

“And They Brought the Young Children to Him:”

By Brother Parrish Lee

Sunday, August 24th, 2014

Amen; you may be seated. What a time in God. What a time in God. And who is that that says that God ain't good? Who is that that says God can't? that He don't know how to? That He don't want to? That He isn't able to? Who is that? They better shut their mouths. Oh, I tell you what; just the goodness of God is enough to get something started. It's enough; it's enough! His goodness, and kindness, and mercy. It's enough; His blessings, and rewards, and His Spirit, and His overflowing goodness. It's enough; it's enough.

Giving honor to God, who is the Head of our lives; who is the head of my life. Giving honor to all of those—He is so good. Giving honor to You, our wonderful Master, our Savior, our Redeemer, our Lord, our Creator, our Forgiver, our Lover, our Cherisher, our God who just scoops us up and teaches us and gives us things that we have never deserved. You are *past* good to us, Lord. We don't even know how to fathom the words the right way, but we come before God, giving honor to that same God. Giving honor to all those who have gone on before us: our founding pastor, he and his family, our pastor, he and his family, those who have labored under their stead, elders, pastors, teachers. Giving honor to all those who are in the Word who have been the examples for us down through the ages, both good and bad, that we should follow in the same example to have an expected end. Giving honor to all of y'all, who prepare your hearts and come before the Lord, and say, “Lord, this is Your day; bless me. Bless me.”

Well, this is the month of Sound Doctrine, and our scripture for the month is:

2 Timothy 3:16-17 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.*

So, this being the month of Sound Doctrine, and that being our scripture for the month, the setting today, is, of course, Youth Sunday. Yes, we've had, last Sunday was the time that we had taken out time for our elderly—our seasoned saints. Giving honor to all of them. That was last Sunday, of course. The Sunday before was the marriage time. Specifically, not so much families, but giving specific time to honor our marriages. We've had times when we honored the men; we've had times when we honored the women. Now it is time for our Youth Sunday. Our scripture theme for today:

Mark 10:13-16 *And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.*

If you could bow your heads with me for just a moment. Lord, we thank You for what You have done for us. Yes, Lord, for this morning and this worship, but going all the way back, God. You have been good to us, over and over. Even the times when we haven't even thought to thank You. We come before You now and say, “Thank You, Lord God for how good You've been.” And, God, we open ourselves up to everything You have for us. Yes, Lord, we pray that this time of the message might be a time when Your Word would come and it would fill our lives, to nurture us and to nourish us and to give

us exactly what You'd have us to have so that we could be better for You. But not this only, Lord, all that You'd give to us, we want to be able to use it, and we want to be able to be instrumental in Your Will, and in Your purpose, and in the things that You have for us, God. Truly, You are worthy of all we could ever think or do. Lord Jesus, we come before You, and we pray and claim in Jesus' name. In Jesus' name. Amen.

First of all, let me say it's been a wonderful, wonderful worship. Most of the people that came up here already preached most of the message, so I've already had to cut it in half. Everybody from Pastor Ramos, thank you very much, to sister Luzy, thank you very much, sister Ashley, thank you, Malcolm, thank you, Andy, thank you, y'all preached most of the message, so, unless God gives me something different, this is going to be a little short. I was sure I would have heard an amen...

I'm going to start off this morning with reading a little thing. Patrick, if I could have you come up and read something... Youth Sunday! Youth Sunday! Now, what could we read for Youth Sunday? My sister came up here a couple of weeks ago, shared something with me that I hadn't heard. I want to share it with everybody.

Kidnapped 10-Year-Old Boy Sings Hezekiah Walker's 'Every Praise' Gospel Song for 3 Hours Until Abductor Let Him Go

BY LEONARDO BLAIR, CP REPORTER

April 21, 2014 14:48 pm



A popular Gospel song titled "Every Praise" written by Hezekiah Walker recently became a weapon for a kidnapped 10-year-old boy who refused to stop singing it until his kidnapper was forced to let him go unharmed.

Police told 11 Alive that earlier this month young Willie Myrick, who was 9-years-old at the time, was kidnapped from his driveway in southwest Atlanta, Ga. He then reportedly dropped little Willie off unharmed in East Point after driving him around for three hours. "He opened the door and threw me out," said Willie of his ordeal. "He told me not to tell anyone."

Willie, however, did not listen to his kidnapper's orders and his story is moving people of faith throughout the United States.

He explained that after the man, who is still on the loose, grabbed him and threw him in the back of his car he just kept "praising God" with Walker's "Every Praise," a song he learned in Sunday school.

While he was singing, Willie said his kidnapper yelled expletives at him.

"He told me, shut up boy," said Willie. He, however, kept singing until his kidnapper got tired and threw him out ordering him not to reveal what happened.

