

Contract on Children - Part 1

by Winkie Pratney

The sermon emphasizes the importance of emulating the characteristics of childhood, such as humility, trust, and acceptance, in order to become like Jesus and enter the kingdom of heaven.

Duration: 50:14

Scripture: Joel 2:28-29, Joel 3:3, Matthew 18:3, Mark 9:36-37, Mark 10:15, Revelation 12:1-6

Topics: "Childlike Faith", "Spiritual Warfare"

Description

This sermon delves into the concept of childhood and the importance of childlike characteristics in Christians, contrasting them with the negative traits prevalent in society. It explores the idea of a 'contract on childhood' in the 1980s, drawing parallels to historical biblical events where children were targeted. The speaker discusses the spirit of Moloch and the attack on childhood, emphasizing the need for believers to embody childlike qualities to enter the kingdom of God.

Transcript

Any other questions? I don't want you to miss out. Seems like here everybody's... Okay, let's look to the Lord in prayer. Father, we thank you this morning for the school.

We thank you for the time that you've set in our lives to set us apart, to train for your service. We bless you for each individual who's come here. Some of us have come with questions.

Some of us have come with needs. Some of us come with a real desire to be used of you in a way we have not reached before. Help us, we pray, as we begin this teaching series.

Give us wisdom and direction as to where to go and what to cover. I pray especially that this will be more than information to us. That this will be revelation from your heart.

We feel a little bit of what you feel like today as you look at your world. You look at this western world in particular. Give us a sense of destiny, a sense of your implanted desire to do something special and significant in our lives.

Help us, we pray, because your word says, if any man lack wisdom, let him ask of God. So we come, Father, asking in Jesus' name. Amen.

The title of the series I want to begin with you is called Contract on the Children. You could subtitle it if you like, or we could do it as a separate section. The Spirit of Moloch in the 1980s.

I want to, first of all, to read you a couple of verses. They're very simple little verses, and they are ones that you will know very well if you have read very much of the Bible at all. The first one is found in Matthew 18.3. Somebody may like to stand and read that out aloud in whatever advanced version you have.

Matthew 18.3. And while you're doing that, somebody else can look up Mark 10, verse 15. And somebody else can look up Mark 9, 36 through to 37. Who has Matthew 18.3? Could you read it, nice, loud, clear voice, please? And said, Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

Jesus speaking. And King James says it like this. Except you be converted and become as little children, you cannot enter into the kingdom of God.

That's a pretty radical statement. Not only except you be converted, but the sign of that is you become like little children. You cannot enter the kingdom of God.

Who has Mark 10.15? Get you, and then I'll get you for the Mark 9, all right? Verily, as he shall not receive the kingdom of God as a little child, he shall not enter therein. Whosoever shall not receive the kingdom of God, again, as a little child, he shall not enter therein. Again, a very radical statement.

And now Mark 9, 36 to 37. And taking the child, and set him before them, and taking him in his arms, he said to them, Whosoever receives one child like this in my name receives me. And whosoever receives me does not receive me, but him who sent me.

Whosoever shall receive one little child or one child like this in my name receives me. And whosoever shall receive me receives not me, but him that sent me. Now, these are the words of Jesus.

These statements that he makes are intimately connected with the concept of childhood. So what I want to ask you this morning is, can you think of why Jesus would say you must become like a little child? I want from you some suggestions, some things you think that are childlike, not childish, but childlike, that Jesus may have been referring to. Now, there is one obvious one here where he actually uses a word.

So we could put that one down, and that is the word humility. Little kids know that they are little kids. Humility, basically, is the willingness to be known and accepted for who you really are.

Little kids don't think they're big kids, they are little kids. And they know that. They just think, hey, I'm a little kid.

That's what you say to them. Here, mow the lawn. They go, I'm a little kid.

You know, they know very well who they are. Now, can you give me some other characteristics of childhood? Can you give me some... Yeah, we'll start at the back and work forwards. Yes.

