



World Christian Fellowship

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Protecting like the children in the Kingdom **Matthew 18:10-14**

Matthew 16 Jesus said I will build My Church.

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

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

Matthew 18 becomes the cornerstone for the church.

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

Matthew 18:1-5, Entering the Church.

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

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

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

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

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

Matthew 18:10-14, இந்தச் சிறியரில் ஒருவனையும் அற்பமாய் எண்ணாதபடிக்கு எச்சரிக்கையாயிருங்கள்; அவர்களுக்குரிய தேவதூதர்கள் பரலோகத்திலே என் பரமபிதாவின் சமூகத்தை எப்போதும் தரிசிக்கிறார்கள் என்று உங்களுக்குச் சொல்லுகிறேன். 11. மனுஷகுமாரன் கெட்டுப்போனதை இரட்சிக்க வந்தார். 12. உங்களுக்கு எப்படித் தோன்றுகிறது? ஒரு மனுஷனுக்கு நூறு ஆடுகளிருக்க, அவைகளில் ஒன்று சிதறிப்போனால், அவன் மற்றத் தொண்ணூற்றொன்பது ஆடுகளையும் மலைகளில் விட்டுப் போய்ச் சிதறிப்போனதைத் தேடாமலிருப்பானோ? 13. அவன் அதைக் கண்டுபிடித்தால், சிதறிப்போகாத தொண்ணூற்றொன்பது ஆடுகளைக்குறித்துச் சந்தோஷப்படுகிறதைப் பார்க்கிலும், அதைக்குறித்து அதிகமாய்ச் சந்தோஷப்படுவான் என்று, மெய்யாகவே உங்களுக்குச் சொல்லுகிறேன். 14. இவ்விதமாக, இந்தச் சிறியரில் ஒருவனாகிலும் கெட்டுப்போவது பரலோகத்திலிருக்கிற உங்கள் பிதாவின் சித்தமல்ல.

A familiar statement in V 11 in the Authorized.

மனுஷகுமாரன் கெட்டுப்போனதை இரட்சிக்க வந்தார்.

The earlier manuscripts of Matthew do not include that verse. We believe that some scribes put it in.

Let me add that it is true, and it does belong in **Luke 19:10**. We just don't know how it got in **Matthew 18**, because in all the early manuscripts, it isn't there. When something isn't in the early manuscripts and it appears in the later manuscripts, we figure somebody later on put it in.

We are not denying the truth.

It's in **Luke 19:10**, and it's true.

It just isn't in this text, and we don't know how it managed to wiggle in.

Some well-meaning scribe thought it enhanced what Matthew was saying. So just in case you wonder why I go right on by as if it weren't there, it isn't there.

The passage is not talking about physical children.

It is not talking about infants and little children physically.

It is talking about the childlike believer, the one who knows Jesus Christ, who has come as a child, who is the child of God.

The little child is simply an analogy to define the nature of one who follows God and loves the Lord Jesus Christ.

It is talking about Christians under the analogy of little children.

God protects for His children.

God cares for His children.

**V 14, இவ்விதமாக, இந்தச் சிறியரில் ஒருவனாகிலும்
கெட்டுப்போவது பரலோகத்திலிருக்கிற உங்கள்
பிதாவின் சித்தமல்ல.**

God is a God who cares for His own.

God cares for them equally!

V 10, “இந்தச் சிறியரில் ஒருவனையும்,”

V 14, “இந்தச் சிறியரில் ஒருவனாகிலும்.”

Nobody gets eliminated.

It is very important that every single, individual Christian be the utmost important to the care of God the Father.

Nobody comes into the kingdom except as a little child.

One who is humble, dependent, weak, and meek.

The high and the mighty, the lofty, the proud, and all that just don't come in. They aren't interested and they don't need help.

The person who comes in comes when he senses his own inadequacy, unworthiness, lowliness, childlikeness, and desperate need for one to do what he can't do for himself.

1 Corinthians 1:26, எப்படியெனில், சகோதரரே, நீங்கள்
அழைக்கப்பட்ட அழைப்பைப் பாருங்கள்;
மாம்சத்தின்படி ஞானிகள் அநேகரில்லை,
வல்லவர்கள் அநேகரில்லை, பிரபுக்கள்
அநேகரில்லை.

Have you noticed that in Christianity?

Not many wise men meaning not many high-class great intellectual.

There aren't many intellectuals. Maybe few, but not many, because they often are satisfied by their own intelligence.

There are not many mighty that has to do with the great, the powerful, the famous, the influential.

