

Luke 18:15-17

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Preacher: Paul Levy

[0 : 00] Well, I'll turn, if you will, to Luke chapter 18, from page 8, 7 and 7, Luke chapter 18. And we've been going through Luke for about a year and a half, and we come to verses 15 and 17, which is a very appropriate passage for when we have a baptism.

I want to ask a question this morning. I want to ask you, what is your theology of children? What is your theology of children? One well-known preacher says, when I was a young man, I had no children and six theories about parenting.

Later on in life he said, I now have six children and no theories. And we tend, don't we, to have a lot of ideas about bringing up children, about children in church.

But I want to say to you, we need less theories and more theology. And some of the theories are unstated, aren't they? They're unstated assumptions that we pick up from films, or TV shows, or from peers. Let me give you three of them.

One of them is that children are so special, that they alone can give your life meaning and purpose. And so you often find this in films, don't you? Now that the man or the woman have realised all the things that they were living for, they're worth nothing.

[1 : 24] But kids have arrived. And kids are really what life is all about. Christmas, what's Christmas about? Oh, it's all about the children, it's all about family.

And that is true, but not quite true, isn't it? And it's so easy to centre everything around children. Put your kids first. That will give you purpose and meaning. And it seems a fine line in the church, isn't it? Between being family friendly and actually family idolatry.

So that's one unstated theory. Kids are so special that they alone can give you meaning and purpose. The second one is that children are just a blank slate. They're just a blank sheet of paper, and you can write on them whatever you want.

They are there, children are there. Little Theodore is there for you to shape him into the kind of being that you want him to be. So you've got to get the right education. You've got to get the right upbringing.

[2 : 23] You've got to get the right house. You've got to get the right school. You've got to get the right books. The right opportunities, and then our kids will turn out fine. And by fine, they will be wonderful people, wonderful Christians.

And the kind of unstated assumption is this. Whatever poor decisions that my children make, it is exclusively down to external factors. If something goes wrong in my children's lives, well, it's something from external.

It's not at all because of their sinful nature. But as Christians, we should know that both are true. And then there's kind of the opposite thing. Children are just a drag.

That's a third assumption. And they cramp your style, for those of you who had style before you were children. So you know the article. It comes up on the BBC magazine, online, pretty much every six months.

How much does it cost to raise a child today? Have you read it? It will cost you three million pounds until your child is 18. By the time your children go to university, it is going to cost you one billion pounds in fees.

[3 : 30] Look how much children are costing you. And kids will ruin your ability to travel. You won't be able to go to restaurants. You won't be able to enjoy your life. And you won't be able to be stylish anymore.

And all those theories, although I overstate it, are about children. And they're understated. They're understated assumptions that are there, aren't they? And we need fewer theories and more theology.

Now, I want to say, we don't often think, what does Jesus say about children? What does Jesus think about children? What does Jesus' theology of children?

We want to hear from Jesus, don't we? We want to hear from Jesus when it comes to forgiveness. And when it comes to helping the poor. And when it comes to obedience to God. And when it comes to spiritual things, we want to hear from Jesus.

But Jesus didn't have any kids. He was a perfect kid. How can Jesus know anything about children? Well, actually, Jesus says that you've got some very important things.

[4 : 30] He doesn't tell you everything that you need to know. We've got the whole Bible to inform us. But he does lay down three of the most essential building blocks for a theology of children. So, let me read you verses 15 to 17 again.

Can you look down? Now they were bringing even infants to him that he might touch them. That he might bless them. When the disciples saw it, they rebuked them.

But Jesus said to them, saying, Let the children come to me. And do not hinder them. For to such belongs the kingdom of God. Truly I say to you, whoever does not receive the kingdom of God like a little child shall not enter it.

So the first thing, the most basic thing is this. Jesus loves children. Jesus loves children. It says they were bringing children. The they probably refers to the parents.

It probably refers to the husband. It's masculine. The mums and dads are bringing their children to Jesus. And as a natural thing, they want this holy man to touch their kids.

[5 : 40] You might have waited in a line to get a book signed. So you might wait in line for a rabbi to bless your children.

How old were these kids? Just look. Verse 15. They were infants. Those nursing at the breast. Very young infants.

Look at verse 16. Jesus called them to him. He took them into his arms. Babies. Now this may seem to you and I rather normal, isn't it?

Politicians. They love to hold babies. They love to hold babies and get their photos taken of them holding babies. But in the ancient world, they didn't have a sentimental view of children.

