

Sharing the Gospel with Children in AWANA

Training Seminar

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Bible Text: Deuteronomy 6:4-25; 1 Corinthians 15:1-5

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We shall be getting some numbers here.

Ok, very good. All right. So welcome to our 2011-2012 AWANA training. These are the primary verses we are going to look at, Deuteronomy 6:4-26, Romans five and 1 Corinthians 15.

Here is a quotation from a children's pastor out in Colorado. It is really not important who he is, but let me read it to you.

“According to surveys, the numbers of people who choose to follow Christ after the teenage years drop off so dramatically that they become almost nil after age 30. I'd rather err on the side of presenting the gospel to a child "too young," than risk missing that child at the most spiritually sensitive time in life. It may be the only chance that child gets. The question is not, 'How young is too young?' but rather, 'How old is too old?'”

And I want to open up just a biblical perspective, just how we should think about it. Engage them at three years old because if we don't get them at three, we may never get them again. Is that what the Word of God would have us to say or is there a more complete understanding of salvation?

And so I would ask you to consider, for example John 6:37 and 44. I have it on the screen for you. Let's take a look at what the Word of God says.

The Father said that Jesus told us, “All that the Father giveth me shall come to me.”

How does that, that bottom line statement right there, how does that relate to what that children's pastor is saying in regard to if you don't get them at three years old, that might be the last chance they get? How does that statement relate?

Rob. Sorry, I thought Rob [?] Jeff.

Change of Voice:

Just, I think that God keeps pursuing and, you know, keeps pursuing through to make... get to conversion.

Change of Voice:

Should we... should we think of this as an odd's game?

Change of Voice:

No.

Change of Voice:

Should we think of it in terms of every year that goes by, oh, man, there is no point in praying because it is... the chances are getting less and less? Is that how we should think of it?

Change of Voice:

No, if Abraham thought that way, he would have given up on Sarah.

Change of Voice:

Sure, sure.

But the Scripture is clear. All that the Father gives to me shall come to me. All that the Father shall. They will come. Is it my responsibility to manipulate a conversion out of a child?

Change of Voice:

No.

Change of Voice:

The Scripture is real clear. "No man can come to me except the Father which has sent me draw him."

So this is a spiritual thing that we are talking about. There is nothing more important for us to deal with. Of all that we can be engaging in through the entire AWANA year nothing is more important than getting the gospel rightly. There is nothing more important. We can get off on this or that area or whatever. But if this isn't clear, nothing is more important, nothing.

The children's pastor continues. That's me.

“We should never think that God is dependent upon us to manipulate a child to come to Christ because the child’s odds of getting saved decreases the older he gets.”

We should never think in terms of manipulation. However, having said that Jesus rebukes the disciples to their face for not caring about little children, for not recognizing the sensitivity of children. The Scripture is very clear.

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.

So can a child come to Christ?

Change of Voice:

Yes.

Change of Voice:

Absolutely. Do they have to be a theologian to come to Christ?

Change of Voice:

No.

Change of Voice:

No. Having said that, though, having said that, does that mean that we don’t become theologians? Does that mean that it is ok for us not to have a deeper understanding because it was, hey, I am just working with four year olds, so it is really not important for me to have a clear...? And should that be our perspective?

Change of Voice:

No.

Change of Voice:

Of course not.

So what I want to show you, all you workers tonight, is there is a balance. There is a balance.

Focus your attention here, please. Listen. On this end of the spectrum the idea is only adults can come to Christ, because this is hard stuff. On this end of the spectrum children are being manipulated to pray prayers. There has to be a balance. There has to be a balance. There has to be an understanding that, yes, we are to grow in our knowledge and the depth of the gospel. However, children can come to Christ. Children can clearly come to Christ.

So I want to bring us together on that tonight.

Does the Bible teach that we should have a special kid friendly gospel presentation? Does the Bible teach that? Do we get an indication from the Word of God that there is such a thing as a kid friendly gospel presentation?

No, not at all. Not at all.

Listen to Robb as he continues and not picking on Robb, just as a point of discussion.

“And so our first task is to establish a positive feeling of self-worth and an understanding that God loves each person.”

Is that really what our first task is, is to establish a positive feeling of self worth and an understanding? Is that the direction that we should go at?

So I am going to hang my thoughts on my acronym G O S P E L. G is for God. So let's get started by taking our Bible and turning to Deuteronomy chapter number six verse number four. And, really, Deuteronomy six becomes our first foundational presentation of instruction to fathers about what they should teach their children.

Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good things...

And he goes on and he gives them instruction after instruction about what they should be teaching. And I provide for you a bit of a summary of verses 6:4-19.

So I see this as foundational. You as an AWANA worker, as a teacher, as a listener, you are building these ideas into the children's minds, the attributes of who God is over and

over and over again. And you are not to color God into the image that you would like him to be and not including the holistic approach of who God is to where God is only love. You are to tell them of a God who is jealous, a God who is merciful, a God who destroys, a God who loves, a God who gets angry, a God who hates. You are to ensure that as they grow in their understanding of who God is that they don't miss any attribute of God. The goal from four years old to five years old to seven to eight years old and to where you are saying goodbye to them and moving them across the street as they have a great understanding of who God is and his attributes. That is foundational to their salvation. And whether they come to Christ at four years old or seven years old, it doesn't matter. They are to grow in their understanding of the gospel, whether they are born again and they are a disciple or they are unconverted and you are just building truth into them. You are like the farmer who is doing what? Sowing seeds.

Now tell me. Who brings the...

Change of Voice:

Rain.

Change of Voice:

Rain. Who brings the sun? God does. Who brings the increase? God does.

It is not our responsibility to manipulate a decision out of a child. So the G is for God. God is sovereign. God made you. God made you to love and serve and glorify him with your life. God is holy and just and righteous. God hates sin. God punishes sinners. God is loving, kind and merciful.

And, see, if we only take one end, then there is no need to running to Jesus because he is loving, he is kind, he is ok with who I am. If we only take one end God is mean and wicked and all that. Well, then what is the point of serving him? There is no hope. So only, only throughout the year every lesson, every teaching opportunity time, every time you are unpacking a Scripture, what am I learning about God from this verse? What am I learning about God from this verse? What am I putting together from that verse and this verse about God so that they are building, whether they realize it or not, a systematic theology in their very little brains about who God is.

Questions about any of this so far? Throw your hand up at any point so we can just stop and entertain questions.

