

Now, Father, we thank You and praise You for the Lord Jesus, and we ask You to meet with us today. We ask You, Father, to give us the things that only You can. We pray, Father, for all the things that are transcending on this church right now as far as the building and all the things that we're trying to get done. May we rally together, Lord, to get it done and accomplish what we need to get accomplished. We do love You, we do thank You and praise You now, Father, for what You've done for us and what You've given us. We'll ask You, Lord, to help us to put it all together today and help it be a blessing to Your people. We'll thank You and praise You in Jesus' name, for His sake we ask it, Amen.

I. Different Ways to Study the Bible

You've heard me say for many, many years, if you've been around at all, that there are different ways to study the Bible. This is a classic example of one of the ways you get it. I know when you read these verses, and I admit to you, here again, we're back to that legal terminology that we use, and it can look confusing. But we want to show you how to break it down. I've told you that there are different ways you study your Bible.

Many times, you'll study your Bible by what we call association. In other words, the Bible will show you the things that are the same. It'll show you this, and then it'll show you something over here that is the same as this, and you learn from that. We call that association.

Sometimes, and we'll see some of this even today, sometimes you learn things about the Bible or from the Bible by what we call types. A type is something that this is a type of this. It's another way we study the Bible. Another name for a type can be a picture. I've told you many, many times, and we've been focusing on this on Thursday night, if you have been paying attention to what we've been going through, I've been showing you that every time you ask a question, I try now to bring before you the illustration of how whatever story you ask me in the Bible, whatever question you have, if it's about a story in the Old Testament or at least Matthew, Mark, Luke, and John... We got into it Thursday night when somebody asked a question about the four dead people over there in the Gospels that we talked about last Sunday. I showed you how that, there again, that is a picture, that is a type. It shows you the story, which actually happened, is a story told to illustrate some specific truth. When you see the story, everybody can understand stories. When you see a story and you understand the story, you may have a truth over here or a Bible verse that says something, but you can't understand it. But when you have a story that illustrates the verse, it kind of makes it easier for you, and you'll find that the Bible was put together that way.

I've told you how that there are certain keywords in the Bible. Bottom line is, if you could just remember about five or ten keywords, and every time you find that word in the Bible, remember what that word represents as far as the context, your Bible will become a lot easier.

I tell you, and this is what we're going to look at today, you'll find another way you study your Bible is by contrast. Not only do you study the Bible by things that are the same, but a lot of your

Bible, you'll learn material by the things that are different. This is what we're going to look at today, along with some of the other things in here. Again, in this great passage, we find ourselves in the middle of stuff that's just absolutely loaded for you and for me as far as the Bible is concerned and the Word of God is concerned.

II. The Doctrine of Imputed Righteousness

The reality is this: this passage again drives home the great theme of the doctrine of God's imputed righteousness. That is the thing, and I don't know if you've seen that. He's done this about nine different ways now, because the theme about Romans is simply that you and I now are justified by faith in Jesus Christ, and we have received His grace. That is the whole thing he's trying to get across in the first five chapters of Romans. Basically, honestly, what you've got here is God just trying to do something about six different ways, telling you the same thing from this angle, from this angle, because He wants us to get it.

When you read down here, verses 13, 14, 15, 16, 17, 18, 19, basically what you have is very simple: man, by his choice, by his own choice, brought sin into the world. Then God, through His choice, made a way for man to get out of the bad choice that man made. That's what he's saying. This whole thing is a contrast: man screwed it up, God made it better. Man fell into sin, God made a way out. By one man's sin, death passed upon all men, but then God made a way out of that sin debt that you and I might have a way. That's basically what he's saying.

Let's kind of, for a minute here, I want to get these verses—this is going to sound bad—I want to get these verses out of the way. I'm doing something that I do sometimes when you teach the Bible. I'm going to deal with the main—I'm going to start past the point I really want to make, give you this, get it out of the way so you understand it, and then I'm going to go back to the main deal that we want to focus on today, because it's another aspect of getting God's righteousness.

But let's look at these verses for a moment here, and you can put some notes down. If I were you, I'd just put these notes right down by your Bible. In these verses here, look at verse 14.

