

Chapter 1 : Become as a Little Child - Jean A. Stevens

2 He called a little child to him, and placed the child among them. 3 And he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. 4 Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven.

Lessons for Life As parents, we are generally occupied with the responsibility of teaching our children. But could we be missing valuable lessons they could teach us? By Karen Meeker There is a proper order of things. I strongly believe it is proper for parents to teach their children to become responsible, successful adults. But could it be that children are also teachers? Let me share five meaningful incidents that have touched my heart and mind.

Belief One of my fondest memories is of a five-gallon bucket, some red Oklahoma dirt, a garden hose and the industry of two of our young children. It was a hot summer morning, and these two had plans afoot. A quick breakfast and they were out the back door, heading straight for the old garage. With dogged determination, they finally managed to fill the bucket halfway with dirt, and then they moved on to the next stop—the garden hose. With a quick turn of the faucet handle, a stream of water softened the clods of clay, and before long they had a thick, goopy mix to their liking. My curiosity piqued, I asked what they were doing. They were trying to make a man—his name was Muddy. Try as they might, though, Muddy remained in his lifeless, amorphous state. There was no question in their young minds. They believed what the Bible said. What they soon learned is that some things only God can do. What I learned is that understanding who God is can begin early in life and in small ways, but it only matures through the lessons of experience and exposure.

Generosity A few years ago one of our granddaughters was planning for one of our special church services. An offering would be taken up, and she wanted to participate. The day finally arrived, and the family was en route to church services when suddenly our granddaughter burst into tears. She had forgotten to put the money in her precious envelope! The tears flowed even harder as our granddaughter told her mother it had to be a dollar bill. Evidently in her young mind, God preferred paper over coins, and she would have it no other way. As soon as they arrived, our daughter-in-law found someone willing to exchange a dollar bill for the quarters, averting the pending crisis. Our granddaughter happily placed her offering to God along with her love letter in the offering basket, and I can only think that God smiled that day. This experience reinforced in my mind that giving offerings to God is not a haphazard activity. It takes planning and purpose—and it must be from the heart.

Faith Prayer and Mrs. Not so long ago she received a call from a granddaughter who had lost something precious—the center diamond of her engagement ring. She and her daughter Alex had looked for several days, using a flashlight, peering into and under and around everything in their home, and it was nowhere to be found. Of course she would. About a day later, Mrs. God is building faith in your little daughter. It could have been washed away at any time and no one would have been the wiser. Instead God heard and, at just the right time, answered the simple prayer of a little girl and her great-grandmother. Faith cannot only move mountains, the faith of a little girl and her great-grandmother can lead to the recovery of lost things.

Optimism In the early s the United States was in the throes of an outbreak of a dreaded, incurable disease—poliomyelitis. During the worst year of the epidemic, 3, people died and thousands more were crippled—many of them children. By the time I met Linda, a pretty, young girl with lovely blue eyes, she was in an iron lung, the airtight metal tank designed to force the lungs of polio victims to inhale and exhale through regulated changes in air pressure. She could only talk when the apparatus forced her to exhale, so our conversation was dictated by its rhythm. Linda could be pulled out of her breathing contraption for a certain amount of time each day, and that was when we would do most of our conversing. Sometimes we would talk about other kids in the ward, and sometimes we would talk more personally. One time she confided in me that when she got better, she was going to be a ballet dancer. Her eyes twinkled with excitement as she explained just what she was going to do. The fact of the matter was that there was only one part of her body she could still move voluntarily—a pinkie finger. The rest was completely paralyzed. When I think of Linda, I feel that even the darkest of days can be brightened by the rays of optimism and hope.