Amen. Thank you. So there you have it. So, we hear all these things in the news. That, I didn't hear about until my sister came up here. Nine year old boy—he was nine years old at the time—nine year old boy, somebody grabbed him off the street; threw him in the car. Who knows what their plans were for this nine year old boy that they grabbed off the street, threw him in the car, but they had some plans for him. What did that young boy do? He sang—and my sister said, "Do you like that song, 'Every Praise'?" I said, "No, not specifically." She said, "But the words are powerful." I said, "Eh. Not really my flavor; not that one. I like some of his other stuff." She said, "But did you hear the story?" "What story?" "The story of the nine year old boy who was kidnapped. They threw him in the back of a car, and what did he do?" "I give up. What did he do?" "He sang, 'Every Praise.'" "Oh, okay." "For three hours." "For three hours?" "For three hours. The guy was cussing him out." I'm sorry, I'm not supposed to use that kind of language in the pulpit, but that's what he was doing. He was cussing him out, and he had ill intentions for him. This young man, somewhere along the line somebody taught this young man, "You can praise God and get victory." So, there he was, for three hours, praising God. Every praise is to our God, until the kidnapper finally got tired of him. Got tired; couldn't handle it no more and threw him out of the car. Threw him out. "Get that crazy God out of here, because my intentions don't have nothing to do with God." Talk about singing threw a battle. Talk about being in the valley and crying out. You know, somewhere along the line, somebody put that in his life. Somewhere along the line, his parents taught him, "It's okay to praise God when you're nine years old. It's okay to cry out in pray and say, 'God, You're mine,' when you're nine years old. You've got to know that God isn't just ours; He's yours, when you're nine years old." I'm sure that his parents were elated, and Sunday school teachers, and the singers were joyed that this young man grasped the lessons that they were teaching. We've had some wonderful praise and worship services and prayer services—we had a good time this morning. It lasted, I don't know, maybe an hour, maybe forty-five minutes, I don't know—we've some wonderful praise and worship with our brothers and sisters—sometimes there's just a few of us. Sometimes there's music, sometimes there isn't—but this young man had a praise time with the angels and God for three hours. Three hours. Just him, God, the angels, and the devil. Who gave up first? Who gave up? That is a lesson for us. Youth Sunday, yes. Jesus belongs to them.

Which brings us to the title, the first part of the message. the title of today's message is, "And They Brought the Young Children to Him," and the first point is, "They are His." As we read our scripture for this morning:

Mark 10:13 *And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them.*

So, the question is, who is 'they?' Who is this 'they' that brought the children to the Lord? Well, obviously, it's not the disciples, they started rebuking those that brought the children to the Lord. So, it wasn't the disciples; they were the stopping block, the stumbling block, the hindrance point, they were the ones that said, "Don't do it!" Who were 'they?' They were the ones who had a burden to bring the young to the Lord. They were the ones who said, "The young need to come, because Jesus belongs to them, also." They were the ones who saw the need, not to wait until you're twenty and thirty, and, "Now I'm grown up so it's time to get some learning," but they knew that today is the day of salvation and learning and relationship with God (2 Corinthians 6:2). And so, they brought them to the Lord. The Lord saw that there was a reluctance, an adversity in the people that were following Him, in caring for the young. There's an opposition, there's a point where they don't want them to come. It's a selfish type of love, as though they know what God can do, and it's for them, and they can pick and choose who it's for. The truth of the matter is that there was an opposition to that, and the Lord didn't like it. In fact, the Bible says, in verse fourteen, He was much displeased. Attitude. And, we go on a little bit further, and we see that there was a marvelous thing about to happen. You see, the first thing they didn't understand was that the Lord wanted to be involved in the lives of young people. He wants that; He wants to be involved in our lives. The second thing is that He's asking, and looking to be involved.

Now, this marvelous thing that the Lord did, to minister to the disciples, to His disciples, is He turned the table, turned the table completely around, and said, "You can't forbid them, because, don't you know, unless *you* come as a little child, ye shall in no wise enter in. If you don't come as one of these, you, you! my disciples, yeah, Peter, yeah, John, yeah, Matthew, yeah, Mark, you won't make it in unless you come as one of these little ones!" I'm sure that must have been such a lesson for them. "We had this thing wrong? But we've been following You! How is it that we didn't know this?" How is it? Well, you know, I—Pastor Ramos, you said you were 52, and you've got 52 more years? God bless you. I'm 52, and I don't know how many more I got, but I've got to change my diet. At 52 years old, I can see there's a gap, every age I've been, I could always see there's a gap. I can see there's a gap between me and young people. There's a gap between me and real young people and there's a gap between me and teenagers, and at 52, there's a gap between me and some people in their 20's and maybe even between me and some 30 year olds. There's a gap between me and some forty-year-olds, too. There's a gap there. With that gap there, I could tend to let there be a separation. I would say that I'm older; I know more. I'm more enlightened, I'm more educated, I'm more experienced, but that's not how God sees us. God doesn't see that separation. You know how God sees us? He sees us all as His children. That's how He sees it. He doesn't say, "You old ones, and you young ones, and you middle ones, and you not-so-middle ones," He says, "My children." That's how God sees it. And when God sees it like that, He blesses us. Yes. Yes, He blesses us as individuals, and, yes, when we get together as one, He blesses us in a collective blessing.

