

Title

如何修复关系

(How to Restore Relationships)

马太 18:15-20

- Topic:**主题 Discipline 管教
Theme:主旨 Why must we restore sinning Christians properly? 为何我们要尽责地挽回犯罪的信徒?
Thrust:推力 We act on God's behalf. 我们代表神行事
Purpose:目的 The listeners will confess any sin in their lives worthy of church discipline and help others do so. 听者会承认应该受教会管教的罪也帮助他人如此行
Meditation:默想 God is a restoring God 神是一位挽回人的神
Reading: Matthew 18
Song: “Make Us One”让我们和而为一 or “Holy Spirit”圣灵 (Getty) or “They Will Know We Are Christians by Our Love”世界因我们爱而知道我们是基督徒, or “Bind Us Together” 让我们紧密相连

Introduction 序言

1. Interest: [“Kay” and I overcame relational issues through loving confrontation.]

我与 Kay 以有爱的正面相对，修复了我们的关系。

Crossroads
China
Ministry Map

- a) Some 30 years ago I sang on a music team of seven musicians called Crossroads. If you can't tell, I am the guy who is not Japanese. We shared the gospel in China and eleven other countries and—praise God—we reached over 600 people per concert! In fact, we saw over 10,000 people trust Christ as indicated in comment cards at our 269 concerts. 大概 30 年前我在一个叫十字路的 7 人组合音乐团队唱歌。我们不仅在中国也在其他 11 个国家分享福音。感谢神，我们每场演出有 600 多人回应，事实上，通过我们 269 场演出的留言卡，我们见证了大概 1 万多人表示要依靠主。

Black

- b) If you know anything about spiritual warfare, it is that the enemy of our souls concentrates his efforts on believers who are having an impact for Christ.

如果你知道属灵争战的话，我们的仇敌全力打击那些有影响力的信徒。

- c) In our team, the opposition came from within—relationships that were a challenge. On that team was one particular woman named Kay. She was a godly woman but in terms of preferences, styles, and the like we didn't see eye-to-eye at all. In fact, many times she felt that I was just a “mister-know-it-all.” (And of, course she was right as I *did* know it all.) She didn't like my mannerisms, my clothes, or my insights in our group Bible studies. She avoided being around me and it seemed that I could do nothing right! She saw me as really arrogant.

我们的团队，问题出现在内部，人际关系是挑战。在这个团队里有一个特别的女士叫 Kay。她是一位敬虔的人。但我们却看不惯彼此的喜好、风格等。事实上很多时候她觉得我只是一个“无所不知先生”（当然，她说的没错我确实什么都知道）。她不喜欢我的举止，我的衣服，还有我在小组查经里的见解。她总是避免与我见面，好像我做什么都不对，她认为我很傲慢。

- d) So what do you do when you are forced into a working relationship with someone who just plain does not like you? I found that I couldn't really avoid Kay. After all, every day we had four hours of music practice with the team. I had to sing in harmony with her—literally! But discord often reigned. Then we had a concert to give and *had* to work together.

如果你不得不与就是不喜欢你的人一起工作，怎么办呢？我发现我确实避免不了与 Kay 打交道。毕竟，我们每天都花很长时间一起练习团队音乐。我还得与她唱和声！但不和谐常常发生。但是我们要演出还不得不一起工作。

Pillars
Romance
Susan

- e) God ministered to me then through two texts in Matthew that became “relational pillars” that I want to share with you today. These texts literally changed my life. They enabled Kay and me to reconcile our differences—so much so that three years after our initial differences Kay actually said “yes” to marrying me! Yes, Kay is her middle name. Her full name is now Susan Kay Griffith.

上帝以马太福音两处经文教导了我，也是我想和大家一起分享的“关系支柱”。这些经文改变了我的生命。让我和 Kay 化解了我们的不同-不仅如此矛盾化解的 3 年后，Kay 愿意嫁给我！对，你知道了，Kay 是她的中间名。她的全名是 Susan Kay Griffith。

Matthew

2. Need: Have you ever had a problem with another believer? (If you say “no,” then I wonder which planet you have been living on!) Are you in fellowship with every Christian that you know now—your family members, your work colleagues, your neighbors and friends? If you’re not in harmony, what should you do?

需要：你是否曾经与其他信徒有过矛盾？如果你说没有，那我怀疑你是否生活在地球上！当你与弟兄姐妹，家人，同事，邻居，朋友交往时，遇到矛盾，你要怎么办？

• Offender
• General

3. Issue #1: If you hurt the other person, Matthew 5 tells you what to do. [Read Matt. 5:23-24.] God places the responsibility to reconcile on *you* if you are the *offender*.