Humility It was only normal that the disciples associated Jesus with power. After all, think of the miracles they had witnessed—the

instantaneous healing of the sick, demons cast out, mastery over nature in calming a storm and more. Even they themselves were commissioned by Him to perform similar actions Matthew Everything associated with their Master seemed to signal rule and control over any kind of adversity through countless miracles. Ultimately they anticipated His ushering in the prophesied Kingdom of God with authority and might, with themselves at His side. It was time for an object lesson. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. What could be said of a little child? He had no status. She had no power. A little child had no pride, ambition or guile. What a teaching moment that must have been! Learning to have a childlike humility toward God is the ultimate lesson, and it will take a lifetime to master. Choose your preferred format to start your subscription.

Chapter 2 : calendrierdelascience.com: Customer reviews: Unless You Become As A Little Child

"Truly I tell you," He said, "unless you change and become like little children, you will never enter the kingdom of heaven. Berean Literal Bible and said, "Truly I say to you, if you are not converted and become as the little children, you shall never enter into the kingdom of the heavens.

With the Church at the periphery of many lives and Baptism no longer the "done thing" it is an act of faith in itself when parents bring young children for baptism. I think though we can grasp a sense of what he means. The wide-eyed and inquisitive approach to life of the small child is a joy to behold. Such curiosity perhaps reminds us of times in our lives when we too saw more wonder and awe in life than doubt and scepticism. Up ahead they could see that a large semi trailer with a high load had become wedged under a railway overpass. The father experienced only the frustration of being held up and the anxiety all the trouble they would be in when they finally made it home. His son however experienced a world of unbelievable wonder. There were police everywhere and fire trucks and a big crane. There was even a train stopped at the approach to the bridge. There were important men standing around pointing and trying to figure out how to get the truck out. While his father was sitting in the car fuming the boy could no longer contain himself. He urged his father to get out of the car and go over and have a closer look. Urged is probably not quite the right word as the young boy opened the door and raced away his father had little choice but to follow. When the father eventually caught up with his son he found him even more excited. His father tried to calm him by assuring him that there were many trained people around to solve the problem he did note however that things were a bit light on in the action department so far. The young fellow persisted until he found someone who would listen - all the time dragging an exhausted dad behind him. We must remain, or become again, wide-eyed and open-minded to the great possibilities God has for us. This story is often read at baptisms. It is not a watertight argument for infant baptism but it surely implies we cannot exclude young people from the church and if full membership in the church is gained through baptism then we must consider seriously the possibility of infant baptism. The main stream churches, for example the Anglican, Uniting, Roman Catholic and Orthodox churches all baptise infants and entrust the promises of repentance and commitment to Christ to parents and Godparents. Parents make many decisions for their children. We respect the right of parents to not have their children baptised until they are old enough to decide for themselves and understand why that decision is taken. Now as many people shift the Church to the periphery and even over the horizon of their lives, we celebrate those who bring their children for baptism as those who have made a decision of faith. We celebrate that today Sophie Caddis is to be baptised. Sophie a well known parishioner here and has been soaking up the atmosphere music and word or worship for much of her very young life. Through the drought we have been reminded of the value of water in our lives. What is that saying I heard some where? We can survive seven minutes without air, seven days without water and seven weeks without food. Soon Jenny will take some ordinary water from our taps and pour it into the font. We cannot throw it down the sink or toss it onto the footpath. We must pour it on something living. A tradition developed well before necessity told us to better use our grey water!

Chapter 3 : Unless You Become Like Little Children | Catholic Answers

"Assuredly, I say to you, unless you change and become as little children, you will by no means enter the kingdom of heaven." God seeks a childlike submissiveness and meekness, a gleeful childlike heart and a childlike faith.

