

A Local Mission Field Children

by Atlee Yoder

This sermon emphasizes the importance of living a life dedicated to God, shining His light in the world, and being a blessing to others. It touches on the significance of children, the responsibility of parents to raise them in the fear of the Lord, and the need to avoid causing harm to the innocent. The message encourages selflessness, sacrifice, and dedication to God's will, highlighting the eternal value of serving Him faithfully.

Scripture: Isaiah 45:22, Matthew 18:6, Psalms 127:3, Proverbs 14:26, James 1:27, Matthew 5:27, Luke 11:23

Topics: "Living a Life for God", "Responsibility of Parents"

Description

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Transcript

I greet you all in Jesus' name. This is the day the Lord has made. Let us rejoice and be glad in it.

I heard some rejoicing here in the opening that I really appreciate it. And I heard some burdens that I also really appreciate it. So we have those two things as we go through life.

And I think it's a reality of Christianity. If we are without a burden, I would question whether we love people that are lost. If we are without rejoicing, I would question whether we really have a grasp on the provisions, the spiritual provisions that God has gifted us with.

And so I was blessed, very blessed with what I heard. Hopefully what I have to say would just go along with that or for sure not take away. I don't know if you all get a text from Adelmo or not.

Brethren, pray for my wife's health and for me. Greet the church for me, Adelmo. And then Philippians 1 verse 8, I don't know if someone has that in their memory real quick or not.

I think maybe about the rejoicing and remembrance of us might be there. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. Alright, well, I guess we can do a prayer for him.

If there are any other requests, we can pray again for that. Maybe we can all stand to pray. Amen.

Our Father who is in Heaven, to You we pray and give praise. And we just want to from the bottom of our heart thank You for the many, many good things that You do for us. And we want to acknowledge how unworthy we are in these things.

Yet we do thank You and we rejoice in Your goodness. We rejoice in Your severity and all the things that are from You and from Your Son Jesus, the Lord Jesus. Let's pray for brethren that are sick and just those that are affected by COVID-19.

Brother Will, lift him up in Your presence and pray that he can be strengthened and renewed in his flesh. And the other brothers as well, Adelmo and Rick. And Brother Rob, just lift them up to You and strengthen them.

And let's pray now as I go into this message that I got together. Let's pray that my words can be Your words and it can be a strength for the listeners and encouragement for everyone involved. In the name of Jesus, Amen.

Yeah, I felt like I heard different brothers talk about a burden that lies out in the areas around us, Springfield, local places, way more local than Washington. And what was kind of on my heart this morning is a mission or a field that we're in that is way more local yet than that. I have a note on the top here that says the local mission field, parenthesis, children.

And it's a topic that was on my mind. I hope the Lord put it there. I just want to talk about it a little bit.

I'd expect it's a topic of interest. I know it's something that a lot of us give it a lot of thought, give it a lot of efforts to know how to raise children the right way. You're kind of faced with this thing and you want to do it right.

So I would call that a mission field that's more local than about anything else. It is kind of amazing. I expect we'd all have different testimonies and how it came about that we have a family, that we have children.

Perhaps I'll share a little bit in my testimony. I don't know for sure. I just think it's really important that I lay some foundational things, what Jesus had to say.

That was a bit of a challenge as I got into it. I was viewing it from an angle that didn't quite open anything up all that much. But there is a lot concerning children that Jesus spoke about that can be a great help.

There's verses, I'll maybe get into them, that apply, not so directly, but still on this topic, they can still apply real easy. So that's kind of the thing. I want to start with reading Matthew 18.

A couple of verses there. It says, At that same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them and said, Verily I say unto you, except ye be converted and become as a little child, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same as the greatest in the kingdom of heaven, and whoso shall receive one such little child in my name, receiveth me.

But whosoever shall offend one of these little ones, which believes in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea. Woe unto the

world because of offenses, for it must not be that offenses come, but woe to that man by whom the offense cometh. Wherefore, if thy hand or thy foot offend thee, cut them off, cast them from thee, for it is better for thee to be entered into life, rather than having two hands and be cast into everlasting fire.

If thy eye offend thee, plug it out, cast it from thee, it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones. For I have said unto you that in heaven their angels do always behold the face of my Father, which is in heaven, the Son of Man came to save that which was lost.

That last verse, certain manuscripts claim that it was not in there, in certain manuscripts, or certain translators claim it was not in their manuscripts. Chapter 19, verse 13, and then we'll back up into chapter 18, and I got some thoughts. One day some parents brought their children brought unto him little children that he should put his hands on them and pray and the disciples rebuked them.

