

A Biblical Case for an Age Integrated Discipleship

Conference Message

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The following message, “A Biblical Case for Family Integrated Discipleship” was delivered by Scott Brown at the Regional United Church and Family Conference in Anderson, Indiana in 2008.

The book of Acts has many delightful stories that involve young people in the Church. For example, this story here is about Eutychus, a young boy probably eight to 12 years old, who around midnight fell asleep in the meeting of the church and tumbled out the window.

We will speak about a several other stories in a few minutes, but we must acknowledge that there is a pattern in the Scriptures of young people attending the general worship services of the church.

Of course, we have to be careful with all patterns, but the book of Acts and many other places depicts a picture of the Church in which all the generations are gathered together.

It is no secret where we obtained our current model of age segregated education in the Church and the broader government school system. It is really quite simple. Just do a simple Google search and you can find the philosophical roots and the personalities who have invented our modern age segregated educational programming. We did not get this practice for worship and discipleship from our Bibles. If we had used our Bibles, if we had trusted them exclusively, if we had held fast to the patterns that we find in Scripture, we would have a completely different approach than what is comprehensively practiced in the modern church.

Systematic age segregation can be traced back to Plato and other ungodly people. It was driven by apostate educational philosophers that were promoting evolutionary, Darwinian thought and applying it to education. These men hated God. They despised the Bible. They desired to dismantle the family. They hated fatherhood. They hated children and they desired to obliterate the biblical roles and responsibilities that are communicated in the Bible. And they created an educational system that just fit it perfectly.

The church began adopting this philosophy of systematic age segregation during the industrial revolution and, now, we have been doing it so long that to change it almost seems like we are acting against the traditions of God. In fact, it is the tradition of men, and not just that, it is the tradition of some of the most ungodly men who have written and acted in history.

I want to give you a sense of where we are going here. We will first speak about the importance of the doctrine of sufficiency of Scripture for the gatherings of God's people. Then we will spend quite a bit of time on the testimonies of the patterns and commands of Scripture. I am going to bring you 20 data points, some from the Old Testament and some from the New Testament. Next, I would like to deal with the question, What is our disposition to the things that we find in Scripture? I want to bear down on two conclusions and then I would like to land again where we began and that is with the doctrine of the sufficiency of Scripture.

I. The Sufficiency of Scripture

The doctrine of the sufficiency of Scripture is very, very critical in helping us to understand how to conduct our gatherings among God's people. The main issue, which is always the same in the Church in every generation, is Will we allow Scripture to be our exclusive guide, appreciating it above all the propositions of our culture, our conveniences and our Christian practices? Will we say in our hearts, "Oh, how I love Thy law." The law of the Lord is perfect.

Our current struggle in the Church is really how we are going to deal with the inventions of men and how do these inventions compare with the patterns of Scripture.

John Calvin wrote much on this subject. In almost anything he is writing about you can find a statement that relates to this principle. For example, he said, "Therefore, let us willingly remain enclosed within these bounds to which God has willed to confine us and, as it were, to pen up our minds that they may not, though by their very freedom to wander, go astray."

Calvin is advocating a heart attitude that we would willingly be enclosed by what Scripture has said, that we would be governed by it, that we would be limited by it and that we would willingly desire its government in our lives. And then he talks about building a pen around our minds so that our minds may not run wild into every invention that we might conceive. We should pen up our minds by Scripture so that we would be found keeping to it rather than the mass of inventions that might come out of the fruitful creative thinking of our brains.

John Knox said it this way. "All worshipping, honoring or service invented by the brain of man in the religion of God, without his own express commandment, is idolatry."

Knox believed that the inventions of man were idolatry. And, of course, in his day he was looking at the thousands of inventions in the Roman Catholic Church and how they

had invented dozens of offices of the Church, hundreds of practices of the Church, all kinds of things. He believed—and as I believe as well—that unless the Church limits itself by the Word of God, then it is all up for grabs and the Church becomes subject to the will of man.

He said also, “The church is founded on the apostles and prophets (Eph 2:20) which is the law and the New Testament and, the church may command nothing that is not contained in one of the two; for if it does so, it is removed from the only foundation, and so ceases to be the true kirk [church] of Christ.”

Knox believed, and we should also believe, that the Church has one foundation and that foundation is upon the Word of God. It is not for us to invent our own picture of the Church.