There are not many nobles that has to do with the well-born, the high-ranking, the royal, the high-class people basically aren't the ones who dominate the kingdom of God.

It is amazing to me that there are always those people who want to be out there, thinking they can win those people to the Lord.

I am sure you would have prayed for the famous personality to be saved in sports, cinema, or politics so that the world can be reached easily.

1 Corinthians 1:27-28, ஞானிகளை வெட்கப்படுத்தும்படி தேவன் உலகத்தில் பைத்தியமானவைகளைத் தெரிந்து கொண்டார்; பலமுள்ளவைகளை வெட்கப்படுத்தும்படி தேவன் உலகத்தில் பலவீனமானவைகளைத் தெரிந்து கொண்டார். 28. உள்ளவைகளை அவமாக்கும்படி, உலகத்தின் இழிவானவைகளையும், அற்பமாய் எண்ணப்பட்டவைகளையும், இல்லாதவைகளையும், தேவன் தெரிந்து கொண்டார்.

This tells us is that God cares for common people.
God cares for the little ones.

Matthew 25:40, அதற்கு ராஜா பிரதியுத்தரமாக: மிகவும் சிறியவராகிய என் சகோதரரான இவர்களில் ஒருவனுக்கு நீங்கள் எதைச் செய்தீர்களோ, அதை எனக்கே செய்தீர்கள் என்று மெய்யாகவே உங்களுக்குச் சொல்லுகிறேன் என்பார்.

1 Corinthians 1:29, மாம்சமான எவனும் தேவனுக்கு முன்பாகப் பெருமைபாராட்டாதபடிக்கு அப்படிச் செய்தார்.

**1 Corinthians 1:30, எழுதியிருக்கிறபடி, மேன்மை
பாராட்டுகிறவன் கர்த்தரைக்குறித்தே
மேன்மைபாராட்டத் தக்கதாக,(v31In Eng)**

- You don't come into God's kingdom by your intellect.
- You don't come into God's kingdom by your power and influence.
- You don't come into God's kingdom by your birthright.

Those people just seem somehow to be so disinterested. They seem to lack the kind of humility and desperation of a little child that is necessary for anyone to enter the kingdom. God has chosen the humble.

Now remember, the disciples were arguing about who was going to be the greatest in the kingdom.

Jesus is giving them more of an answer than they expected. He was telling them the greatest is the humblest.

You can't even get into My kingdom unless you are humble. If you want to be great in My kingdom, you must be humble.

The humble are the greatest.

They ought to be leading one another into righteousness. Instead of looking down on each other and thinking yourself to be worthy of elevation, you ought to be looking up at each other, as God considers each to be equal.

These disciples needed to know that if they were going to push themselves up, they were going to have to do it at the expense of pushing someone else down. That was in violation of the heart of the Father Himself.

For all in His kingdom are great are humble, because if they weren't humble, they never would have gotten in His kingdom.

They should have been seeking the welfare of one another.

Philippians 2:1-4, ஆதலால் கிறிஸ்துவுக்குள் யாதொரு ஆறுதலும், அன்பினாலே யாதொரு தேறுதலும், ஆவியின் யாதொரு ஐக்கியமும், யாதொரு உருக்கமான பட்சமும் இரக்கங்களும் உண்டானால், 2. நீங்கள் ஏக சிந்தையும் ஏக அன்புமுள்ளவர்களாயிருந்து, இசைந்த ஆத்துமாக்களாய் ஒன்றையே சிந்தித்து, என் சந்தோஷத்தை நிறைவாக்குங்கள். 3. ஒன்றையும் வாதினாலாவது வீண்பெருமையினாலாவது செய்யாமல், மனத்தாழ்மையினாலே ஒருவரையொருவர் தங்களிலும் மேன்மையானவர்களாக எண்ணக்கடவீர்கள். 4. அவனவன் தனக்கானவைகளையல்ல, பிறருக்கானவைகளையும் நோக்குவானாக.

God looks up to them in terms of being underneath them to consider their needs. A very important principle.

The rule and
The reason.

The rule

V 10, இந்தச் சிறியரில் ஒருவனையும் அற்பமாய் எண்ணாதபடிக்கு எச்சரிக்கையாயிருங்கள்; அவர்களுக்குரிய தேவதூதர்கள் பரலோகத்திலே என் பரமபிதாவின் சமூகத்தை எப்போதும் தரிசிக்கிறார்கள் என்று உங்களுக்குச் சொல்லுகிறேன்.