Romans 5:14

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Now, a couple of things here we want to note on, and we're going to come back to this, but this is where our meat's going to be. But we're going to get the rest of these in.

First of all, it tells you that death reigned from Adam to Moses. When you find that in the Bible, it's not talking about death reigning from Adam to Moses and then when Moses was on the scene, death stopped. Moses represents the law, and many times when you find a reference to Moses in the Bible, it'll be more than just a reference to Moses the man. Like in this case, the Bible says that death reigned from Adam to Moses. What's that mean? What is he saying? He's basically saying that Moses represents the law, and the law ends with Jesus Christ. What he's saying is this: that death reigned from Adam right up through the end of the law, which Moses

represents. You want to mark that in your Bible, because when you find that, so many times when it talks about Moses, it's not just talking about the man as we know him, it's talking about what he represents. He represents the whole history of the nation of Israel from Exodus 12 to the first coming of Christ when they're under the law.

The thing that I want you to see, and we're going to talk about this today, notice he says in verse 14 that, "Nevertheless death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression." You know what he said there? He said there's somebody in the world today that has not sinned yet. There's somebody in the world today that has not transgressed God's law, but even though that person is not yet becoming—talking about your children—but even though your children, and this is what we're going to get into in a little bit, even though your children, if they're under the age of accountability, no sin has been imputed to them. What he's saying there is that death still reigns over them. We want to talk about today how that's going to impact everything about your child. You see, we've looked at the righteousness of God being imputed to you and me and all the different aspects. The thing that we haven't looked at yet is how that affects your children, and that's what we're going to talk about today.

But let's look at some more of these verses here. Look at verse 15 very quickly.

Romans 5:15

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

Now I want you to see here in this verse, we see our first word: "free gift." The thing that is the key about salvation is the fact that it's free. It's a free gift. If you tried to buy it, if you tried to merit it, if you tried to earn it, it would be absolutely impossible. The only way that you can get it is the fact that God gives it to you as a free gift.

Now, with that in mind, let me say this: back in Genesis 3:2, when you find that even the devil starts talking back and forth, and he begins to sow doubt in her mind in the Word of God, you're going to find one of the greatest character studies of not only how the devil approaches you, but how human nature in ourselves approaches God. The devil, obviously, we know that when the devil showed up, what he did was simply say, he questioned what God and what God meant, and he basically says in a question form, "Yea, hath God said?" When the woman begins to answer him, it shows us what man is going to try to do to salvation, which is free and it's a free gift. Because God told Adam and Eve in the garden that the tree of every tree in the garden was for yours freely to eat. God put the word "freely" in when He was talking about what He was going to do for Adam and Eve. When Eve, in her conversation with the devil, who already had got her to doubt the Word of God by a question mark, "Yea, hath God said?" when that transpired, Eve then, responding to him, takes out the most invaluable keyword in understanding salvation. You know what she takes out? She leaves out the word "freely." Where God puts the word "free" in, "free gift," "freely received," it's yours, it's a gift. What we do is we take the word "freely" out and try to make man think there's something you can do for it.

As we stand here this morning, or I stand here this morning, you sit here this morning, and we're preaching to you the Word of God, all across this country, all across this city, there's men standing in pulpits, there's men teaching and preaching Sunday school classes, there's probably a half a million Bible studies going on right now, and the gist of what is being said is that you have to do something to be saved, or if you are saved, you have to do something to keep being saved. When the truth of the matter is, in Romans 5, where we're talking about salvation, you getting imputed God's righteousness, he tells you it's a free gift.

Look at verse 16.

Romans 5:16

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

Now, in time, and I'll help you with this, when you get to this point in time, you're going to have to learn how to win somebody to Christ. When I say win somebody to Christ, that's a term that we use in Bible Christianity. You're going to have to learn how to lead somebody to a saving knowledge of Jesus Christ. You'll never really be valuable to me, you'll never really be valuable to me till I'm comfortable with the fact that you can take another person that is lost and take them somewhere and open up your Bible and show them unequivocally how they can be saved. That's when you become a real value to me.