问题 1：如果你伤害了别人，太 5 教你应该怎么办。读太 5:23-24。如何你冒犯了他人，神让你去承担和好的责任。

Matt 5:23-24
“at the altar”
Lord’s Supper

- a) The last I checked, believers weren’t offering up sacrifices at the altar. So what does the “altar” refer to today?信徒没有在坛上献祭。那“祭坛”今天指的是什么呢？
- b) At the very least, it refers to the Lord’s table—a sign of our fellowship & unity.至少，它代表着主餐-团契和合一的象征

Offended

4. Issue #2: However, in some situations, you are the *offended*. The other person is guilty of sin. Every church eventually encounters problems with believers living in sin. In these cases a loving body will restore them to God’s holiness.

问题 2：有时，你被冒犯，是别人的错。每间教会都会面对信徒犯罪的问题。这种情况下，一个有爱的全体会挽回他们，让他们回到神的圣洁里面。

How restore?

5. Intro MPI: So *how* do we restore sinning Christians properly? (This issue is addressed in your sermon outline.) When someone goes astray from God’s will, what process do we use to bring that person back? This doesn’t just refer to marriage, nor to serious sins—it’s any kind of sin that can hurt *any* relationship among believers.

Other Relationships

所以我们如何尽责地挽回犯罪的信徒呢？（你的讲稿大纲讲到了这个问题）。有人离开了神的旨意，我们要以怎样的过程挽回那个人呢？不仅是指婚姻中，或更严重的罪-这里是说任何伤害信徒之间关系的罪。

Black

6. Background: Why I am talking about resolving relational problems now?

背景：为何这个时候我要说解决关系矛盾的话题？

- a) I just know that issues surface in *every* relationship, including ours. At some point, I am going to offend you and you will offend me. So what should we do?

我知道每种关系都会出现问题，包括我们的。在某些方面，我会冒犯你，你会得罪我。所以我们应该怎么办呢？

Matthew 18
• 1 • 1 • 1 • 1

- b) So our key text today is Matthew 18. The context of Matthew 18 is the value of one—one child (1-9), one sheep (10-14), one sinner (15-20), one debtor (21-35). At the heart of this chapter is verses 15-20...

我们今天的主题经文是太 18. 此处经文的背景是“一个的价值”-1-9 节一个孩子，10-14 一只羊，15-20 一个罪人，21-35 一个债务人。这章的核心经文就是 15-20 节

Read 15-20

7. **Text:** In Matthew 18:15-20 Jesus provides God's plan for loving church discipline. Let's read it together [read 15-20.] 太 18:15-20, 文本: 马太福音 18:15-20 耶稣给出上帝的教会以爱心管教方案。我们一起读 15-20 节。

• How
• Why

8. **Preview:** This text has two main teachings on restoring Christians in sin. Verses 15-17 give *how* to restore them and verses 18-20 give *why* to restore them. 预览: 此处经文有两处关于挽回犯罪的信徒有的主要教导。15-17 给出如何挽回他们。18-20 给出为何要挽回他们。

9. **Transition:** Let's first see *how* to restore relationships. God's way to restore believers in sin is to... 过渡: 让我们看看如何修复关系。上帝挽回犯罪信徒的方式是

MP

I.

Keep the matter as private as possible (15-17). 尽量私下解决 (15-17)

[God's strategy to bring sinning Christians back is to involve as few people as you can.] 上帝挽回犯罪信徒的方式是越少人介入越好。

Restoration!

- A. The desired end is restoration, not punishment or excommunication. 最理想的结果就是关系修复，不是惩戒或被逐出教会。
1. The goal of discipline is behavior change to bring the wayward one back. Unfortunately, too many churches "excommunicate" to punish rather than restore. 管教的目的是行为上改变，挽回犯错人。遗憾的是很多教会以逐出教会来管教而没有挽回。
 2. Restoration is God's goal for a wandering saint in the sheep image of verses 10-14. 挽回是 10-14 节上帝对比喻为羊的迷失的信徒的心意。
 3. Restoration is the explicit teaching of this text in verse 15b. 15 节清楚的教导要“挽回”
 4. Restoration is the goal of church discipline in other passages like Galatians 6:1. 其他处经文如加 6:1, 也提到挽回是教会管教的目标

Gal. 6:1

4 Steps

- B. God's restoring process has four steps that progressively tell more and more people about the sin (15-17). 上帝的挽回程序有 4 步，逐渐地向更多人敞开所犯的罪 (15-17)