“Be careful”

A very important command.

V 6, என்னிடத்தில் விசுவாசமாயிருக்கிற இந்தச் சிறியரில் ஒருவனுக்கு இடறல் உண்டாக்குகிறவன் எவனோ, அவனுடைய கழுத்தில் ஏந்திரக்கல்லைக் கட்டி, சமுத்திரத்தின் ஆழத்திலே அவனை அமிழ்த்துகிறது அவனுக்கு நலமாயிருக்கும்.

The word “despise” in the Greek is very interesting word.

Phroneō means to do with the mind and thinking.

Kata means down.

Kataphroneō is the Greek word used to translate as despise.

Don't think down on people.

Don't put yourself up here and look at them as if they were below, you and beneath you. Looking at them with disdain, indifference, as if they were valueless or useless or worthless, holding them in contempt, not worth your consideration.

The command is very simple.

It could read like this, *“Be warned. This should never ever happen, that you look down on one of these little ones as if he were without value.”*

Don't ever do that.

“One of these little ones.”

Little ones has to do with Christians, not with little babies.

Babies can't believe in Jesus Christ. They don't know Him.

The little ones to whom Jesus refers is the group of believers.

So don't look down on one believer, not one.

That numerical addition is very important. *“Don't look down on one, not one.”*

The world has done this.

The world has looked down on the Christians.

It is enough that the world looks down on Christians.

It is enough that they are looked down on, ridiculed, despised, disdained, held in contempt, and thought to be worthless and useless and of no value.

The Lord is primarily concerned here with how Christians treat Christians.

Unfortunately, the church has caught the spirit of the world. We seem to get the world's diseases so easily.

In the world they despise the simple, and humble.

But they inevitably exalt the great and lift the stars and the heroes.

The Lord in heaven cares for the little ones equally.

The words of Jesus are emphatic. He sets a constant warning in motion against looking down at one single one of God's little children, no matter how seemingly valueless, he or she might appear. Don't do it.

Psalm 15 talks about the heart of the true worshipper.

Psalms 15:4, ஆகாதவன் அவன் பார்வைக்குத் தீழ்ப்பானவன்; கர்த்தருக்குப் பயந்தவர்களையோ கனம்பண்ணுகிறான்; ஆணையிட்டதில் தனக்கு நஷ்டம் வந்தாலும் தவறாதிருக்கிறான்.

We honor all those who fear the Lord, no matter where they are in their social status.

Never be guilty of looking down at God's children no matter who they are.

We are very good at criticizing.

We are very good at laughing at peoples' weaknesses, ridiculing their failures.

The ways we look down on other Christians.

1. Showing off your liberty.

Romans chapter 14 and 15.

The implication of chapter 14 is that there were some Christians who had been Christians for a while cut their traditions from Judaism. They weren't following the Sabbath and dietary laws etc.

They were free and living in violation of the old traditional Sabbath law. They really weren't bound by that anymore. Understood their freedom in Christ.

There were a group of new Christians coming along, and they had just come out of that, and still bound in their conscience because of years of loyalty.

They were bound to the Sabbath,
They were bound to the festivals,
They were bound to certain kind of dietary laws.

Paul says, “Don’t you that have been freed from that use your liberty to oppress those other people and to cause them to stumble, and to grieve them, injure and to wound them.”

We look down on other Christians when we flaunt our liberty with the attitude.

1 Peter 2:16, சுயாதீனமுள்ளவர்களாயிருந்தும் உங்கள் சுயாதீனத்தைத் தூர்க்குணத்திற்கு மூடலாகக் கொண்டிராமல், தேவனுக்கு அடிமைகளாயிருங்கள்.

The person who says, I don’t care what those people over there think, I am free to do this if I want. It’s not forbidden in the Bible. I am going to do this, even if it does make them stumble. They are not going to make me conform to their standard. I can’t go through my whole life trying to adjust to everybody’s problems.

Paul says in **Romans 14**, “*Don’t destroy the kingdom of God in the life of that person for the sake of something you drink or something you eat.*”

You don’t want to live like that, because you don’t want to live with the consequences of living like that.

You certainly don't want to violate the principles of the Saviour. So, one way we despise other people is by flaunting our liberty.

Romans 14:3, புசிக்கிறவன் புசியாதிருக்கிறவனை அற்பமாயெண்ணாதிருப்பானாக; புசியாதிருக்கிறவனும் புசிக்கிறவனைக் குற்றவாளியாகத் தீர்க்காதிருப்பானாக; தேவன் அவனை ஏற்றுக்கொண்டாரே.