And so verse 20, verse 20 in our text. For those of you that are... have your Bible and you follow along. Here is the point after we have told everything about God.

Then he says, "And when thy son asketh thee in time to come..."

That is what we are looking for. That is the glorious moment. That is what you are waiting for. You can't wait for them to say, "Hey, I got a question. I need an answer."

When your son or daughter opens their mouth, when that little AWANA worker says, "What about this?" That... those are glorious opportunities. You are seizing on that opportunity. When he says, "What mean the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?"

So using the Deuteronomy passage the idea is the Jewish father has been telling his son or daughter all about the Torah, the Mosaic law. And when that son says, "What about this?" That is that glorious God ordained teaching moment. And what are you to do with that, mothers and fathers, AWANA leaders? You are to seize that opportunity for you recognize salvation is of the Lord, that no man comes to the son unless the Father draws him.

So you are wondering: Is this a divine appointment that God has given me at that given moment.

So what is the answer that these fathers were supposed to give? Look at verses 21 and 22 and 23 and 24. Let me read them with you.

Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: And the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day.

So if you were a Jewish father back then and the question became: What about these statutes? You were saying, "Son, let me sit down and tell you about this. You should have been there. That was incredible."

And what are you taking him to? Man, we were crossing the Red Sea and you can't believe the way the... and you are taking them through God's story of...

Change of Voice:

Redemption.

Change of Voice:

Redemption, God's story of redemption.

The Jewish father wouldn't take him to the cross. There was no cross to take him to. He would take him to their story of redemption. The Jewish father was to take him to their story of redemption.

In 24 the Jewish Father would say, "And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always."

And I want to ask you for a discussion. Was any Jew capable of keeping all these commandments?

Change of Voice:

No.

Absolutely not, not at all. And so we get into what Paul teaches us.

"The law is our schoolmaster."

The law is designed to bring us to what? To Christ. That is what the law is for.

So now you remember, AWANA leader, you remember, teacher. Every single Old Testament story that you are teaching is designed to bring the boys and girls to Christ. If you are not showing them Christ in that story, you missed it. We are not telling stories for the sake of telling stories. We are using this law, this Genesis and Exodus and Leviticus and Numbers and Deuteronomy, we are using it to bring them to Christ for what reason? Why do we want them in Christ?

Paul tells us. "That we might be justified by faith."

So let's make sure we understand what our objective is when we are teaching these Old Testament stories.

And then O is for offence. Turn to Romans chapter number five.

If the child that you are dealing with doesn't see themselves as a sinner you don't have good news for them. You don't have good news for them.

If you have your Bible, would someone please read for us number 15 and forward?

Change of Voice:

But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but

on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

And, really, the only difference is your translation uses the word "transgress." The King James uses the word "offense." That is it. You are trying to show every boy and girl that they have done what?

Change of Voice:

Sin.

Change of Voice:

Sin. And this sin is a what to God?

Change of Voice:

An offense.

Change of Voice:

It is an offense to God, that every sin is an offense to God. If they don't get that correlation, if they don't get the correlation that their sin is offending a holy and righteous God, you don't have anything of them. You don't have anything for them.

They have got to understand that sin is a transgression of the law. That should be a regular question around AWANA-land. What is sin? Sin is a transgression of the law. What kind of sins do we commit? That should be a regular... every boy and girl ought to be able to say, "Sin is a transgression of the law." What law? "It is the law of Christ, the law of God, the Mosaic law, any law."

Can you give me an example of that? And they ought to be able to come back with examples of sins. That should be a regular part. If that is not a regular part of the diet, there is no desire to get to the solution.

1 John 1:8, the one right before the we love, "If we confess our sins..." We love that verse. This one says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

So the boy or girl that you are dealing with has to see that sin isn't just being rude and it is an ugly thing and it is just kind of wipe it away and say I am sorry and everything is fine. They have got to understand the depth of their depravity.

What happens to people who die in their sins? "The wages of sin is death."

The Scripture is very clear. "The wages of sin is death."

You have got to teach them the first death and the second death. They have got to see that. Children must understand that God's character obligates him to find sinners guilty. He has no choice. You have got to use illustrations to help them understand that. What would be a good illustration that you could help them see that with?

A judge. They have got to understand that God is a judge. You have got to... if you are a leader, you have got to think about situations in which a teacher is letting one student get over and the other is not being allowed to get over. The judge is letting one person get over and the other isn't. And what would you think about that teacher who allows the girls to do this, but not the boys? What would you think about that teacher? They have got to see that God is obligated to himself to be just and just means everyone gets punished equally.

So a judge, a teacher. Does anyone have another one?

Change of Voice:

They like the concept of being fair and if God is fair, ultimately, an awful lot of people are going to hell.

Change of Voice:

Sure. And you have got to make sure they understands that. When we say "fair" that means everybody gets what they deserve. That is the only thing that is fair.

We have got to teach them that there is something with the wrath of God and that wrath abides on them. We have got to teach that to them. We have got to teach them that there is something called the wrath of God. They cannot go through their entire lives thinking that God is only love. That does not set them well up for life.

Revelation 21:8. We are not going to hide for them that there is a lake of fire. We are not going to hide from them, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars..."

And we should do our very best to unpack as early as possible in the most child understanding... what is idolatry? What is this? How could you be an idolater? How could I be an idolater? What kind of things are going on in your life? Who do we see as idolaters in society today? They have got to see that Americans are idolaters. They cannot

think in just in terms of Chinese are idolaters because they worship Buddha. They have got to see that there can be idolatry in their very life as an example. They have got to be able to distinguish between the first death and the second death.

So ask the child. When that child is seeking to know that they can be born again, seeking to know that they are not going to hell. Ask the child. What kind of sins do you commit? How often do you commit those sins? How are you...?

They have got to... if they can't talk about the sins they commit, there is no point in moving forward.

You say, "Well, what if we miss the chance."

No, you are not going to miss the chance. All that the... all.... all.... all will come. Your job is not to determine that date, time and moment. God will do that. What are we doing? In AWANA what are we doing? Planting, planting. Every week we are planting. We are filling their skulls full of seeds, seeds, seeds. That is what we are doing. And then we are looking for that glorious time when God brings some rain and God makes the sun and then all of the sudden the increase is there.

