

18:7-14

Woe to the world because of offenses! A clue that Jesus is on the same vein of thought: scandalize or make to stumbling or **offend**. **For offenses must come, but woe to that man by whom the offense comes!** Basically restating verse 6: We know that children will be kept from being saved, but if you're one of them...**woe to you**.

8 **"If your hand or foot causes you to sin, to offend** on of these little ones is to **sin** against yourself. In other words, we're going to see in these verses that whatever causes you to cause others to be kept from believing is keeping you yourself from believing and puts you in a very uncomfortable place of damnation.

Perhaps we should see that there are no promises of life to those who "used to be a believer," and that a willful causing of one to sin is actually a sure way to be sure you do not end life as one who believes this Gospel of which we have heard so much concerning.

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 ²hell This is one of three Greek words which is typically translated with this word. **fire**. This is why it would be best to be dunked into the sea. This is another instance of "variation punishment" by Jesus (Matthew 11 speaks to this).

10 **"Take heed that you do not despise one of these little ones,** This is a clue that we are in the same context going all the way back to 18:1 (this is after we see the connection between 17:22 and 18:5 because of the Gospel and 17:27 with 18:9 concerning "offenses"). **for I say to you that in heaven their angels** This is very interesting indeed. Take a look at Hebrews 1:14 and see this discussed. Does this imply there is a time when a child does not have an **angel**, right? Then, what happens if they die? There is no answer provided in this passage. **always see the face of My Father who is in heaven. 11 For the Son of Man has come to save that which was lost.** The "little ones" in the context. Children are not perfect and still need to be found by **the Son of Man**, or they won't be in the kingdom.

1. How does this change the way you feel about abortion?
2. How does this change the way you feel about children's programs?
3. How does this change the way you feel about your children/grandchildren?
4. How does this change the way you feel about foreign missions? There seems to be less work with the children. He doesn't say "you children need to become more like adults."
5. How about coaching opportunities?
6. How does this change the way we feel about hosting exchange students?
7. How does this change the way we pray for our children? They are easy to make stumble.
 - a. Socially
 - b. Emotionally
8. How does this change the way we approach the cultist? Every time he hears about you, his children probably do.

² Gr. *Gehenna*

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? Can we do too much to reach children when we know this contextual teaching of Jesus going through such extents to reach them? 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. “And if you get in the way of the seeking shepherd from His little one,” there’s “Hell fire” to pay. 14 Even so it is not the will of your Father who is in heaven that one of these little ones should perish.