Email If we have a heart to learn and a willingness to follow the example of children, their divine attributes can hold a key to unlocking our own spiritual growth. Our Father in Heaven, in His great wisdom and love, sends His spirit sons and daughters to this earth as children. They come to families as precious gifts with a divine nature and destiny. Our Heavenly Father knows children are a key to helping us become like Him. There is so much we can learn from children. This important truth was evidenced some years ago as a member of the Seventy was on assignment in Hong Kong. He visited a very humble ward that was struggling in many ways, unable to provide for its own needs. As the bishop described their situation, the General Authority felt the impression to have the members pay their tithing. The bishop, knowing their dire circumstances, was concerned about how he could carry out that counsel. He thought about it and decided he would approach some of the most faith-filled members of his ward and ask them to pay their tithing. The next Sunday he went to the Primary. The children said they would. The bishop later went to the adults in the ward and shared with them that for the past six months their faithful children had been paying tithing. He asked them if they would be willing to follow the example of these children and do the same. The people were so touched by the sacrifices the children were willing to make that they did what was necessary to pay their tithing. And the windows of heaven were opened. With the example of these faithful children, a ward grew in obedience and in testimony. It was Jesus Christ Himself who taught us to look to children as an example. The New Testament records His answer when His Apostles disputed who should be the greatest in the kingdom of heaven. Jesus answered their question with a small yet powerful object lesson. He called a little child to Him and set him in the midst of them and said: What is it we should learn from children? What qualities do they possess and what examples do they demonstrate that can help us in our own spiritual development? These precious children of God come to us with believing hearts. They are full of faith and receptive to feelings of the Spirit. They exemplify humility, obedience, and love. They are often the first to love and the first to forgive. Let me share some experiences of how children can bless our lives with their innocent yet powerful examples of Christlike attributes. Todd, a little boy just two years old, recently went with his mother to an art museum that was showing a special exhibit of beautiful paintings of the Savior. Could we learn from Todd something about an attitude of humility, of reverence, and of love for the Lord? Last fall I watched the example of a year-old boy in Armenia. As we waited for sacrament meeting to begin, he noticed the oldest member of the branch arrive. He was the one who quickly went to her side, offering his arm to steady her faltering steps. He assisted her to the front row of the chapel, where she could hear. Katie, a Primary-age girl, taught us as we saw her influence on her family. She attended Primary and was drawn to the teachings of the gospel. Katie and her family did receive sacred temple ordinances that bound their family together forever. Our family is learning from a close relative, six-year-old Liam. This past year he has battled aggressive brain cancer. After two difficult surgeries, it was decided that radiation would also be necessary. During these radiation treatments, he was required to be all alone and lie absolutely still. Liam did not want to be sedated because he disliked the way it made him feel. During these anxious times, his dad spoke to him with words of encouragement and love. I know you can do it. His doctors, nurses, and countless others have been inspired by his courage. We are all learning important lessons from Liam—lessons about choosing faith and trusting in the Lord. Just like Liam, we cannot see our Heavenly Father, but we can listen for His voice to give us the strength we need to endure the challenges of life. These children are providing examples of some of the childlike qualities we need to develop or rediscover in ourselves in order to enter into the kingdom of heaven. They are bright spirits who are untarnished by the world—teachable and full of faith. It is no wonder the Savior has a special love and appreciation for little children. In a poignant way He reached out to each child. To me that means that we should embrace them with our eyes and with our hearts; we should see and appreciate them for who they really are: There is not a more perfect place to behold our little ones than in our families. Home is a place where we can all learn and grow

together. One of our beautiful Primary songs teaches this truth: It is here in our families, in an atmosphere of love, where we see and appreciate in a more personal way the divine attributes of His spirit children. It is here in our families where our hearts can be softened and in humility we desire to change, to become more childlike. It is a process by which we can become more Christlike. If so, look around at the children in your life. And then look again. They may be children in your family, across the street, or in the Primary in your ward. If we have a heart to learn and a willingness to follow the example of children, their divine attributes can hold a key to unlocking our own spiritual growth. I will always be grateful for the blessing of my own children. The example of each one has taught me lessons I need. They have helped me to change for the better. I bear my humble but certain testimony that Jesus is the Christ. He is the one perfect Son—submissive, meek, humble, patient, and so full of love. May each of us have a heart to follow His example, to become as a little child, and thereby return to our heavenly home, I pray in the name of Jesus Christ, amen.