I believe we are in a time of reformation now, but there are different seasons of reformation. All reformations in Church history didn't focus on the same issue. Of course all reformations are fundamentally about recovering the gospel and returning to principles and patterns that God has established.

Reformations are often involved in recovering different kinds of things. For example, the reformation that Luther was conducting had to do with the doctrine of justification by faith. If you looked at Calvin, the emphasis was on the doctrine of the sovereignty of God in salvation, though it included the doctrine of justification by faith alone. In all, Calvin's emphasis was the sovereignty of God in all things.

When you go to John Knox in the Scottish reformation it was Christ's headship over Church government and the sufficiency of Scripture over all things, including practices and rites, in the Church. Instead of seven sacraments he said, “There are two.” Instead of hundreds of offices in the Church, there are two. Knox so believed in the patterns of Scripture that he was desperately disturbed at the practices in the Roman Catholic Church regarding communion.

There were dozens of problems and departures from Scripture in Catholic communion, one of which was the way that one enters into communion. John Knox said, “It is not lawful for a believer to kneel in communion because the Word of God has said that we sit at table.”

Now taking seriously the commands and the patterns of Scripture is critical in our generation and in the reformation that the Church is so desperately in need of today.

I believe that the reformation that is necessary in the Church today is all about the doctrine of the sufficiency of Scripture, that Scripture should be applied, that we should love the commands and the principles and the practices that are obviously exemplary in Scripture.

Many people today believe in the doctrine of inerrancy, but they do not believe the Scripture is sufficient, which nullifies the former belief.

I heard a brother say the other day that the problem with the American Church is that it has made an idol of inerrancy and it has ceased to apply the Word of God in their daily lives at home, in their businesses, and in their churches.

It is nice to believe that Scripture is inerrant, but it doesn't really matter unless you apply it. Without application, all you have is a dead orthodoxy that will eventually just end up looking like another version of the world.

Now what I want to say regarding this doctrine of the sufficiency of Scripture on this subject of age integration that we see in Scripture is that the Bible breathes a spirit of faithfulness to the rising generation. You see this all over Scripture, including in the category that we are looking at today. The inclusion of children is embedded in the commands, patterns, worship, fellowship, celebration, and evangelism throughout the New and the Old Testaments.

We are here to make a case for age integrated gatherings among the people of God. Again, we say with the apostle Paul, "Hold fast the pattern of sound words which you have heard from me in faith and love which are in Christ Jesus."

II. The Testimony of the Patterns and Commands of Scripture

And so we will be dealing with the testimony of the patterns and the commands of Scripture in both the Old and the New Testament. I want to give you twenty data points that indicate that age integrated gatherings were the norm among God's people throughout history.

It is important that we are careful to apply the proper rules of hermeneutics in interpreting the patterns of Scripture. Every event that happens in the Bible is not an authoritative event requiring us to go and do the same. Thus, we have to be careful with all of the patterns and the principles that we draw from Scripture because every event in Scripture does not require obedience in the exact same way.

While I am definitely not advocating that every pattern we see becomes doctrine, what we see here in this area is that there is such a consistent theme all throughout Scripture that it ought to tell us something about the way that we ought to conduct ourselves in the worship of God.

Old Testament commands, principles and patterns that argue for age integrated meetings among God's people

1. The Passover

The first place I would like to go in the Old Testament to argue for age integrated meetings among God's people is the Passover. During the Passover, fathers were explicitly commanded to incorporate their children as participants in the Passover celebration. So before the tabernacle and before the temple, before the Church, worship was conducted in homes like it was in the Passover.

Matthew Henry preached a brilliant sermon in 1704 – which, by the way, has been reprinted – called “The Church in the House” in which he says that before the Church age families worshipped as families and that really is true. If you look back, even go all the way back to Adam and the sacrifices that took place then, the families gathered together for worship and sacrifice. And so it was in the Passover celebration.

The home was designed for the glory of God. The home was designed for prayer. It was designed for the sacrifices of praise.

2. The Feast of Weeks

Go to the feast of Weeks in Deuteronomy 16:9-11. God's people were instructed to include their children and their whole households in the feast of Weeks. The text reads beautifully, “And rejoice before the Lord your God at the place he will choose as a dwelling for his name. You, your sons and your daughters, your men servants and maid servants, the Levites in your towns and the aliens, the fatherless and the widows living among you.” Here you get this morass of different kinds of people, people from all different social strata and your family and your little ones all there together.