You despise someone when you use your liberty against their conscience.

2. Looking down on the lowly.

James 2:1-8, என் சகோதரரே, மகிமையுள்ள நம்முடைய கர்த்தராகிய இயேசுகிறிஸ்துவின்மேலுள்ள விசுவாசத்தைப் பட்சபாதத்தோடே பற்றிக்கொள்ளாதிருப்பீர்களாக. 2. ஏனெனில், பொன்மோதிரமும் மினுக்குள்ள வஸ்திரமும் தரித்திருக்கிற ஒரு மனுஷனும், கந்தையான வஸ்திரம் தரித்திருக்கிற ஒரு தரித்திரனும் உங்கள் ஆலயத்தில் வரும்போது, 3. மினுக்குள்ள வஸ்திரந்தரித்தவனைக் கண்ணோக்கி: நீர் இந்த நல்ல இடத்தில் உட்காரும் என்றும்; தரித்திரனைப் பார்த்து: நீ அங்கே நில்லு,

அல்லது இங்கே என் பாதபடியண்டையிலே உட்காரு
என்றும் நீங்கள் சொன்னால், 4. உங்களுக்குள்ளே
பேதகம்பண்ணி, தகாத சிந்தனைகளோடே
நிதானிக்கிறவர்களாயிருப்பீர்களல்லவா? 5. என்
பிரியமான சகோதரரே, கேளுங்கள்; தேவன்
இவ்வுலகத்தின் தரித்திரரை விசுவாசத்தில்
ஐசுவரியவான் களாகவும், தம்மிடத்தில்
அன்புகூருகிறவர்களுக்குத் தாம்
வாக்குத்தத்தம்பண்ணின ராஜ்யத்தைச்
சுதந்தரிக்கிறவர் களாகவும்
தெரிந்துகொள்ளவில்லையா? 6. நீங்களோ
தரித்திரரைக் கனவீனம்பண்ணுகிறீர்கள்.
ஐசுவரியவான் களல்லவோ உங்களை
ஒடுக்குகிறார்கள்? அவர்களல்லவோ உங்களை
நியாயாசனங்களுக்கு முன்பாக இழுக்கிறார்கள்? 7.
உங்களுக்குத் தரிக்கப்பட்ட நல்ல நாமத்தை
அவர்களல்லவோ தூஷிக்கிறார்கள்? 8. உன்னிடத்தில்
நீ அன்புகூருகிறதுபோலப் பிறனிடத்திலும்
அன்புகூருவாயாக என்று வேதவாக்கியம் சொல்லுகிற
ராஜரிக பிரமாணத்தை நீங்கள் நிறைவேற்றினால்
நன்மைசெய்வீர்கள்.

You despise people: by looking down on the lowly.

Considering people under your social station in life as unworthy of your concern or attention.

We do that.

3. Despise the person by withholding needs.

1 Corinthians chapter 11, the church had come together regularly for a love feast and the Lord's Supper.

1 Corinthians 11:20-21, நீங்கள் ஓரிடத்தில் கூடிவரும்போது, அவனவன் தன்தன் சொந்த போஜனத்தை முந்திச் சாப்பிடுகிறான்; ஒருவன் பசியாயிருக்கிறான், ஒருவன் வெறியாயிருக்கிறான். 21. இப்படிச் செய்கிறது கர்த்தருடைய இராப்போஜனம்பண்ணுதலல்லவே.

Now how would you like to go to a potluck like that, where all the people who brought the food came an hour early. By the time the crowd came, it was all eaten by the people who brought it.

1 Corinthians 11:22, புசிக்கிறதற்கும் குடிக்கிறதற்கும் உங்களுக்கு வீடுகள் இல்லையா? தேவனுடைய சபையை அசட்டைபண்ணி, இல்லாதவர்களை வெட்கப்படுத்துகிறீர்களா? உங்களுக்கு நான் என்ன சொல்லுவேன்? இதைக்குறித்து உங்களைப் புகழ்வேனோ? புகழேன்.

The result of this is that one is hungry. The people who didn't have anything are the poor of the church. They came hoping to find some food brought to them by those who had the food. But the people who had it all ate it all up.

We have half the group drunk, and half of them hungry.
We despise a person by withholding what he needs.

4. Despising someone's physical appearance.

2 Corinthians 10 very fascinating chapter. These self-styled, egotistical, proud, self-appointed representatives of God were condemning Paul.

They really despised him.