Chapter 4 : Matthew - Chapter 18 - Bible - Catholic Online

*Unless You Become As A Little Child [Ms. Joan Galli] on calendrierdelascience.com *FREE* shipping on qualifying offers. Many Christians today believe in the existence of the Holy Spirit, yet they have little to tell of His workings in their life.*

Yves I-Bing Cheng, M. At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven? Worldly ambition Thinking of their own advancement, the disciples asked, Who then is greatest in the kingdom of heaven? This question followed closely a prediction that Jesus would die. The Lord said that He was going to be delivered into the hands of men and they will kill Him, but He will rise again on the third day Matthew Convinced that Jesus was the Messiah but not understanding how He could literally rise again, the minds of the disciples were focused exclusively on the idea that somehow He was about to set up the Messianic kingdom. Though Jesus had recently declared it impossible to follow Him except in self-renunciation Mathew You are thinking in terms of earthly glory, in terms of power, fame, wealth, honor, position. I am going in the opposite direction. I am going to an earthly death and humiliation. The disciples could not see that Jesus came, not to glorify Himself, but to humble Himself. Because that was the only way salvation could be accomplished. He reverses their perspective of greatness by this paradox: If you want to be the greatest, you have to be the least. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven. His teaching is revolutionary. The outward form may change, but the essence remains the same. And we call that a revolution. You must subject yourself to others and become the least. You ascend by willingly going down. How do we go down? Jesus uses the example of a child. You humble yourself like this child. This is not to say that children are always in the habit of humbling themselves. That is not the point. The point is that we, who are already grown up, we turn back and become children again. To go back from adulthood to childhood, to lower yourself down to the level of a child when you have already become mature, that is humbling oneself. So the point is not that children are humble. It goes against all our human inclinations, against all the ambitions we had since our childhood. As a child, we always wanted to grow up. And now that we are grown up, we are told to become like children v. The humility of Christ I would like you to notice that the notion of humility, of self-abnegation, of going down rather than going up, was already there in the previous section, in Matthew When they came to Capernaum, the collectors of the half-shekel tax went up to Peter and said, "Does not your teacher pay the tax? From whom do kings of the earth take toll or tribute? From their sons or from others? Payment could be made in person at the Passover festival in Jerusalem, but collections were also made in many other places. Otherwise I doubt that Peter would have answered a question concerning his Master based on assumptions. Jesus used this situation to ask Peter a question. Do they collect taxes from their own children? Or do they collect taxes from strangers, i. The kings of the earth do not collect taxes from their family members because to do so would be to tax themselves. To tax their children is like giving them money with one hand, and taking it back with the other. They tax other people, not their own household. Peter, of course, knew that. Taxes are not required of them. No human could claim that title. The reference must be to God. God owns the temple. The obvious reference in context is to Jesus Himself, whose payment of tax was the subject of the question. But the plural indicates that the disciples, the children of the kingdom, also share in this privilege. They are free from the burden of the temple tax. Although the children are not obligated to pay taxes to their Father, yet Jesus is willing to pay it. He did not want people to think that He despised the temple and its service, and thus provoke needless opposition. We are back to this matter of humbling oneself. Do you know that My Father owns the temple? And you are asking Me to pay half a shekel? And you will also pay the tax. Though He was the Son of God, He humbled Himself to this level where He was willing to stand with all the others who are taxable and be taxed along with them. Notice also the extent to which He has humbled Himself. He who was the Son of God, by whom all things were created, did not have half a shekel to pay the temple tax. Most likely, the treasurer Judas was not present at the time. He was the one who carried the bag in which the disciples put their money together John In his absence, there was no money to pay the tax with. This is the reason why He had to ask Peter to catch a fish. In the first fish