3. Feast of Tabernacles

This was the way that God drew his people together in ancient times. We could go to the feast of Tabernacles in Deuteronomy 16 where God's people were instructed to include their children in the feast. “Celebrate the feast of Tabernacles for seven days. After you have gathered the produce of your threshing floor and your winepress, be joyful at your feast, you and your sons and daughters, your men servants and maid servants and Levites, the aliens and the fathers and the widows who live in the towns.” Wow, isn't that nice? The family together with many other people gathered for worship for a seven day period.

4. The Psalms of Ascent

Fourth, in the psalms of ascent in the book of Psalms, the picture is of the family going to worship and lifting up their praises to God. Those psalms were sung by the families as the little ones were behind the father and the mother and the whole family was walking to the temple to come and bring their sacrifices to God. And it picks up this same feast celebration, sometimes lasting a number of days.

5. The Recitation of the Covenant

Fifth, during the recitation of the covenant in Deuteronomy 29, the little ones were present. Moses called all Israel and he commanded everyone to come to hear the repeating of the covenant. It says, specifically, in Deuteronomy 29:11 that the little ones were present. The word translated “little ones” literally means those who walk with quick tripping steps. This is like toddlers, ok? They were there during the recitation of the covenant. This is a long recitation, too, by the way. And the little children were there.

6. Family Integrated Worship in the Time of Joshua

Sixth, family integrated worship continued to be practiced during the time of Joshua. Despite what appears to be a very long worship event, the children were present for the entire reading of the Torah. Joshua 8:34-35 read like this: “Joshua read all the words of the law—the blessings and the curses—just as it is written in the Book of the Law. There was not a word of all that Moses had commanded that Joshua did not read to the whole assembly of Israel, including the women and children, and the aliens who lived among them.”

Was this the morning worship service? No, no it wasn't. Was the feast of Tabernacles the equivalent of the Sunday meeting of the Church? No. I don't think so. I don't think anybody would argue for that. But what do we see? We see that when the people of God are gathering there are often actual commands to include the children in those gatherings.

7. Time of Confession in the Days of Ezra

Seventh, we see it during the time of Ezra. The women and children are gathered around for a time of confession. And Ezra 10:1 reads, “While Ezra was praying and confessing, weeping and throwing himself down before the house of God, a large crowd of Israelites—men, women and children—gathered round him. They too wept bitterly.”

Now you have a gathering of whole families for a time of repentance and weeping during this time of confession of sin.

8. Jehoshaphat's Time of Prayer

Eighth, when Jehoshaphat cried out to the Lord because of an impending attack, the children were there for prayer. “All Judah was standing before the Lord with their infants, their wives and their children.”

Why in the world are there all these places where there is an explicit mention of children in an exemplary gathering of God's people?

9. The Revival in the Days of Ezra

Ninth, the sounds of children's voices were heard at the gathering during the revival in the days of Ezra. Nehemiah 12:43 reads, “And on that day they offered great sacrifices,

rejoicing because God had given them great joy. The women and children also rejoiced. The sound of rejoicing in Jerusalem was heard from afar.”

Now they were really rejoicing because you could hear them from a long distance away. It was absolutely an age integrated gathering.

10. The Sacred Assembly in the Book of Joel

Tenth, parents were commanded to bring their children to the sacred assembly in Joel chapter two. “Blow the trumpet in Zion,” says Joel 2:15-16, “declare a holy fast, call a sacred assembly. Gather the people, consecrate the assembly; bring together the elders, gather the children, those nursing at the breast. Let the bridegroom leave his room and the bride her chamber.”

Well, this is just another mention of some kind of gathering, a holy fast, a sacred assembly in which even the nursing babes might be there. There is this idea that children really can't get anything out of these meetings that we have. Well, I would love to spend an hour talking to you about that because I absolutely believe that though children don't get everything out of big church, they do get something. Particularly they are on their fathers or their mother's shoulder and we are singing in their ears. They are seeing the people praise God and they are seeing the prayers. They are feeling the joy in the room. They are knowing the great and wonderful effects of having a Father in heaven and a holy Comforter to come among God's people and help them.

So these are ten data points that cause me to absolutely believe that children of all ages should be in the great meetings of the real family of God.