So the S is for solution. There is a solution to my sin problem. There is a solution. This is glorious good news. The solution. You want to let them know that there is a solution, that the gospel is the solution and the solution is justification by faith. It is Christ and justification by faith.

I want to unpack that for you. The law was our schoolmaster to ring us to the solution. Who is the solution? Christ. What is the solution? The gospel.

So P is for person. We want to unpack the person. The person is Jesus the Christ, the Son of God.

So up to this point what questions do you have about anything that we have covered so far?

All right.

Moving on.

Can anyone think of another synonym besides the ones that I have on the wall regarding faith? Belief, trust, confidence, assurance, hope, dependency. What else? What other words can we use to communicate faith. Because these are what we are trying to do. Multiple words. Multiple ideas.

Reliance, ok, good. Reliance. Excellent. Anyone else have another word? We want... we want multiple words because we are trying to get them to understand a difficult concept, ok? And we are making sure that they can distinguish between intellectual assent... Do

you believe God exists? Versus are you depending on God. There is a difference. There is. Do you believe that Jesus existed? Well, yeah, I believe that Jesus existed. That doesn't mean you are saved.

[off mic voice]

Ok. All right, a relationship. What else?

[off mic voice]

True.

Change of Voice:

Faith is true.

Change of Voice:

Faith is true

Change of Voice:

Truth.

Change of Voice:

Truth, ok.

[off mic voice]

How would you use this chair? How would you use this chair with children for a relationship or for trust or... how would you use it? Someone just explain to me how you would use it. Dan.

Change of Voice:

I mean, if you go the opposite direction and you say, "Well, I know all the facts and figures. I know how tall that is. I know how much weight it can bear. If you know all the facts and figures obviously, until you actually put your weight on it, you are not actually rusting in the chair.

Change of Voice:

Right.

Change of Voice:

Once you do that you have actually put your faith in that chair.

Change of Voice:

Excellent. You are constantly looking for illustration. If you are an AWANA worker, you are looking for good illustrations. You are writing those illustrations down. You are using them. You are teaching the... because kids need illustration. They need illustrations to help them understand these concepts. So you are asking them. When would I know that you are trusting in the chair?

Change of Voice:

When you are sitting on it with your feet off the floor.

Change of Voice:

Yeah, right.

Change of Voice:

Yeah.

Change of Voice:

So this is not it, is it?

Change of Voice:

No.

Change of Voice:

This is not it. So what kind of other things could the left leg represent, then?

[multiple voices]

Change of Voice:

Not trusting. Baptism. Works. A prayer. Ok. Right. Parents. Right. You are looking for that wheelbarrow illustration.

You know the guy that was crossing the Niagara Falls, yeah, and he throws somebody in the wheelbarrow and he can run across that rope. Do you believe I can...? Oh, man, I believe you can do it. Get in the wheelbarrow. Whoa, that is another whole ball game

right there. I believe that he can do it well with Dan, but I don't know that... see that... you are looking for illustrations. You are wanting them to understand the complexity of this word faith, believe, trust, confidence.

Where does this faith come from? Faith is a gift of God that comes from hearing the Word of God. Faith cannot be manipulated inside the person. Remember, the AWANA child that you are dealing with is dead. They are dead. They are dead. You have got a walking, talking, breathing dead person. Faith is a gift.

Here is two examples. "So then faith comes by hearing and hearing by the Word of God."

"For by grace are you saved you through faith and not of yourselves. It is a gift of God."

I ask myself: What does the it refer back to? Well, it needs an antecedent. What is the antecedent? It can't be grace because we understand grace is already a gift. That would be exceptionally redundant. Grace is a gift. It can't be saved because saved is a verb. So it has to be faith. The very structure of the language forces me to understand that the very faith that the child is believing is, in fact, a gift from God. The very faith to believe is a gift from God. You never know when God is giving that gift. You never know the decisive moment when that gift is given. So what are you doing? Hearing the Word of God, Word of God, packing the Word of God in, packing the Word of God in.

At four years old, at five years old, at six years old, it doesn't matter to you. You are packing the Word of God in there. You want God building faith within them. You want that happening.

So what is our faith in? You are going to teach them that faith is in a person and a promise. And this is so important. This is why we have taken the time to build up the person, the sovereign God, the all powerful God, the holy God, the righteous God, the God that doesn't lie, the God that you can count on, the God that comes through, because he is the person. And then we will talk about the promise.

Let's look at an example of this from Exodus that a Jewish father might use. Turn back to Exodus chapter number 12 and because I showed you earlier in Deuteronomy that they were going to talk about this glorious story of redemption, let me show you about something they might have talked about. Turn to Exodus chapter number 12.]

Who can read that? Anyone, please?

Go ahead, Nick.

Change of Voice:

And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel,

saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

So tell me. You are teaching this story. What are you going to emphasize in this story? What is going to come out of this story?

[off mic voice]

Change of Voice:

Ok, blood atonement. But let's back it up even more than that, before we get into there. Let's back it up. Who is the person behind the promise?

Change of Voice:

God.

Change of Voice:

God. What is the promise? Let's talk about what is... someone who hasn't answered. What is the promise in this passage?

Change of Voice:

The promise is that you will not die if you [?]....

Change of Voice:

Let's be very specific. The promise is that you will not die if you do what?

Change of Voice:

If you obey his command.

Change of Voice:

It is more specific than that. What do you have to do?

[multiple voices]

You have to sacrifice. Then what?

[multiple voices]

You have to put the blood on the door. So is that a promise?

Change of Voice:

Well, God said, "I will."

Change of Voice:

He said, "I will pass over if what?"

Change of Voice:

If I see the blood.

Change of Voice:

If I see the blood.

So has God obligated himself to this statement?

Change of Voice:

Yes.

Change of Voice:

In this context. These are the instructions. This is the Lord speaking. You are to do all this. You are to take the blood and you are to put it here. You are to put it here. You are to put it here. And if I see that blood, I will do what? Passover. Am I going to die?

No. Is everyone else that doesn't follow these instructions going to die?

Yes.

So at this point I have to have faith in two things. What are they?

Him and the promise. Does that make sense to you?

If I think that God is a liar because he often lies, then am I going to follow through on this?

Change of Voice:

No.

Change of Voice:

But because I know that God never lies, he cannot lie, then I take him at his Word and follow through. Everything to deal with a promise is based on the credibility of the person issuing the promise. Everything is. If Jeff and I have known each other for 20 years and we never ever lie to each other, we have never ever let each other down, do we need to sign a written contract?