2 Corinthians 10:10, அவனுடைய நிருபங்கள் பாரயோசனையும் பலமுள்ளவைகள்; சரீரத்தின் தோற்றமோ பலவீனமும், வசனம் அற்பமுமாயிருக்கிறதென்கிறார்களே.

They are ridiculing Paul's physical features.

Despising him by ridiculing someone's physical features, mocking their appearance or their way of speech.

We can do this. The high-class, the rich and beautiful and the media just continually pumps a stream of that stuff out.

They are the only people worth talking to.

They are the only people whose opinions matter.

D.L. Moody went to **Cambridge**, the most educated. He was to speak, and he said at the beginning of his message, “Don’t let nobody never tell you God don’t love you, because He do.”

He got their attention. He had been mocked in the press for his lack of proper English.

We look down on people so often because of their physical appearance, or because of their simple vocabulary, or their simple clothing, their simple lifestyle, their modest living accommodations. We are not to do that because it is wrong.

5. Looking with indifference on a Christian who has fallen.

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

எண்ணினால்,
வஞ்சிக்கிறவனாவான்.

தன்னைத்தானே

We can look down in disdain on people, by looking with indifference on a Christian who has fallen.

He made his choice, and that's the way he chose to live.

That is not the way to treat that person. You are to restore him in meekness, humility.

It takes humility to be willing to do that.
You have got to come down off your thing.

I am too good to soil my hands with this guy who stained his life.

I will come down there and I will lift you up.

I will carry your burden.

I will fulfill the law of Christ.

What is the law of Christ?

We should love.

How do we despise others?

By showing off our liberty,

By looking down on the lowly,

By withholding from those in need,

By ridiculing someone's physical features,

By looking with indifference on a Christian who has fallen.

**V 10, இந்தச் சிறியரில் ஒருவனையும் அற்பமாய்
எண்ணாதபடிக்கு எச்சரிக்கையாயிருங்கள்;
அவர்களுக்குரிய தேவதூதர்கள் பரலோகத்திலே என்
பரமபிதாவின் சமூகத்தை எப்போதும் தரிசிக்கிறார்கள்
என்று உங்களுக்குச் சொல்லுகிறேன்.**

Don't do it.

All these ways are to be rejected.

The reasons.

Three reasons. V 10, 12, 13, 14.

**V 10, அவர்களுக்குரிய தேவதூதர்கள் பரலோகத்திலே
என் பரமபிதாவின் சமூகத்தை எப்போதும்
தரிசிக்கிறார்கள் என்று உங்களுக்குச் சொல்லுகிறேன்.**

a) Angels

Why should we not look down on another Christian?

Because of their relation to angels their relation to angels.

Up in heaven, God's people have some angels.

"Their angels."

They belong to believers.

They are our angels.

They are for us.

Hebrews

1:14,

இரட்சிப்பைச்

சுதந்தரிக்கப்போகிறவர்களினி

மித்தமாக

ஊழியஞ்செய்யும்படிக்கு

அவர்களெல்லாரும்

அனுப்பப்படும் பணிவிடை

ஆவிகளாயிருக்கிறார்

களல்லவா?

Angels in heaven are ministering spirits sent to serve God's people.

How could you ever look down on these little ones, when they are the special care of the angels, the holy angels, the eternally holy angels?

The ones who do always behold the face of My Father.

They are holy.

Those who live in the presence of God, those who have access to the third eternal throne of the Father in heaven, those holy creatures are the special angels given to the care of My little ones.

You better be careful how you treat the little ones. You don't want a bunch of holy angels on your neck.

Now let me tell you what this verse doesn't mean.

It doesn't mean that every little baby has a guardian angel for two reasons:

- First of which, it doesn't say.
- Second, it isn't talking about physical babies.

It also does not mean that every single Christian has his own personal angel.

it doesn't say that either.

It just says their angels, collectively, are in heaven standing in the very presence of God.

- They are the angels of His presence.
- They are the holy angels who have access to His throne.
- They behold His face.
- Those angels have as their special assignment the care of God's little ones.

We can't conclude from that text that every single baby/Christian has his own angel.

The angels will be wasting their time when we are asleep just sitting around.

it wouldn't make any sense at all. There are times when some of us need a whole bunch of them, and we would have to borrow them from somebody else.

That's not taught in Scripture.

It did become believed in Judaism.

However, the Jewish tradition and superstition.

It appears in the story called **Tobit**, where every little child has his own angel. In fact, the Jews did believe this in the time of our Lord.