Step 1

1. Talk to the person by yourself (15). 自己亲自去讲 (15)
 - a) What's our human tendency here? It is to tell *others* about the problem instead of the one involved, but God commands us to keep the issue as private as possible. 我们人倾向怎么做呢? 就是把问题告别人而不向当事人说, 但是神命令我们尽量保密处理。
 - b) This differs from Matthew 5 in that you're not an *offender*, but the *offended*. 这与太 5 不同, 这里你不是被冒犯者, 是你冒犯了别人。
 - c) Note also that in Matthew 5 sin may not be in the picture, but Matthew 18 deals specifically with a believer living *in sin*. This does not refer simply to differences of opinion on

Offended

debatable matters. 请注意太 5 可能讲的不是罪的问题，但是太 18 明确是处理犯了罪的信徒问题。这不是指单单对于在一些有争议问题上意见不一。

- Initiative
- You
- You

d) Earlier we saw from Matthew 5:23-24 that God places the responsibility to reconcile on *you* if you are the *offender*. Now whose job is it to initiate if you are the *offended*? Yes, again it is *your* responsibility again! You say, “That’s not fair! Why is it my job in *both* situations? Whether I am the *offender* or the *offended* I still have to make the first move?” Well, if relationships are not resolved between believers, it has to be through the fault of both—as *both* have the command of God to resolve it! 前面我们看到太 5:23-24，如你冒犯了别人，神就让你承担与人和好的责任。现在的问题是如果你被冒犯，那谁应该主动去化解问题呢？是的，同样是你的责任！你说“这不公平”。为何在 2 种情形都得我采取主动？不管是不是我被冒犯了，我都得先去行动？但是如果信徒之间的关系问题不解决，两个都有错-因为人吩咐两个人去解决问题。

Go in Person

e) While letter writing was very popular in the time of Christ, our Lord specifically says to deal with these sensitive matters face-to-face. Today this means confrontation should never be handled via email, SMS, letter, or phone calls. It also prohibits the cowardice of anonymous communication. 在主耶稣的时代很流行写信，但是主明确说要面对面去处理这类敏感问题。这就是说今天不能用邮件，短信，书信或打电话来处理对峙问题。它也禁止我们胆怯地用匿名方式来沟通。

1996

f) Our family has tried to do this since our three sons were young—not to let them do the “Mom! Dad! So-and-so did such-and-such to me!” We just told him, “Matthew 18, bud. If you can’t solve it, we’ll be step 2...” They rarely came back to us! 我们家自从 3 个儿子小的时候就实行这个原则，不让他们来向我们告状。我们告诉他们“太 18”。如果你解决不了，我们就采用第 2 步。他们很少时候是自己解决不了，又回来找我们的。

Brothers

g) Now that they are older, they solve the problems among themselves without our intervention. Some friends were amazed that Kurt and Stephen moved to the US for college and decided to stay as roommates—for 7 years until they married! 现在他们都长大了，他们自己可以解决彼此之间的问题，不用我们的干涉。有些朋友很吃惊，Kurt 和 stephen 回到美国，读大学并决定一起住直到 7 年后他们各自结婚。

Why don't we?

- ignorance
- doubt
- failure
- fear
- excuses
- impurity
- unsocial

h) However, most of the time believers don't keep issues private—or we don't address them at all. Why do *you* think don't we confront others? Tell the person next to you why! (Small groups for 1 min.) Why don't we confront? 但是通常信徒不私下处理问题或根本不处理。你认为我们问什么不去正面对峙别人呢？跟旁边人分享 1 分钟你的理由。为什么我们不去指出别人的错？

- ignorance of what God commands here? 不清楚上帝的教导？
- doubt that it will work? 怀疑是否有用
- failure of past confrontations that didn't work? 过去对峙不成功的经验
- fear that we might look bad? 害怕会尴尬？
- excuses that we can't get together? 找借口说我们就是合不来？
- impurity in our own life? 自己生命中有不圣洁
- unsocial in that we just don't care enough to risk it? 不喜欢社交，我们不够关心以至不愿冒险

Step 1

(So... you should talk to the person by yourself—even though our tendency is to tell others instead. But what if the offender does not repent? We need step 2 where we... 因此你应该自己去与那个人讲，即便你有要告诉他人的倾向。但是如果那个犯错的人没有悔意，我们就应该进行第 2 步。

Step 2

2. Take one or two others along (16). 带上一两个人同往 (16)

Who?

