corrective doctrine topics for the remnant's ongoing edification.
- The disciples' question — 'Who is the greatest in the kingdom of heaven?' — reveals that pride and highmindedness from Israel's vain religious system remained deeply entrenched in their thinking.

#### **The Object Lesson of the Little Child**

- Matt 18:3–4 — Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- The word 'converted' indicates a complete change of thinking and conduct — not a change from unbelief to belief, but from the vain religious system's highmindedness to genuine lowliness.
- The question about greatness pertains to rewards in the kingdom — positions of rulership — not to justification unto eternal life, which they already possessed.
- Prov 16:18–19 — Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.
- The book of Proverbs cycles through the seven categories of what the Lord hates (Prov 6:16–19); pride and a haughty spirit are foundational to much of the vain religious system's conduct.

## P4

### **Warnings to the World & Valuing the Little Ones** *Lessons 15–16 · Matt 18:7–14*

- Verses 7–9 shift briefly to those still of the world within the surrounding multitude — urging them to cut themselves off from the vain religious system before its coming judgment.
- Matt 18:7–8 — Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee.
- This figurative language of cutting off hand, foot, and eye — already introduced in Matt 5 — means complete disassociation from the vain religious system rather than physical self-harm.

#### **The Special Role of Little Children (18:10–14)**

- Ps 8:2 — Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.
- This psalm points forward to the event in Matt 21:15–16 when children cry 'Hosanna to the son of David' in the temple, fulfilling the ordained praise the vain religious system's leaders failed to give.
- The angels of these little ones 'do always behold the face of my Father which is in heaven' (v.10), indicating a special guardian-angel provision for their protection — especially relevant to the fifth installment.

- Isa 40:11 — He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young.
- Matt 19:13–14 shows that even shortly after this corrective doctrine, the disciples still rebuked those bringing little children to the Lord — confirming the stronghold was not yet fully torn down.

P5

### Dealing with a Trespassing Brother *Lessons 17–18 · Matt 18:15–20*

- Verse 15 introduces this issue with 'Moreover' — linking it to what preceded (despising of little ones) while expanding to a related danger: despising a brother who has trespassed.
- Israel's vain religious system responded to trespass with frowardness — pride-driven, self-centered retaliation rather than pursuing the course that makes for peace.
- Matt 18:15 — Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
- The emphasis on 'between thee and him alone' directly counteracts the tale-bearing, rumor-mongering, and loose-tongued frowardness of the vain religious system.
- The three-stage process — tell him alone, then take two or three witnesses, then tell it to the church — pursues peace at each stage while progressively isolating the foolishness if the brother refuses to hear.
- Matt 18:17 — And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
- The 'church' here is not the Body of Christ of this dispensation but the called-out remnant of Israel — a usage consistent with the 'church in the wilderness' of the Old Testament.
- Proverbs is the doctrinal foundation for this entire section: it exposes frowardness as one of the things the Lord hates and provides the discretion the remnant needs to pursue peace (e.g., Prov 17:9; 19:11; 25:8–9).
- Matt 18:18–20 — Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven...For where two or three are gathered together in my name, there am I in the midst of them.
- Verses 18–20 provide authoritative confidence to act on the isolation process even when the Lord is absent — preparation for operating through the extension of mercy, the scattering, and the fifth installment.

P6

### Unlimited Forgiveness — The Unmerciful Servant *Lesson 18 · Matt 18:21–35*

- Peter's question — 'Lord, how oft shall my brother sin against me, and I forgive him? till seven times?' — reflects the limited forgiveness policy of Israel's vain religious system, which set seven as the maximum before retaliation was permitted.
- Matt 18:22 — Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

- The underlying motive for the limited forgiveness policy was greed and self-centeredness: keeping a running tally of offenses provided an excuse to eventually pursue the offender — misusing the 'eye for eye' principle.

#### **The Parable (Matt 18:23–35)**

- The king's servant, forgiven an astronomical debt of ten thousand talents, refuses to forgive a fellow servant who owed him a hundred pence — a tiny fraction by comparison.
- Matt 18:33–35 — Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.
- The members of the remnant are in the position of the forgiven servant — having received mercy through the gospel of the kingdom — and are expected to extend that same unlimited forgiveness to one another.
- The consequence ('delivered to the tormentors') refers to loss of rewards and restricted entrance into the kingdom, not loss of justification unto eternal life which is settled.

