

SBC – June 12, 2022
Matt. 18:7-14 (NKJV)
“Do Not Despise God’s Children”

67

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

- Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)
- Chp. 3 The Forerunner of the King and the King’s baptism.
- Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)
- Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)
- Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)
- Chps. 11-12 The Rejection of the King.
- Chp. 13 The Parables of the King.
- Chps. 14-16 The Revelations of the King.
- Chps. 17-20 The Instructions of the King.**
- Chps. 21-23 Formal Rejection of the King.
- Chps. 24-25 The Predictions of the King.
- Chps. 26-27 The Passion of the King.
- Chp. 28 The Resurrection of the King.

Matthew 18 presents the 4th of five discourses in Matthew.

Slide # 2

The 5 Discourses in Matthew

- The Sermon on the Mount– Matt. 5-7
- Commissioning of the Twelve– Matt. 10
- Parables of the Kingdom- Matt. 13
- **Community Instructions- Matt. 18**
- Olivet Discourse (End Times) Matt. 24-25

The context of Matthew 18 is this. The disciples had just previously been arguing about who would be the greatest in the kingdom (cf. Mk. 9:33-34).

Jesus uses this occasion to present a MAJOR corrective teaching regarding HUMILITY. Jesus took a little child and set him in the midst to use as an object lesson on the importance of humility.

Children in this context had no legal status. Children were basically considered to be insignificant nobodies who were completely dependent upon others. As far as position they illustrated humility meaning they had the lowest position.

Jesus began His teaching session by saying that unless a person is converted and becomes as a little child, they will not even enter the kingdom. Saving faith is a humbling reality where one realizes he is no better than anyone else. All of us are totally dependent nobodies who have nothing to offer God. We are all equally merely sinners saved by grace!

Building on that Jesus stressed that whoever humbles himself as a little child is greatest in the kingdom. It's not those who walk around promoting self that will be greatest, but rather those who humble themselves and see themselves as the servant of all that will be greatest in the kingdom.

It's with humble converts that Christ identifies, and to receive one of them is to receive Christ (Mt. 18:5). And to cause one of them to stumble is most serious. Jesus said it would be better to have a millstone hung around the neck and drowned than to cause a believer to fall into sin (Mt. 18:6).

A major part of the lesson that Christ is teaching on humility is that sinfully putting yourself up invariably puts others down in a destructive way. And that is most serious. Those puffed up with self-greatness invariably cause others to stumble.

And so this lesson on humility continues on as seen in our text today in Matthew 18:7-14.

Matthew 18:7–14 (NKJV)

7 Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!

Matthew 18:7-9 are essentially parenthetical in nature in which Christ shows that offenses (being a stumbling block) is characteristic of the world. This defines the world, but the point is this is not to define Christ's people.

Note Christ specifically says, "***Woe to the world because of offenses!***"

At this point He is describing what is characteristic of the world system – which is the world of rebellion that follows Satan.

The word “**offenses**” is the Greek word “**skandalon**” which literally means “**stumbling block**”. This word is used 4 times in verses 6 and 7. The concern is for those who believe in Jesus as seen in verse 6. They are described in context as humbled little ones. These are true believers for whom society generally has no esteem. They are disregarded and not appreciated but Christ values them greatly.

A stumbling block causes people to fall and be injured. Being a stumbling block means causing people to fall into sin. The world is full of stumbling stones – full of people that are constantly sinning themselves and leading others into sin. It’s what the world specializes in – being a stumbling block.

Christ here pronounces a “**Woe**” on the world because of stumbling stone offenses. Woe is a severe proclamation of impending judgment. It’s a statement of coming doom.

With the depraved world, stumbling block offenses are inevitable, but at the same time God holds accountable those who cause His people to stumble. Jesus says, “**woe to that man by whom the offense comes!**” Everybody may be doing it, but that does not take away from the fact of personal accountability. God pronounces His woe of judgment on all who lead others into sin – with special emphasis in context on those who trip up His people.