The Greeks and the Romans, for them, there was no sentimentality about children. Abortion was very common. Even more common than abortion was infanticide.

[6 : 38] There's one famous scrap of papyrus. A letter from her husband to his wife. She was pregnant. And she says, if it is a boy, let him live. If it is a girl, put her to death. Their own child.

So girls, in particular, were not wanted. They weren't strong. And they would have to provide a dowry for the girl. And so many children were left just outside. They were left outside to be exposed to the elements.

Literally put on the rubbish dump to die. Put in bins. There was no sentimentality towards children in the ancient world. No sentimentality towards kids.

Though the Jews, the Jews did treat their children better. But they still considered children to have no social standing. So children were literally to be seen and not to be cured. There was no wacky warehouse.

There was no CBeebies. There was no happy meals at McDonald's. Kids were a blessing, yes. If they grew up, children were able to work in the fields.

[7 : 39] But actually, as little kids, children were just a nuisance. And a bother. And as unique persons, they were not deemed at all to have any significance.

They were insignificant. And so the disciples have every reason to think, Jesus does not want to be bothered by your pesky kids. This is extremely inappropriate.

It's like you're waiting in line backstage at a concert. And you've been to the Rolling Stones and you want to see Mick Jagger.

And people are crushing around Mick Jagger. And you want to see him. And you're waiting in line. And you have your autograph pad and your phone to get a phone call. But the person next to you's laces are undone.

And they go to Mick Jagger and they say, Mick, could you do my shoes up? You think, what are you doing? You're wasting Mick Jagger's time. Why are you doing that?

[8 : 35] I'm not comparing our children to this. But what about you're in the crowd in Luke 18? And the crowds are pressing in on Jesus. And you notice right in front of you are two little kids with hamster balls.

And they open them up. They go to Jesus and say, Would you pray for my hamster, Jesus? Would you just say a little blessing on snuggles?

Would you do that? Would you do something? You would feel justified, wouldn't you? To push these people. Don't you know who Jesus is? Don't you see who Jesus is? He turns water into wine. He multiplies loaves and fish. He raises the dead. If he wanted a hamster, Jesus could just make one. What are you doing bringing these things here?

And this is what the disciples are thinking. They're thinking about these kids. And the disciples rebuked their parents. So it's the same word in Luke's Gospel that is used for rebuking a demon. [9 : 37] For exorcism. They should get out. It's just a waste of time. But Jesus is verse 16. Jesus calls them to him.

In Mark's Gospel, in Mark 10, he says he was indignant. Let them come. Do not hinder them. Now, churches like ours are very often and very intentional that we do not want to allow something that God does not allow.

But I want to say to you, it is just as dangerous that we should forbid what God has not forbidden. Do you get that?

We're very intact. We do not want to allow something that God does not allow. But it is just as dangerous that we should forbid what God has not forbidden. Jesus says, do not hinder. Let the children come.

Like the song says, Jesus loves the little children. All the children of the world. Red and yellow. Black and white. All are precious in his sight. Jesus loves the little children of the world.

[10 : 42] And he says they are not a bother. And do you know what that means? Do you know what that means? That means you are not a bother to Jesus. Little people don't bother Jesus.

Little problems don't bother Jesus. And I know that I can find myself. You know when I am praying about something. He prays it.

God I am really sorry to bother you with this. I know there are problems in Korea. There is a hurricane somewhere. There are loads of people suffering. There are lots of people in the hospital. But I have got this little tiny concern. And I know Lord you have got bigger things on your plate. And there are a lot of things to do. But I don't know whether you can Lord.

But if you can find the time just to help me with this little thing. Can you help me? God says cast all your cares on me. He is God.

[11 : 40] He is omni-competent. God does not have to multitask. Don't picture yourself on his leg as he is trying to walk around and talk on the phone.

That child is on your leg. And God is trying to shake you off. Don't picture that. He doesn't do that. God can do many things. He can do anything. Come cast your cares on him.

There are no people too small. There are no issues too insignificant. Too tiny. He says let the children come. Jesus had time for children. He asked them.

Do you have time for children? I am not good with kids. He said. Well Jesus was good with kids. How do you relate to them?

Sometimes literally after the service they are bouncing off the wall. I remember the church I grew up in. The church I grew up in was a great church. There are many faults. But I do remember that the elders. They would walk through the door.