Jesus said, Suffer little children and forbid them not to come unto me for of such is the kingdom of heaven. And he laid his hands on them and departed thence. So there's other things that Jesus said.

But that's kind of the scope of what I want to focus on right now. And it's something how much emphasis Jesus really put here that seems very broad. He wasn't specific about the child he had in his midst.

He didn't say he picked a naughty one or a good one. He just got a child. I guess he did commend the child as being humble though.

So that's one thing that we have. You need to be humble as this little child here. So it seems like this question was asked by the disciples.

The answer came back probably very different than what they expected. Here they were the chosen ones. And I kind of understand that feeling, having heard the voice of Jesus in a very personal way.

Come follow me. Why don't you ask my cousin next door to also come follow? Oh, I'm special. And so in this I think there is some immaturity.

It's definitely an error, definitely something that they had to overcome. But that was kind of at the basis of this question, I believe. And yet Jesus didn't say what I just said.

He didn't just say it that way. But still I believe that's what was at the basis of the question. And it was answered with the example of a humble child.

And I just think that's a very good lesson. So as I go through these things, I think there's just going to be a lot of things that are very mutual. There's going to be things that are for adults.

And then just about the same thing can be taken and the children can understand it as well and learn from it. So listen in real careful. The big question I think for your children would be, would Jesus choose you? Would he have chosen you? Would he have been willing to just call the little child, come up here, come little child.

Apparently the child came and in their midst he told them except you be converted and become as this little child, you cannot enter the kingdom of heaven. And maybe on the other hand then, verse five would more be something for us grown people to ask ourselves. Whosoever receives one such little one in my name, receiveth me.

There's just so much in that. My thoughts just really went rampant on that verse, just receiving a little child in my name. Just how small of a verse it is, yet how many thoughts can come out of it.

I do believe that that's a very important thing to think on. And I want to, I think my thoughts kind of went, that I wanted to look at examples, Old Testament, New Testament examples, really precisely where there is a receiving of little children and a desire for little children. And then when Daniel was talking about prayers this morning, I thought he might touch this one, but I guess he left it for me.

It's Hannah. If we go to First Samuel, there's this beautiful story. It's probably very precious to a lot of moms, especially, you know, Hannah here desiring.

There's just a lot in here that is very Old Testament-ish too, that doesn't really carry over so much, but there is also a lot in here that does carry over. And so I think we'll just, so here was the setting. Hannah coming up to the temple, and according to Eli, she was making movement in her lips.

It couldn't be understood. Therefore, Eli approached her, seeing whether she was drunk or whether she was, not sure what all he asked, but she then replied back. And here's her reply in verse 15.

First Samuel 1, verse 15. And Hannah said, No, my Lord, I am a woman of sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.

Count not thine handmaid for a daughter of Belial. As though Eli might have thought maybe she's worshipping some strange god there in the temple. But she was like, No, no, I'm sincerely pleading with the Lord in my sorrowful spirit.

For out of the abundance of my complaint and grief have I spoken hitherto. Then Eli answered and said, Go in peace, and the God of Israel grant thee thy portion that thou hast asked of him. I didn't know for sure if it's worth the time to just read all of this.

What I really want to get into is then the praises afterward. But I do think maybe it's worth the time to read chapter 1 and then parts of chapter 2. So verse 19, maybe I'll start there. It just says, The entire family got up early the next morning and went to worship the Lord once more.

And this would have been Elkanah, Hannah, and then I guess the young son. Then they returned home to Ramah when, I guess Samuel wasn't born yet, skipping down to 21. The next year Elkanah and his family went on their annual trip to offer a sacrifice to the Lord.

But Hannah did not go. She told her husband, Wait until the Lord is weaned. Then I will take him to the tabernacle and leave him there with the Lord permanently.

Whatever you think is best, Elkanah agreed. Stay here for now and may the Lord help you keep your promise. So she stayed home and nursed the baby until he was weaned.

When the child was weaned, Hannah took him to the tabernacle in Shiloh. They brought along a three-year-old bull for the sacrifice and a basket of flour and some wine. After the sacrifice, they brought the boy to Eli.

Sir, do you remember me? Hannah asked. I am the woman who stood here several years ago praying to the Lord. I asked the Lord to give me this boy and he granted me my request.

Now I am giving him to the Lord and he will belong to the Lord his whole life. And they worshiped the Lord there. And then there's the... It calls it a prayer, like a prayer of praise that Hannah prayed.