Change of Voice:

No.

Change of Voice:

No because his word is his...

Change of Voice:

Bond.

Change of Voice:

Bond. So this now helps you understand why it is so important for you to make sure that the child understands how big God is, how holy he is. Why? Because you are asking them to believe in the person and the promise unto what? Salvation. So if I have a small,

puny God whose character is often impugned, I am not interested in following that because I can't count on that. If you are going to make a promise to me that you are going to be there to deliver me in a bar fight and you weigh 105 pounds and you have never scrapped in your life, I can look at the promise all day long and say, "I believe the promise," but I am looking at who is saying the promise.

Ok?

So are you getting the correlation there? Both are important here, not one over the other, together.

If he is a big guy like you with a back fixed so that we would know that the first time you are thrown out, but every time you say, "I will cut your back at the bar fight," I look around and you are never there, then the size of the person is awesome, but there is no dependability on the promise.

Ok, what is your point? Why are you bringing this to our attention?

Every single Old Testament story is like a bar fight in which God came through over and over and over and over again and demonstrated, "I can do it and I keep my word. I can do it and I keep my word."

Do you understand what I...?

The more times you and I scrap together the more confident I get that no matter what I drag you into, you are going to be there because you made a promise. So then I can run my mouth more because he is always there. He is always... Are you following me on that analogy?

Yes, I am using a carnal analogy. I got that piece. I understand that. But I want you to understand that your Old Testament is chocked full of bar fights in which God wins, God wins.

So let's take a step back. What is the story of David and Goliath all about? Is it really about a cute boy who kills a giant? No. It is not about that at all. You can get hit by a rock all the time and not die. That was God showing himself all powerful. That had nothing to do with the skill of David and the smoothness of the stone. That is not what we are... the trajectory that he launches... that is not what we are dealing with here. We are not here to magnify David. We are here to magnify the God who set the stone at the exact trajectory that killed Goliath. For all we know the dude died of a heart attack. We don't know what caused that death. The point of the matter is as I am teaching anything in the Old Testament, I am running to the gospel.

So what do I see in the gospel in this passage? I see God making a promise. What else? Look back at the passage. What else do you see? You see a what?

Change of Voice:

A sacrifice.

Change of Voice:

You see a sacrifice, good. What else? Oh...

Change of Voice:

I also find it interesting that, you know, it says, you know, [?] you had to actually believe in what he was saying. You actually had to do something.

Change of Voice:

Well, sure. This is... that your point is well taken, Justin. You could say all day that you believe this chair will support your weight, but until you get on it, you really don't believe it. You can say all day that I believe in the person, the promise of the blood on the door post, but until you do it there is no evidence of the faith. There is no evidence. And if you don't act upon that, then you must not have had saving faith because saving faith will prompt you to act on it and therefore you are saved. Failure to act on it doesn't show that you didn't... that you believed. It showed that you didn't believe, because if you did believe you would have acted on it. You can say all day, "I believe that he do it," but only until you put that into actions do we truly know that you did. So that is a wonderful point that you bring up.

So my point is that salvific faith is in the person and in the promise, the person and the promise. Salvific faith. I am using salvific faith as saving faith. I am saying that is different from intellectual assent. I am using it from the idea of I can say I have faith in that chair all day long, but saving faith in that chair is demonstrated here. Faith is like you described, I know how high it is. I know what weight it will sustain, but saving faith is authentic faith, true faith. That is the difference. You want to make sure that the boys and girls can see the difference.

So would you turn to John 20 and let's look at our first reference to the person and then we will look at the promise.

All right and if someone else would read that please.

Change of Voice:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Change of Voice:

Ok. But these are written. What is John referring to? These are written. What is John referring to.

[off mic voice]

Right.

For him what was he referring to specifically? What he wrote, 20 chapters. These are written for what reason? Why did you write these? Purpose word. That. That you might what? Believe, all right. Believe that Jesus is the Christ, the Son of God.

So every one of you workers, every one of you workers must be able to wake up in the middle of the night and explain what it means to believe that Jesus is the Christ. That should not be a hard thing for you. These are foundational things. This is like saying, “I love to play basketball. I just don’t know how to dribble.”

Ok? That is what... knowing that Jesus is the Christ, what does it mean to believe that Jesus is the Christ is fundamental. It is like passing. It is like dribbling. It is the absolute basics if who Christ is.

“That you might believe that Jesus is the Christ, the Son of God.”

So if you have done your job as a trainer, as a leader, as a supervisor, your boys and girls don’t think that Christ is the last name of Jesus. They understand that it is a messianic title. They understand that Christ is a messianic title that encompasses who he is. And there is no age too early to start teaching this. Four year olds can begin to understand this. Five years can begin to understand this. You don’t decide for yourself this is too hard of a concept. I will pass over it. Your job is to take that hard concept and teach it because you don’t know what little minds are comprehending. Every child is different. Every child is different. You don’t understand. You don’t know what they can understand. And so we need to make sure in this room that we are just exerts at explaining what it means to believe that Jesus is the Christ, the Son of God.

1 John 5:1.

“Whosoever believeth that Jesus is the Christ is born of God.”

1 John 5:13.

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.”

It sounds to me like it is pretty important to believe in the person of Christ. And so this is the chart that I have created to help you work through this and this is why I gave you a handout. And I would hope that every one of you would work diligently at being able to

just grab a piece of paper with an AWANA student and just immediately take them right through this when you are doing a gospel presentation. Just grab it and go right away off the top of your head, because you have got to be able to explain to them the person and the work of Christ. They have to be able to understand this.

You say, “Do they have to understand the depth of it to be saved?”

Of course not. Of course not. But the fact that they don’t have to understand the depth of it, doesn’t mean that you choose not to teach it to them. Teach it and teach it and teach it. And you never know when the light is going to click on for that little boy or girl.

So the person of Christ is the humanity and the deity in one. That is what makes Jesus different than the Father. That is what makes Jesus different than the Spirit. That is what makes Jesus different from you and that is what makes Jesus different from fallen angels or good angels. This is what makes Jesus the single only begotten most unique being in the universe. God man. That is critical. It is absolutely critical.

Let’s go to 1 John 4:2, please. Someone go to 1 John 4:2. Just so that I can show you how critical this is. I don’t want you to think that you, preacher, you are putting too much into this. This is really not necessary. I want you to see what the Scripture says in 1 John 4:2.