I want to have a time in my life in our church, and I'll be honest with you, I don't have this yet, and it's nobody's fault, really. It's nobody's fault. We're a young church. A lot of you have come in the last couple of years, and it takes a while to get to the point, so this is certainly not a criticism. But I find myself doing this now. Last Sunday morning, we had four people raise their hand to be saved. Well, five, I'll tell you about the fifth one here a little bit. We had five people raise their—I guess we had four people and a half a person raise their hand to be saved. When I—and the first thing that goes through my mind is this, because I've got people spread out doing everything. We've got people working down here, we've got people watching the parking lot, we've got people doing this. I mean, you just got to have that. The first thing that goes through my mind is a panic, because it's almost like, "Wow, oops, I wish I wouldn't have said that now," because I'm panicking. I'm saying, I'm looking across the crowd saying, "Okay, if these four people stand up, and two of them did, if these four people stand up and want to get saved, who do I have out there that I can confidently say, 'Will you take this person and take them over here and with a confidence that I know that that person is going to be able to open up the scriptures, deal with them where they're at, help them understand what the scripture says, work with any quirks that come up in the middle of it—nothing, no plan goes perfect—and be able to lead them to a saving knowledge of Jesus Christ?'"

Now, at the end of the day, I mean, our church is about a lot of things, and you probably hear me say all those things, and you may be a little confused. "Well, last week you said the most important thing was this, and this week you're saying it's this, and next week you'll say it was this, and three weeks ago he said it was this. Which is it?" All of the above, obviously. But at the end of the day, the bottom line is this: this church needs to reproduce itself. We need to reproduce

ourselves in other people. We do that by winning men and women to a saving knowledge of Jesus Christ. That's what this church is for. For me, you know what, we've got classes. I help people all the time. We have those little things that Marian printed up, and we pass them out, "How to Win Somebody to Christ." It's not just a step forward, just to start, but you're never going to really be able to be used because God wants to be able to put you in any scenario to be able to bring some man to Christ, because that's the bottom line. Bottom line is reproducing ourselves. We can have the greatest church in the world and the greatest preachers in the world and the greatest kids in the world that love God, know the Bible, how many works the Antichrist got on the left side of his hind end, and everything else in the world, and talk about who this is and isn't that. If you can't systematically open up the Bible and win someone to a saving knowledge of Christ confidently that you know you can cover all the deals that you got to deal with, we're wasting our time here. We're wasting our time.

Now, to me, salvation is very simple in dealing with people. I keep it real simple, and I basically key it around the free gift. Now, the greatest verse in your Bible that talks about salvation being a gift, obviously, is Romans 6:23. If you ever get to the place in your life where you win somebody to Christ, this is what I call my pivotal verse. In other words, everything up to this point, you're a sinner, and I lay out the aspect of the wages of sin and all the problem that there's nothing to do with good. I'll take them to Romans 3. That's a very good place to go. It says there that there's nothing to do with good, no, not one, for all have sinned and come short of the glory of God. That it lays down the point that everybody is a sinner. But you got to have a place that you go from here to the next part is the fact that God wants to save you. To me, that's Romans 6:23, which says this:

Romans 6:23

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

You see, that's where you just came. You just have established that the wages of their sin is death. But, "but" is a conjunction in English literature. A conjunction brings two things together that are opposite. "But the gift of God is eternal life through Jesus Christ our Lord." You see, that's my springboard. I get them to understand they're a sinner, and then I take them to that springboard, and they say, "Because you are the sinner, the wages of sin is death, but the gift of God is eternal life through Jesus Christ." It's a gift. It's a gift. The thing that man wants to do is take the word "freely" out, not make it a gift. You don't buy something and say, "Well, it was a gift." No, you bought it. Something that somebody gives you has to be free if it's a gift.

All right, then he says in verse 17 here, moving along:

Romans 5:17

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

Romans 5:18

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Romans 5:19

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

You see what we've got here? We keep making the contrast: one guy messed it up, one guy fixed it. One man's disobedience, one man's obedience. One man's unrighteousness, one man's righteousness.