And I'm not sure. Beforehand she was praying a prayer of sorrow, but not a sorrow like grievous in that... It was more a sorrow coupled with a desire, a righteous desire. And now she just sees God and His provisions having granted her a request and she brings forth a prayer of rejoicing.

And I just think there's a lot of things in here for us, maybe even more so for moms. Then Hannah prayed. My heart rejoices in the Lord.

The Lord has made me strong. Now I have an answer for my enemies. I rejoice because you rescued me.

No one is holy like the Lord. There is no one besides you. There is no rock like our God.

Stop acting so proud and haughty. Don't speak with such arrogance for the Lord is a God who knows what you have done. He will judge your actions.

The bow of the mighty is now broken and those who stumble are now strong. Those who were well fed are now starving and those who were starving are now full. The childless woman now has seven children and the woman with many children wastes away.

Sorry. The woman with many children wastes away. The Lord gives both death and life.

He brings some down to the grave but raises others up. The Lord makes some poor and others rich. He brings some down, lifts others up.

He lifts the poor from the dust and the needy from the garbage dump. He sets them among princes, places them in seats of honor. For all the earth is the Lord's and He has set the world in order.

So that's how Hannah felt at that point. It also says, He will protect His faithful ones but the wicked will disappear in darkness. No one will succeed by strength alone.

Those who fight amongst the Lord will be shattered. Those who fight against the Lord will be shattered. He thunders against them from heaven.

The Lord judges through the earth. He gives power to the king. He increases the strength to His anointed ones.

Anyhow, I think there's just some beautiful things in there. Hannah, just after having, in this case it was, been given the desire for heart, maybe for us on other levels it would be other things that we could apply this prayer to. But in this case, it's about a child that was given to her.

The desires of her heart was now fulfilled. Now she felt like she could say things like that she has an answer for her enemies. And she rejoiced in having been rescued.

And she acknowledged that the Lord gives both life and death. And just these many things. And as we are here with our own families and our own, whatever the setting might find to you, a lot of those things, I think, can apply in a very personal way.

Anyhow, that would be an example of someone from the Old Testament receiving one little child in My name. But what goes along with that, like the receiving of that child also had to do with a dedication. It also

had to do with giving it up.

Like also dedicating it to the Lord. Understanding that they were only servants in the matter. And in the world, I believe the receiving of a child has a lot to do with taking on a control that God never meant for you to have.

Like taking on, I feel like there's this false authority that people want to assume that they have for their children. And it's really, at the basis, it's anxiety. It's not the real thing.

It's not a real dedicating their children over to the Lord. I think it's why a lot of questions that we get asked on the street have to do with self-defense in your home. It has to do with not having totally dedicated the child to the Lord.

It has a lot to do with an inbuilt human selfish desire to protect with your own strength. And I think Hannah had come to a place where she realized that this all belongs to the Lord. And that's how I think it carries over in the New Testament, in our setting today.

It all belongs to the Lord. And then verse 6, Matthew 18, verse 6, A pretty weighty kind of verse. The other verse, took me to Hannah and her example, her great example of having found a resolution, dedicating her child to the Lord.

Like here, if you look at the inverse of that, the opposite of that, we find that if we don't receive a child in the name of the Lord, and we end up being a cause of offense, that's a pretty bad thing for us. And I just want to say this as I go through here. I'm not sure some of these verses could apply and be meant by Jesus to have a broader meaning than just children.

What I'm doing today is more focusing on just the aspect of children and our responsibilities for them and things like that. What this then brought me to was a verse in Amos that is pretty bad. But I do think, oh, one thing that I thought of was how K. Daniel was making the connection in the opening about similar things that we're faced with today with the so-called Christians, the false church, and then Israel.

It just goes to show how it seems like every generation has its turn with those things. And every generation, or every few generations, however you want to say it, seems to repeat those kind of things in Daniel. And I think what I'm about to read here in Amos might be another one of those things that just seems to be like every generation, and especially this generation, is again a repeat of this kind of dreary and sad thing here.

Okay, it's just a couple of verses. Amos 8, verse 11. Behold the days, come, saith the Lord, that I will send a famine into the land, not a famine of bread, nor a thirst of water, but of the hearing of the word of the Lord.

And they shall wander from sea to sea, and from the north, even to the east. They shall run to and fro to seek the word of the Lord, and shall not find it. And here's the puns verse.