Acts 12:15, அவர்கள்: நீ பிதற்றுகிறாய் என்றார்கள்.
அவனோ அவர்தானென்று உறுதியாய்ச் சாதித்தான்.
அப்பொழுது அவர்கள்: அவருடைய
தூதனாயிருக்கலாம் என்றார்கள்.

They were praying for him to get out, they just believed he would.

Now that wasn't necessarily theologically correct.
What it did was articulate a superstition at the time.

The superstition was that everybody had an angel, and that when you died, it was very likely that your angel. Then they would appear to the people who loved you after your death to let them know that you had gone. So, they were saying that this means Peter's dead.

They articulate that common superstition that is not taught in Scripture at all.

All it's saying in that verse is that God has all these angels standing in His presence, indicating their infinite holiness.

They are dispatched for the care of His little ones.

It is like the Eastern custom where there were people who stood in the presence of the king.

1 Kings 10, and 2 Kings 25,

Talks about those who stand in presence of the king.

This King, the King of all kings, has in His presence these specially set apart holy beings. They are for the care of His children.

When you are messing with God's children, even the least and the lowliest of them, you are fooling around with those whom the angels are spent to care for.

It may well be that the weaker, the lowlier, and the meeker they are, the more angels minister in their behalf.

The first reason that we are to care for God's children is because of their relation to angels.

b) Their relation to Christ.

V 5, இப்படிப்பட்ட ஒரு பிள்ளையை என் நாமத்தினிமித்தம் ஏற்றுக்கொள்ளுகிறவன் என்னை ஏற்றுக்கொள்ளுகிறான்.

Do you remember when we studied that the believer is one with Jesus Christ?

So that when you despise a believer, in effect who are you despising Jesus Christ.

Luke 10:16, சீஷரை நோக்கி: உங்களுக்குச் செவிகொடுக்கிறவன் எனக்குச் செவிகொடுக்கிறான், உங்களை அசுட்டைபண்ணுகிறவன் என்னை அசுட்டைபண்ணுகிறான், என்னை அசுட்டைபண்ணுகிறவன் என்னை அனுப்பினவரை அசுட்டைபண்ணுகிறான் என்றார்.

Jesus was sending out the seventy, two by two.

Christ is one with His little ones.

When you look down on one, no matter how lowly, humble, unattractive, simple, deprived of earthly fare, and you look at that person as if they were of no value, of no use, of no worth, you look down on Jesus Christ.

He thought it was not something to hold onto to maintain His glory. But He came down for the sake of that lowly one and purchased that lowly one with His own precious blood. Great price.

The Pharisees and the scribes, when they found somebody that was lowly, or insignificant or uneducated, untrained, not intellectual, no influence, no money then they despise them.

Very opposite of the Messiah.

**Matthew 12:20, அவர் நியாயத்திற்கு ஜெயங்கிடைக்கப்
பண்ணுகிறவரைக்கும், நெரிந்த நாணலை
முறிக்காமலும், மங்கி எரிகிற திரியை
அணைக்காமலும் இருப்பார்.**

A bruised reed trying to stay up in the wind but bruised and about to bend and fall over.

Smoking flax trying to stay light. The fire is trying to be alive, but all that's left is a small, little indication of light. The smoke is coming, and it indicates its flickering out.

When Jesus finds one who is broken and one whose life light is flickering, He doesn't break it further and stomp out the flame that is remaining as the Pharisees did.

He doesn't break the bruised reed.

He doesn't quench the smoking flax.

Rather, He strengthens the bruised reed, and He fans to flame the smoking flax.

The weak, helpless, the powerless, those destroyed by sin and suffering.

Those lacking resources and the world push aside and tramples, despises, crushes, and treats with contempt.

The Lord loves and gathers the broken people to His heart.

- ✓ He heals the sick.
- ✓ He raises the outcasts.
- ✓ He cheers the fearful.
- ✓ He strengthens the doubters.
- ✓ He feeds the hungry.
- ✓ He forgives the sinners.

He takes on their sorrow, takes on their pain, and exchanges His love.

When you despise a little one, you do so against the holy angels and the Lord Jesus Christ Himself.

c) The relation of believers to the Father.

A parable is given.

V 12, உங்களுக்கு எப்படித் தோன்றுகிறது? ஒரு மனுஷனுக்கு நூறு ஆடுகளிருக்க, அவைகளில் ஒன்று சிதறிப்போனால், அவன் மற்றத் தொண்ணூற்றொன்பது ஆடுகளையும் மலைகளில்

விட்டுப் போய்ச் சிதறிப்போனதைத்
தேடாமலிருப்பானோ?