Trust. Trust is one of the most basic ones we see here. Obviously, a little child... We'll come back and amplify these.

We'll look at each one. But a little child has a level of trust that is incredible. They are designed to trust.

They were built to trust. It takes an awful lot of being battered around to lose that. Little kids will love parents who are totally unlovable in the natural sense because they have been given that trusting attitude.

Okay. What else have we got? Yes, down the back, and I'll get you in the middle. They just... They're very accepting.

They just... They take your word for it. Let's say they accept your word at face value. We're tied to never pretend with our little boy unless we're playing pretend to discourage people from the adult trick of, you know, fooling them just for the sake of, hey, you know, something's coming.

If you tell a little kid there is a monster in the cupboard, he will believe there is a monster in the cupboard. And so they do. They take your word.

Yes. You were going to say the same basic thing. Okay.

Yes. They're very honest. That's another great one.

There's a real honesty there. We'll look at that one in a second. Yes.

I'll get you and then get... At the back, yes. Innocence. There's a real... You ever look at a baby's eyes? It's unspoiled landscape.

Yes. They're not afraid of what others think. They are... Let's say they are tactless.

That's connected with honesty. Okay. Do we have any others? Yes.

They are very dependent. That's another great characteristic of childhood. Others.

Yes. They are loving. Yes.

It's hard to... It's hard to knock that out of a child. Loving. Yes.

They are truthful. Yes. Tied in with this honesty.

Any others? Yes. They want to please their parents. There's a desire to please.

It's very, very strong. It's amazing, isn't it, some of these things? What I want to do is give you a picture of what a Christian is. Okay? I'm going to add some more.

They're very natural. There's a naturalness. Perhaps another word for naturalness would be unaffected.

Do you know what affectation is? When somebody puts on something and pretends they're something else? Well, in this sense, children have an unaffectedness. They are not... If they pretend to be something, you know they're pretending, and they know they're pretending. Children very easily distinguish between fantasy, let's pretend, and reality.

But adults don't. Okay? This one that somebody put about trust, I want to make it even stronger. There's a real adoration that children can show to a desire that almost borders on worship.

Adoration. Little kids go absolutely bananas over something they really like because God loves them. But if you see a kid hug a dog or, you know, the poor dog's dying, but, you know, there's a real desire to really love and express that love.

In opposition to... we could call it an absence of cynicism. And then I want to throw in... under this one we could put hero worshipers. That's why little kids like dressing up, pretending to be some heroes or something.

Okay, and here's the last one, freshness. There is a... tied in closely to that innocence thing here, is that it is neat to take a little kid out who has never seen something before, never seen the sea before, never seen a horse before, never seen a butterfly before, and just watch them. Have you ever done that? Mothers have seen horses and butterflies and sees thousands of times before, sort of plod along, come on, hurry up, it's getting late.

Little kids go... You know, they're really into it. Now, look at all of these things. Humility, trust, a ready acceptance, a willingness to take the word of somebody in authority and just take it and not make a big deal out of it, not go, really, or go on or anything.

Just, you know, take it. And naturalness, an utter unaffected spontaneity about life. Just watch a child at play.

And then there's dependence. Little kids know how much they need. They need food and shelter and love and all of these things.

And they don't make any secret of it. They come and say, I'm hungry. They don't go and drop hints and, you know, haven't eaten for three days.

They don't do so. They just come up and they go, I'm hungry, like that. Honesty.

Now, Tony's my brother-in-law's sister, my sister, who married Tony, making him my brother-in-law. My sister is a year younger than me. When we were both little, she used to, she was addicted to tea.

So my mother had to have a cup of tea about every 20 minutes. She owned a dress shop. And when you have a dress shop, some of your best customers are people who adults would call stout, sort of large-fitting.

Little children don't call stout or large-fitting. Anyway, large-fitting people need more material. My mother had a very good customer who was one of the upper-middle-class ladies that used to come often.