In that day shall the fair virgins and the young men faint for thirst. In other words, you must say, they will be affected, they will be stumbled, they will be offended, you might say, like it says here in the text. And isn't that one of the things that we see today? People running to and fro all the way from the north, it says from the north to the east, to and fro, sea to sea, you might say from the east coast to the west coast, and they have this shine about themselves that they really are seeking the Lord, and they really want a good

thing for their youth and for their children.

But most of it ends up being nothing more than just like a social event, just maybe a camping trip, maybe something at the end of the day it leaves you wondering, well, is that really the example of godly youth, where they get this ticket to fly from one place to the next and just have a good happy time and eat some special food and have some guys really puff them up about how good they are? It's usually how it goes, and I think that is a way of offense that could in some way or the other require the millstone application. So let it not be like that, let us be like verse 5 where we receive the little ones, gladly, we gladly receive them. And here would be just a place where in my testimony I had that for the longest time, a great desire to have children, just by nature, whenever you get married, that's just one of the things that you kind of desire.

And of course it turned out different for us than we didn't have children. And after four some years or so, there's other things involved in this confusion of my lifetime at that time, but I could say that that desire just died out, just in a very fearful way it died out, and I regret it. It's not a good thing.

Had it not been for a flame in my wife's heart to have them, I probably would have just totally pursued other things. It's very appealing just to kind of have this thing about you that, well, it's not for us, I'm just going to throw in the towel and go elsewhere and have other interests and hobbies. But in God's goodness, he revived me out of that, along with many other things that once we, as a married couple, just sat down and started really looking into Scriptures more and looking for a pattern of godliness and a pattern of the Christian walk.

We got revived, or at least I got revived in that, in that it's a good thing to receive a child in Jesus' name and to have a desire. It's essential. Remember what happened when Noah was sent out of the ark? Be fruitful and multiply.

Be fruitful and multiply. That's what God very personally told him. Be fruitful and multiply.

And so that's just one of the things we... It's part of the package when we desire godliness is to be fruitful and multiply. But that's still very broad. It still could be very different from one household to the other.

That's exactly how that might work out. I might step on my own toes, but it would be a far shot for me to think to have 15 children. But still, having that desire is supposed to be there.

Woe unto the world because of offenses, for it must needs be that offenses come. It's a given. Offenses will come.

Children get offended. Children get abused. It's a pretty heavy thing sometimes when you kind of look into those things and you see the neglect, especially in what probably is the heaviest for me is how it happens in the name of Christianity.

In dreadful ways, they excuse responsibilities. They, in the name of Jesus, excuse commitments that they've made. Just things that... I don't know.

This must somehow apply, I think. And we have to for sure check ourselves. But woe to that man by whom the offense cometh.

Wherefore, if thy hand and thy foot offend thee, cut them off and cast them from thee. It is better for thee to enter into life, whole or maimed, rather than to have two hands and feet and be cast into everlasting fire. If thy eye offend thee, pluck it out and cast it from thee.

It is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire. And then the next verse is the one I wanted. Take heed that ye despise not one of these little ones.

For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven. And it'd be interesting to hear different people's understandings on that. This is talking about things that I cannot see yet, so I don't have perfect understanding what that means.

But I think whether we're a child or a parent, it should be a comforting or a consoling verse, thought, that God sure is in control. Okay, so we oftentimes look at the Old Testament and the New Testament, and I hear brothers say it a lot. It's so true how there are shines and shadows of it in the Old Testament of good things to come.

Like good things to come. That the prophets speak doom and gloom, and then the next page you'll see them seeing things that are to come that are to rejoice in. And one of these things is the very last verse there in Malachi, the very last verse in the Old Testament.

If you're following the Miseritic text, I think maybe Satuchn has the things ordered a bit different, but it's that one about that the hearts of the fathers will be turned to the children, sons, and the hearts of the children will be turned to the fathers. Just a beautiful thing that was so missing, so lacking in the Old Testament. Like what I read there in Amos is such a far cry from that.

It's such an abuse to a father-son relationship. They were running to and fro, and people were spiritually young, young virgins, and men were spiritually not being fed, and hungry, and very divided up, running here and there. Now in the New, Jesus brings these things together, and John the Baptist talked about it.

That one I wanted to for sure go to and point it out. It's in Luke 1. Verse 17, it says, And he shall go before him in the spirit and power of Elias, this is John the Baptist, to turn the hearts of the fathers to the children, and the disobedient to wisdom of the just, to make ready a people prepared for the Lord. So here it's not listed.

Here it's listed turning the hearts of the fathers to the children. In Malachi it then reverses that and says turning the hearts of the children back to the father would be one of the good things about the New Covenant. And I just think that these things play themselves out like that whenever a husband and wife turn to that covenant, they walk by that covenant, they take the Lord Jesus' teachings, they take them as foundation, they build on it.