If a man had a hundred sheep, he would be a wealthy man. If a man had a hundred sheep, he might not miss one if it strayed away. Normally if all they were was hundred sheep.

There is only one way a man would do that he had have to know that sheep was gone.

If you are out there in the field and the pasture, and the sheep are roaming all over the place, how are you going to know that sheep was gone?

Are you going to have to stop and try to count those meandering sheep all over the place?

I don't think so.

I think the idea here is very beautiful.

I think a shepherd was so well acquainted with his sheep, that he missed the presence of one because of its uniqueness, not because it didn't add up when it was mathematically charted.

It wasn't a question of counting all day long, it was a question of missing one, because you didn't see the inimitable characteristics of that one sheep that you knew was wellbeing acted out on the stage of the field.

The shepherd really knew every sheep.

Most of the shepherds would know every little peculiarity about every sheep, every little thing that the sheep did that was unique to that sheep. Because they would inspect them every night as they were taking into the fold for the night. So, the shepherd would miss the one sheep.

V 13, அவன் அதைக் கண்டுபிடித்தால், சிதறிப்போகாத தொண்ணூற்றொன்பது ஆடுகளைக்குறித்துச் சந்தோஷப் படுகிறதைப் பார்க்கிலும், அதைக்குறித்து அதிகமாய்ச் சந்தோஷப்படுவான் என்று, மெய்யாகவே உங்களுக்குச் சொல்லுகிறேன்.

A simple parable.

Maybe the simplest parable the Lord ever gave, very easy to understand.

V 14, இவ்விதமாக, இந்தச் சிறியரில் ஒருவனாகிலும் கெட்டுப்போவது பரலோகத்திலிருக்கிற உங்கள் பிதாவின் சித்தமல்ல.

God cares for His little sheep.

Luke 15: 3-7, அவர்களுக்கு அவர் சொன்ன உவமையாவது: 4. உங்களில் ஒரு மனுஷன் நூறு ஆடுகளை உடையவனாயிருந்து, அவைகளில் ஒன்று காணாமற் போனால், தொண்ணூற்றொன்பது

ஆடுகளையும் வனாந்தரத் திலே விட்டு, காணாமற்போன ஆட்டைக் கண்டுபிடிக்கு மளவும் தேடித்திரியானோ? 5. கண்டுபிடித்தபின்பு, அவன் சந்தோஷத்தோடே அதைத் தன் தோள்களின்மேல் போட்டுக் கொண்டு, 6. வீட்டுக்கு வந்து, சிநேகிதரையும் அயலகத்தாரையும் கூட வரவழைத்து: காணாமற்போன என் ஆட்டைக் கண்டுபிடித்தேன், என்னோடுகூட சந்தோஷப்படுங்கள் என்பான் அல்லவா? 7. அதுபோல, மனந்திரும்ப அவசியமில்லாத தொண்ணூற்றொன்பது நீதிமாண்களைக்குறித்துச் சந்தோஷம் உண்டாகிறதைப் பார்க்கிலும் மனந்திரும்புகிற ஒரே பாவியினிமித்தம் பரலோகத்தில் மிகுந்த சந்தோஷம் உண்டாயிருக்கும் என்று உங்களுக்குச் சொல்லுகிறேன்.

Here it is used in reference to unbelievers.

Matthew 18 it is used in reference to believers.

In each case, it fits the context and the intent of the Lord.

Palestine, it was easy for sheep to go astray. There were little valleys, hills, and ledges everywhere. They could wander off. Palestinian shepherds became experts at tracking lost sheep. Snatching them out of lions, pulling them from thorn bushes, getting them off ledges where they had become stuck.

If that little sheep was brought back alive, and it was wrapped by its legs around the neck of its shepherd. There would be rejoicing in his heart, more than the ninety and nine that didn't go anywhere. This is a real shepherd's heart. Each sheep was important.

The implication here is a Christian who wanders off into sin, moral sin, spiritual sin, false doctrine, whatever kind. Here is the drifting Christian who wanders away from the flock, and he is missed by the Father.

This wasn't true of the spiritual leaders in Israel.

- They could have cared less.
- They devoured the sheep.
- They never brought them back.
- They never bound up their broken wounds.

But the true shepherd did.

He always has.

1 Peter 5:7, அவர் உங்களை
விசாரிக்கிறவரானபடியால், உங்கள்
கவலைகளையெல்லாம் அவர்மேல் வைத்துவிடுங்கள்.

God cares for every single one of them.