Well, then the Lord did something else that was quite marvelous. You see down there in verse number sixteen, it says, "And He took them up in his arms, put His hands on them and blessed them." (Mark 10:16) He took them up in His arms, laid His hands on them, and He blessed them. Oh, what that must have been like. What that must have been like to just have Jesus just scoop all of them up, and give them one of those types of hugs—one of those type of loving hugs, and then, with that hand of His, put His hand up on their head and their face and across their shoulders and touch them and just bless them, And you know the young people must have said that this blessing is mine. Yeah. What that must have felt like; that must have been the most purest and kindest and most wonderful touching expressions of love. I'm sure they were thankful for having a touch from the Son of God in person. And, yeah, I'm taking the long way around on this one, because the fact of the matter is, if we've been born again, if we find ourselves loving the Lord, we know what that hug, and that touch is like. If we've allowed ourselves to get a little humble around Him. Making ourselves known, "We know who You are, Lord, and we know who we are." We know our places; we know You're on high, and we're following

after You. But, then, Lord, we also know *Whose* we are. Many of us—I pray all of us have felt that touch. I know that when I get a little too full of myself, a little too prideful, yeah, every now and again I get the big head, you know, God has to come along and He has to *whack.* Then it isn't so much a loving embrace and a gentle touch and a blessing. Then, it's more of a correction, and a, "Parrish, you got to get back on track." That's what they call tough love, and tough love is still love. After I find my way—or, I could actually say, after all of us find our way back to that humble son, and that trusting servant, and that contrite spirit; yeah, we find that wonderful embrace, and that wonderful touch,, and that awesome blessing. Then we know for a fact *whose* we are.

So, we talked about 'they' are His, our next point is to prove that we are His.

Isaiah 44:24 *Thus saith the LORD, thy Redeemer, and He that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself;*

So, here we see—yeah, you know, I saw Kirk back there a little bit ago, and I saw him with his son, and I've seen Jesse, the way he would hold his daughter, you know, the little babies. The little babies, and I see the relationship that the fathers have with—it's easy to see the relationship with the moms. But, you see the relationship that's going back and forth, there, and, no matter what else is going on, they have enough love that's going on there. Well, even as the adults are, and even as the baby is, and, you realize that baby is only a couple of months old, maybe; it was just recently formed in the belly. God says, here, "I formed *you*..." not just made a little dot and threw you in there, "I formed you, and you became something special and particular. I put that nose on you. I put those eyes in you. I gave you your hair..."—I wish I had a little bit more, but—"I gave you your hair. I gave you your genes..."—I wish He could have left out the fat genes, but—"I gave those to you. I did. I formed you in particular." That's a lot of love going on right there. One of the things that they tell me is that all offspring have some kind of tendencies, they've got some kind of device, they've got something built into them. They say that some animals, when they're born, within a few moments, they're able to stand and walk. They say that some of the fish, they're hatched, and then they're swimming. The whales, they're able to get up to the surface and breathe within a matter of minutes. They say that the most helpless offspring that there is, is the human baby. They say that when a baby is born, it completely looks for nurturing. It completely looks for protection. It completely looks for teaching and holding and caressing. They say that when a baby is born, it looks for everything, because they provide themselves with, basically, nothing. One big old slap on the bottom, and then they first start breathing. After that, it's a matter of learning and receiving. Well, that's babies. Just to keep that thought:

Ezekiel 16:3-6 *And say, Thus saith the Lord GOD unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live.*

So, we see here that Jerusalem, you know, God says, "You were as a baby and no eye pitied you, nobody didn't like you, nobody didn't do nothing for you, and I saw you. I saw you. I saw you long ago, yes, from the time of Abraham, yes, from the time of Isaac and Jacob. I saw you become a nation, and I saw you go into slavery. Nobody was there helping you, for all the years that you were there in slavery, and the whole kit and caboodle with it. I saw you there, and I had pity on you. I rose up Moses, the

deliverer, and I sought to put My Spirit around him so that you could be delivered. I did that for you. Yeah, in the day of your nativity, I cut your navel; I was the One who burped you; I was the One who washed you and made you clean.” You go on down, and we know the story of Jerusalem; we know the story of the Old Testament. It isn’t just to the Old Testament Jerusalem, it is also to New Jerusalem. For God saw us when we had that need. He saw us when we needed to be washed from our sins, and when we needed a deliverer, and we needed somebody to bridge the gap when we didn’t make it. He said unto us, “Look...”