All right. Who has got it?

Change of Voice:

“Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.”

Change of Voice:

Ok. This is incredible.

“Hereby know you the Spirit of God.”

This is how you know the Spirit of God is present in someone. This is how you know whether they have got the Spirit of God residing inside them.

“Every spirit that confesses that Jesus Christ is come in the flesh is of God.”

You cannot be saved and deny that Jesus came in the flesh. It is an impossibility. You cannot say, “I just don’t buy that idea that he was a human. I think he was kind of like a figmentation of someone’s imagination or he was like a presence or he was like a vision or he was like a hologram. And I just don’t buy that whole virgin birth idea. I think that is kind of too supernatural, but I think Jesus is there.”

You can't do that. If you deny the incarnation, you cannot be saved. You can't, because your faith is in the person and the promise. And there is only one person. You cannot create a new person that you would like better. My person is this or my... No. the person has been presented. Choose you whether you believe it or not. And the person is God man, born of the virgin Mary, lived a sinless life, all human, all divine.

John eight. "I and the Father are one."

That is the comprehension. So certainly for all of us in this room we understands the importance of teaching them the orthodox doctrine of the trinity. It is critical. They have to understand the trinity. They have to understand over and over and over again.

You say, "Are you saying that my four year has to get up and explain the trinity?"

No. No, not at all. But what they cannot do is deny it. Because if they are truly born again, Mike, as you expose them to more truth, the Spirit inside them bears witness with truth and it is incorporated and incorporated and you watch that little child become a little theologian. Why? Because the Spirit of God bears witness with what you are teaching within them and the Spirit of God desires to disciple them and so they just grow and grow and grow and grow.

So you are not determining, "Hey, they can't understand this. This is too much for them. Let me dumb this down for them.

No, you are presenting truth. You are just presenting truth and you are relying on the fact that the Holy Spirit is present bearing witness with them and that God is saving them at this moment, they will get it. They will get it. And whatever year they get it, you don't know. Right? So you just pack truth, just keep packing truth.

John one.

"In the beginning was the Word, and the Word was with God, and the Word was God."

Verse 14.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten..."

So John one, the entire chapter is all about the deity of Christ. And then we go into the work. And you have got to understand the three offices in the Old Testament.

So here we go. Every time in the Old Testament I am talking about a prophet or I am talking about a priest or I am talking about a king. We are running to Jesus. We are running to Jesus. The prophet Moses, but we are going to remind them, Moses was an incredible prophet. You know, Moses was an unbelievable prophet. Moses was probably

the greatest prophet that ever walked on the face of the planet. And then you go, but do you know that God promised that he would send a prophet greater than Moses?

Who is that prophet?

And all of your boys and girls ought to be saying, "Jesus."

Oh, right away. Right away, because that helps them to get the idea of what are the messianic offices that Christ fulfilled. Why don't we have prophets today running around preaching Scripture?

Well, Jesus is the last prophet. He is the final prophet.

Why don't we have priests today?

Because Jesus is it.

Why doesn't the church have a king? Israel had a king.

Because Jesus is our king. See how we are going through these things? We are taking them through every Old Testament example. No matter what story you are teaching them, there is going to be a prophet in that story. There is going to be a priest in that story. There is probably going to be a king, one of the three in nearly all the stories. In any case, we are running to Jesus, because we are showing them how he was a teacher come from God.

Nicodemus recognized that in John three. We are showing them how he is the ultimate priest. So every time we are in the Old Testament talking about priestly duties, we are going to mention around and talk about now who is our priest. Who is our priest? Well, Jesus is my priest.

Do you need a priest on this earth?

No. I don't need a priest on this earth.

Well, why not? Because I pray to Jesus and Jesus is my priest.

See where we are going with this?

You say, is that that what it takes to get them saved?

What are you doing? Seed, seed, seed, plant, plant, teaching them doctrine.

What does it mean for Jesus to be a prophet? Is there a boy or girl that can explain how Jesus is your prophet today? Well, Jesus speaks to me. What is the follow up question going to be? How does he speak to you? What is your answer going to be? In the Word of God.

See where I am going with this?

How is Jesus your king? How is Jesus your king?

[off mic voice]

He is sovereign. What else? He leads and rules my life. Does Jesus rule your life?

See where we are going with this? To believe that Jesus is the Christ doesn't mean that I believe that Brown is his last name. It means that I see Jesus operating in my life as my prophet, priest and king. So what happens when Jesus speaks to me? I have a choice to do what? Obey or disobey.

Should I obey him? He is just a prophet. He is also my king. Oh, so the king speaks to me as a prophet and gives me instructions. What happens when I fail? I run to my priest and ask for what? Forgiveness, cleansing. Will he cleanse me? Yes. When did he do that? On the cross.

Are we getting it? Are we seeing the connection?

So if I am an AWANA teacher, I am constantly asking questions. I am constantly asking questions that lead them to the same answers, that lead them to the same answers. I want them grounded. What does it mean to believe that Jesus is the Christ?

To believe that Jesus is the Christ means that Jesus operates in my life as prophet, priest and king. How does he operate as a prophet? How does he operate as a priest? How does he operate as a king? Can you give me Old Testament example of a king? Can you give me an Old Testament example of a prophet? Can you give me an Old Testament example of a priest? Why don't we need them today?

Do you see where we are going with this? When you are doing that, workers, you are teaching the gospel. You are grounding them in the depth of the gospel. Lord of Lords, Kings of kings, Savior.

I am going to do that on a regular basis with my students. I am going to do that on a regular basis, asking them depths of comprehension.

E is for experience so G is for gospel. O is for offense or transgression. S is there is a solution to this problem. P is for the sound is found in the person of Jesus Christ and what he experienced while he was on this earth. And we believe this experience includes the death, the burial and the resurrection.

And so now I am moving with you. I talked to you about the P is for person. Now I am moving with you to the P is for promise. I am not going to believe in one without the other. It is impossibility to separate it.

Look at it like my hand is the promise and my left hand is the person and I am weaving them together so you can't have one without the other.

If it was someone else dying on the cross there would be no point of the experience. Right? If Christ didn't die on the cross, there would be nothing to atone. You cannot have one without the other. Both are necessary for salvation. And this is an example.

Mark writes, Jesus is speaking, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

The gospel is a promise. Off the top of your head, is there someone that can tell me when the first example of this promise is found in the Bible?