My mother would custom dresses for her. Anyway, my sister Levani was, she had little Shirley Temple-type curls. And my mother sat her on the counter while she rushed off to make a cup of tea and said, let me know if anybody comes in the shop.

So in came the lady. And my little sister said in a voice that could be heard all over Manurewa, Mommy, there's a big fat lady here in the shop. Now, we would never do things like that because we're cool, you see.

I don't know whether Mother lost her customer but I know she never left Vani on the counter again. There is a, there's a special word for this. I'm trying to think what the word is.

It's, I wish I could remember that word. It'll occur to me at about three tomorrow morning. But if we look at Joseph in the Scriptures as a young boy, there is a, when he gets these dreams about the sun and the moon and the stars bowing.

Now, if he had been cooler, he would have never said that to his brothers. You go up to your brothers and say, hey, I had a dream. You guys all bowed down to me.

How did you like that? Cool people don't do that. You know that. But he, he has this uncool, little kids are uncool.

They're going, hey, guess what? I had a dream, man. Let me tell you about it. There was the sun and the moon and just the same number of stars as my older brothers, you guys, and they're all bowing down.

Do you like that? It was recorded that they did not like it. But that, that openness, that tactless, you know, it's not, it's not really naive. It's really just not being cool.

Okay? It's the opposite of a valley girl. It's, see? Now, this innocence thing, unspoiledness, not yet alive to all of the ugly things the adult world has constructed for children. This desire to please.

And this freshness. About 15 years ago, they conducted a survey on what constituted genius. So they took people through the ages who had been known to be called geniuses.

The Michelangelos, the Leonardo da Vinci type, the Einsteins. The people who have been called by their peers geniuses. And they did an analysis on what are the factors of genius.

They looked at their childhood. They looked at their education. They looked, even measured some of the contemporary geniuses, their intelligence quotients.

And what was interesting was although they were all geniuses and recognized so, not all of them had a significantly higher intelligent quotient than just a normally smart person. You know, sometimes they ran up to 150 and over and they were pretty smart. But not all that smart.

They weren't 700 IQ type people. That wasn't the common factor. Some had just sort of average intelligence, but the common factor they came up with what constituted genius was the ability to look at everything as if you'd never seen it before.

In other words, the ability to see as a child would see. That was the key factor of genius. To be able to pick something up that people had looked at a thousand times before and see it as if it had never been seen before, to see it in a totally new light and to make connections between that and other things that people had looked through somewhere.

All right? Now I have described up here God's picture, the Father's picture, of a child of God. That is what a Christian looks like. Now let me ask you a question.

Are most Christians like this? Jesus says these words, except you be converted and become like this, you will not enter the kingdom of God. He takes a little child and the disciples have got their baseball bats out. We're going to protect the Master from undue interference from small people.

And Jesus rebukes them. And He takes the little child and He puts it right in the midst and He shocks them. He says, unless you become like Him, you're not going to make it.

You can't be my followers. You know, they were saying, well, we're a follower of Jesus. Let's get rid of these kids.

And then, who shall not receive the kingdom of God? He has a little child. He shall not enter therein. Whosoever receives one such child in my name, receives me.

And whosoever shall receive me, receives not me, but him that sent me. So it's not just Jesus' idea of what a Christian is. It's the Father's idea of what a Christian is.

This is the Father's picture of what it means to be a child of God. Now we all know this. In the book of Joel, there is a description, which we have looked at at a previous series, and I just want to briefly mention it to you.

The book of Joel, the last Old Testament prophecy book from Malachi, Zechariah, that most people know about. Go back. Keep coming back.

Habakkuk, Jonah, Obadiah, then Amos, then Joel. There is a prophecy given in the last book, in the last chapter of the book of Joel. Most of us know the prophecy given in Joel chapter 2, the promise of the outpouring of the Holy Spirit in the last days.