Ezekiel 16:7-9 *I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.*

When I was a young boy, and even when I was older, my mom, whenever I would get into a little tiff, or whenever my mom didn’t like what I was doing, or when I would disagree with her about something, she always had a trump card: she would say to me, “Parrish,”—then I knew it was coming. She would say, “Parrish, do you know how long I had to carry you? Do you know how long—how long I was in labor with you?” Oh, it was a killer. “Parrish, do you know? And here you stand; you’re so ungrateful. You’re so unthankful. I raised you better than that, and look...” And you know what? to tell you the truth, she was well within her right to say that to me, because here we see the Lord saying, “You. I did this for you. I’m bringing you all the way back to where it started in the womb, when I started caring for you. I have brought you and blessed you every step of the way.” Yes, the children get that, but we have to understand that we are in the same scenario; we are the same as them.

Going to my last point: we are all one together. We are living in a day and time when everybody, well, the people in the world, are really talking about their identity. They want their identity to be known. Yeah, their name, and they change their name, J-Lo, K-Max, TobyMac, always something catchy, something nice. They put marks on their arms and legs and wherever else they put marks on, and they have piercings, because they have this I.D. thing going on. They want to be seen, they want to be known, they want to stand out from everybody else. Yes, honestly, the attack is really, it’s worse on our young people; it is really going after them. There’s something significant about this wanting to put an I.D. on everything: If you want to know about the tattoos, and the piercings, and the markings, and all of that, it’s in the Bible, it’s in the book of Leviticus chapter 19, you can look it up. That is not my purpose for bringing this up. My purpose is not to preach against that; that’s not the subject where this is going. The subject is, it’s going after our young people, and you have something that each one of us shares. Whenever a young person says, “I need to stand out. I need people to see how good and how special and how awesome I am, because I want to be awesome; I’m going to be awesome.” It’s very important that they know that they already have a mark. It’s very important that they know that they already have a name that stands out. It’s very important that they know that they aren’t like everybody else in the world. It’s very important that they know—I listened to the songs, and everything that was going on, and everybody was already preaching the message—so, anyway, our last point here is:

1 Corinthians 6:19-20 *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.*

So, we have to let them know, “Yeah, I know you want to stand out, but you have to understand something: You are the apple of God’s eye. You are so precious, that He bought you with the blood of His only begotten Son. That’s how much you stand out from everything else. He put His seal, his name on you. Every time you do something, yes, you stand out. You don’t have to fit in and do something everybody else is doing. You’ve got a name which is a family name, which the Bible says is above every name.” Oh, yeah, TobyMac, and J-Lo, and P-Diddy and all them other ones. They told me that somebody even, they wanted a marking, so they tattooed their dead dog on them. Kooky stuff.

I’m glad Cassidy and Savannah are up here. I was talking with them a couple of months ago, and, you know, every once in a while, I start thinking that I know it all. Anybody else have that problem? Anyway, I was sitting down talking to them, and I figured, “I’ve got so much to give them; they need to listen to me.” I sat down with them, and I was talking about how it was when I was young. I’m wrapping up here. I was telling them about how it was when I was young, and they just turned around and they looked at me, and said, “It’s worse than that now. It ain’t like it was when you was young; it’s worse!” In their voice, in their speech, showed me that they are doing their level best to keep away from the pollution of the world. All I could say was, “How would they know it was worse?” Obviously, somebody taught them that at home. Obviously, somebody had been able to show them right from wrong. Somebody had showed them what it was, and now they’re able to realize what it is, and they’re able to make the right decisions, the right choices, and say, “It’s worse than that; I’m on the Lord’s side. I’m on the Lord’s side.”

Lastly, the Bible says that much study is wariness to the flesh (Ecclesiastes 12:12). Well, we want to teach, not just our young people, but, when you teach, don’t go at it from the aspect of, “I’m up here and you’re down there.” Nobody likes that. Come at it from the aspect of, “Maybe I can find a way, and the Lord will bless, and we can encourage each other. We can share with each other.” The truth of the matter is that one of the problems that old folks have—you know they say that you can’t teach an old dog new tricks. They’re trying to say that old dogs don’t listen. That’s what the whole point is. Old dogs have shut their ears to the young people, to the new things. I’m going to—God is working on me, mercifully. Thank You, Lord.

So, my last sentence: What we need to let our young people know is that not only do they have a place in *the* ministry, but they have a place in *your* ministry. They have a place with you, in your ministry. Amen.