Summary of Old Testament References

Now in the Old Testament, the Jews were seldom required to come together to worship the Lord in the hearing and the exposition of the law, but when they did, they came with their children. I am not arguing that any one of these makes an argument standing all by itself that children should be in worship. That is really not the argument. I am not arguing that each one of these finds some perfect equivalent in what we call the meeting of the Church today. But what I am saying is that all of these things point to an age integrated philosophy of celebration and education and worship and equipping. They all point to the importance of including the rising generation in the adult world of discipleship and evangelism.

The Bible really has a bent toward the rising generation. The Bible loves the rising generation, even mentioning the presence of the suckling babes in the great meetings of the people of God.

New Testament Commands, Patterns, and Principles

Now we don't need the Old Testament to prove this pattern as normative among God's people. People often say to me, "Well, yes, I understand, age integration definitely is an Old Testament concept, but it has nothing to do with the New Testament."

1. 12-year-old Jesus

And so I would like for us to consider the New Testament. First of all, let's just acknowledge that as a 12-year-old boy, the Lord Jesus Christ was an active participant in spiritual life that included adults. He came with His parents to Jerusalem to participate in the Passover. And He, at age 12, was about his Father's business. He was comfortable being with the learned men in the community.

His parents found him in the temple courts sitting among the teachers listening to them and asking them questions.

Well, this was a normal occurrence. In our day, if you find 12-year-old boys mixing it up with the scholars and those who are in very serious conversations, it seems really weird. But it wasn't weird then because that wasn't the philosophy that was in play at that time. The Jews had an inflection point of appreciation and love toward the rising generation.

So Jesus was, as a 12-year-old boy, an active participant in the religious community.

2. Children Present During Christ's Preaching

Number two, children were present when Jesus taught. In some situations they were present even when Jesus was privately teaching His disciples.

Sometimes He would actually point out the presence of children and give praise to it. In fact, one time the disciples were distracted by the children and the Lord Jesus says, "No, no, no. Let them come to me and let me use these children to teach you something."

Because the Lord Jesus had an embracing philosophy to the rising generation, He wanted the children to hear the things He was saying. And He wanted the disciples to see what their presence meant in the whole scheme of things and how important they were in the meeting they were having there.

3. Children in the Temple

We find children crying out in the temple in Matthew 21:15. "But when the chief priests and the scribes saw the wonderful things that he did and the children crying out in the temple saying, 'Hosanna to the Son of David,' they were indignant."

Children were crying out in the temple and there was indignation about it. But they were there. They were being included somehow in this experience.

Now I don't believe that everything that happened in temple life or in Jewish life in the first century should be duplicated. I don't believe that the Mishna schools are our pattern. I don't believe that we should follow the example of the Jews in the first century who sent their sons to the Greek gymnasium which had been erected in Jerusalem. Those boys were sent there to work out and do sporting events without clothes just like the despicable way that the Greeks did. The Jews had allowed the surrounding culture to woo them into sending their sons to the gymnasium.

Well, just because the Jews sent their boys to the Mishna school and the gymnasium doesn't mean that that is the pattern for us today. We ought to look to Scripture and Scripture alone, not to cultural patterns that we find. But what we do see with these children crying out in the temple is that there was some level of age integration.

4. The Feeding of the Five Thousand

Then, number four, we see Jesus preaching to whole families on a number of different occasions, the feeding of the 5000, the feeding of the 4000, the Sermon on the Mount. These were very clearly age integrated settings. "And they that had eaten were about five thousand men, beside women and children." You had a little boy with fish. Where did that little boy come from? Well, he was incorporated into the spiritual life of his whole family.

5. Rhoda

One of the most delightful stories in the book of Acts is the story of Rhoda. The Church has gathered together and is praying for the release of Peter from prison. Then an angel comes and says, "Peter, get up and tie on your sandals, put on your garment and follow me." So Peter put on his garment and followed him right out of the prison and he went back to where the Church was gathering. Peter knocks at the door of the gate and a girl named Rhoda comes to answer and she recognizes Peter's voice and, because of her gladness, she didn't open up the gate. Instead she ran back to tell the others that Peter was there, but they didn't believe her. "Oh, I know, I know. Right, you are all excited." But Peter really was at the door.

This is just another example where there was a young person in the gathering of the church.

6. Paul's Nephew

Number six, Paul's nephew and the 40 assassins. Now I actually put this one in just because I love this story. I don't really know what it proves, but I will tell you what I think it at least indicates.