He says in verse 20 and 21, and this is a great verse:

Romans 5:20

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Romans 5:21

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Now, see what you've got there? The theme of this thing all the way through here, all the way through, the theme is simply this: one man brought in sin, one man took sin out. Because He took it out, you and I get the righteousness of God imputed to us as a free gift. That's the whole context of the first five chapters of the book of Romans, and that's the point he's trying to make.

III. Adam as a Type of Christ

Now, in verse 14, it says, and this is going back now to where we want to get to, in verse 14, it says that Adam was a figure of him who was to come, of him who was to come. Now, that "him who was to come" is a reference to Christ. This is where I told you when we started our Bible time today that we were going to look at association, we were going to look at types.

Take your Bibles now and turn over to 1 Corinthians 15, and let's pick it up in verse 45, and I want to show you how this thing lays itself out. You want to get these notes in your Bible over here too if you're paying attention. Here again, we're looking at a contrast. Now we've added to the contrast a figure of something. We're going to see a type within a contrast.

1 Corinthians 15:45

And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

1 Corinthians 15:46

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

1 Corinthians 15:47

The first man is of the earth, earthy: the second man is the Lord from heaven.

1 Corinthians 15:48

As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

Now, let me just stop there for a minute and clarify what he's saying here. One of the things that he's doing, he's showing you that the Adam in the Garden of Eden is a type of Christ, so there's going to be some parallels there. We're going to look at what he's also saying is this: the first Adam represents your physical, natural birth, and there are no blessings of God or nothing spiritual about that. That's why the Bible says you have to be born again. When you get born again, you get born again not from the first Adam of what he did, but from what the second Adam did to undo what the first Adam screwed up and did. See, that thing works. We're all born of the first one, but you got to get born again spiritually of the heavenly one. When you do that, you know that's what we call being born again, born into God's family.

Now, the parallel here in the type is quite interesting. Let me just tell you here a few things, and some of your older ones, you know this, but the price of learning is repetition. In your Bible, coming through the Old Testament, you'll find that there are 21 men. Adam is just one in a list of 21. He's the first one, but he's just one in a list of 21 men. There are 21 men in the Old Testament that typify, through type, through a picture, the person of the Lord Jesus Christ. You're going to find that there are 21 men that when you would go back in the Old Testament and read their story, study their lives, look at what they go through, look at what they struggle with, look at how they deal with things, look at the things they're up against, you will find that the similarities between what they go through and what Christ goes through again is one of those great things that it shows you what happened over here by what happened here.

By the same token, just to be 100% honest here and give you both sides of the story, in the Old Testament, there are also 18 men, 18 men, one eight, 18 men, who through their lives, their events, and the things that they do, foreshadow the coming Antichrist or the man of sin. Of course, that's how God wants you and I to learn the Bible. If you want to know about the Antichrist, who he is, what he does, where he, what he hangs out with, then go back and study those 18 types. Take those 18 types, match them up with the verses in the New Testament, you do, presto, bingo, magiogo, you have a picture of the Antichrist. You do the same thing with the Lord Jesus Christ.

So what he's saying here, that what you have in Adam and Christ—Adam's called the first Adam, the Lord Jesus Christ is called the second Adam—and there's a lesson you can learn. Now, if Adam is a type of Christ in that sense, then Eve is a type of the church. Eve was the female. She wasn't a direct creation. She came from Adam. God made her out of his bone. So we see that she's not a direct creation, but she's an indirect creation. The church is not a direct creation. It came out of the death of Christ. Just as God put a deep sleep upon Adam and then reached in there and took out that rib and fashioned the woman from it, when Christ died on the cross, and a

snow wild coincidence, when that Roman soldier threw that spear in the side, it went right in the same spot where God took the rib out, because Adam is a type of Christ, and the woman that he had, Eve, is a type of the church.

Have you ever noticed that when the devil did come to disrupt God's plan, that he came to Eve when Adam wasn't around? You know what that's a picture of? That's a picture of the church age right now. Christ is up in heaven. He's not right here bodily, and that's why the devil's attacking the church. You know, the only thing that Adam did—Eve did have to make sure that she knew that she stayed between the white lines. It's the same thing. Her husband wasn't there. What she had was what she had been told by her husband through God Himself that she had to do. All we have is the Word of God that God has given us that we have in a book that even though He's not here, we can overcome the wiles of the devil, and that's how that thing works. That's how that thing works.