Slide # 3

The world, humanity apart from God, will be judged because it places stumbling blocks before the children of God. – **Ed Glasscock**

8 “If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire.

9 And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

Remember Christ is dealing with the world here that doesn’t know God. Such people are lost and headed for hell unless they come to repentance. What Christ is saying here in verses 8-9 is hyperbole and really almost proverbial in nature being essentially a repeat of what He said in Matthew 5:29-30.

Christ uses radical language to denote true life-changing repentance. Jesus is saying that the pattern of being a stumbling block which defines the world is so serious that unless such a person comes to true repentance, which is really a RADICAL response to sin that alters the course of one's life, then they are headed for hell fire.

One of the keys to properly understanding what Christ is saying is to note that "**causes you to sin**" is in the present tense in verse 9. This describes a person who has a present tense lifestyle pattern of sin indicative of those who don't know God (cf. 1 Jn. 3:7-10). This calls for drastic measures – otherwise known as true repentance, in order to change it. This is what Christ is describing in figurative terms to make the point to His disciples about how serious is this issue of sin in causing others to sin.

Christ is obviously speaking figuratively because merely mutilating yourself physically does not remove the sin problem. As Jesus showed in Matthew 15 the problem is deeper than merely being a physical problem – it is a HEART problem. What goes on in the heart then works its way out in the life.

Slide # 4

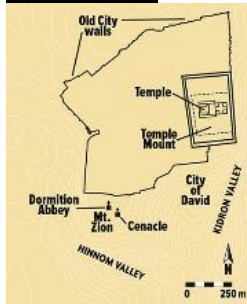
Matthew 15:18–19 (NKJV)

18 But those things which proceed out of the mouth come from the **heart**, and they defile a man.

19 For out of the **heart** proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

The root is the heart – the fruit is what goes on in the life. So, Jesus is here in Matthew 18:8-9 describing the fruit of the problem realizing there is a deeper root source of the problem as found in the heart. To illustrate the seriousness of the issue Christ says it would be better to cut off your hand or foot than having two hands or feet to be cast into everlasting fire. Better to take drastic action to stop it (through life-changing repentance) than go to hell.

The word for "hell" in verse 9 is the Greek word "**gehenna**" which is a name derived from the Hebrew word "**Hinnom**" referring to the Valley of Hinnom just outside of Jerusalem (2 Kg. 16:3; 21:6; 23:10; 2 Chron. 33:6; Jer. 7:31; 19:2). This valley became the city dump where garbage was burned and the fire never went out. Thus, it became a metaphor for the judgment of hell fire (cf. Mt. 3:12; Rev. 20:15).

Slide # 5**Slide # 6****Revelation 20:15 (NKJV)**

15 And anyone not found written in the Book of Life was cast into the lake of fire.

For those constantly sinning and being a stumbling block to others their ultimate fate is the lake of fire or what Christ called “hell fire” in Matthew 18:9. The only way of escape is true repentance. But the point in context that Jesus is making is that it is deadly serious to be a stumbling block for God’s children.

Not only are people responsible for their own sin they are responsible for leading others into sin – especially God’s children as emphasized in context here.

Jesus made this whole issue of HUMILITY and having a humble view of self-most serious. Those who have an elevated view of self, are preoccupied with self, and seek to promote self above all. This is characteristic of the world that is headed for hell and serves as warning to God’s people that we are not to live this way.

This emphasis in verses 8-9 ties back to verse 3 where Christ indicated that PRIDE is such a fundamental sin issue that unless a person humbles them self in conversion as a little child they will not even enter the kingdom. Unchecked PRIDE defines the rebel world system!

Slide # 7

Although only unbelievers are in danger of hell, believers can understand from this statement the seriousness of sin and of leading others to sin. – **John MacArthur**

After the parenthesis of verses 7-9, which serves to stress the seriousness of being a continual stumbling block to God's people, Jesus now makes application for His disciples.

10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.