That turns the hearts of the fathers to the children and the hearts of the children to the father. And now to keep on with the examples that I've been looking for throughout the Old Testament and the New Testament. I'm sure there's many and I thought of different people in Acts how that they turned to the Lord and then them and their household were received or in some places it was said that they were baptized.

And those are good examples. I thought of, where is it, Philip had seven daughters that were virgins and they prophesied. That's a good thing.

And then I came to Timothy. I just thought Timothy is a very good example and we can find snatches of that throughout different places. I have these references.

Let me see. 2 Timothy 3, verse 14. But continue thou in the things which thou hast learned and has been assured of knowing of whom thou hast learned them.

And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. I just feel like that's so much to take home. Like there's just so much in there.

Timothy, having been probably taught, it says known the Holy Scriptures. And there it's, it'll vary. Definitely there will be some that can easily memorize and easily have memory to recite the Holy Scriptures and then there's going to be others that are limited in that.

But that's not saying they don't know the Holy Scriptures. Oh, and this would be, the assurance is that this is the thing that will make thee wise. This is for you children.

Like this thing that Timothy had was the thing that made him wise. Not in his own eyes or not wise according to the wisdom of this world but wise in that he understood the things of God, the hidden things of God, the good things that are in store for those that seek after him. Unto salvation through faith which is in Christ Jesus.

There's just such a nice pattern there of how to obtain this thing that everyone has to get. But here it is precisely talking about Timothy and his use and how he was built up to that. And then I believe because of that young Timothy could then be trusted by the Apostle Paul to be a fellow worker, a fellow prisoner.

Paul commended him then in a lot of ways. And I see him as an example that can be looked at in the Scriptures that are very worthy and very good to ponder on. From here I have other Scriptures that they talk about the subject.

They, in various ways, teach us in this matter. I'm just going to touch on those and then come to a closing point. Proverbs 20 verse 29 says, The glory of the young men is their strength and the beauty of the old men is their gray hair.

Okay, so here's a reality check. Here's something that is just a real, real thing. The glory of young men are their strength.

It's not necessarily wrong to glory in how God has created you and how you can use his strength in a good way and you can do good things with it. And then, okay, so the connection I want to make again is the beauty of the New Covenant and how it brings these two groups together. It brings the strength of the young man in with the wisdom of the old man's gray hair, with gray hair.

And it's just yet another connection or another thing that we can be thankful for how in the New Covenant, these two people groups, the young with their strength, the old with their wisdom, they can do mighty things. Like they can get together and get something done. And those are just things that are good to ponder on.

We need to figure them out as we go through life. This is how we are alike to the world. The world, it's all running here and there and there are different people groups.

Trying to somehow mender to these two groups, the solution is high education for the young and strong, and then some kind of care facility for the old and wise. And all that, they're just divided out and it's not right. It's just messed up.

But in the New, if we have a grasp of the kingdom of God, these things come together and work together. Ephesians 6, I want to go there for sure. There's some good admonitions there for both children and parents.

Children, obey your parents because you belong to the Lord. This is the right thing to do. Now the New Living Translations.

Honor your father and mother. This is the first commandment with promise. If you honor your father and mother, things will go well for you and you will live a long life on earth.

Fathers, so that's for fathers now. Fathers, do not provoke your children to anger by the way you treat them. Rather, bring them up with a discipline and instruction that comes from the Lord.

I stopped at that one and just didn't know if I even wanted to expound on it. Just the complications that go through my mind. I want to be very sensitive to it, but not so sensitive that I don't discipline and instruct, if that makes any sense.

I just think there's quite a few things that need to work together here. Like a healthy love relationship has to be established here in order to avoid the first part of that. If there's just an overly strict emphasis, but then no loving compassion where you really look for opportunities to commend or build up your child, probably you could be provoking them to anger if that's all you have for them.

So that's one thought I had. I think the verse talks about discipline and instruction. I think those two coming together, like nurturing and admonition.

It says, of the Lord. It comes from the Lord. That builds a child up.

That builds a good, healthy relationship. Something that can, at one day, you can make a complete dedication and this child is on the Lord's hands and you have done your job in bringing it up with discipline and instruction. Okay.

There's the qualifications for elders, how their children must be well-behaved. And I think, I just think that it would be good to consider that, how that is just a good light to the world if our children are well-behaved. If we then, as parents, have our house in order and we can shine as lights in that way.