I've told you many, many times, the greatest parallel for me is to see how that the first Adam that was in the garden denied the Lord Jesus Christ, denied everything that God was supposed to do. That's another thing. When Adam came home and he saw, walked in there, and Eve had changed. She no longer was innocent. There was something different about her, because the Bible says God told them that in the day you eat of that fruit, thou shalt surely die. Now he comes home, he's alive, and she's dead. I mean, she's alive walking around when she's an unsaved person. Now she's no longer an innocent. She's dead in trespasses. She looked different. And Adam says, "Honey, what happened to you?" She said, "Well, the devil came around and gave me some of that fruit." And he says, "You mean you ate that?" She says, "Yeah, it's good. You got to have some." He says, "But God said no." You know what Adam did? He looked at her, looked at God, looked at her, looked at God, looked at her, looked at God. He probably didn't look back and forth that long. He just said, "See you, God," and he took the fruit. You know what he did? He died with her.

Now, ladies or guys, this is why when you find a woman, the first thing she's going to ask you, "Do you love me enough to die for me?" The answer is, "No way." If she's Spanish, it's, "No way, Jose." If she's German, it's, "Nein, mach nicht." If she's Japanese, it's also, "Uh-uh, no." That's how you do it. Say whatever it is. I can speak all those languages. But anyway, that's what you're up against. You see, now, but what you see is this: Adam is a type of Christ. She's a type of the church. Adam willingly died for her after he knew she was dead, just like Christ saw you and me in dead trespasses and sin, and then was willing to die for us on the cross. See that type? That's the picture that if you just go out of here today with that, you learn quite a bit. I hope you get more, but if that's all you can handle, I'm with you. I'm all for it.

IV. Imputed Righteousness and Children

As I said, this passage really shows you the principle, and like I say many, many times, the price of learning is repetition. Now that we've got that kind of laid out and you understand that, let's go back to verse 13 and 14, and I want to show you—go back to the beginning now—and I want to show you, understanding what we now know, I want to show you and have you understand how this thing of imputed righteousness works for your children. This passage, like I said, it really

shows you a great principle, and I want to give you one of the greatest aspects of getting God's righteousness in this church age and how it concerns your children. You know now how it deals with you.

All right, look at verse 13 now. This is a great principle. We're going to read 13 and 14.

Romans 5:13

For until the law sin was in the world: but sin is not imputed when there is no law.

All right, hold that thought. Look at verse 14.

Romans 5:14

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

You know what he's saying? He's saying that your children—you and me as adults—we have sinned after the transgression of Adam's transgression. You and I came to a point in our lives where we made a full knowledge choice that we were going to disobey God and not do what God wanted us to do. We made that choice. It was a conscious choice. The devil didn't sneak up and get us when we weren't looking. We looked. We did the same thing that Adam did. We looked at whatever in the world we looked at, God, the world, the God, the world, the God, and it didn't take that long either, and we said, "So long, God," took the world. At that moment is when we became a sinner, and we became dead in trespasses of sin.

But what he's saying here is that there's somebody even—he's there's somebody even though death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's—somebody death is reigning over, but yet they have not sinned before God and are in a fallen state. They're still in that innocence that Adam and Eve had. Now, that would be your children, and that's what we're going to talk about today. That's what we're going to talk about today.

I talked to you a while back, and I've given it to you a couple of times, about the 12 doctrines of salvation. Basically, all 12 of those go into effect in your life the moment of salvation. The moment you're saved, the Bible says those 12 doctrines instantaneously take operational status in your life. Of course, that's when you're saved. The Bible says you're sealed unto the day of redemption. We've seen that so far in our study of Romans. But the question is today that we want to talk about and help you understand is, how does this imputed righteousness that you and I have, how does it work with your child?

