



SUNDAY CLASS

6/14/09

Matthew 18:7-14 (New International Version)

⁷"Woe to the world because of the things that cause people to sin! Such things must come, but woe to the man through whom they come! ⁸If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. ⁹And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.

The Parable of the Lost Sheep

¹⁰"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven. ¹²"What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? ¹³And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. ¹⁴In the same way your Father in heaven is not willing that any of these little ones should be lost.



Matthew 18:11 (King James Version)

¹¹For the Son of man is come to save that which was lost.

Matthew 18:7 (New International Version)

⁷"Woe to the world because of the things that cause people to sin! Such things must come, but woe to the man through whom they come!"

"Our Savior here speaks of offences, or scandals,

I. In general, v. 7. Having mentioned the offending of little ones, he takes occasion to speak more generally of offences. That is an offence, 1. Which occasions guilt, which by enticement tends to draw men from that which is good to that which is evil. 2. Which occasions grief, which makes the heart of the righteous sad.

Now, concerning offences, Christ here tells them,

(1.) That they were certain things; It must needs be, that offences come. When we are sure there is danger, we should be the better armed. Not that Christ's word necessitates any man to offend, but it is a prediction upon a view of the causes; considering the subtlety and malice of Satan, the weakness and depravity of men's hearts, and the foolishness that is found there, it is morally impossible but that there should be offences; and God has determined to permit them for wise and holy ends, that both they which are perfect, and they which are not, may be made manifest. See 1 Corinthians 11:19; Daniel 11:35.

1 Corinthians 11:19 (New International Version)

¹⁹No doubt there have to be differences among you to show which of you have God's approval.

Daniel 11:35 (New International Version)

³⁵ Some of the wise will stumble, so that they may be refined, purified and made spotless until the time of the end, for it will still come at the appointed time.

Being told, before, that there will be seducers, tempters, persecutors, and many bad examples, let us stand upon our guard, Matthew 24:24; Acts 20:29-30.

Matthew 24:24 (New International Version)

²⁴For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect—if that were possible.

Acts 20:29-30 (New International Version)

²⁹I know that after I leave, savage wolves will come in among you and will not spare the flock. ³⁰Even from your own number men will arise and distort the truth in order to draw away disciples after them.

(2.) That they would be woeful things, and the consequence of them fatal.

Here is a double woe annexed to offences:

[1.] A woe to the careless and unguarded, to whom the offence is given; Woe to the world because of offences. **The obstructions and oppositions given to faith and holiness in all places are the plague of mankind, and the ruin of thousands.** This present world is an evil world, it is so full of offences, of sins, and snares, and sorrows; a dangerous road we travel, full of stumbling-blocks, precipices, and false guides. **Woe to the world."**

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

*****Note, As for those whom God hath chosen and called out of the world, and delivered from it, they are preserved by the power of God from the prejudice of these offences, are helped over all these stones of stumbling.**

They that love God's law have great peace, and nothing shall offend them, Psalms 119:165.

Psalm 119:165 (New International Version)

¹⁶⁵ Great peace have they who love your law, and nothing can make them stumble.

[2.] A woe to the wicked, who willfully give the offence; But woe to that man by whom the offence comes. Though it must needs be, that the offence will come, that will be no excuse for the offenders.

*****Note, Though God makes the sins of sinners to serve his purposes, that will not secure them from his wrath; and the guilt will be laid at the door of those who give the offence, though they also fall under a woe who take it.**

*****Note, They who any way hinder the salvation of others, will find their own condemnation the more intolerable, like Jeroboam, who sinned, and made Israel to sin."**

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

"This woe is the moral of that judicial law (Exodus 21:33–22:6), that he who opened the pit, and kindled the fire, was accountable for all the damage that ensued.

Exodus 21:33-22:6 (New International Version)

³³ "If a man uncovers a pit or digs one and fails to cover it and an ox or a donkey falls into it, ³⁴ the owner of the pit must pay for the loss; he must pay its owner, and the dead animal will be his.