Jesus has already indicated in verse 6 that the little child in view earlier in the chapter was merely an illustration of humility and that the "little ones" in view are actually those who believe in Him. They are humbled believers for whom the world generally has no regard.

These little ones [refers to] childlike believers (not actual children, except as they may be believers). – *Wycliffe Bible Commentary*

Little ones does not refer to physical children but to Christians, those who believe in Christ (v. 6). The young toddler whom Jesus perhaps still held in His arms (see v. 2) was a visual illustration of God's spiritual children. – *John MacArthur*

Remember that the disciples did not really value ministry to children – at one point wanting to send them away from Jesus (cf. Mt. 19:13-14).

Slide # 8

Matthew 19:13–15 (NKJV)

13 Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them.

14 But Jesus said, "**Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.**"

15 And He laid His hands on them and departed from there.

In this context of Matthew 18 we have already seen that Jesus is using a little child to illustrate the position assumed by true believers – namely that of being humbled and being in the position of humility. People in the lowly position are often not appreciated. After all, they come off as "***little people***" who don't really matter much. But that is the point – they matter to God!

Jesus loves His humbled people, and He wants us to treat one another properly. No one is to look down on another fellow believer – no matter their status – no matter how lowly their position might seem to be. The lowest of the "little ones" (true believers) are not to be despised.

To despise (Gk. *kataphroneo*) someone is literally **“to think down on”**. It is to have a low view of someone, to see them as inferior, to treat them with contempt, to have no respect or regard for them, to think nothing of them. It is to put them down, and in the process seek to put yourself up. That smacks of arrogance and pride that is NOT Christlike. Rather, it is reflective of the world that is going to hell! 1 John 2:16 says, “the pride of life” defines the world.

In truth no one is any better than anyone else before God. No one has any self-made status. No one has inherent special self-oriented worth or value. We are all equally sinners saved by grace. None of us have bragging rights about SELF! Remember, those greatest in the kingdom are the humble – those who are humble like a little child assuming no rank or status!

Jesus here in verse 10 illustrates the importance and value these “little ones” (true believers) have before God, showing that they are to be treated with acceptance, dignity, respect, and appreciation.

Jesus says, **“that in heaven their angels always see the face of My Father who is in heaven.”** There have been all kinds of fanciful ways of understanding what this means. The problem is that many of these views have no weight in Scripture. Scripture interprets Scripture, so when there is NO backing of other Scripture for a certain view one should be very careful about holding to it.

For example, the idea that little children or that believers all have a special personalized guardian angel cannot really be defended from Scripture. Some holding to that view point to this text in Matthew 18:10, but in truth it does not really say that. Here in Matthew 18:10 Jesus speaks of believers and their angels in a collective sense. These angels as a group are responsible to care for believers at God’s direction.

This comment [in Matthew 18:10] has led to many theories concerning angels, some of which are so fanciful as to be blasphemous. – **Ed Glasscock**

In context Jesus is not really giving a discourse on childhood, but rather on the nature of what it means to be a true believer, and on the nature of who will be greatest in the kingdom – with the main thrust of emphasis being the importance of HUMILITY. This is a discourse on the importance of being humble as illustrated in childlikeness. And furthermore, those with a truly humble mindset properly regard fellow believers in Christ, versus trying to put yourself above them. This is the KEY point of emphasis!

The best understanding of what Jesus is saying here in Matthew 18:10 is found in Heb. 1:14.

Slide # 9

Hebrews 1:14 (NKJV)

14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

This seems to be the picture here in Matt. 18:10. Remember the “little ones” have already been shown to be those that are believers as specifically stated in verse 6. So, Jesus is not merely talking about children – but rather of true believers in the position of humility.

In view are holy angels who have constant intimate access to the Father in heaven. Back in Genesis 28 we find that Jacob had a dream in which he saw a ladder that reached from earth to heaven. And on this ladder he saw the angels of God ascending and descending as if continually servicing earth from the realm of heaven (cf. Gen. 28:12-13).