[12 : 41] They would be much taller than me. And they would bend down. They would shake my hand. And they would say. How is it going? How are you? Sometimes the older ones remembered my name. Sometimes they didn't. But that is okay.

But they recognised I was a person. They didn't just say. Oh it is a nice top you are wearing. It is a nice dress you are wearing. Well not that I am trying to dress. But they recognised I was part of a congregation.

They prayed for me. And I hope as elders we do the same. I hope you do the same. To the children of this church. I love.

I love that IPC. That IPC kids can be kids. And they can run around. It is a great moment when you see the children running from Sunday school into the church service. It is a joyful thing.

I like that kids can run around in charge. Or maybe it is because my son is one of them. Within reason we don't want kids cracking skulls.

[13 : 39] We want discipline don't we? But a church is a place where they like to be. It is not a museum. It is a place of joy, family, celebration. And it is a wonderful thing to have kids worship with

us.

I went to a church in the US. And there was a note on the door. It is a big church. The minister is very well known. He is a friend of mine. It says on the door. It says this. It says please keep infants out of worship. So I wrote on the sign.

Suffer little children. Come unto me. It is a wonderful thing to have kids with us. I want you to know that. And I want us to have an environment as a church family.

That when we are working with children. Whether it is in the creche on a Sunday. Or whether it is with little stars on a Monday. Or in the creche in the language class. Or Thursday nights. Teaching children in Sunday school.

Teaching the clubs. Working with the children is what important people do. It is easy. Isn't it? Ah. Right. You can't do much. You can't really do anything else.

[14:41] How do you fancy working with the kids? Someday if you can prove. If you can prove yourself in that kind of nightmare environment. Then we will give you a good job. You wouldn't say that.

But that is how it feels. Ah. You have got a PhD. You are well respected in the community. Ah. You make six figures. You are important. How about the creche rotor? That is what we should say. Working with kids is important. And we don't forget. We don't forget. In our efforts to reach out to students and internationals. Whom we love. And we want to welcome. And we want to grow in our evangelism to our neighbours.

Don't we? Yet we must not forget. That we have a special obligation and privilege. To minister to our children. And yes. I know. It is very possible that we are just focused on ourselves.

But I just don't want you to think that every other ministry counts. And yeah. Yeah. We got the kids up. Because we have to do that. Because they're around. Because the Great Commission. The Great Commission does not say make decisions.

[15:39] Does it? We love decisions. But the Great Commission says make disciples. And so if you are volunteering the creche. If you are helping to put the toys out on a Sunday night.

For little stars on a Monday morning. If you are helping out in the Thursday clubs. You are teaching youth group. You are teaching Route 66 or Sunday school. You are helping further the Great Commission.

As much as somebody who goes to Burundi. Gives their life work. Alright. Because you are making disciples of Jesus Christ.

And we need to remember not just. Who are the people we want to reach. Of course we need to do that. But who are the people that in God's sovereignty. He keeps bringing and producing. He just keeps bringing lots of children.

Doesn't he? From mums and dads. And other families. That have lots of kids. And we must never take it for granted. So you know what it's like. You go on holiday don't you? You go on holiday to these churches. And you walk in.

[16:38] And you have children with you. And the church says. It's so great. It's so good for children here. Look around.

There aren't any others. But it's hard isn't it? In those places. Do you realise what a gift it is? It is that some of your kids make a noise in the service. And that your kids cry during the service. Because last Sunday morning we went on a bit didn't we? And we got to about quarter to twelve. And it was as if all the children said enough is enough. And the babies. One can cough and he just. Well I remind myself at that time it is a gift. That is a joy. Children are a gift. Children are not the future of the church. They are the church. Snotty noses.

And little people running around. And craziness after the service. Means that there is life. And if Jesus said. Let the little children come unto me. Do not hinder them. You are not too important to minister.

[17:39] And love and work with children. Now secondly. And more controversially. I want to say verse 16. The kingdom belongs to children. The kingdom belongs to children. Let the children come to me.

Do not hinder them. For to such belongs the kingdom of God. Well that is remarkable. Have you ever noticed that verse? To such belongs the kingdom of God.

Now Jesus. Yes. Jesus is saying to those who are like children. Belong the kingdom. But he is also saying. To these actual children.

Verse 16. He is not saying. Well to such as these. But obviously not these. Right here. Belongs the kingdom. Let me give you two illustrations.