The Bible says repeatedly, “There is no respect of persons with God.”

God doesn’t play any favorites.

God doesn’t say anything about the sheep.

God doesn’t say His fattest sheep, His best sheep, His most valuable sheep, His pet sheep.

It didn’t matter, it was just one of the sheep.

But every one of them was equally important to the Lord, because there is no specific valuation given to one over another.

Job 34:19, இப்படியிருக்க, பிரபுக்களின் முகத்தைப் பாராமலும், ஏழையைப்பார்க்கிலும் ஐசுவரியவாளை அதிகமாய் எண்ணாமலும் இருக்கிறவரை நோக்கி இப்படிச் சொல்லலாமா? இவர்கள் எல்லாரும் அவர் கரங்களின் கிரியையே.

God is not particularly fancied by princes, nor does He fancy them to be better than paupers.

And even in Matthew 25, when men are judged and sent into eternal hell for what they have done, He says, “Because you have not done it unto the least of these, My brethren.”

There is no respect of persons with God.

Application.

What do we see about the love of the shepherd here?

i) Individual love.

One sheep gone out of a hundred, yet the shepherd wouldn't rest till he brought it home.

That is the Shepherd Father's love.

It is an infinite love.

He sees not flocks, but individual sheep.

Everyone has a special, intimate relationship with Him.

To understand eternity in terms of its very special meaning that I will be in heaven to God what no one else there will be to Him because I am an individual. That makes heaven wonderful.

How could God care about one over another?

It isn't that He cares about one over another.

It is that every one of them is so unique!

In the relationship to the eternal God, throughout the all the eons of forever, an intimacy that cannot be known by any other than the one who shares it.

God knows the sheep and with perfect knowledge, He misses one who strays. So, it is an individual care.

ii) Patient love.

God has more patience for His foolish children than we do, I think. Sheep may be foolish, but the shepherd still brings them back.

He doesn't say that was a foolish sheep anyway. Just let it go.

Shepherd won't be saying that this is the third time this week that sheep has done that. I hope a lion gets that sheep. I am not going out there one more time for that sheep.

The thing is skinny, anyway; and by the time we slaughter the thing, isn't going to mean anything for meat.
That's not the heart of God. It is a patient care.

iii) Seeking care.

God is out there seeking this. It pursues.

When you get ready to come back, let Me know.

No. It's not a sheep crawling back, and flopping over on its back, and putting its feet up in the air, and saying, "Please take me back," and some kind of reluctant forgiveness is offered.

No. A seeking care, a forgiving care. There is restoration here, brought back into the fold.

I don't see any beatings or punishments.

iv) Rejoicing.

There is no contempt. There is no grudge.

This is the first time. Three times, you are gone. None of that. Forgiving.

He rejoices more over the one that came back than the one that stayed. You understand that.

A mother with a lot of children would rejoice more over the one that walked away from the Lord and lived a dissolute life, and then turned repentant, came back, and embraced Jesus Christ than she would all the rest who stayed home and never went that way.

A mother who has all kinds of children, maybe in her little home, and one of them becomes deathly ill, and survives the illnesses, and is restored to health.

She is going to have greater joy over the restoration of that child's health than she will have, at that time, over the health of the others that never was broken.

That's just part of life.

When you are rescued out of the sea, there is a greater rejoicing than if you had never been in the sea to begin with.

When you survive a disaster, there is a greater rejoicing in survival than ever there would have been in your life if you hadn't had the disaster to start with. So, we understand that.

V 14, இவ்விதமாக, இந்தச் சிறியரில் ஒருவனாகிலும்
கெட்டுப்போவது பரலோகத்திலிருக்கிற உங்கள்
பிதாவின் சித்தமல்ல.

The word “perish,” *apollumi*.

Sometimes in the Bible it means “to die and go to hell.”

Sometimes in the Bible it can mean “to be scarred or marred.”

Sometimes it can be “to be ruined,” “to enter into a disaster.”

1 Corinthians 8:11, and Romans 14:15 of believers who are
ruined in their spiritual life, not in the final perishing in hell
sense, but

- it ruins their spiritual progress,
- it ruins their spiritual power,
- it destroys their usefulness to God.

That is what its use is here.

It is not the will of your Father who’s in heaven that one of
these little ones should be spiritually marred, wounded, and
ruined.

God cares, Christ cares, and the angel’s care. Because of this,
beloved, take heed that you despise not one of these little
ones.