## **Key Doctrinal Distinctions**

### **The Times of the Gentiles vs. the Day of Gentile Visitation**

Keith draws a sharp distinction between two easily confused concepts. The 'times of the Gentiles' is the entire fifth course of punishment in God's program with Israel — during which the Gentiles have dominion over Israel. It has nothing to do with the present dispensation of Gentile grace. The 'day of Gentile visitation,' by contrast, is a specific prophesied point within the fifth installment when the Gentiles will be visited with the gospel of the kingdom and given opportunity to respond. The non-offense policy in Matt 17:24–27 exists precisely because that future day of visitation must not be pre-empted by conduct that would prejudice the Gentiles against the remnant before it arrives.

### **Entering the Kingdom vs. Justification unto Eternal Life**

Throughout Matthew 18, Keith consistently distinguishes between two separate realities for a member of the remnant. Justification unto eternal life is received at the point of believing the gospel of the kingdom and cannot be lost. Entering the kingdom at its establishment with rewards and positions of rulership is a separate matter entirely, conditioned upon the disciple's conduct — specifically, whether he has disassociated his thinking and conduct from Israel's vain religious system. Failing to pursue humility, to value the little ones, to handle a trespassing brother properly, or to practice unlimited forgiveness can result in no rewards and potentially not entering the kingdom at the outset — described elsewhere as 'outer darkness.'

## The 'Church' in Israel's Program vs. the Church the Body of Christ

When the Lord says in Matt 18:17 'tell it unto the church,' Keith clarifies that this use of the word 'church' does not refer to the church which is the Body of Christ in the present dispensation. The word was in use in God's program with Israel long before this dispensation began — Israel was called 'a church in the wilderness,' and the term is found in Psalm 22 and Isaiah 65 in connection with the called-out remnant of Israel. Right division requires that the reader not automatically import the Body-of-Christ meaning when encountering it in passages that belong to Israel's program.

## Stronghold Doctrine: Why Corrective Doctrine Must Be Repeated

Keith makes an important point about why the Lord returns repeatedly in Matthew 18 to issues already addressed in the Sermon on the Mount. He uses the concept of a 'stronghold' from 2 Cor 10:4–5 — erroneous thinking that has become deeply entrenched through a lifetime in Israel's vain religious system. Corrective doctrine does not always demolish these strongholds instantly; it batters them progressively, like a catapult throwing rocks against a wall. The disciples' highmindedness, their despisal of little children, and their tendency toward frowardness when sinned against were all strongholds requiring repeated assault by the Lord's doctrine — a process completed only when the Holy Ghost came after the resurrection.

## Key Scripture References

<b>Matt 17:22–23</b>	The second pronouncement: betrayal identified as the means of the rejection; disciples told to let it sink into their ears.
<b>Acts 1:15–16</b>	Peter's post-resurrection understanding of Ps 69 and Ps 109 as fulfilling the betrayal detail of the second pronouncement.
<b>1 Pet 2:11–17</b>	Peter's application of the non-offense doctrine from Matt 17:24–27: have honest conversation among the Gentiles, honor the king.
<b>Matt 18:3–4</b>	The Lord's object lesson: 'Except ye be converted and become as little children' — greatness in the kingdom comes through humility, not highmindedness.
<b>Ps 8:2</b>	Cited by the Lord in Matt 21:16 as fulfilled when children cried 'Hosanna'; Keith uses it to explain the special role of little children prophesied for the climatic stage.
<b>Matt 18:10</b>	The angels of the little ones always behold the Father's face — indicating a special guardian-angel provision for their protection.
<b>Isa 40:11</b>	The Lord's tender care for the lambs within the flock — including carrying them in his bosom, pointing to their special protection in the fifth installment.
<b>Ezek 34:11–16</b>	The Lord as the good shepherd who seeks the lost sheep; the little ones are equal members of the flock he came to seek and save.
<b>Prov 6:16–19</b>	The seven things the Lord hates — the categorical summary of the vain religious system's conduct — used as the backdrop for all five corrective issues in Matt 18.

<b>Matt 18:15–17</b>	The three-stage process for handling a trespassing brother: alone, then two or three witnesses, then the church — all designed to pursue peace.
<b>Matt 18:21–22</b>	Peter's question about forgiving seven times corrected to seventy times seven — the Lord counters the limited forgiveness policy with an unlimited one.
<b>Matt 18:23–35</b>	The parable of the unmerciful servant: the forgiven man's failure to forgive his fellow servant illustrates the inconsistency of limited forgiveness after having received unlimited mercy.
<b>Matt 24:14</b>	The gospel of the kingdom preached to all nations — the future goal that the non-offense policy of Matt 17:24–27 is designed to protect.
<b>2 Cor 10:4–5</b>	The 'stronghold' concept — used by Keith to explain why corrective doctrine must be repeated: entrenched vain religious system thinking requires progressive demolition.

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