Can we remember, for instance, some of the content of that promise? In the last days, I will pour out My Spirit upon all flesh. Now who specifically has singled out in this prophecy as to be special beneficiaries of this promise? The sons and the daughters. That's the first ones that are brought out.

So here we're specifically talking about children. And it is the promise of the Father. Remember this.

The promise of the Father. So the outpouring is going to come on sons and your daughters. A generation was made to know that that work of the Holy Spirit would begin with their children.

And then, your old men shall dream dreams. We're not leaving out the history of this thing. And, your young men, again a specific phrase, your young men shall see visions.

So there's the old, the historical, and the new prophetic edge that's coming to society. And then also pulled out are servants and handmaids. Those who serve.

The promise of the servant. It is an outpouring that will take place among people who are known to be servants. So that's the promise of the Father.

On the day of Pentecost, Peter quoted this. This was that spoken by the prophet Joel. If you look, however, in Joel chapter 3, we see a description of the kind of society that is existing in the times when this outpouring of the Spirit is made known.

And we see here Judah and Jerusalem have been captured or under bondage. God brings all the nations together to a valley of judgment and pleads with them there for His people and for the heritage of Israel which have been scattered among the nations. Now notice verse 3. They have cast lots for My people.

They have given a boy for a harlot. That's an interesting phrase. That means child prostitution.

And it means particularly, in this case, male child prostitution. They've sold a girl for wine. Again, prostitution.

And one girl said, I feel like a trash can. An abused child. Growing up in a home where a father sexually abused this little girl from the time she was six up.

She said, I feel like a trash can. Sold a girl for wine that they might drink. And then down verse 6. The children also of Judah and the children of Jerusalem have you sold to the Grecians that you may remove them far from their border.

God is going to bring a judgment on these nations. Their own children are going to... the children of those nations will suffer a judgment that they have brought themselves on the children of God. So here we have children sold to Greeks.

What do you know about the Greeks? First they were the top philosophers at their time. Grecian philosophy is very much like Eastern thought forms. As a matter of fact, Indian and Grecian philosophical thought forms run very, very parallel or identical in some places.

And secondly, of course, the Greeks were also those who after Greece began to fall you see the change from the statutory from very strong militant, strong family things to more and more feminancy as the nation began to sell itself into sodomy and lesbianism. And Rome came in and just crushed Greece like a cream puff. It just wiped Greece out.

Somehow these children are being sold into the Grecians, taken away. And I think there are implications in terms of what's happening to their minds as well as to their sexual purity. All right.

I want to make a proposal to you that may seem a little radical. But I believe there is a contract on childhood in the 1980s. I believe that we are we focus usually on one or two things which we see to be problems.

But I believe there is a broader problem in society and that is there is a contract on the whole idea of childhood. And we call this the spirit of Moloch in the 1980s. I believe that what is abroad in our time is a general aim at the whole idea of childhood.

We want to try and explore this with you. Moloch, by the way, is spelt like that. You can spell it different ways.

Sometimes Malak is another way. And I want to come back and we're going to explore the whole history of paganism leading up to the birth of Christ and what I want to talk about right now is this. Most of you are aware that children in our society are subjects of terrific abuse from many, many sources.

Probably the major one most people are familiar with here and of course last days has been very instrumental in dealing with this problem in society and most of you are aware it is the problem of abortion. So we will not go through statistics and figures concerning that. But from the general look we have as a society Lauren Cunningham said this a couple of days ago.

The safest place to be least chance of getting killed in this country per population group if we took different kinds of groups into different situations the safest place to be where the least chance of getting killed is death row in this country. Statistically head for head in population group there is less chance of you getting killed on death row than there is with any other group. You know, just being an upper middle class businessman you can get killed easier.

The most dangerous place to be is a mother's womb. That's a statistic. That's good old 1980's American civilization.