The holy angels as a group are tasked with ministering to God’s people. What they do is largely veiled in secrecy as the emphasis of Scripture is on God meeting our needs and not angels – although as seen here God uses angels to carry out his ministry to the saints.

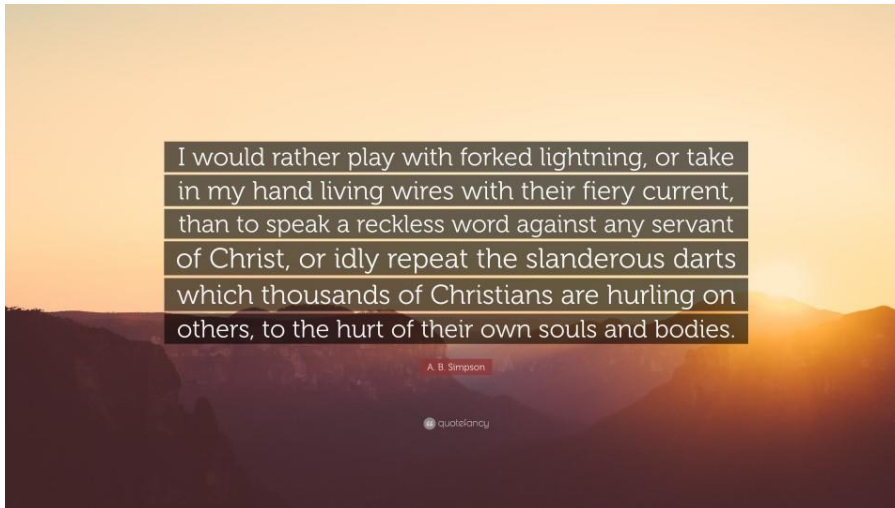
God has a host of holy angels who in His immediate presence always stand ready to be dispatched to help care for believers which serves to show how precious these believers are before God. At God’s command these angels instantly fly into action on behalf of believers. All the angels of heaven stand ready at God’s dispatch to wait on these “little ones”.

Slide # 10

The implication is that the holy angels never take their eyes off God, lest they miss some direction from Him regarding a task they are to perform on behalf of a believer. – **John MacArthur**

Therefore, it is truly horrific to think about treating these “little ones” (believers in Christ) who are so special to God with disdain. Can you imagine God having His hosts of angels attentively ready at His instruction to wait upon them, while at the same being one who seeks to treat them with contempt in a destructive manner. That is really a serious thing!

Slide # 11



If you are ever tempted to despise a fellow Christian just keep in mind that God's angels are charged with their care just as they are charged with your care. No one is any higher than anyone else in heaven's eyes.

Humility serves as a stepping stone for others while pride serves as a stumbling stone. Let us be stepping stones that help others in their walk instead of being a stumbling stone that brings about their downfall. In this way we will be in step with heaven!

What a great encouragement to Christians that God so cares for us that He constantly dispatches these awesome spiritual beings to come to our assistance as He so directs (cf. Dan. 12:1; Lk. 16:22; Acts 12:7-10; 27:23).

Jesus indicated that at the time of death it is angels who carry us out (Lk. 16:22). In Acts 12 it was an angel who brought Peter out of prison. In Acts 27 it was an angel that came to Paul in the night and encouraged him.

Back in the OT the king of Syria was very upset with the prophet Elisha because he kept giving advice to the king of Israel which resulted in military defeat for Syria. So the king of Syria sent a great army to surround the city where Elisha was staying.

Slide # 12

2 Kings 6:15–17 (NKJV)

15 And when the servant of the man of God arose early and went out, there was an army, surrounding the city with horses and chariots.

And his servant said to him, “Alas, my master! **What shall we do?”**

16 So he answered, “**Do not fear, for those who are with us are more than those who are with them.**”

17 And Elisha prayed, and said, “LORD, I pray, open his eyes that he may see.” Then the LORD opened the eyes of the young man, and he saw. And behold, **the mountain was full of horses and chariots of fire all around Elisha.**

God in unseen ways is taking care of His own and we are immortal until our job is done. The host of heaven is always at the ready to take care of God’s people as directed by the Father Himself.