Let's say Andrew Ray is coaching his street hockey. And he says. To his players. He says to his players. It's players like that. It's players like this.

[18:39] Like you. Make our team great. What do you mean? It's a player like that. Like this. But not actually this one. Not this one actually.

It's players like this. But not like this one. That makes our team great. Just ones like him. That make our team great. No. You wouldn't really. He is saying players like this.

This guy. Make our team great. Or you are talking about your wedding day. And you say days. Such days will never be forgotten.

Do you mean. Days. Such days like this. But not actually this one. This day. I will definitely forget. But other days similar to this.

I will never forget. It's inclusive isn't it? It's inclusive. Such as these. Those like children. And also these children. Belong to the kingdom of God.

[19:39] Now what is the kingdom? There's a lot of confusion about it. God's kingdom is his reign. And his rule. So look at the instances of the kingdom. Chapter 17 and verses 20 to 21. You've got it there haven't you?

It's all about the kingdom. The kingdom of God is not coming in ways that can be observed. Nor will they say look here it is. Therefore behold the kingdom of God. Is in the midst of you. It's among you. The kingdom of God has arrived. Chapter 16 and verse 16.

The kingdom of God is here. What is the kingdom? It is shorthand. It means in shorthand it means submission to the king. King Jesus. It means the revelation of the king's glory.

It means living under the reign of King Jesus. It means fellowship with God now and eternity. The kingdom. Jesus. The kingdom belongs to these little kids. Not every single baby.

Not necessarily. Certainly covenant children. These are godly parents who are expressing some sort of faith in Christ. In order to bring these kids to him.

[20:37] Now I am not saying. I am not saying that our children are automatically born again. Or that they are automatically saved. Or that they are automatically bound for eternal life.

They may prove in their heart by their actions. Not to have received the kingdom. So don't hear kingdom. And put in other biblical categories. Like justification.

Or regeneration. But here is what Jesus is saying. I reckon. I reckon. Your children. Even the tiny little babies.

To be among my flock. To be in my kingdom. The kingdom that has arrived in my flock. The kingdom that has arrived in my person. The kingdom of blessing. Of reign.

Of rule. Of welcome. This kingdom belongs to little children. And so this is one of the reasons. Why we baptise children. I think it is even more explicit in Mark 10.

[21:39] Where it uses the word blessing. You can translate the word in verse 15 of Luke 18. That you might touch them as blessing. And all the way through scripture. You look at what that word blessing means.

Of what God is doing there. He is pronouncing the benediction on them. And it may be that you are not convinced. By infant baptism this morning. I want to say to you. You are very very welcome.

Right. And we worship together.

And we serve together. But as a church we hold to it. We believe it is what the Bible teaches. It is what we believe the Bible commands. You. Not every single member has to submit to that. But we'd love you too. But when we come to some of these ways.

I want to explain my thinking. And how it relates. Listen to how John Calvin put it. If it is right for infants to be brought to Christ. Why not also to be received into baptism.

And symbol of our communion. And fellowship with Christ. If the kingdom of heaven belongs to them. Why is the sign denied. Which so to speak opens to them a door.

[22:40] Into the church. That adopted into them. May be enrolled among the heirs. Of the kingdom of heaven. If the kingdom of heaven belongs to them. Why is the sign denied. Which so to speak.

Opens for them a door. Into the church. That adopted into that church. They may be enrolled among the heirs. Of the kingdom of heaven. In other words. If Jesus lays his hand.

On children and infants. If he blesses them. As partakers of the covenant. If he welcomes them. As citizens of the kingdom. If in his word. And by deed.

He demonstrates. That children belong to him. And are sanctified to him. By him. Why would you not apply the sign. That signifies all of that. The words.

Do not hinder them. Let the children come. Became part of the church's. Baptismal formula. Didn't it? So the council of Carthage.

[23 : 35] In 254. Said we ought not to hinder. Any person from baptism. On the grace of God. Especially infants. Those newly born. Oregon. Who lived. 185 to 254.

Wrote in his commentary. On Romans. For this also. It was. That the church. Had from the apostles. A tradition. To give baptism. Even to infants. Cyprian. Who lived. 215 to 258.

Wrote to a bishop. Should we wait. Until the eighth day. As did the Jews. In circumcision. To baptize. No. The child should be baptized. As soon as it is born. Now.

If you are not convinced. I don't expect. That I just convinced you. But hopefully. We can all see. That Jesus. Not only has a special love.