Forty Jews banded together and took an oath that they would not eat until they had killed Paul. I love this story of the 40 assassins because you never hear about them again. Whatever happened to those guys? Well, there is this amazing scene where Paul's

nephew, probably eight to 12 years old, overhears what the assassins are going to do. This little boy ends up getting interviewed by the commander and he becomes almost the center of this whole hubbub there and there.

Here is what I like about the story. The little boys were involved in the great conflicts and tumults of the Church. Fathers were taking their sons into the great conflicts and difficulties in the Church. They were there. I think they were training their sons. I think that boy was there because his mom and dad wanted him part of the action. They wanted him trained. They wanted him working and he ends up working for the rescue of the apostle Paul.

Well, I am not using this to prove that children should be in the meetings of the Church, I am just saying, "Hey, the children were everywhere in the most unusual places you can imagine."

It is right for us to take our children into both the joyful times and the hard times as well so that we might raise them up in the training and the admonition of the Lord.

You know, I want my children to see me in difficult circumstances. If someone is angry, I don't mind if my children are there. I want them to see how I might respond. And then after we are over we can talk about how I did well or how I didn't do well. Were there any sins? Did I lose my compassion? What happened?

It is good for us to take our children into the real situations of life. That is how there is a generation right now of 10, 12, 14, 16-year-olds that is 10 to 15 years ahead of where the previous generation was at that age. Praise be to God. This is one of the most amazing things that is happening today. When you get your children out of the public school system and you put them to work beside you, stuff happens. And I mean it is really good stuff, too.

7. The Early Church

Well, number seven, children were present during the meetings of the early church as they met from house to house. In the early church, the home was the gathering place for the times of worship and celebration. There were no buildings until the third century. And so the church generally met in homes, though sometimes they met in open squares and places like that.

8. Eutychus

Number eight, children were present during the church services in the book of Acts. We opened up this session reading about the presence of Eutychus in the church in Tyre.

9. Ephesus and Colossae

Number nine, children were present in the Church gatherings in Ephesus and Colossae. The apostle Paul wrote a letter to each of these churches and those letters were read to the whole congregations. In these letters, Paul addresses specific types of people in the churches. He says, "Husbands, love your wives as Christ loved the Church." He is talking to husbands. Then he talks to wives. "Wives, submit to your own husbands as to the Lord." And then he turns to the children and says, "Children." He is eyeball to eyeball now with these children, "Obey your parents in the Lord for this is right." Then he turns to servants and he says, "Servants, obey your masters."

So there obviously was this supposition in the mid of Paul that the children were going to be there when that letter was read. The apostle uses a very interesting term when he speaks to these children. He uses a Greek grammatical term called the vocative of direct address. He is directly addressing the children in the meeting of the Church.

To me it is obvious that children were present in the meetings of the early churches. That is why Bible commentators like William Hendrickson say this:

"The apostle assumes that among those who will be listening when his letter is read to the various congregations, the children will not be lacking. They are included in God's covenant and Jesus loves them.

"Were Paul to be present with us today he would be shocked at the spectacle of children attending the Sunday school and then going home just before the regular worship service. He has a word addressed directly and specifically to the children."

I think it is remarkable that William Hendrickson speaks of the spectacle of the idea of children going off to Sunday school. Well, why is that? Well, that is because we live in an era where something has been invented that did not exist before. Why in the world are we continuing it? Have we seen such great fruit from it? Has it honestly been such a blessing to our children?

So the meetings of the Church included young boys like Eutychus. They included young boys like Paul's nephew. They included young girls like Rhoda and they were obviously being addressed in the epistles. So we need to understand that children were not in age segregated Sunday schools, but they were in the midst of the meeting and they were taught side by side with everyone else. The meetings of the early Church were conducted with a full complement of relationships.

10. Older Women Commanded to Teach the Younger Women

Number ten, women are commanded to teach the younger women, Titus 2. This indicates an age integrated type of approach in the Church, that there is the presence of the old and the young together.

Thus, while there is no explicit command or example of children being removed from the services of the church designed for preaching, Scripture reading, prayer, worship and

celebration, there are many explicit statements, principles, commands, patterns and exemplary examples that argue for age integration.

So in the time of Moses, in the time of Nehemiah, in the time of Jesus and in the time of Paul you find this principle running clearly through it all.

Summary of Old and New Testament Patterns

And so the summary of Old and New Testament patterns? There are no explicit examples in Scripture of a segregated worship of which I am aware. Instead, what you do see are children participating with adults in the community of faith.