that you bring up, you will find in its mouth a shekel. Take it and use it to pay My tax and yours. It seems that He did something He normally does not do, i. And give that money to the tax collectors. The tax would have been paid. But think about it. Since the sons are free, the Father will pay the tax. God will provide that coin in the mouth of the fish to pay it. And He made His point without causing any offence. He knew that the first fish that came up would have a coin in its mouth. That truly is remarkable. And yet, the Son of God humbled Himself to the place where He did not even have the money to pay the temple tax. They did not understand the kingdom of God. You are so dull spiritually! I think I am going to dismiss you. I have been trying to teach you all this time the values of the kingdom by word and by example. Look at this child here. The greatest in the kingdom of God is the person who humbles himself like this child. Seek to get in. Not only are childlike people the greatest in the kingdom; only childlike people get into the kingdom. Thus what seems to be at first a piece of valuable moral advice i. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. The use of that expression here in Matthew Was Jesus then suggesting that their position as disciples remained uncertain? There is no room for complacency, even for those who are in the faith. If they continue to pursue the path of secular greatness, if they do not change direction, there is a real possibility that they will never get into the kingdom. They were on the broad road which leads to destruction and they had to turn themselves completely. They had to head in a new direction by taking the narrow road, by becoming like children. It implies a complete change of attitude. It is actually equivalent to repent. There must be a change in our attitude with regard to evil. We must turn away from sin. This is what Paul means in 1Corinthians He says, In evil be babes. Little children do not understand the intricate ways of evil.

Chapter 5 : To become as a Child

'Unless you be converted and become as little children, you shall not enter into the kingdom of heaven.' So says Christ in St Matthew's Gospel. Yet St Paul, seeming to contradict Christ, tells us that when he was a child he behaved like a child but now that he is old he has 'put away childish things'.

To become as a Child Matthew Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. Whoever receives one little child like this in My name receives Me. God resists pride and looks for humility. This is an essential ingredient as another is stated in Jn. Jesus used Children whom are dependent on their parents to show how we are to depend on our Father, God. This is very opposite of self reliance and self esteem. We leave our own ambitions behind and follow Jesus on the narrow road to fulfill his will for our lives Mt. There is a wonder and innocence of a child learning from his Father. We call upon his name, we pray this is how we are children dependent on God. For he who is least among you all will be great. Furthermore we must receive the kingdom from him as children, this is not an option. Again explaining how we come to him to be part of the kingdom of God by abandoning our self. A child is teachable, willing to learn and receive care, free from prejudices. To become as little children means that one is not self reliant, but God reliant. As a child is trusting his parents to love, care and provide for him his daily needs. We are to cast our care s upon him as He has promised to respond to us. What it does not mean is to be immature, childish in behavior, or become a child in intelligence and judgment, not knowing what is the difference between good or evil. But to be able to exercise right judgment in matters pertaining to our faith. Paul sums up his speaking on love as being mature: For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three; but the greatest of these is love. Paul understood his childishness by his keeping the law, now he grew in grace. He explains in Gal 3: But after faith has come, we are no longer under a tutor. So Paul was able to write about his own sanctification: Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind. Brethren, join in following my example, and note those who so walk, as you have us for a pattern. Copyright c No portion of this site is to be copied or used unless kept in its original format, the way it appears. Articles can be reproduced in portions for ones personal use, any other use is to have the permission of the author first. To Support Ministries We would like to hear from you. As our time is just as valuable as yours is. Please keep in mind, that we only have time to answer sincere inquiries. We will use discretion in answering any letters.