How horrendous to mistreat those that heaven so cares about!

Slide # 13

Psalm 34:7 (NKJV)

7 The angel of the LORD encamps all around those who fear Him,
And delivers them.

One time when I was in Bible College I was out on a prayer walk after dark in a neighborhood park. Suddenly a figure was walking towards me and fear began to creep up in my soul. Out loud I quoted this verse and the person walking toward me suddenly veered off in another direction. Maybe they were just startled to hear me quoting the verse. Whatever the case, it reminded me of God’s protection.

Footnote: This is not to say we shouldn’t be wise, and I am not sure I was all that wise being out in that context after dark all by myself. We don’t want to presume on wisdom, but it is true that God cares for His own and He uses angels in the process to do it – and seemingly most often in incognito.

11 For the Son of Man has come to save that which was lost.

This verse is certainly biblical in the sense that it is found in almost this exact form in Luke 19:10. However, the textual support for it is weak as the older manuscripts don’t have it here and because of this many scholars think that very probably it was inserted here by a copyist.

Jesus has been emphasizing the value and importance of even the weakest, seemingly most insignificant, and most immature of believers. These are described in terms of “**little ones**”. Actually this phrase “little ones” is brought out 3 times in the surrounding context being found in verse 6, 10, and 14.

Christ is very concerned about their spiritual well-being emphasizing it is most serious to be a stumbling block to them (v. 6-9) or to in any way despise them which would be spiritually harmful (v.10).

And from there Christ segues into the concern that God has for these “little ones” should they become wayward and stray.

“Little ones” who are immature are especially vulnerable to getting off track. God cares and so should we – and if we are properly humble in caring for others - we will! It is human pride that is so quick to write people off or put others down – including the weak and vulnerable.

To illustrate God’s concern for vulnerable believers who wander, Jesus shares this parable in Matthew 18:12-13.

12 “What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying?

13 And if he should find it, assuredly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

In Luke 15:3-7 Jesus shares this same basic parable but there He makes a different application. In Luke 15 the emphasis is on God **seeking the lost who are not His children**. But the emphasis here in Matthew 18 relates to wandering **“little ones” (true believers) who do know God** but have gotten off track and gone astray. The application here is in regard to wayward believers.

Slide # 14

Here the wandering sheep represents a believer, but in a similar parable in Luke 15:3-7 it is an unbeliever. – ***ESV Study Bible***

New believers who get off track are not to be despised – that is looked down upon or written off. No, instead in humility, we are to go after them and seek to restore them. They are valuable to God and so we too should care. We should not see ourselves above them.

Slide # 15**1 Corinthians 10:12 (NKJV)**

12 Therefore **let him who thinks he stands** take heed lest he fall.

Galatians 6:1 (NKJV)

1 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a **spirit of gentleness, considering yourself lest you also be tempted.**

The emphasis here is on the worth of every individual believer. No matter how young, immature, unattractive, or unfaithful, each believer is a precious soul Jesus purchased with His precious blood.

To look down on any one of them and despise them is in effect to despise Christ Himself Who completely identifies with them as seen in verse 5.

Sheep are not too smart and are prone to wander. And when they do it calls for intervention. Again, in this parable the 100 sheep represent the flock of God as believers. And one of them goes astray!

The concern of the owner at this point is the one that has gone astray. In an effort to restore the wandering sheep he leaves the 99 and goes to the mountain to try and find the one straying.

And if he should find it, he has more joy over that sheep than over the 99 who did not go astray.

The point is God sees every believer as vitally important. None are to be discounted or seen as unimportant!

Appropriately, this provides the background to the next section in which Christ addresses the issue of Church discipline. Church discipline, if properly applied, is a matter of love that seeks to bring about restoration to a wandering believer. Church discipline properly exercised shows love and concern. Instead of just letting the believer wander away and ruin their life it seeks to bring them back to the restoration of repentance.