Jeremy Walker writes,

“The constant presumption in Scripture is that children were present in the worship of the people of God. In Nehemiah’s time, men and women and all those who could hear with understanding gathered to hear Ezra read the law. Moses certainly anticipated the literal children of Israel be present when the law was read in Deuteronomy 31. Paul’s letters intended to be read in the churches assumed the intelligent presence of children. And children were present when the Lord Jesus taught.”

In contrast, the modern Church has systematically and comprehensively segregated children into their own age groups. And in most churches today in our land children really aren’t even welcome in the main services of the church. I know a number of men who have been put under Church discipline because they wanted to bring their children into the meetings of the Church. I know a man who was put under Church discipline because he wouldn’t send his 13 year old daughter into a youth group that was running wild.

That is the environment that we live in today.

III. Our Disposition to the Commands, Patterns, and Principles of Scripture

Well, let’s talk about this for a moment. Our disposition to the commands and the patterns and the principles of Scripture are very, very important. What do we really think about Scripture?

Do we love its patterns? Do we appreciate them with all of our hearts? Do we say, “Oh, Lord, let me be like that”? Do we say, “Oh, Lord, let me live out whatever is good and whatever is true and whatever is lovely in this book that you have given to me”? Do we take the commands and the patterns of Scripture lightly or do we take them heavily with a heart that pants after the will of God. Do we have a heart that says, “Oh, Lord, let me be a living picture of what I see here. Oh, Lord, help me to love these patterns”?

One can approach Scripture hard or cold heartedly. One can approach Scripture lightly or lukewarmly and one can approach Scripture whole and hot heartedly.

Of course, God's people must love his commands and his ways and appreciate them above all others.

It is very interesting to me to notice how the Church thinks about a lot of different issues. Here is just one example. In Scripture you find one single unqualified message about fertility and that we should be fruitful and multiply. Any time the subject comes up there is a song of praise for it. There is a command for it. The Scripture is 100% in exultation of fertility.

And yet you have people in the Church who say, "Well, God has given me a brain. I can do whatever I want."

How did it happen that real people in the Church began to take so lightly what God had said? Is it not despising the Word of God to the invention of your own brain over what is unqualified and clear everywhere in Scripture? Why would we do that? Why would we say, "Oh, I have a better idea than God"?

This is the environment that we live in. This is why the doctrine of the sufficiency of Scripture is the heart of the matter in our day. Will we love and appreciate these patterns? Will we say, "Though none go with me, still I will follow"? Will we say, "The world behind me, the cross before me"?

IV. Conclusion

I am not implying that it is always wrong to gather children together as a group or as young people from time to time. We are not saying that the family always 100% of the time has to be together in the meetings of the Church. That is not our message. We have never said that. But what we are saying is this. Look at the comprehensive pattern and the compare it with the comprehensive pattern of the modern Church and take note. Something is wrong.

The philosophy and practice of the modern church regarding children is in direct opposition to the discipleship philosophy of the entire Bible. And we should take note of that as well. The practice of age segregation in the modern church is an invention.

You will find people that say, "Well, maybe Rousseau and Dewey and Darwin got it right. Maybe they just came up with a great idea. Don't ungodly people come up with good ideas sometimes?"

And to that I would just like to respond "Do you want to be a child of Rousseau? Do you want to be a child of Darwin? Do you want to be a child of Dewey? Or do you want to be a child of God?"

Listen to Moses, Ezra, Paul, and the Lord Jesus Christ and say the same thing that they said all the way through in every category of Scripture from the law to the prophets to the

history to the gospels to the epistles. In every category of history you can sum up the disposition for children with this: "Let the children come unto me."

I pray that that would be our philosophy and that we would throw off what has come upon us. It is a dark cloud that has come over us. It is for us to make our way out of that cloud. I pray that all of you here would do that because it is what God has explicitly laid out in his Word.

Would you pray with me?

Oh Lord, we are so affected by these cultures. We can never be disentangled from the sinfulness of them. We are so grateful for the blood of Jesus Christ cleansing us from all unrighteousness, all of our sins that we are not even aware of, Lord, we are so grateful to you. But also, Lord, let us have hearts of faithfulness that walk in appreciation toward the things that you have established that we would hold fast the pattern of sound words. In Jesus' name, amen.