So we have pointed this out often before but twice before in biblical history there have been contracts put out on children. Once in Pharaoh's time when a mad king realized the significance of Israel beginning to multiply and these little children knowing what would happen he put a contract out on the first born males, kill the males. In wars that's what happens the males all the male population gets totally decimated and it's almost like we could say it's like the wisdom of God.

Shortly before wars a lot of male babies the percentage changes as to who's being born almost like to compensate for what is about to come. The second time this happened in biblical history one was in the Old Testament of Pharaoh second time it happened under Herod when a contract was again put out on the children. Again, slay the first born.

In both times there is real demonic activity involved with both of these things. There are signs supernatural things going on in the world and everybody knew it. In Pharaoh's time there was a great deal of occult activity.

Remember the magicians Pharaoh's magicians that finally the spared child comes back and confronts? That did not just happen overnight. There was a developed high level psychic technological thing where people began to manipulate nature by occult forces and it was into that magic culture that a whole new race of children began to grow up and Pharaoh understanding something about the supernatural world realized there is real danger here to my kingdom. I have got to deal with this thing.

I've got to make these people can't multiply. I've got to somehow shut them down and as time had worn on they had become less and less accepted as guests until finally they had become slaves and under abject subjection to this man. In the time of Herod this was when the magi saw the signs in the sky.

So what I want to do is give you this picture. Whenever children are born in a critical time supernatural things are going on in the culture and people are aware of it and it is in the demonic world when those things take place that the contract goes on the children. In Herod's time he realized there is a boy born who is going to be king of the Jews.

That means my job is up for grabs. I've got to cut this person out. The neat thing about both of these is this.

In both cases the one that got away did him in. In both cases there was supernatural protection. Some believing parents in Moses' case classic example Pharaoh said take your first born and throw him in the river.

So the parents looking for creative alternatives did precisely that. They took Moses and didn't say anything about what to put him in when you threw him in the river so they made a little boat and threw him in the river just like the boss ordered with the boat going down. Everybody would think it was just a boat but I believe it was guided by God's hands.

Believing parents who trusted God and were not afraid to defy that death threat from the king and you know the incredible circumstances. Here is Pharaoh's daughter apparently his only one and the one he really likes and busy with the affairs of state. He hasn't got time to check up on what his daughter is into.

And this little boat comes pushed by the hand of destiny from God right past where she is and God parks it right in front of her and then wakes Moses up. She looks and goes, what's that? And he goes, ah, the baby, can I keep him? So she comes home to her father and says, Dad, boy, I should take more care of

my daughter. Here she is, she's got a baby who knows where it came from.

I don't want to ask any more questions. Fine, keep him. I've got the world to run.

So she brings up this child and she needs a nurse of course. She's probably a teenager. She needs a nurse to take care of him.

She looks around and there's this little girl who's been following the path of the crib and she says, could you help me? I need a nurse. Oh, she says, I know a lady who would just be like a mother to him. And goes and gets Moses' mother who brings Moses up in the palace of the king and put the contract on the children.

This is more 007 than you've ever thought of or imagined. In the palace of the king arises the deliverer. The contract has been put out on the children but the one that gets away is the one who does him in.

He does supernatural things. His astrologers all know something really weird going on, king. All kinds of funny things.

We heard this rumor and that rumor and when we looked at the animal gizzards they were purple. All weird things were going on. So when they knew there was somebody going to be born and in come three men from the hermetic races.

Where is he? He's going to be born king of the Jews. And he goes, king of the Jews? Excuse me. Where is he? I want to worship him too.

So, as a consequence a contract is put out again by Herod. Remember, believing parents. In this case, Joseph and Mary.

An angel warns them. Flee. Because they're going to seek child's life.

He goes to Egypt. Egypt. Goes up in Nazareth.

Despised and rejected of man. The one that gets away is the one who does him in. It's another Herod later on who stands up giving a speech.