Chapter 6 : Luke Unless You Become Like A Child

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

From basileus; properly, royalty, i. The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the. Perhaps from the same as oros; the sky; by extension, heaven; by implication, happiness, power, eternity; specially, the Gospel. What was needed was that they should "turn" from their self-seeking ambition, and regain, in this respect, the relative blamelessness of children. Ye shall not enter into the kingdom of heaven. They were disputing about precedence in the kingdom, and in that very dispute they were showing that they were not truly in it. It was essentially spiritual, and its first condition was abnegation of self. Even the chief of the Apostles was self-excluded when he gloried in his primacy. The words at least help us to understand the more mysterious language of John 3: Pulpit Commentary Verse 3. There is no question here about what is popularly known as conversion - the change from habitual sin to holiness. The conversion here spoken of is confined to a change in the present state of mind - to a new direction given to the thoughts and wishes. The apostles had shown rivalry, jealousy, ambition: Become as little children. Christ points to little children as the model to which the members of his kingdom must assimilate themselves. The special attributes of children which he would recommend are humility, unworldliness, simplicity, teachableness, - the direct contraries of self-seeking, worldliness, distrust, conceit. Ye shall not enter. In the sermon on the mount Christ had said, "Blessed are the poor in spirit: To all who are not such the gate opens not. That virtue which was unknown to pagan antiquity, the opposite character to which was upholden as the acme of excellence, Christ here asserts to be the only passport to his ideal Church on earth or its eternal development in heaven. Paul has summarized the ideal character of the members of the kingdom in 1 Corinthians 13 , especially vers. Matthew Henry Commentary Many love to hear and speak of privileges and glory, who are willing to pass by the thoughts of work and trouble. Our Lord set a little child before them, solemnly assuring them, that unless they were converted and made like little children, they could not enter his kingdom. Children, when very young, do not desire authority, do not regard outward distinctions, are free from malice, are teachable, and willingly dependent on their parents. It is true that they soon begin to show other dispositions, and other ideas are taught them at an early age; but these are marks of childhood, and render them proper emblems of the lowly minds of true Christians. Surely we need to be daily renewed in the spirit of our minds, that we may become simple and humble, as little children, and willing to be the least of all. Let us daily study this subject, and examine our own spirits.

Chapter 7 : Receive The Kingdom of God Like a Child. Bible study on discipleship and child likeness.

said, "In solemn truth I tell you that unless you turn and become like little children, you will in no case be admitted into the Kingdom of the Heavens. - Weymouth Bible and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven.

As I read this passage, this time, I was struck by its import. The second thing that is contained in this verse is the idea that we must become like a little child. We pretty much have the idea of repentance understood, but I wonder if we really understand and have applied the idea of becoming like a little child. This is not an optional thing. If we do not fulfill this part of the verse, we are assured of not being able to enter into the Kingdom of God. We read John 3: I would have to place great importance upon the words of Christ in regards to become like a child. It would be good, then, to note what attributes of a child that we need to obtain. There are many things that a child is. A child is totally dependent upon his father. It is when the child starts to think that he knows more than the father that he gets himself in trouble. The wiser the child becomes, He asks his father for everything that he needs. The father wants his son to look to him for his needs. No father would be pleased with a son who decided to eat grass, rather than ask his father for some food. It would also bring discredit to the father for others to think that he would not love his son enough to give him what he needed. A child learns to wait. He may not understand this, but sometimes he will not get what he wants because the father has determined that it would not be best for him. A child is expected to be obedient. A father expects his child to obey him immediately. Even if he may not fully understand, A father expects a child to obey him without fussing, complaining, or murmuring. Even if that wisdom is not apparent or understood. A child does not think that he is the important one in the family. He submits his will to the will of the father. The child knows that there is an order of submission and that he must submit for his own good. He also understands that the father will punish him if he refuses to submit. Even though it displeases the father greatly, he will punish the child for trying to make himself equal with the father. A child must grow. He will grow slowly, at first He will have to be fed and watched after for his every need. As time goes on, the father expects that the child will learn from the father and be able to do the right things on his own.

Chapter 8 : Matthew NIV - He called a little child to him, and - Bible Gateway

And he said: 'Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven.