For our children. But they are in a special position. The children of believers. Are not. Children of the world. They are not little pagans.

[24 : 32] That we would bring up. Around our table. And wonder. What are you doing here? When I pray our father in heaven. Don't you pray that. Because he's not your father. No. Yes.

Every Christian parent here. Prays. For the day. When their children. Will make a profession. Of faith in Christ. We do. We don't want to be presumptive. But we must realize. As they sit around the table.

As they are in the high chair. As they sleep in the cot. As they are in church with us. The kingdom belongs to them. They belong to Christ. Children of a part.

Of the Old Testament community. They are part of the New Testament community. Our children have Christ. As their covenant Lord. And that is why. Ephesians 6 verse 1. Says obey your parents. Children. In the Lord.

Not obey your parents. And someday. When Jesus is Lord. Then you can obey them. No. Now presently. In a godly home. Christ is their Lord.

[25 : 32] And our goal. Our prayer. Is that they will follow Christ. All the days of their lives. And that they would inherit. The kingdom which belongs to them. As children of the covenant. Now I don't think we realize.

We don't realize. How greatly. The 18th century. Great awakening. And the revivals. That took place. During that time. Have affected us. As Christians. I'm a big fan.

Of the 18th century. I'm a big fan. Of revival. But one of the things. That we tend to do. Is we make. Conversion. The norm. And so we see it.

In the apostle Paul. Don't we. How he's gloriously. Now if you don't love. A good conversion story. There's something wrong with you. We do love it. Don't we. But we've tended. To make that. The norm.

So we've tended to say. I became a Christian. On dot dot dot. We point to a time. And a day. And sometimes. Many people. Lack assurance. I don't know when.

[26 : 30] I don't know when. Do I. Do I need to know when. I would say. That is one of God's. Greatest gifts to you.

Is that you might not know when. Actually. That you might look back. And you might say. For all of my days. I don't know what time.

When I didn't belong to Christ. So you listen to the testimony. Isn't it the testimony. We don't do it in this church. I'm glad of that. You know. So you get the person up. Isn't it. And they say. Well you know. I love the Lord Jesus. And then I became.

The most rebellious person. In the world. I started to chew chewing gum. And I started to spit. And all these things. And I was really rebellious. Drugs and drink. And cigarettes. Coming to it. And all that sort of thing.

And I was really rebellious. And then. I came back to you. I was completely. That is wonderful. Tell you what's more wonderful. It's more wonderful. That you never knew. A time when you didn't know. The Lord Jesus. Polycarp.

[27 : 27] The Bishop of Smyrda. Said. One of the most. He's one of the most. Famous martyrs in the church. He said. I thank the Lord. That he has been. I have been his faithful servant. For 86

years. And God has been his Lord.

It wasn't that. Polycarp was 100. And he came to faith at 40. He was 86. And he said. My whole life. I belong to God. And God is a God to us. And he welcomes our children. Jesus welcomes. And he welcomes our children. And he blesses us and our children. And the kingdom belongs to our children. The third lesson. Is this. No one can enter the kingdom of God. Who does not receive it as a child.

What does it mean. To receive the kingdom. Like a child. So lots of commentators. Talk about. Faith like a child. But. I don't think that's right. I think they're mistaken. We think the emphasis is on. Believe like a child. Because a child is so trusting. And they're so innocent. I can't live in my house. For a couple of days. And they're trusting. Because they're dependent. And they're always trusting. [28 : 27] They ought to have faith. Like children have faith. And all that is true. But probably that isn't what Jesus has in mind here. The emphasis falls not on the virtues.

Of children. And are wonderful children. But it falls on the state of children. What were children in the ancient world. If you thought of children in the ancient world. You asked somebody. They didn't think.

Ah innocent sweet little things. What they thought of was weak. Helpless. Insignificant. Useless. If I can say that.

Of little account. Which fits with Luke 18. Doesn't it? Jesus is not drawing attention in Luke 18. To childlike faith. To most of these children. Are babies.

They're toddlers. And he's drawing attention to their low estate. See they are not being blessed. For having a loving trust in nature. They are being blessed. For all that they lack. Children lack power. They lack sophistication.

[29 : 22] They lack influence. As one author puts it. They have no credit. They have no claim. And they have no clout. And that's what it means. To receive the kingdom of God. Doesn't it?