As far as verses that relate to that, that might be about all that I have. There are verses that relate. They just relate.

They're so general that they just really easily relate to this. One of them would be when John the Baptist called people to repentance, he wasn't direct what really he was talking about, but he said, bring forth fruits worthy of repentance. And I think that applies.

Like, I think somehow, somehow that's a call for us as parents with children. Like, bring them forth. Show yourself worthy of having done away with the bad and now you're doing the good things.

Another one that, I want to go to this one and read it. It's in Luke 11. I just think there's quite a lot of application if we look at it the right way.

And I don't know that I ever looked at it like this before, but it's a subject about an evil spirit going out of a man. And then after that, it is going out. It goes into the desert and it makes its circle and it comes back.

And if the house is just swept and empty in order, it finds seven worse spirits and the last state is worse than the first. Something like that. There's a version of it in Matthew somewhere too.

Okay, Luke 11.23. Anyone who isn't with me opposes me and anyone who isn't working with me is actually working against me. When an evil spirit leaves a person, it goes into a desert, searching for rest, but when it finds none, it says, I will return to the person I came from. So it returns and finds that its former house is all swept and in order.

Then the spirit finds seven other spirits, more evil than itself, and they all enter the person and live there. And so that person is worse off than before. I'm very burdened when I see I have cousins that left the Amish and somehow this is just in a very drastic way, it applies.

I don't know them that well anymore, but I just think they would have been better off staying with the Amish. Sorry, but what they have now is utter worldliness and chaos. And then I think we can kind of bring these things a little closer to home, how it gradually can happen too.

We leave a certain thing. We need to cast, in the name of Jesus, we need to cast out devils. Those things need to live in the desert.

Put the devil in the desert, in other words. Put him out there. That's what this is saying.

But then if that's all that's happened, if that's all that's happening, it's still not the whole thing. He's going to make his circle. He's out there, devising wicked plans, completely enraged for having been put out.

And these things happen at baptism too, where we make this confrontation and we send him out and there's just going to be warfare. There's just going to be warfare. Now if we bring it to the family setting and we cast him out, there's just going to be warfare.

And we need to be ready for that, equipped, built up, somehow just ready for whatever he's going to come around with. We know he's going to come around. Being that a lot of us have done this first part, like we have, in a sense, put the devil into the desert.

This is hard put. Put the devil into the desert by leaving a certain place that was just not right to stay. Whatever it was, it might be different for each one of us, but we better just be assured that he's angry at us now and he's going to come around.

When he comes around, we better be ready. Time just has its way to just do something. I don't know what it is, but just do something.

And I see people that do good. They make it. It's just like, you can tell they have something.

I see it a lot and I like that, but there's just people that are an example. Otherwise, it just about fits this to where it just brings on the sobering reality that we just have to really stand on guard. Other verses that apply to this family setting, child training, would be like, Be not deceived.

What a man soweth, that shall he reap. In some ways, I think that would come in where, I had this phrase in my mind that kind of made sense, but on the other hand, it didn't for sure. Like, your son should be your shadow.

You know what that should mean? In some ways, it's like your son is going to be your shadow, but not always. Some sons don't follow along and stay in the shadow. So in one way, it's like this, like what you sow to your son is what you're going to then reap by what he's going to be in his lifetime.

Pretty general, maybe hard to make that connection, but I just think it's there somehow. That's maybe about all of those verses. I want to close off on a more positive note.

Because there is lots of blessings that come along the way, lots of, you might say, roses along the way, but it's your life just keeps going and you just look around and you're just like, ah, it's going fast. The little boy in the backseat of the car now driving a truck around. What do you do? It's just, oh, I've got just this much amount of time and then he's gone.

That's the time I have with him and it'll be past too quick. I want to read Psalms 127 and then parts of 128, sorry, Psalms 127 and parts of 128, and closing. Lo, children are inheritors of the Lord, and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that has his quiver full of them. They shall not be ashamed.

They shall speak with the enemy in the gate. That would be Hannah in her prayer. In her prayer of praise, she had something to say about that.

Now she has a mouth and knows what to say to the enemy. All right, 128. Blessed is everyone that feareth the Lord, that walketh in his ways, for thou shalt eat the fruit of thine hands.

Happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of the house. Thy children like olive plants round about thy table.

Behold, thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children and peace upon Israel.

And then Proverbs 14, verse 26. The fear of the Lord is strong confidence, and his children shall find a place of refuge. So, maybe that's a good place to end it, that the fear of the Lord is a strong confidence, and the children shall find a place of refuge in that fear of the Lord, that being the basis of it.