Change of Voice:

In the Garden of Eden.

Change of Voice:

Right, Genesis 3:15. You want every boy and girl as they grow to understand that the first gospel promise is found in Genesis 3:15 and then from that point you could go like this. You could take every boy and girl and go, "Genesis 3:15," and then we would just plot points throughout the other 66 books of the Bible where we have gospel promises. And we would tie them like a scarlet thread through the entire Old Testament culminating in Jesus Christ.

And this is so important that they understand that they are trusting in the person and the promise. The reason this is so important is because boys and girls doubt their salvation all the time, because they think that there is something they must do in order to get saved. But once you ground them in the fact that God made the promise...

Can we trust God? Yes, we can trust God. Has God ever lied? No, God has never lied. Has God ever not fulfilled his promises? No, mommy. God has never failed his promises. Has God ever let anyone down? No, God has never let anyone down.

Then why are we doubting him tonight? Because we are not trusting in what we did in order to get saved. We are trusting in the fact that he made a promise.

Think of it like this, please.

"For God so loved the world that he gave his only begotten Son that whosoever believes in him should not perish, but have..." What? Everlasting life. Is that a promise?

You better believe that is a promise. That is a statement of fact. For God so loved the world that he gave his only begotten Son. That whosoever does what? Believes... will have what?

[Off mic voice]

That is a promise. That is not any different than I promise Friday night we will have pizza and Breyer's ice cream at my house. That is a promise. It is a statement of fact. Do you have to now ask of the pizza when you show up to my house? No. Why? I made a promise. I made a promise. You don't have to ask me to keep a promise. You made a promise and the promise is everlasting life, forgiveness, eternal life, adoption, the family, justification. Those are all gospel promises.

Turn over to 1 Corinthians 15. Clearly, one of the most important chapters in the entire New Testament. You, as an AWANA worker, make sure that you have this chapter, you are familiar with it, you have it marked in your Bible. This is one of the most concise chapters of the gospel and the resurrection in its... can we get someone else to read it, please?

Change of Voice:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve.

So this is one of the most concise passages of Scripture that deals with the gospel. How am I saved? By believing, unless I have believed in vain. What is here? Why did Christ die? He died for our sins. He rose again. Who saw him when he rose again? Peter. Who else? And then you walk them through that. This is a great gospel centered passage so that you take the boys and girls to it.

Please listen to me. Your gospel presentation should not be a smattering of Scriptures, a hodge podge here, a hodge podge there. Take them to a passage of Scripture and just preach the gospel to them right here, because there are lots of passages of Scripture that are sufficient. You don't want them to get the idea that you have got to look at five different books, have verses all over the place to find the gospel. The gospel is everywhere throughout the entire Bible.

“For the wages of sin is death; but the gift of God is eternal life.”

Right there, man, that is the whole gospel. That single verse is a one word verse that you could use for the gospel presentation.

L is for life. God gives eternal life to those who trust in the person and promise. This includes salvation, conversion, regeneration, born again, justification, adoption, sanctification and glorification.

You say, “Am I going to use all those words with four year olds?” Absolutely not.

“Will I with my sixth graders?” Yes.

Yes, I will introduce every one of those words to sixth graders. Yes, I will expect them to delve into this. I will not give them a pass and just... eh, no. NO. I am expecting that they are disciples and they should be learning these things.

So like the story of redemption from Egypt, the gospel is the story that we would present. Jewish fathers would talk about being delivered out of Egypt. We would talk about the gospel. And this is my favorite way of sharing the gospel. If I have got a chance to share it with a child, I am drawing it out. We are going all the way back to creation and the white dot represents the Garden of Eden. That is why I am going all the way back. I am going to go back to the fall of man. I am going to introduce sin. I am going to talk about Israel. I am going to talk about God sending his Son through the virgin birth. I am going to talk about the sinless life.

Are you saying, “Are you going to preach a 45 minute message?”

No. But am definitely touching on every one of these points. If I don't see a clear face to face with them on any of them, I am not rushing. I am not rushing, because I am not under any pressure to manipulate salvation tonight. I believe that if God is doing a work in their life he is more than capable of sustaining their life until next AWANA meeting. I don't believe that I have got to get them saved tonight or they are going to die and go to hell tomorrow.

He which began a good work in them is going to perform that work. So it is not necessary. If I see that they don't understand the virgin birth right here and the necessity of it, I am going to move on and unpack that for a while. I am not going to set that aside and just move on and ignore it.

Let's unpack that for a little while. Let's talk about the virgin birth. And next week we will pick up where we left off.

I don't have a problem with that. And, you say, “Well, what if they were to die that week?”

I believe that God in his mercy and loving kindness and grace would call them to himself. I don't believe for one minute that God is going, “Man, Sean, hurry up. Hurry up. Get him to that...”

No, absolutely not. I don't believe that for a second.

So the gospel is a promise. So I ask you tonight. Do you have to ask someone with integrity to keep their promises? No. Does God have integrity?

Change of Voice:

Yes.

Change of Voice:

Yes. So I don't have to ask God to keep his promise. I have to believe that God made a promise.

Peter says that God gave them the like gift as he did us who believed on the Lord Jesus Christ. Look at this verse right here.

“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

How do I receive him? By asking? No, by believing. How do I get this gift that God gave them this gift? How do I get it? By asking? No. By believing.

So my statement to you is: Conversion, eternal life, salvation is a gift of God to those who depend on it, trust in it, believe it, get on it, settle on it, rely on it, lean on it, depend on it, have a relationship with it, adore it, treasure it, take care of it. Not a single word. It is a concept. It is an all engulfing concept.

You see me walking in and carrying this chair like this. And as soon as I get up I use it. Man, he treasures that chair. Well, this is a special gift. My grandfather gave it to me. And I...

Do you see where I am going with this? You ought to treasure Christ.

And I will tell you my answer is no. Ok? No. No. I am not going to have them pray. I don't want them leaning on their prayer. I want them leaning on the person and promise. I don't want them remembering their prayer. I want them remembering the promise. Because they are going to pray all kinds of prayers in their life and God is not going to answer every single prayer. And so the natural question that a boy or girl goes through is: If I pray about my dog not dying and my dog died, then why should I not also doubt that I prayed that Jesus will come in my heart. How do I know he answered that prayer? Because I prayed about getting an A on my math test and I didn't get an A. I prayed about my dog not dying and my dog died. And I prayed about Jesus coming in my heart. So how do I know then that God answered this prayer and God doesn't answer those prayers?