Now, we have a very young church, and as a young church, we have a lot of couples, and the birth rate here is phenomenal. I mean, people are just having kids all the time, and I'm all for it. I think that's great. Happy is a man that has his quiver full. I mean, I'm all for it. But the bottom line is this: we're a young church, and as parents, young parents, you are faced with these very issues. Now, you may be sitting here this morning and you say, "Well, I'm not even married." Well, but maybe you will be someday. You may be sitting here and saying, "Well, I'm not married, ain't going to get married, don't want to get married. I heard what Bob said about

institutions last week, and I ain't getting in one." That's fine, but I'll tell you what, God may put you into a situation where somebody else that is married is having problems, and you can minister to them by what you know. Please don't think that something I talk about in the Bible, if you're not married and it has to do with marriage, or it has to do with children, you don't have any children, please don't think that it doesn't have any relevance in your life. God wants to use you to minister for Him wherever you go, and you may just be a young guy or a young gal that's out there, and you may not have any kids, or you may be somebody that had kids and they're grown up and they've got kids, and God just puts you in a scenario where you have to have some answers to minister to them. So many people, I hear it all the time, "Well, I don't have that, so that doesn't affect me." Well, no, it only affects you if you want to be used of God to minister to other people. That's the only way it would affect you. So if it doesn't affect you, it doesn't affect you, I understand.

But that's what you got to understand here, and there are a couple of basic things that I want you to get down, and we're going to define some things.

- Under the Blood vs. Washed by the Blood
- Parents as God's Representatives
- Parents as a Barrier Against Satan

V. The Age of Accountability

Now, let's talk about that, and what is the age of accountability? Well, the age of accountability, bottom line, is simply this: the age of accountability is when your child comes to the point that they understand the difference between right and wrong. I'm going to show you how to determine that here just a little bit. Now, some people get up there and they say, "Well, it's 12 years old." Now, that's the magical age. Let me tell you something, there is no magical age for the age of accountability. Every child is different. Every child is different. Now, obviously, the criteria for understanding getting saved is found in the Bible. Somebody said, "Well, my kid was saved when they were four years old." Well, if only if they are also the Virgin Mary and understand that, you know, all the secrets and came back in the spirit of Moses and Elijah, maybe. Four-year-old is almost impossible. Five-year-old is almost impossible. Six-year-old is tough. But what I am saying is this: every child is different, but you got to have some sense. You got—in most parents, I'm going to talk about another set of mistakes most parents make here in just a little bit as we go on through here. But what you have to understand is the fact that they are under the blood, they're not washed in the blood, and you are indwelt with the Holy Spirit of God, and you are sealed. They are not. Their salvation and everything about their salvation depends on you and your husband and your consistency together in God, in the Word of God.

Romans 4:15 says, "Because the law worketh wrath: for where no law is, there is no transgression."

Romans 4:15

Because the law worketh wrath: for where no law is, there is no transgression.

Now, that's what he's saying. He's saying where your child can't understand the law, right and wrong, then God doesn't look at it as a transgression against the law, transgression against the law, and because of that, He doesn't impute any sin to them. Now, there's the principle.

Let me show you the picture. Come back to Deuteronomy 1, and sometime down the line you will be faced with this, and you will have to help somebody understand it, and God may just put you in a spot where you can—you need to learn this.

Deuteronomy 1:39

Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

Now, let me explain to you what has happened here. Deuteronomy is written during the time that the nation of Israel are wandering for 40 years. They've got all kinds of problems, and now God has told them that there is a number of them—there is a number of those men and women who are not going to be allowed to go into the promised land. That the nation of Israel is going to take a right turn at Jordan, and they're going to spend another 40 years wandering out around, or 40 years wandering around on another, but 40 years wandering around out there. Why? Until everybody dies, and the only ones that are going to be allowed to cross over are these people here. Let's read it.

Deuteronomy 1:39

Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

You know what he's saying? He's saying, "Okay, nation of Israel, all you moms and dads that sinned against Me in the wilderness and didn't do what was right, you're not going in. We're going to march you around or you're all dead. But your little ones, your children, who did not know right from wrong, and I'm not going to impute any ungodliness to them, I'm going to allow them to go over, and they're going to possess it, even though you're not." That is the same story that you've got here in this thing in Romans 5 about your children. Your God is going to allow them into if they die. Why? Because they are not washed in the blood, but they are under the blood, because there was no sin imputed to them. All right, understanding your child in the light of God's imputed righteousness. Oh, that's a great study.