So, I had thought about touching on things that I have as personal ideas and general visions that I have. I think my time's kind of up. If you're willing to talk about those things, maybe it would be better to keep them to myself anyhow.

Hopefully, if you have any questions or corrections, for sure, for sure, speak up. I have a message for Bradley. I just wanted to comment on one thing that you brought up in Matthew 18 when Jesus talks about, take heed that you despise not one of these little ones, for I say unto you that in heaven there angels do always behold the face of my Father which is in heaven.

For the Son of Man has come to save that which was lost. I guess I'm just mostly sharing an opinion. I'm not sure that I, and I'm definitely, I wonder about that verse too.

The section that precedes that talks all about, it uses that language where Jesus says, The first place that that shows up, those kind of words used to describe turning away from temptation and sin is back in Matthew 5 when Jesus says, in the context of fornication and adultery, he says, You have heard that it was said by them of old time, Thou shalt not commit adultery. And then he uses those same words, But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery and is already with her in his heart. And if thy right eye offend thee, pluck it out and cast it from thee.

It's very similar to chapter 18. So what I see here is he's saying, This sin is so serious that you ought to take whatever measures possible to avoid it. Whatever you need to do to put this sin away from you, you should avoid it.

And then in Matthew 18, he's talking about children and the mistreatment of children. Before that really strong language, he says, Well, if anybody harms a child, it'd be better if... How does he say it? It were better for him that a millstone were hanged about his neck, that he were drowned in the depth of the sea. Then he goes on to talk about offenses, and it seems almost like a little isolated part here, almost like he's moving on in topic, just talking generically about offenses and about sin.

But then after he gets done saying, If your hand or your foot offend thee, cut it off and cast it from you. Or if your eye offend you, pluck it out and cast it from you. He goes on to say then, Take heed that ye despise not one of these little ones.

For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven. So I have to believe that Jesus is saying, This sin of mistreating children is so serious and so great that you ought to take whatever measures possible to not harm a child and let it be known that news travels fast in heaven. Like when I was a boy, popular media and other things would always talk about guardian angels, and I think this is the passage that maybe comes closest to it.

I don't really know that they're guardian angels, but I definitely see here that they are heralds assigned to watching over children, and they have an audience with God, which is what I think is being said when he says, They do always behold the face of my Father which is in heaven. And so any misdeeds or harm inflicted upon children is immediately brought to the attention of the Father. But anyhow, that's my opinion.

God bless you, and thanks for the message. Thank you, Brother Atley. You hit all the bases on the Old Testament verses and New Testament, and just about, I guess, for children.

One of the leading, as you mentioned in your previous conduct or attitudes, it was basically selfishness that, you know, why shouldn't I? Why should I adopt or have any children? And it's such a plague that people don't understand that pure and undefiled religion, I don't know if you mentioned that, to help the widows and the orphans in their distress. And you did mention, I noticed you said that you had some thoughts Brother, you said about one of the causes, one of these to stumble, something Max said, is in some translation says, whoever causes one of these little ones, my disciples, to fall, a millstone hanging on his neck. So there is, Jesus said, little children, first John, children, children, we are children in a sense.

And so children a lot of times is used for adults. It's not just used for infants. But, you know, the children that he blessed one.

Hey, he didn't baptize him, did he? I mean, he didn't say, you've got to be baptized. You know, I know. But anyway, the children complies to adult people too.

My little children and children, have you any food? And we are his children in that aspect. Selfishness and there's one other point I had there. Let's see.

Selfishness is senior moment. Selfishness. Oh, yes.

That's not We were all single at one time. Let's not put down singlehood. What are the single brothers and sisters? That is a blessing.

Not everyone has the call to get married. And if we do get married, it's great to have children. But a lot of people don't get married.

They choose not to. They never marry. And singlehood is a blessing too.

Not that we should, you know, put it in a second second class of God's children. And then when we have single brothers and sisters, we have more in the family. Brother Seth Pendergrath always likes to call my wife mother.

And so we have brothers and sisters and mothers and fathers when we become in the thing. It doesn't mean singleness, celibacy doesn't mean that you in fact you can do more for the kingdom as celibate, that is single than for than married as, you know, Paul and Barnabas, etc. But for the, like Atlee said, leaders, they must they must be married.

Elders and deacons and you know, it's funny how it's elders and deacons that's God's choice for that. As Atlee said, this is local evangelism. And even local evangelism again is the assembly.

By this all men know you are disciples, you love one another. This is greater than Springfield. And the world is double income, no kids.