³⁵ "If a man's bull injures the bull of another and it dies, they are to sell the live one and divide both the money and the dead animal equally. ³⁶ However, if it was known that the bull had the habit of goring, yet the owner did not keep it penned up, the owner must pay, animal for animal, and the dead animal will be his.

Protection of Property

¹ "If a man steals an ox or a sheep and slaughters it or sells it, he must pay back five head of cattle for the ox and four sheep for the sheep.

² "If a thief is caught breaking in and is struck so that he dies, the defender is not guilty of bloodshed; ³ but if it happens after sunrise, he is guilty of bloodshed. "A thief must certainly make restitution, but if he has nothing, he must be sold to pay for his theft.

⁴ "If the stolen animal is found alive in his possession—whether ox or donkey or sheep—he must pay back double.

⁵ "If a man grazes his livestock in a field or vineyard and lets them stray and they graze in another man's field, he must make restitution from the best of his own field or vineyard.

⁶ "If a fire breaks out and spreads into thorn bushes so that it burns shocks of grain or standing grain or the whole field, the one who started the fire must make restitution."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

"The antichristian generation, by whom came the great offence, will fall under this woe, for their delusion of sinners (2 Thessalonians 2:11-12), and their persecutions of saints (Revelation 17:1-2, 6), for the righteous God will reckon with those who ruin the eternal interests of precious souls, and the temporal interests of precious saints; for precious in the sight of the Lord is the blood of souls and the blood of saints; and men will be reckoned with, not only for their doings, but for the fruit of their doings, the mischief done by them.

2 Thessalonians 2:11-12 (New International Version)

¹¹For this reason God sends them a powerful delusion so that they will believe the lie ¹²and so that all will be condemned who have not believed the truth but have delighted in wickedness.

Revelation 17:1-2 (New International Version)

The Woman and the Beast

¹One of the seven angels who had the seven bowls came and said to me, "Come, I will show you the punishment of the great prostitute, who sits on many waters. ²With her the kings of the earth committed adultery and the inhabitants of the earth were intoxicated with the wine of her adulteries."

Revelation 17:6 (New International Version)

⁶I saw that the woman was drunk with the blood of the saints, the blood of those who bore testimony to Jesus."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Matthew 18:8-9 (New International Version)

⁸If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. ⁹And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.

"II. In particular, Christ here speaks of offences given.

1. By us to ourselves, which is expressed by our hand or foot offending us; in such a case, it must be cut off, v. 8, 9. This Christ had said before (Matthew 5:29-30), where it especially refers to seventh-commandment sins; here it is taken more generally.

Matthew 5:29-30 (New International Version)

²⁹If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. ³⁰And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.

*****Note, Those hard sayings of Christ, which are displeasing to flesh and blood, need to be repeated to us again and again.**

(1.) *What it is that is here enjoined. We must part with an eye, or a hand, or a foot, that is, that, whatever it is, which is dear to us, when it proves unavoidably an occasion of sin to us.*

*****Note, [1.] Many prevailing temptations to sin arise from within ourselves; our own eyes and hands offend us; if there were never a devil to tempt us, we should be drawn away of our own lust: nay, those things which in themselves are good, and may be used as instruments of good, even those, through the corruptions of our hearts, prove snares to us, incline us to sin, and hinder us in duty.**

[2.] In such a case, we must, as far as lawfully we may, part with that which we cannot keep without being entangled in sin by it."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

"First, **It is certain, the inward lust must be mortified, though it be dear to us as an eye, or a hand.** The flesh, with its affections and lusts, must be mortified, *Galatians 5:24.*

Galatians 5:24 (New International Version)

²⁴Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.