It's eaten up inside by worms. But, we live in a time when the spirit of Moloch is abroad again. Which says some interesting things.

I believe that the children that are being born today there is another deliverer or maybe a whole bunch of them. Because the contract out on children is greater now than it ever was in those first two. Much, much greater.

There is a passage in the book of Revelation and I am not really a great revelation scholar. I have friends in New Zealand that have memorized this book and actually dramatized it. But I have not.

But there is there is an interesting little verse that some of you may have read in the book of Revelation. I really don't know what this means fully. But the imagery is very powerful.

Have you let's see I've got a different Bible here. Where is that thing? I have a gremlin that rips out the page that I want to have a look at. It's gone.

It was here. Remember that passage about a woman? Yes, 12 is it? Ah, here it is. There is a great wonder in heaven.

A woman clothed with the sun, the moon under her feet and on her head a crown of 12 stars. She, being with child, cried, travailing in birth and pain to be delivered. There appeared another great wonder in heaven.

Behold, a great red dragon having seven heads, ten horns, seven crowns upon his head. His tail drew the third part of the stars of heaven and cast them to the earth. And the dragon stood before the woman which was ready to be delivered for to devour her child who was to rule all nations with a rod of iron.

And her child was caught up to God and to his throne. The woman fled into the wilderness where she hath a place prepared of God that they should feed her there 1,203 score days. Now the various prophetic interpretations of that range everywhere from this man child, obviously Christ, who will rule with a rod of iron to a new kind of deeply spiritual church and the imagery is simple, isn't it? A woman representing basically God's work bringing forth a child and the dragon against the child.

Why didn't he eat the woman? It's the child that he's after. See? So whatever this thing means, whether it means the dragon was after Christ in the early days or whether it means that in our time Christ is going to be incarnated again among his children. Do you know what I mean by that? Not reincarnated, do you understand what I mean? Christ said, as long as I'm in the world I am the light of the world.

But he no longer is. And we are his body. He is the head of the church.

So maybe this child, whatever it is, the dragon waits to devour that child. That's the spirit of Moloch. Child is born, kill it as soon as it's born.

Now time to get a little quicker, kill it before it's born. Now, we've put up here all of these neat things that children are, characteristics of child-likeness. Can you now give me the opposites of these things? Could you give me the picture of what a sinner looks like? We're looking actually at a Christian.

That's what a Christian is. Greed? You can look at any of these and pick perversions of them, either something taken and perverted or the opposite of. Let's take some simple ones.

What happens when you pervert this one? Give me some examples. In our time, here are little children. They are natural hero-worshippers.

Every little kid in the world loves to have heroes, pattern themselves after them, wear their clothes, talk like them, fight like them, do whatever, you know. Give me examples today. A rock star in the music industry.

Music industry has stolen the place it belongs properly to deity. D&D would be another example to take the demonic and insert it into the hero-worship so that your images of heroes and we will look tomorrow morning at I want to look at fantasy and imagination and deal with a whole new kind of addiction. The addiction to fantasy.

We'll call it fan-diction. Okay, that's a new kind of, you know, mainline to the mind. Give me some more examples of this.

All the cartoons today are orientated around the supernatural. We have a great chunk, sports figures, that's a classic one, my goodness, you can't do anything in Texas unless you're a football star. There are kids who can reel off like the books of the Bible, all the averages of, you know, it's a classic.

Now what are we looking at when we look at this? We are looking at the stealing of an inbuilt child-likeness that was designed basically, why do you think God designed little kids to be hero-worshippers? You see it's especially strong at the junior high school age. You know when you were a little kid you fell desperately in love with your English teacher or whatever, Why did you do those things? God put that in your heart. I believe God's pattern was to develop through the family hero-worship.

So little children would look up to relatives, especially their fathers and their mothers, and begin to model after them. That's why they're dressed up like them, it's playing grown-ups. That's why kids can go bananas.