My cousin's into that. Double income, no kids. And it's so sad.

They're in the 70s and very wealthy and they play golf down in Florida. Double income, no kids. And just, what a miserable lifestyle.

It's a glory. They're Catholics, but anyway. Yeah, that's double.

It's, God be magnified. Yeah, thank you, Robert, for pointing out the single brothers and sisters. And I wanted to do that too and I had it in my mind just how easily things would come across and, you know, in a certain way that I didn't intend to.

But it's just a good thing or a blessing to see diversity in that area and something that's not man-made or by a certain man's opinions or rule flowing that way, but just each one accepting or walking in their lot of life and active in the kingdom of God. Just wanted to say that. Thank you for bringing it out.

I'll do the best I can This evening's sun This evening's sun Is sinking low Is sinking low A few more days A few more days And I must go And I must go To eat the leaves The leaves that I have That I have That I have This evening's sun To be a child To be a child Of God each day Of God each day My life must shine My life must shine Along the way Along the way I'll sing His praise I'll sing His praise While ages roll While

ages roll And strive to tell And strive to tell Some troubled soul Some troubled soul This evening's sun This evening's sun Is sinking low Is sinking low A few more days A few more days And I must go And I must go To eat the leaves The leaves that I have Where there will be Where there will be No setting sun No setting sun The only life The only life That will endure That will endure Is one that's kind Is one that's kind And good and pure And good and pure And so for God So for God I'll take my stand I'll take my stand Each day alone Each day alone A helping hand A helping hand This evening's sun This evening's sun Is sinking low Is sinking low A few more days A few more days And I must go To eat the leaves To eat the leaves That I have done That I have done Where there will be Where there will be No setting sun No setting sun I'll help someone I'll help someone In time I need In time I need And journey on And journey on Till grandma's feet Till grandma's feet I'll help the sick I'll help the sick And poor and weak And poor and weak And words of God And words of God Must do them speak Must do them speak This evening's sun This evening's sun Is sinking low Is sinking low A few more days A few more days And I must go And I must go To eat the leaves To eat the leaves That I have done That I have done Where there will be Where there will be No setting sun No setting sun A moving hand A moving hand On life's weary road On life's weary road I'll try to live I'll try to live Till sun travels low Till sun travels low I'll try to dread I'll try to dread The night today The night today With flowers bloom With flowers bloom Along the way Along the way This evening's sun This evening's sun Is sinking low Is sinking low A few more days A few more days And I must go And I must go To eat the leaves To eat the leaves That I have done That I have done Where there will be Where there will be No setting sun No setting sun Lord Jesus I long To be Perfectly whole I want thee Forever To live In my soul Break down Every idol Cast out Every foe Now watch me And I Shall be Whiter than snow Whiter Than snow Yes, whiter Than snow Now watch Me and I Shall be Whiter than snow Lord Jesus Look down From the throne In the sky And help me To make A earthly Sacrifice I give Up myself And whatever I do Now Watch me And I Shall be Whiter than snow Whiter Than snow Yes, whiter Than snow Now watch Me and I Shall be Whiter than snow Lord Jesus Now see As I Patiently wait Come now And within Me a New heart create To Those who Have sought thee Thou never Selt know Now watch me And I Shall be Whiter Than snow Whiter Than snow Yes, whiter Than snow Now watch me And I Shall be Whiter than snow When the world And all its pleasures Try to Throw your soul Away It is all The devil's Planning To deceive And lead astray Why not Take a little Hardship If we're all To be traveling Through Take the cross It is Deep for thee Jesus said The path for you Count the cross That is deep For you Though the world Tries to be Loud Will you take His yoke upon you And Begain your Self-demand Jesus said What does it Profit To gain all Or lose your Soul For one day You'll stand before Him and Be judged Once and for all In This world You have forsaken Teach your Friends the Words of life Many will say You're full Of judgment Lacking love And causing Strife These are all False accusations Count it Joy For the brother here For the Saint they spoke Of Jesus And the Saint who labored Here Heard of them That were In Egypt Led from Mondage to The sea Turned against The God of Jacob Their own flesh They'd rather See Now that We've been Freed from Egypt Will the Kingdom we Pursue For this Christ The Lord Like His rock Falling short Of passing Through Brothers, Sisters, We're in that hall Find the sinner And stand your ground Just above Redemption's Nearing Soon we'll hear The trumpet Sound Then we'll see Our King in glory Coming from His throne On high Shouting Praise to Our Redeemer We'll Meet Him in the Sky

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