The body of sin must be destroyed; *corrupt inclinations and appetites must be checked and crossed; the beloved lust, that has been rolled under the tongue as a sweet morsel, must be abandoned with abhorrence.*

Secondly, **The outward occasions of sin must be avoided, though we thereby put as great a violence upon ourselves as it would be to cut off a hand, or pluck out an eye.** *When Abraham quitted his native country, for fear of being ensnared in the idolatry of it, and when Moses quitted Pharaoh's court, for fear of being entangled in the sinful pleasures of it, there was a right hand cut off. We must think nothing too dear to part with, for the keeping of a good conscience."*

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"(2.) *Upon what inducement this is required; It is better for thee to enter into life maimed, than, having two hands, to be cast into hell. **The argument is taken from the future state, from heaven and hell; thence are fetched the most cogent dissuasive from sin.** The argument is the same with that of the apostle Paul, *Romans 8:13.**

Romans 8:13 (New International Version)

¹³For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live,

[1.] If we live after the flesh, we shall die; having two eyes, no breaches made upon the body of sin, inbred corruption like Adonijah never displeased, we shall be cast into hell-fire.

[2.] If we through the Spirit mortify the deeds of the body, we shall live; that is meant by our entering into life maimed, that is, the body of sin maimed; and it is but maimed at the best, while we are in this world. If the right hand of the old man be cut off, and its right eye be plucked out, its chief policies blasted and powers broken, it is well; but there is still an eye and a hand remaining, with which it will struggle. They that are Christ's have nailed the flesh to the cross, but it is not yet dead; its life is prolonged, but its dominion taken away (Daniel 7:12), and the deadly wound given it, that shall not be healed.

Daniel 7:12 (New International Version)

¹² (The other beasts had been stripped of their authority, but were allowed to live for a period of time.)"

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Matthew 18:10 (New International Version)

The Parable of the Lost Sheep

¹⁰"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.



"1. Concerning offences given by us to others, especially Christ's little ones, which we are here charged to take heed of, pursuant to what he had said, v. 10."

"(1.) The caution itself; Take heed that ye despise not one of these little ones. This is spoken to the disciples.

*****Note, As Christ will be displeased with enemies of his church, if they wrong any of the members of it, even the least, so he will be displeased with the great ones of the church, if they despise the little ones of it.**

"You that are striving who shall be greatest, take heed lest in this contest you despise the little ones." We may understand it literally of little children; of them Christ was speaking, v. 2-4. **The infant seed of the faithful belong to the family of Christ, and are not to be despised.**

*****Note, Or, figuratively; true but weak believers are these little ones, who in their outward condition, or the frame of their spirits, are like little children, the lambs of Christ's flock.**

[1.] We must not despise them, not think meanly of them, as lambs despised, Job 12:5.

Job 12:5 (New International Version)

⁵ Men at ease have contempt for misfortune as the fate of those whose feet are slipping."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

"We must not make a jest of their infirmities, not look upon them with contempt, not conduct ourselves scornfully or disdainfully toward them, as if we cared not what became of them; we must not say, "Though they be offended, and grieved, and stumble, what is that to us?" Nor should we make a slight matter of doing that which will entangle and perplex them. This despising of the little ones is what we are largely cautioned against, Romans 14:3, 10, 15, 20-21.

Romans 14:3 (New International Version)

³The man who eats everything must not look down on him who does not, and the man who does not eat everything must not condemn the man who does, for God has accepted him.

Romans 14:10 (New International Version)

¹⁰You, then, why do you judge your brother? Or why do you look down on your brother? For we will all stand before God's judgment seat.

Romans 14:15 (New International Version)

¹⁵If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.

Romans 14:20-21 (New International Version)

²⁰Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble. ²¹It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall."

"We must not impose upon the consciences of others, nor bring them into subjection to our humors, as they do who say to men's souls, Bow down, that we may go over. There is a respect owing to the conscience of every man who appears to be conscientious.

[2.] We must take heed that we do not despise them; we must be afraid of the sin, and be very cautious what we say and do, lest we should through inadvertency give offence to

Christ's little ones, lest we put contempt upon them, without being aware of it. There were those that hated them, and cast them out, and yet said, Let the Lord be glorified. And we must be afraid of the punishment; "Take heed of despising them, for it is at your peril if you do.""