Slide # 16

Since the shepherd is greatly concerned over a single straying sheep, how important is our obligation not to minimize such unfortunate ones. – **Wycliffe Bible Commentary**

In the broader context of chapter 18, the story of the lost sheep is related to the restoration of one of God's sheep who has strayed from the protection of the Christian community. – **John Phillips**

John is spot on here. There is special protection and safety afforded to those in the fellowship of God's people. We are to be here for one another's protection and spiritual well-being. To wander off from the rest of the flock is to put yourself in grave danger.

And then Jesus makes this application...

14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Again, back in verse 6 Christ plainly said the "**little ones**". He is addressing are those "**who believe in Me**". So clearly, in this context He is talking about true believers.

The Greek word (apollumi) translated here as **perish** has the idea of destruction or devastation. It is sometimes used to denote total destruction in the sense of eternal damnation (cf. Lk. 13:3; John 3:15). At other times it is used in reference to physical death, even of believers (cf. Lk. 13:33). And yet at other times it is used to denote spiritual harm that may come to a child of God in one form or another.

So, the context determines the sense of the devastation that is in view.

Slide # 17

1 Corinthians 8:9–13 (NKJV)

9 But beware lest somehow this liberty of yours become **a stumbling block** to those who are weak.

10 For if anyone sees you who have knowledge eating in an idol's temple, will not the **conscience** of him who is weak be emboldened to eat those things offered to idols?

11 And because of your knowledge shall the weak brother **perish**, for whom Christ died?

12 But when you thus **sin against the brethren**, and wound their weak **conscience**, you sin against Christ.

13 Therefore, if food makes my brother **stumble**, I will never again eat meat, lest I make my brother **stumble**.

The word “**perish**” in 1 Cor. 8:11 is the very same word used in Matt. 18:14. The sense of perish in this context is not eternal damnation, but rather of spiritual devastation that harms their conscience; that affects their spiritual growth; and that causes them to fall into sin.

True believers will never perish in the sense of eternal destruction as promised by Christ.

Slide # 18

John 10:28 (NKJV)

28 And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

So true believers will never perish in the sense of eternal destruction, but they can “perish” in the sense of being seriously spiritually damaged in terms of their service of Christ – in terms of spiritual growth and being spiritually fruitful. In this sense true believers can be devastated. And the point is it is MOST serious to cause a fellow believer to be spiritually harmed in this way.

In view here is spiritual harm that is experienced by a true believer. God the Father does not want any of His children to experience such spiritual devastation. To be the cause of such devastation before God is incredibly serious!

To be a stumbling block for one of these “little ones”; to despise them in a way that is spiritually harmful; or to not properly seek their spiritual well-being is among the greatest of errors which comes with the greatest of accountability!

This was the problem in Corinth at the Lord’s table. Some of the believers had so little regard for some of their fellow believers that they were not waiting on them to participate in the Lord’s Supper. This was so serious that Paul said because many of them were sick and many of them had even died (cf. 1 Cor. 11:30).

Am I my brother’s keeper? YES, I am! – Yes, we are!

Pride is a self-oriented thing that puts others down. Pride never builds other people up spiritually, but rather serves to be a stumbling block as it focuses on SELF. Pride despises others and puts self-up.

This is the type of self-centered pride that was reflected in the disciples as they argued over who would be greatest in the kingdom which called for serious correction as brought forth here by Christ.

In contrast, true humility acknowledges that I am no better than anyone else – even the lowest in the family of God. Paul who had previously been an arrogant Pharisee was humbled by God and came to see himself as “not worthy to be called an apostle” (1 Cor. 15:9); as “less the least of all the saints” (Eph. 3:8); and the worst of all sinners (1 Tim. 1:15).

True humility puts others before self and seeks to serve them rather than insisting on being served. It is those who serve in this humble fashion that will be greatest in the kingdom.