- a) Who should these 1-2 others be? These persons should be individuals whom the offender respects as they will best help restore him/her. They should **not** go *instead of* the offended believer, but *along with* this person. 这一两个人应该是谁呢? 应该是犯错者所尊重的人, 因为他们要帮助来挽回他。他们不能代被冒犯的人去, 而应一同去

• Why?

- b) Why take 1-2 others along? The OT law prohibited conviction of crimes based on only one person's testimony (read Deut. 19:15). The NT teaching is the same, protecting the offender from an easily offended or lying accuser. 为何要带一两个人去呢? 旧约律法禁止仅以一人的见证定罪 (申命记 19:15) 新约也同样教导, 保护犯错者不被说谎者或比较容易受伤人。

Deut 19 Eng

(What if the offender *still* does not repent? Go to step 3...) 如果犯错的人还是不悔改的话就要进行第三步

Step 3

3. Expose the sin to the entire church (17a). 把他的罪告诉全教会 (17: a)

- a) The church leadership certainly must be involved at this point before the matter is brought to the congregation. They also must see the issue isn't just a difference of opinion between two parties; the biblical basis for the offender living in sin must be clearly shown with specific passages. 在此事公开给全教会前教会的领袖当然应该介入。他们也要看到这个问题不是立场问题; 必须清楚的提供与在罪中的犯错者有关的具体经文。

Why whole church?

- b) Bringing the matter to the entire church is vital, since without it the sinning person will be able to find fellowship in other smaller groups within the larger church who do not know of his/her sin. Such gossip situations inevitably bring disunity, which lead to factions that can split the body. 把事情带到全教会很重要, 因为不然犯罪的人可能在教会里的小组建立关系, 教会却不知道他的罪。这种闲话会不可避免带来不合一, 带来内部矛盾分裂肢体。

(What, then, should the entire church do once discipline has been determined? Step 4... 如何全教会的管教也不行怎么办? 第4步)

Step 4

4. Treat this person as an unbeliever (17b). 待这个人像外邦人 (17b)

EXCOMMUNICATE!

- a) Sometimes this step has been misinterpreted to mean "excommunication" where the errant person is never contacted again. 有时这一步被误解为“逐出教会”, 与犯错的人就再无瓜葛。

How to

- b) But Jesus said to "treat him as you would a pagan or a tax collector." Jesus treated pagans with love and kindness, but he didn't ask them to evangelize the lost as part of his team. You shouldn't be ugly or ungodly, but... 但是耶稣说“代他像外邦人或税吏”。耶稣以爱和仁慈对待外邦人, 但是他没有让他们加入他的布道团。你应该要敬虔或行为得当, 但是....

• Unbeliever

- (1) In some ways you treat this person like an unbeliever: 但是在某些方面要对待这个人如非信徒

• Non-Chr

- (a) Don't refer to him/her as a Christian. (ILL: I have done this with my former brother-in-law who divorced my sister to marry another woman.) 不要看他基督徒 (我就这样对待我妹妹的前夫, 她为了别的女人与我妹妹离婚)

• Evangelize

- (b) Evangelize this person. 给这个人分享福音

• Communion

- (c) Don't let him/her take the Lord's Supper. 不让他领主餐

• Membership

- (d) Remove the person from membership. 取消这个人的会籍

• Roles

- (e) Remove this person from church roles (ILL: My friend Paula was asked to leave her church kitchen ministry once her adultery was discovered.)停止这个人教会的职分（我的一个朋友当她的淫乱行为为发现时，被告知停止教会的厨房服侍）

• More Serious

- (2) But in other ways it is more serious than how we treat unbelievers:但是在其他方面这比对待非信徒更严肃

• Deliver over

- (a) “Deliver over to Satan” one in sex sin (1 Cor. 5:5). Years ago a friend named John left his wife and two small boys for another woman. My church disciplined him, but an elder kept up with him to restore him. After five years, he showed up at church—but he looked 20 years older!把一个犯了奸淫罪的人“交给撒旦”（林前 5:5）。几年前一个叫 John 的朋友为了一个女人抛妻弃子。我们教会管教他，但是一个长老与他保持联络并耐心的挽回他。5年后，他回到教会，但是看起来老了 20 岁。

• Don't eat

- (b) Don't eat with him/her (1 Cor. 5:11).不与他一同吃饭（林前 5:11）

• Attendance?