How do you become a Christian? I've got no claim to this. I've got no credit. To offer. I've got no clout. Before you. And chapter 18. That is a picture. Isn't it? That's what chapter 18 is all about. You've got a widow. Helpless. You've got a tax collector. Helpless. You've got a rich young ruler. Who actually doesn't think he's helpless.

And he's not accepted in the kingdom of God. And then you've got a blind beggar. If you didn't get it. Helpless. What does it mean to receive the kingdom like a child?

It means that you submit yourself to Jesus. It means that you're helpless. That you bring him your weakness. Instead of your strength. It means that you submit to Christ. And you recognise.

[30 : 18] You're a nobody. You're not a someone. It means for you and I to submit to Christ. To accept your role. That it's to receive and not to deserve.

That the way to enter the kingdom of God. Is almost unlike anything in life. It's not when you do it. Some of you put your CV together. And you go to a job interview. Imagine that.

You go for a job interview tomorrow. And they say. Well tell us about yourself. And you say. Well I like to come in late. And I like to leave early. And I don't work particularly hard. But I can really surf the web.

Like the best of them. Am I the one you're looking for? That's not what you do is it? When you go on a date. You try to look good. You dress up. You put your best foot forward.

When you want to get in the team. You try your hardest. You want to go fast. You want to go hard. And you focus and impress. But the kingdom of God is different. Because when it comes to entering the kingdom of God. There is no professional.

[31 : 14] There is no elite. And it doesn't help if you've got a PhD. In fact it may hurt you. There is no upper middle class in the kingdom. There is no lower class in the kingdom.

There are no celebrities in the kingdom. There is no sought after speaker. There is no scholar. There is no business leader. There is no important politicians. No top athletes. But all little kids. The type of little kids. That need to be carried. Wherever they want to go. So let's imagine today. That the crash. Represents the kingdom of God. It's a growing kingdom.

And imagine that the only way. To enter into the kingdom of God. Was to be carried. Now if you're a little child. That's no big deal is it? Ken. It's okay for you.

To be carried isn't it? We could probably carry you. Rebecca. We could carry you into the kingdom. Can we? Lewis. Lewis. Lewis we could carry you.

[32 : 10] So look around at the people near you. Alright. Just look around at the people near you. Old people. Young people. Large people. Not so large. The intelligent person over there.

The wealthy person over here. Every single one of them. Carried like a little doll into the kingdom. No, no, no. I can walk. I don't need to be carried. No, you can't enter the kingdom.

The kingdom requires you. To receive it like a little child. Recognising actually I'm a nobody. Not a somebody. I'm weak.

But God is strong. I am insignificant. But God is significant. And that is why it's always, always been easier for the poor. For the children. For the women. For the afflicted to receive the kingdom.

Because those two groups. Those groups have been known for weakness. And it's always been harder. For the adults. For men. For those who are successful.

[33 : 07] For those who think they've made it to enter the kingdom. Because you think I've got a lot going for me. I've got my dignity. You've got too much. Of a sense of your own importance. Let me finish with an illustration.

Before the children start screening. Let's say that. The picture of receiving the kingdom. Is like Jesus coming down the line. To give you food. For lunch. Imagine we're all lined up along that wall. And Jesus comes down the line. To give us food. And as he walks by. He sees some of us. And we say. Jesus. Oh. I couldn't take any food from you. Why don't you sit Jesus.

And I'll serve you. Others say. Oh. I haven't really done anything. Let me work a little bit. Let me go and clean a few dishes first. Let me help out. Others might say.

Jesus. Actually. I'm not hungry right now. Others. If you fold your arms. And think. Well. I'll just get something later. And as he goes down that aisle. As he goes along the wall.

[34 : 02] And he passes each one. The only ones who are fed. Are the ones who are humble enough. To stretch out their arms. It's like that saying.

Isn't it? Only empty hands can be filled. And it's a striking picture. Of the humility. That is required.

To enter the kingdom of God. As Jesus walks by you today. What do you want to say to Jesus?

Remember what I did yesterday Lord. Let me tell you about this thing. That I've been working on.

Let me tell you about all the way. That I serve. Let me tell you about all the ministry. That I have done. And all Jesus wants you to do.

Is to pull out your hand. That's it. It's empty Lord. And I need you to feed me. You see. Jesus loves children. But more importantly.

He loves all of those. Who know. And truly believe. And recognize. That they are weak. And helpless. As children. Because.

[35 : 06] To such. Belongs. The kingdom of God. Let's pray.