Takao Kiyohiro, Tokyo, Japan 1. We grow by providing all sorts of things for the body. Little children turn into grown adults by acquiring many things from their surroundings. But, the process of human growth, we could say, is at the same time "an acquiring process" and "a diminishing process. It is certainly a fact that children grow by learning from adults, yet, it is also true I would think that adults are not too big to learn from children. A great number of important things we have lost surely come back to us by our being taught by children. Setting some children before him, Jesus would speak to the people. I think perhaps the Lord Jesus did such a thing on a frequent basis. As he summoned the children the scripture passage which we are given for today contains the following text. Do not hinder them. The kingdom of God is people like this. I say to you clearly. Unless you are people who accept the kingdom of God as a child, you will never be able to enter in it," verses sixteen and seventeen. The words "to enter the kingdom of God," it goes without saying, means our salvation. So, the Lord says, "the kingdom of God is people like this," that is, "it is people like children. So, what in the world did the words the Lord gave mean? The Disciples Hindered The Children 5. In order to understand the words the Lord gave, first we have got to understand the scene itself in which these words were spoken. We know this message of the Lord was spoken of one random event. It was the event of when the disciples hindered the people from bringing small children to the Lord Jesus. Please check verse fifteen. The disciples saw this and rebuked them. The people sought to receive a blessing and brought their suckling babes. This action was not in the least bit out of the ordinary. For example, there was a traditional practice in Judea of bringing a child who finished his or her first full year to the rabbi and receiving a blessing, and there was a custom on the evening of the day called the Day of Atonement when they brought the child at last to the elders and the rabbis and had them pray for [the child]. So, when the disciples had seen and scolded the actions of the parents it was not because they lacked common sense or because they were rude. Therefore, we understand the reprimand from these disciples must be explained in the special circumstances in which the Lord Jesus and the disciples are situated. So, what are the special circumstances in which they are situated? What helps in our understanding here is the fact that they were approaching Jerusalem. Shortly after this passage the text says in chapter nineteen and verse eleven the following [words]: He was nearing Jerusalem and because of that the people were thinking the kingdom of God was about to be revealed. Luke, who wrote this gospel, cuts out some considerable pages in his depiction of the trip in which the Lord Jesus and the disciples head for Jerusalem. Furthermore, what the text refers to in the passage which we read today is the event of the time when they drew closer and closer to Jerusalem. In other words, their trip is going towards a climax of which they are clearly aware. Their traveling was a trip of preaching in which they were proclaiming the kingdom of God. Furthermore, the disciples did not just merely proclaim the kingdom of God, they had certainly seen within the Lord with whom they were walking the power of God at work. Wherever the Lord walked, sickness was healed and evil spirits were driven out. We can easily imagine the kinds of expectations the disciples, who had seen first hand these kinds of miracles from God, were embracing in regards to their arrival at Jerusalem. It was a climax during their work of proclamation. So far the power of God revealed through the Lord Jesus was revealed in perfect form. Beyond any doubt it was happening. The forces of this world that oppose God were being turned over and the rule of God was being revealed. So it says, "The people were thinking the kingdom of God was about to be revealed. The events at that time were ushering in a momentous situation. The people participating in the work of God were the important ones there. The person who was useful for God was significant. The Lord Jesus did not have free time to deal with babies. Since the disciples must have thought like that, at this momentous time they got mad at the unreasonable group impudently bringing their nursing babies [to him]. Similarly, there was the reprimanded man. There was the begging of the blind man appearing in verses thirty-five and so on. His was the same situation as the babes. Although he was seeking the Lord Jesus, he was scolded. It was because even though he might have been seeking the Lord, they were