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"(2.) The reasons to enforce the caution.

We must not look upon these little ones as contemptible, because really they are considerable. Let not earth despise those whom heaven respects; let not those be looked upon by us with respect, as his favorites. To prove that the little ones which believe in Christ are worthy to be respected, consider,

[1.] The ministration of the good angels about them; In heaven their angels always behold the face of my Father. This Christ saith to us, and we may take it upon his word, who came from heaven to let us know what is done there by the world of angels.

Two things he lets us know concerning them,

First, That they are the little ones' angels. God's angels are theirs; for all his is ours, if we be Christ's. 1 Corinthians 3:22.

1 Corinthians 3:22 (New International Version)

²²whether Paul or Apollos or Cephas^[a] or the world or life or death or the present or the future—all are yours,

They are theirs; for they have a charge concerning them to minister for their good (Hebrews 1:14), to pitch their tents about them, and bear them up in their arms.

Hebrews 1:14 (New International Version)

¹⁴Are not all angels ministering spirits sent to serve those who will inherit salvation?

Some have imagined that every particular saint has a guardian angel; but why should we suppose this, when we are sure that every particular saint, when there is occasion, has a guard of angels? This is particularly applied here to the little ones, because they are most despised and most exposed. They have but little that they can call their own, but they can look by faith on the heavenly hosts, and call them theirs. While the great ones of the world have honorable men for their retinue and guards, the little ones of the church are attended with glorious angels; which bespeaks not only their dignity, but the danger those run

themselves upon, who despise and abuse them. It is bad being enemies to those who are so guarded; and it is good having God for our God, for then we have his angels for our angels."

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"Secondly, That they always behold the face of the Father in heaven.

This bespeaks, 1. The angels' continual felicity and honor. The happiness of heaven consists in the vision of God, seeing him face to face as he is, beholding his beauty; this the angels have without interruption; when they are ministering to us on earth, yet even then by contemplation they behold the face of God, for they are full of eyes within. Gabriel, when speaking to Zacharias, yet stands in the presence of God, Revelation 4:8; Luke 1:19.

Revelation 4:8 (New International Version)

⁸Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come."

Luke 1:19 (New International Version)

¹⁹The angel answered, "I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.

The expression intimates, as some think, the special dignity and honor of the little ones' angels; the prime ministers of state are said to see the king's face (Esther 1:14), as if the strongest angels had the charge of the weakest saints.

Esther 1:14 (New International Version)

¹⁴ and were closest to the king—Carshena, Shethar, Admatha, Tarshish, Meres, Marsena and Memucan, the seven nobles of Persia and Media who had special access to the king and were highest in the kingdom.

2. It bespeaks their continual readiness to minister to the saints. They behold the face of God, expecting to receive orders from him what to do for the good of the saints. As the eyes of the servant are to the hand of his master, ready to go or come upon the least beck, so the eyes of the angels are upon the face of God, waiting for the intimations of his will, which those winged messengers fly swiftly to fulfill; they go and return like a flash of lightning, Ezekiel 1:14.

Ezekiel 1:14 (New International Version)

14 The creatures sped back and forth like flashes of lightning.

If we would behold the face of God in glory hereafter, as the angels do (Luke 20:36), we must behold the face of God now, in readiness to our duty, as they do, Acts 9:6.

Luke 20:36 (New International Version)

36 and they can no longer die; for they are like the angels. They are God's children, since they are children of the resurrection.

Acts 9:6 (New International Version)

"I am Jesus, whom you are persecuting," he replied. 6 "Now get up and go into the city, and you will be told what you must do."

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Matthew 18:11 (King James Version)

11 For the Son of man is come to save that which was lost.

"[2.] The gracious design of Christ concerning them (v. 11); For the Son of man is come to save that which was lost.