- (c) Should we prohibit the person from attending church? Some say they, like unbelievers, should be welcomed in services without taking the Lord's Supper; but in most discipline cases this is not even an issue as few disciplined believers seek to return to the assembly until repentant.我们是否要禁止这个人来参加教会？有些人说不信的人应该欢迎他来礼拜，只是不领取主餐；但是在大多数管教的例子，这不会是问题，因为犯罪的人很少回到教会，除非他悔改了。

MPI

(So that's God's 4-step process—to keep the matter as private as possible.（所以这就是神的解决关系矛盾的 4 步-尽量私下解决。）

4 steps

This is the intent in each of the four steps with the goal of *restoration*. 每一步的目标就是挽回。

Why?

Intro Subject: But *why* must we do all this? What right do we have to discipline our members? Why must we restore sinning Christians properly? Because...但是为什么我们要这样做？我们有什么权利管教我们的会友？为何我们要尽责地挽回犯罪的肢体？因为

MP II. Our church acts as an extension of the authority of God Himself (18-20)!我们的教会代表神来行使权利 (18-20)

[God's right to judge is actually delegated to us!]神把审判的权利交给了我们

Father's Place

- A. We act in the place of the Father when we seek to restore someone (18-19).当我们试图挽回某人的时候，我们代表的是父（18-19）。

NIV

• NAU

1. Too often today's churches act as if they have no authority under God, and yet “binding” here refers to disciplining (a guilty verdict) while “loosing” refers to releasing from discipline (an innocent verdict).现在很多教会的行事好像没有神赋予的权利，这里的“捆绑”指的是管教（一个有罪的裁决）而“释放”指的是从管教中释放（无罪判决）

19

2. We should trust that our prayerful judgments are God's will (19). Ps. 82:6 has a similar idea where Israel's rulers are called “gods” in that they rule others.我们要相信我们以祷告做出的判决是神出于的旨意（19）。诗篇 82:6 有类似的意思，以色列的领袖像神一样来统领他们

Ps 82:1

(Why should we trust this process in discipline situations? Verse 20 says that...) 为何我们在管教事情要相信这个过程？20 节说

Authority of Christ

20

- B. When we seek to restore someone, we act in the presence and authority of Christ (20).当

我们试图去挽回某人，我们代表基督的同在和权柄。

1. The “two or three” refers to the witnesses whose testimony enacted discipline (v. 16).

2,3 个人指的是那些也同样见证需要施行管教的证人（16）

2. The point of Christ being “in their midst” is that local church discipline acts with the presence and authority of Christ Himself. 基督在当中的重点是本地教会的管教行为是带着基督自己的同在和权柄的。

(So how can we sum up this passage in one sentence? I’d say it this way...)所以现在我们是否能用 1 个句子来总结一下这段经文？我会这样来总结。。。

Conclusion 结论

MI

1. **Main Idea:** We must restore sinning members properly since we act on God’s behalf. 中心思想：我们需要代表神来尽责地挽回犯罪的肢体

Pillars

2. **Restate:** When sheep stray, we shepherd them back as loving hands of God’s grace.

重申：当羊走迷，我们用因着神的恩典以温柔的手引导他们回转。

Rom 12:18

3. God expects each of us to take the initiative—and to do so as far as possible, as Romans 12:18 says [read]. This verse is a great encouragement to do all we can even if others are not responsive. This verse is a great overall principle in relationships. 神要我们采取主动，尽最大努力去做如罗 12:18。这节经文鼓励我们尽最大努力，即便对方可能并不领情。这节经文是我们各种关系的总原则。

Banner

Make Us One

4. God desires us to truly live out the chorus “Make Us One, Lord”:上帝想让我们真实地活出“主啊，让我们合而为一”的副歌

Make us one, Lord,主啊让我们合而为一 make us one Holy Spirit, make us one; 圣灵啊让我们合而为一，合而为一。Let your love flow so the world will know 让你爱涌流让世界知道 We are one in You.我们在你里面合而为一

God saying?

5. Matthew 18 relates to us in at least three ways:太 18 与我们在 3 个方面息息相关

• Submit

- a) To be in this assembly you must submit to its authority under God. This means that we will lovingly seek to restore you should you fall.在这个新神大家庭，你要降服与神所赋予学校的主权。这意味着我们用爱心尽力来挽回跌倒的人。

• Your Life

- b) Is there sin in you worthy of discipline? Clean it up now to avoid pain for us all!你生命中如果有需要被管教的罪？现在就处理它，免得让我们也一起受牵连。

• Help Others

- c) Do you know anyone who needs a private confrontation? Romans 12:18 你是否知道有人需要私下的正面对峙 encourages you to do everything possible to be at peace with all people, so do it!鼓励你去努力尽你最大能力与人和睦。

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Prayer

4. Prayer