They can get more and more excited, you know, my mummy's like this. So what has the world done? It's seen a huge potential. It's name is greed and it goes ah! And it gets in there and it takes sports and it turns people into idols and it takes movie stars and it takes music I mean, who in the world would love a little creature with a neck like this and a face like that and take one to bed with you? Would you? Would you take a frog? This thing's worse than a frog.

Frogs are pleasant looking compared to this little thing. What have they done with E.T.? They just turned him into direct references to or parallels to Christ's life in that first E.T. And E.T., of course, will return. He has promised to.

So, next movie will be The Second Coming or something they'll call it even though the Pepsi ads have been able to keep him alive in our memory. I forgot to mention in passing E.T.'s adopted mother not his real mother, of course is Mary and he dies military time roughly 335 which is approximately the time it's done in military time so you don't recognize it but it's approximately the time Jesus died. The afternoon he rises again he creates who knows how old he is he's at least a couple million years old who knows, he's a gardener remember supposing him to be the gardener you know it's all kinds of trippy little anyway that's one.

Let's take some of these others what do they do when, what have we got the opposite of humility?

Pride and arrogance that's what happens to a person when they lose the mark of a Christian it becomes fear opposite of faith fear is the devil's equivalent of faith the devil gets the same mileage out of fear as God gets out of faith in order for Satan to accomplish things of supernatural power in people's lives he must develop fear in people's lives opposite of trust what about this thing of acceptance of just taking what have we got instead of that we've got skepticism characteristic of our age what about this naturalness thing whole artificial fake use the word plastic in the 1960s one of the words Graham doesn't like at all plastic plastic artificial, mass produced churned out there's nothing more horrible in the world than a nine year old posing on the streets because he's a male

prostitute there's something absolutely I call it this alien about that a child that isn't a child a child that's 50 years old inside the eye sockets something absolutely awful about that what about this one independence that by the way is the first step in any deception independence fundamental step of deception you want to be deceived it does not start with your doctrine it doesn't even start with your character it starts in your spirit it starts with an attitude of independence from God from there it moves to your character and it

begins to show up in your morals and then finally it moves to your understanding it moves to your message of what you say, teach most times when we try to look for deception we look at what a person believes it's the last step in deception it's how a person's

heart is it's the spirit of a person do they have a servant's heart they have a dependent servant's heart or do they have an independent spirit independent spirit is the first sign of deception you see somebody with an independent spirit they're already deceived and they're on their way to worse okay what about this one dishonest a lying dishonest an awful thing a lie is remember it was called the father of lies what happens to this one yes, become deceitful that's where the prophet's edge is cut out of a society we don't tell the truth anymore we're too afraid of you know, we might offend somebody or we might, you know so we alter things here is one of Jesus' speeches he is not as Becky Manley Pippitt said your best Rotary Club speaker here is one of his speeches to all of the assembled

business and religious dignitaries who have come to take a few notes from this young man they heard might have something significant to say his opening statements you all remind me of a bunch of corpses that nobody has had a chance to bury yet they stink and thank you very much for inviting me that's your not exactly the how to win Jews and influence Greeks book not your basic how to get into solid favor message but Jesus did that all the time right when people were eating lunch with him he said things like you hypocrite and stuff like this I mean right there over the asparagus call the people that awful and all of those things childhood itself is under attack not just children but the whole idea of childhood if childhood goes in a society how do you get a comparison as to what you are

supposed to be like when you get saved except you be converted and become as little children of God what happens to a society when there aren't any little children anymore when all you have are 50 year olds inside 9 year old bodies you have a society that becomes immune to conversion and there is an attack on childhood we are going to pick this up in the next lecture we are going to look at the spirit of Moloch and the origins of paganism ok take a break

Video: <https://sermonindex2.b-cdn.net/oWkiWuUTJE4.mp4>

Source: <https://sermonindex.net/speakers/winkie-pratney/contract-on-children-part-1/>

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