This is a reason, First, Why the little ones' angels have such a charge concerning them, and attend upon them; it is in pursuance of Christ's design to save them.

******Note, The ministration of angels is founded in the mediation of Christ; through him angels are reconciled to us; and, when they celebrated God's goodwill toward men, to it they annexed their own.***

Secondly, Why they are not to be despised; because Christ came to save them, to save them that are lost, the little ones that are lost in their own eyes (Isaiah 66:3), that are at a loss within themselves. Or rather, the children of men.

Isaiah 66:3 (King James Version)

3 He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

*****Note, 1. Our souls by nature are lost souls; as a traveler is lost, that is out of his way, as a convicted prisoner is lost. God lost the service of fallen man, lost the honor he should have had from him.**

2. Christ's errand into the world was to save that which was lost, to reduce us to our allegiance, restore us to our work, reinstate us in our privileges, and so to put us into the right way that leads to our great end; to save those that are spiritually lost from being eternally so.

3. This is a good reason why the least and weakest believers should not be despised or offended. If Christ put such a value upon them, let us not undervalue them. If he denied himself so much for their salvation, surely we should deny ourselves for their edification and consolation.

See this argument urged, Romans 14:15; 1 Corinthians 8:11-12.

Romans 14:15 (New International Version)

¹⁵If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died.

1 Corinthians 8:11-12 (New International Version)

¹¹So this weak brother, for whom Christ died, is destroyed by your knowledge.

¹²When you sin against your brothers in this way and wound their weak conscience, you sin against Christ."

*****Note, Nay, if Christ came into the world to save souls, and his heart is so much upon that work, he will reckon severely with those that obstruct and hinder it, by obstructing the progress of those that are setting their faces heavenward, and so thwart his great design."**

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

Matthew 18:12-14 (New International Version)

¹²"What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? ¹³And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. ¹⁴In the same way your Father in heaven is not willing that any of these little ones should be lost.

"The tender regard which our heavenly Father has to these little ones, and his concern for their welfare.

This is illustrated by a comparison, v. 12-14.

*****Note, Observe the gradation of the argument; the angels of God are their servants, the Son of God is their Savior, and, to complete their honor, God himself is their Friend.**

None shall pluck them out of my Father's hand, *John 10:28.*

John 10:28 (New International Version)

²⁸I give them eternal life, and they shall never perish; no one can snatch them out of my hand.

Here is, First, The comparison, v. 12, 13. The owner that had lost one sheep out of a hundred, does not slight it, but diligently enquires after it, is greatly pleased when he has found it, and has in that a sensible and affecting joy, more than in the ninety and nine that wandered not. The fear he was in of losing that one, and the surprise of finding it, add to the joy.

Now this is applicable, 1. To the state of fallen man in general; he is strayed like a lost sheep, the angels that stood were as the ninety-nine that never went astray; wandering man is sought upon the mountains, which Christ, in great fatigue, traversed in pursuit of him, and he is found; which is a matter of joy. Greater joy there is in heaven for returning sinners than for remaining angels.

2. To particular believers, who are offended and put out of their way by the stumbling-blocks that are laid in their way, or the wiles of those who seduce them out of the way. Now though but one of a hundred should hereby be driven off, as sheep easily are, yet that one shall be looked after with a great deal of care, the return of it welcomed with a great deal of pleasure; and therefore the wrong done to it, no doubt, will be reckoned for with a great deal of displeasure.

*****Note, If there be joy in heaven for the finding of one of these little ones, there is wrath in heaven for the offending of them.**

*****Note, God is graciously concerned, not only for his flock in general, but for every lamb, or sheep, that belongs to it.**

*Though they are many, yet out of those many he can easily miss one, for he is a great Shepherd, but not so easily lose it, for he is a good Shepherd, and takes a more particular cognizance of his flock than ever any did; for he calls his own sheep by name, *John 10:3.**

John 10:3 (New International Version)

³The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.

See a full exposition of this parable, Ezekiel 34:2,10,16-19.