thinking that the Lord was not seeking for him. This man, they thought, was only aggravating the Lord and on top of that he was only annoying God. A contrastive event was recorded along with this. There a rich member of the court came on the scene. This person was able to meet the Lord Jesus without encountering any hindrances. Not only was he very wealthy and not only did he have worldly power, but he was an extremely pious person. That is, he kept the law of God since his youngest days. Then, when Jesus said, "How difficult it is for a person with property to enter into the kingdom of God? I suppose this is probably something that not only the people surrounding Jesus were thinking but also the people of any time period would think. Of course, we will not be the exceptions to that either. We think without realizing it people who achieve before God are valued by God. We think God is looking for a person to be useful to him and such a person deserves the kingdom of God. We end up thinking what humans honor God honors and what humans take lightly God also takes lightly. We not only drop this kind of judgment call on other persons; we also do the same thing to ourselves. So, we make the claim with all our might how useful we are by lining up our achievements before God and before the public, and we show off a self pride. We act like we are so deserving a person of the kingdom of God. Or possibly, in reverse, it might be that we humble ourselves about our not having achievements and we become servile and lowly thinking about our not having power. Whether being proud or servile, it is the front and back view of the same idea. Thus, what the disciples of the Lord were thinking was frequently what we think about. As the situation comes to light like this, what the Lord meant also comes to light. The Lord was trying to overturn from the roots the thoughts of such disciples as this. Unless you are people who accept the kingdom of God as a child, you will never be able to enter in it. Many people when they hear the phrase "like a child" associate it with their "purity. But, is that really so? I have seen a little kid picking on a new born baby. She was jealous of her mother taking care of the baby and would pinch her younger brother in a way not noticeable by her parents. Who on earth showed them how to be jealous of a person and to take up hurting someone? Was it the parent? Surprisingly, we see in a child more than an adult, human egoism appearing all too plainly. Both adults and children are sinners alike. Therefore, the special characteristic of a child is not necessarily "purity" as many people think. The Lord was not saying that the kingdom of God was a kingdom of child-like pure persons. So what was he saying then? The special characteristic of small children was, in fact, their powerlessness. They existed there as persons without any achievements to necessarily be proud of. Based on the point of emphasis he has there, Luke was intentionally using the word "nursing babies. Based on the fact nursing babies are powerless, they are completely passive recipients. They know instinctively they cannot go on living without their parents. He or she is happy in just the love of their parents and they find rest and peace within in their love. Consequently, "the person who accepts the kingdom of God as a child" is about the person who can admit his or her own powerlessness and be submissive to God. The Lord said the kingdom of God is a kingdom of such a type of person. If we see it like this, we will notice it is no accident at all that this episode was placed after the story of the parable given by Jesus. Please look at verses nine and on. There the Lord told the following parable about persons conceited over their being righteous beings and who looked down on others. One was a Pharisee and the other one was a tax collector. The Pharisee stood up and prayed like this in his heart. I fast twice each week and present one tenth of all my income.

Chapter 9 : Become As Little Children Sermon by Gerry Pratt, Matthew - calendrierdelascience.com

Unless you accept the kingdom of God as a child, you cannot ever enter into it." What we should learn from the imagery of the child is a major thing beyond measure. It is not something just dealing with the enrichment of our every day life, but it is the important circumstances dealing with our salvation.

Like other teachers, Jesus seems to have had favourite points of view and utterances which came naturally to His lips. There are several instances in the gospels of His repeating the same sayings in entirely different connections and with different applications. One of these habitual points of view seems to have been the thought of men as wandering sheep, and of Himself as the Shepherd. The disciples had been squabbling about pre-eminence in the kingdom which they thought was presently to appear. And Jesus called a little child unto Him, and set him in the midst of them, 3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Many a death-struggle has been made to save a friend. A dying Saviour gathers up His expiring breath to plead for His foes! At the climax of His own woe, and of human ingratitude--man-forsaken, and God-deserted--His faltering voice mingles with the shout of His murderers,--"Father, forgive them; for they know not what they do! Macduff" The Mind of Jesus Lix. The Preacher and his Hearers. Now, my experience tells me that in country taverns in France, and S. The kingdom of heaven is likened to a certain king, which would take account of his servants. This parable, which you heard in the Gospel for this day, you all know. And I doubt not that all you who know it, understand it well enough. I am now to speak of social prayer, or prayer offered in company, where two or more are united in praying. Such meetings have been common from the time of Christ, and even hundreds of years before. SOME weeks since, I used this text, in preaching on the subject of prayer meetings. At present I design to enter more into the spirit and meaning of the text. The evident design of our Lord in this text was to teach the importance and influence of union in prayer and effort to promote religion. Everything has its mission. I speak not now of the office which each part of the great universe discharges. I speak not of the relation between these parts,--that beautiful ordinance by which the whole is linked together in one common life, by which the greatest is dependent upon the least, and the least shares in the benefactions of the greatest. In this sense, everything has, strictly, its mission.