[off mic voice]

Well, you don't know that when they said, "Dear Jesus, come in my heart," that he came in their heart. So you better not go down that road, sister, because you don't know whether they are converted or not. Because for a boy and girl when they say, "Answer my prayer," they mean, got what I wanted. That is their thinking.

Would you take your Bible and turn to John two and I want to unpack this thought with you just a little bit more. This is so important that you see this concept. John chapter number two.

Boy, time is just our enemy in here.

Ok.

Yeah, you are not in the nursery, brother.

[off mic voice]

Look at verse 23, please. John chapter two verse 23. And I would encourage you to mark this in your Bible.

Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he knew what was in man.

See, here is the problem, AWANA worker. You don't know their heart. You can't look in their hearts. You don't have any ability to look in their heart. God can look in their heart, but you can't. You don't know whether the reason they are responding to the invitation is because their neighbor is responding to the invitation and they want to be like their neighbor. You have no idea what is in their heart. Only God knows what is in their heart.

This Scripture, right, says that they believed in his name because they saw the miracles that he was doing. So they were motivated by miracles to respond in belief, but Jesus did not reciprocate because he knew their hearts.

Notice the very next verse, please. This is so important that you see this.

"And [he] needed not that any should testify of man: for he knew what was in man."

Does God need you to say words?

No. No. God is not sitting up in heaven on the edge of his seat going... he is not. This is why I said to you, I could easily be halfway in the middle of my gospel presentation with

a boy and say, “We will pick up right where we left off next week. I am looking forward to seeing you. We are going to get into the sinless life of Christ. I can’t wait to spend time with you and have a great week.

And do you know what? That boy or girl could walk away saved and I not even know it.

You say, “Wait a minute. They have got to get to that one decisive point.”

No. No. You don’t know what that one decisive point is. You can’t see when a boy or girl is regenerate. You can’t see when they are born again inside their heart. You don’t... the teacher doesn’t flip over. There is no method of... they don’t have to say any words. They don’t have to say, “Dear Jesus, come in my heart...” And when that final heart ... that was the moment. No. No. Not at all. You are doing what? Planting, planting, planting. What has God given? The increase.

So the fact is sometimes saved people have asked Jesus to save them, but the biblical record clearly indicates it is their faith in Christ that saves them, not their petition. So in reality let me tell you what happened. So in reality a saved person asked God to save them because dead people don’t ask God to save them. So there is no need to lead them down that path.

[off mic voice]

Absolutely.

[off mic voice]

Right, but I am not going to lead them in a prayer.

[off mic voice]

I would say, “What do we want to pray about?”

Well, I want to pray about the fact that my dog...

[off mic voice]

Let’s pray about the dog. And then we are to move on. But I am not going to say, “Well, you know, you probably want to pray that Jesus is your Savior...” And lead them right. Because they will say anything I...

I want to tell you right now. I can manipulate anything you want out of four year olds.

[off mic voice]

Ok, see, I am going to do something completely different. When you say, when the child says, "I asked Jesus in my heart..."

[off mic voice]

But they are probably going to say, "Ask Jesus in my heart." At that point I am going to use that as a teaching moment to say, "Now, listen. Jesus doesn't come in our heart because we ask." Because I want to take them back to the light. [?] back to belief. So I am going to use it as a teaching moment.

[off mic voice]

Say that again?

[off mic voice]

No, no. Well, first of all, I don't know that Jesus is in your heart.

[off mic voice]

I would say Jesus doesn't come in our heart because we ask. Jesus comes in our heart when we believe on him. That is what I would do. I want to move them away from the asking idea to the faith idea. I want to get them completely focused on my confidence, my hope, my dependency is on God, not on the fact that I asked him in my heart.

Sometimes children spontaneously pray about getting saved. This means you get another teaching moment if they are asking Jesus to save them or come in their heart.

"So daddy, today I asked Jesus in my heart."

I went to vacation Bible school. An untrained worker led my child in a prayer. My child comes home and says, "Daddy, I asked Jesus in my heart."

And so, "Johnny, Jesus doesn't come in our hearts or lives because we ask him." And then I am going to go right into the gospel. I use it as a teaching moment. I don't want my son depending upon the fact that he asked Jesus in his heart. I want him depending upon the person and the promise. So I am going to keep emphasizing that, emphasizing that every chance I get.

That's right. I don't know. So that is why since I have been the pastor we don't publish...

[off mic voice]

That is right.

[off mic voice]

We don't know if anyone got saved at vacation Bible school so we are not going to say 14 got saved. We don't know. It is impossible to know.

Moms and dads can't know. Sorry. You can see all kinds of fruit. You can say, "Man, I am firmly convinced that is an apple tree right there." You can say with incredible insurance, "I believe with all my heart that is an apple tree right there." But that is it. That is the extent of it. That is as far as it goes.

I can look at the way God is working in your life and I can say, "Man, I have known Norbert for 20 years and Norbert has been incredible. I am absolutely confident beyond belief that he is a brother in Christ." I can say that, but the fact of the matter is, he could still be a fraud. That is the reality. There is no way around that.

I promise you. If you were 12 and 12 is 24. So I go 12 and 12 and 11 so that is 35 months into Jesus' ministry and you looked at Judas you would have said he is born again. Because, remember, folks, remember. When Jesus said it, they all looked around at each other wondering who it was. They weren't clear.

So what do we teach children about repentance, then? I give you four thoughts. I know some folks have got to go. I know. Repentance. First, repentance is a gift from God. It is apart of faith. You can't have faith without repentance. You can't have repentance without faith. Authentic repentance is never separate from faith in Christ. This mass exodus is occurring because...

[off mic voice]

Yes.

[off mic voice]

Yeah, yeah. That is fine. We will just finish up with just a couple of more minutes as soon as the quiet goes down and wrap it up.

That is why I gave you slides and we are going to upload the entire presentation on SermonAudio tonight.

Repent is a gift. Authentic repentance is never separate from faith. Repent is a command to turn to God, often from idolatry, but you don't know what they need to turn from.