Ezekiel 34:2 (New International Version)

² "Son of man, prophesy against the shepherds of Israel; prophesy and say to them: 'This is what the Sovereign LORD says: Woe to the shepherds of Israel who only take care of themselves! Should not shepherds take care of the flock?

Ezekiel 34:10 (New International Version)

¹⁰ This is what the Sovereign LORD says: I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock so that the shepherds can no longer feed themselves. I will rescue my flock from their mouths, and it will no longer be food for them.

Ezekiel 34:16-19 (New International Version)

¹⁶ I will search for the lost and bring back the strays. I will bind up the injured and strengthen the weak, but the sleek and the strong I will destroy. I will shepherd the flock with justice.

¹⁷ " 'As for you, my flock, this is what the Sovereign LORD says: I will judge between one sheep and another, and between rams and goats. ¹⁸ Is it not enough for you to feed on the good pasture? Must you also trample the rest of your pasture with your feet? Is it not enough for you to drink clear water? Must you also muddy the rest with your feet? ¹⁹ Must my flock feed on what you have trampled and drink what you have muddied with your feet?

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"Secondly, *The application of this comparison (v. 14); It is not the will of your Father, that one of these little ones should perish. More is implied than is expressed. It is not his will that any should perish, but, 1. It is his will, that these little ones should be saved; it is the will of his design and delight: he has designed it, and set his heart upon it, and he will effect it; it is the will of his precept, that all should do what they can to further it, and nothing to hinder it.*

2. This care extends itself to every particular member of the flock, even the meanest. We think if but one or two be offended and ensnared, it is no great matter, we need not mind it; but God's thoughts of love and tenderness are above ours.

3. It is intimated that those who do any thing by which any of these little ones are brought into danger of perishing, contradict the will of God, and highly provoke him; and though they cannot prevail in it, yet they will be reckoned with for it by him, who, in his saints, as in other things, is jealous of his honor, and will not bear to have it trampled on, Isaiah 3:15.

Isaiah 3:15 (New International Version)

¹⁵ What do you mean by crushing my people and grinding the faces of the poor?" declares the Lord, the LORD Almighty.

What mean ye, that ye beat my people? *Psalms 76:8-9.*

Psalms 76:8-9 (New International Version)

⁸ From heaven you pronounced judgment, and the land feared and was quiet- ⁹ when you, O God, rose up to judge, to save all the afflicted of the land. Selah"

***MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE

"Observe, Christ called God, Matthew 18: 19, my Father which is in heaven; he calls him, v. 14, your Father which is in heaven; **intimating that he is not ashamed to call his poor disciples brethren**; for have not he and they one Father?

Matthew 18:19 (New International Version)

¹⁹ "Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven.

Matthew 18:14 (New International Version)

¹⁴ In the same way your Father in heaven is not willing that any of these little ones should be lost.



I ascend to my Father and your Father (John 20:17); therefore ours because his.

John 20:17 (New International Version)

¹⁷Jesus said, "Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God.' "

This intimates likewise the ground of the safety of his little ones; that God is their Father, and is therefore inclined to succor them. A father takes care of all his children, but is particularly tender of the little ones, Genesis 33:13.

Genesis 33:13 (New International Version)

¹³ But Jacob said to him, "My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young. If they are driven hard just one day, all the animals will die.

He is their Father in heaven, a place of prospect, and therefore he sees all the indignities offered them; and a place of power, therefore he is able to avenge them. This comforts offended little ones, that their Witness is in heaven (Job 16:19), their Judge is there, Psalms 68:5.

Job 16:19 (New International Version)

¹⁹ Even now my witness is in heaven; my advocate is on high.

Psalm 68:5 (New International Version)

⁵ A father to the fatherless, a defender of widows, is God in his holy dwelling.”

******MATTHEW HENRY COMMENTARY ON THE WHOLE BIBLE***

***He Is Your Father and He
Loves You!!!!!!***