It all comes down to pride versus humility – serving self, versus serving others. Pride causes others to stumble, despises them, and causes spiritual devastation in their lives. Those in this category should not expect a position of greatness in the kingdom. If they do so as a continual pattern the question becomes are they even kingdom citizens – are they even headed there?

In contrast true humility seeks to help others spiritually; it embraces even the lowest of believers and seeks to encourage and strengthen them; it goes to great lengths to seek to restore them when they are out of the way.

In this whole section of Matthew 18:1-14 Christ gave the disciples a needed crash course on the importance of being humble and serving in humility! This truly is what kingdom greatness is all about.

Humility is where kingdom citizenship begins, and then serving out of humility is indicative of kingdom greatness! It’s all about humility! This is the basis of entrance into the kingdom, and it is to define our service once we are kingdom citizens.

This section of Matthew speaks powerfully to the church today. The Body of Christ is filled with believers who look down on their spiritual brothers and sisters, treating them with disdain, indifference, and rudeness because they consider them unworthy of special care and ministry. It is at that very point of the church’s sin that it sets itself up in opposition to holy angels, to the Son of God, and to the Almighty Himself. – **John MacArthur**

We need to let the seriousness of Christ's words regarding pride and humility sink in. It is a SOBER warning. And this warning is consistent with the whole tenor of Scripture.

Slide # 19

Proverbs 6:16–19 (NKJV)

16 These six things the LORD hates, Yes, seven are an abomination to Him:

17 **A proud look**, A lying tongue, Hands that shed innocent blood,

18 A heart that devises wicked plans, Feet that are swift in running to evil,

19 A false witness who speaks lies, **And one who sows discord among brethren.**

The first thing mentioned here in Proverbs 6 is PRIDE and the last thing mentioned is SOWING DISCORD among brethren. These are sins of utmost seriousness – specifically designated as things that God hates!

In Christ's instruction we see that pride and the mistreatment of the brethren go together as do humility and the proper treatment of God's people. No wonder Jesus spoke so sternly to the disciples about the need for humility!

True humility is a rare thing. It truly cares about others before self!

Slide # 20

2 Corinthians 4:5 (HCSB)

5 For we are **not proclaiming ourselves** but Jesus Christ as Lord, and ourselves as **your slaves** because of Jesus.

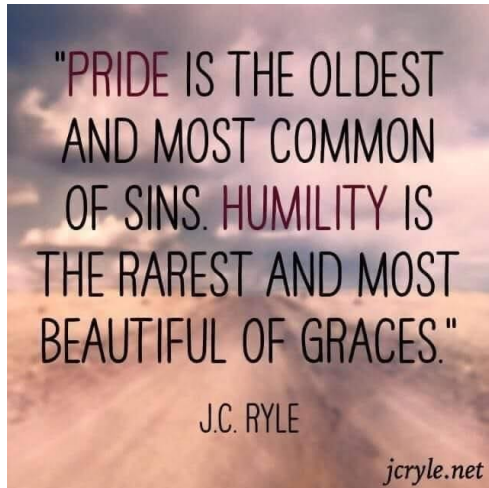
Philippians 2:20–21 (HCSB)

20 For I have no one else like-minded who will **genuinely care about your interests;**

21 **all seek their own interests**, not those of Jesus Christ.

The late A.W. Tozer was one time presented to a congregation as someone very great. When Tozer got up he said: "***All I can say is, dear God forgive him for what he said – and forgive me for enjoying it so much!***"

Slide # 21



Are you proud? What is your attitude toward and treatment of others? That is telling!

Are you humble? What is your attitude toward and treatment of others? That is telling!

Our attitude towards others and our treatment of them is telling!

As Peter said in 1 Pet. 5:6, "humble yourselves under the mighty hand of God, that He may exalt you in due time".

It is those who humble themselves who will be exalted in the kingdom to come.

God help us to humble ourselves as a little child in the service of others—for indeed such is greatest in the kingdom of heaven.