The Bible doesn't teach that man must repent of his sins to be saved. No person can repent of all their sins. That is an impossibility. So why don't you go down the road and repent of your sins. The logical question is: What sins? And then, finally, repentance always precedes baptism. So if we could just stay with me for just a minute and I will use stool analogy because Dan started us off with that so well. Repentance, if you said to me,

“Stand on the stool. Trust in the stool,” and I am walking in this direction, what would be the first thing you would tell me to do in order to stand on the stool? Turn around. Turn around is repent.

If I am walking towards the stool to walk in it, do I need to be told to turn around? No. Repent is the command that is issued to brothers, not brothers, fellow Jews, other Gentiles, who need to turn to God. Why? To trust in him. You cannot trust in what you are not turned toward. That is an impossibility. So what do you want to do? Turn to the stool. All right. Now you are at the stool. Trust in the stool.

So repentance goes with faith. Repentance is not a separate act that I do over here. I wash my car and then I go trust in Christ as a separate... repentance is combined with faith. And the command repent is always given when there is a necessity of turning to God.

But when Johnny comes up to you and says, “I want to be saved,” You don’t need to say, “Repent.” He is turned to God. He is turning to God.

Change of Voice:

You are going to address it, maybe, but I would like to... what do you do when the question is: I think I am ready to be baptized and you are dealing with a young child?

Change of Voice:

Can we do that on a separate lecture? Because I would love to do a separate class on baptism.

Change of Voice:

Well, maybe we need to, but I swear that is one of the things that we are confronting.

Change of Voice:

Sure.

And to me that indicates, like you say, “They have already turned around and they are already coming towards that chair.”

Change of Voice:

Yes, perhaps, unless they are wanting to take communion or they are wanting to get baptized because last week Sally got baptized or any number of things.

And now, dad, you only know that. But an AWANA worker would have a hard... much harder time making that assessment. Mom and dads could probably make a better

judgment on that. But an AWANA worker would have a very hard time knowing why they wanted to get baptized.

Change of Voice:

We get that a lot in the [?]

Change of Voice:

All right. Well, maybe we should do a separate class on it.

Finally, what about... or almost finally, what about Jesus knocking at the door of my heart? I thought Jesus knocked on the door of my heart and then I got to open the door in order for him to come in. That is such a misapplication of the context of Revelation chapter number three. He is talking to believers. These are not people who are unsaved and they need to open the door in order for Jesus to come in so they can get saved. Look at the seven churches. This is written to believers. This is not Jesus knocking on the door of your heart, Mike, and now what have you got to do in order to get saved is open up that little door and then small Jesus comes climbing in because you opened the door of your heart. That is a misapplication of that text. He is writing to people who he loves and he is chastening them. And the commandment is to restore your relationship because, if you recall, they are lukewarm.

All right, finally, what about Roman 10:13? And I gave you two pages of commentary on that that you can read on your own about what does it mean that whosoever shall call upon the name of the Lord, doesn't that mean that I am supposed to call upon the name of the Lord?

And I gave you, again, two slides that you can look at as to what that... my explanation to you in short is of what that means.

All right. What questions do you have? Besides the baptism...

Change of Voice:

Well, maybe our response to that is to ask them why do you want to be baptized. What do you think it means to be baptized?

Change of Voice:

Sure.

Change of Voice:

When did you get the idea?

Change of Voice:

Yes.

Yeah, that would be excellent. But I would love to do another class just on baptism.

Any other questions. Jeff.

Change of Voice:

I get a lot on people with children doubting their salvation. I don't want to give them assurance, because I don't know, but do you just go back to the gospel and just go back..

That is right, Jeff. That is exactly right, Jeff. You just keep on going back to are you trusting in Christ? Yes, I am. Well, then according to the Word of God, you are born again.

See, you don't say, "You are born again." You say, "The Bible says, the Bible says...." You always want to take them back to the promise. The promise is: Whoever puts their faith in Christ is born again. So do you believe that God would lie? No, I don't. Well, then let me ask you. Are you trusting God? Well, yes, I am. Well, then according to the Word of God, you are born again.

And every time you doubt, you are saying, "God doesn't keep his promises." Do you want to keep on saying that God doesn't keep his promises? Well, no I don't. Then start trusting in God.

Don't take them back to a time and place where they did something, because then the question whether they really did it. Were they sincere enough? You want to focus on what are they doing right now. What are you trusting in right now? What is your hope in right now? What is your confidence in right now?

Tell me. Why are we having these doubts?

Maybe there is an underlying issue that needs to come out, ok?

[off mic voice]

We only want to do that with a level of balance, a level of balance, because there is a decisive moment in which people are born again. But I would never want to say to you. "Denise, you know, if you probably don't know the day, the time and the hour, you are not born again."

No. But normally there is a point of conversion and that brings with it an associated change. Ok? We could look at Peter's point of conversion in Matthew chapter 16, "Thou art the Christ, the Son of the living God."

“Flesh and blood has not revealed this to you, but my Father in heaven.”

That would be his moment of conversion. But, again, I am not going to put too much emphasis on that, because if Johnny cannot remember that, I will say, “Well, can you remember about the time?”

Just kind of give them some sensing because you do become a new creature in Christ. And that is a great point. I am glad you brought that up. We don't want to overdo that point. But we do want to emphasize there is a time when you are born again. It is not progressive. You don't...

[off mic voice]

Exactly. Yes. [?] Ok, what are you trusting at that time? And then you want to go right back to their understanding. Good. Anyone else?

[?]

[off mic voice]

Yeah.

[off mic voice]

Oh, because we want to teach them John chapter 10, for example, that you are in Jesus' hand. Jesus is in the Father. Everlasting life, eternal life cannot be lost. It has no end to it. All that.

So we are not going to doubt the fact that I lost my salvation. The issue is: Are you born again. If you are born again, you can never be unborn again, for example. You can never be unjustified. You are justified. You can never be unadopted. You can never be unsanctified. He which began a good work will perform that work.

Do you see where I am going with this? What I am saying is: I cannot tell Johnny, “You are saved, Johnny.” I can say, “According to the Word of God, everyone who places their faith in Christ is born again. Have you placed your faith in Christ?”

Yes, I have.

Then according to the Word of God, you are born again.

But I am not going to be the one, the Word of God, the Word of God. According to John 3:16, according to 1 John 5:13. See where I am going with that?

Never looking at me as... preacher told me I was saved. The prayer told me I was saved.

No. What does the Word of God say?

Change of Voice:

That is a very important point.

That is a very important point.

Change of Voice:

Ok. Anyone else?

All right. We are dismissed.