Now, come over to Romans 7. Let's see Paul's great analogy here, and it's a good analogy.

Romans 7:9

For I was alive without the law once: but when the commandment came, sin revived, and I died.

Look what Paul says. Paul, talking about himself now in light of what we have just seen, "For I, Paul, was alive without the law once." What's he saying? He's saying that before he, at the age of

accountability, he was alive. No sin was imputed to him, and he was alive without the law because he knew no right and wrong in the law. Therefore, he had not transgressed the law. Therefore, God had not imputed sin to him. So he is alive as a baby, as a child, without the law. All right, now look at the next part of that verse. "But when the commandment came..." Ah, there it is. When Paul came to the point that the Word of God, the commandment, the law of God meant something to him, it now comes to him. He knows right from wrong. He knows what's right, knows what's wrong, and now it's very obvious. "But when the commandment came," look what it says, "sin revived, and I died." Now, at that point, he is dead in trespasses of sin. He was alive once without the law before the age of accountability. When that age of accountability transcended his life and the commandment came and he knew right from wrong, at that point, when he makes the wrong choice, just like Adam did, by the way, just like you and I did, when he makes that wrong choice, sin revives, and he's now dead in trespasses of sin, and now he needs to be saved. That will be the state of your children, and that's why the importance of understanding God's imputed righteousness to you and to me is absolutely crucial.

VI. Common Parental Mistakes

Now, here are the mistakes that parents make in understanding this.

- Not Being God-Conscious About Children
- Not Realizing Their Role as God's Model
- Misreading Children's Readiness for Salvation

VII. Stages of Child Training

When we talked the child training class a while back, I told you there were basically three stages your children come through, and it's the three stages of what I call protection.

- Discipline Stage
- Relationship Stage
- Responsibility Stage
- Ministry Stage

Now, let me just say this, and I'm just going to hit this for a second because I don't want you to miss the parallel. You know, that's how you build a church. I mean, you got to realize that when you—when you train up your children, my job as a pastor is train up God's children, and He doesn't have one plan for your children, another plan for His children. The plans are the same. Thursday night, somebody asked a question, I forget who it was now, and I went over there in 2 Timothy 4:2, and I talked about the fact that it says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." I told you—I told him, I said, "Now, there are seven things in there you got to do to build a church." Really, there are

seven things in there you got to try to incorporate every time you preach a message. The first thing he says, "Preach the word." That's not one of them. That's what we got to do. That's what you got to do with your children. You know what he says? Then he says, "Be instant in season, out of season." There's your first two. You know what "in season, out of season" means? It means when it's convenient to and when it's not convenient to. There's sometimes it's convenient to discipline your children when it's just at home, and then there's sometimes when you're out in the middle of public that it's not convenient. That's in season and out of season. In ministry, you sometimes you don't feel like dealing with things. Other times you're up on top of it and you feel like dealing with it, and it's—you know what? You preach it and deal with it no matter what you feel like. That's in season and out of season.

Then he says, he comes down through there, he says, "Reprove, rebuke, exhort." Hey, does anybody here has kids? When you have to discipline your children and you rebuke them, is there anybody here that would fess up and say, "My kid just asked for more"? When we were in the army, the standard thing was after 150 calisthenics and an hour PT was after every exercise you screamed at your lungs, "More PT, Drill Sergeant! More PT!" Say, "Give me some more inside!" That's not what you're saying. Does anybody here have a child that when you have to whip them, they just say, "Mommy, one more round"? I don't think that worked. Is there anybody here that when you have to deal with your child and you put them in the corner and you say, "Okay, you can come out now," and they say, "No, give me 15 more minutes"? No.

Now, let me ask you a question. I'm just going to make a nice parallel here for you. Let me ask you a question, does that stop you from disciplining them anyhow because they don't like being rebuked and disciplined? Does that mean you just don't discipline because they don't like it? Are you not the parent who sees the long-term consequences of your child that they don't learn discipline and they don't get rebuked? Okay, put that in the pastor's sense. You don't like being rebuked every Sunday sometimes either, do you? So what do you want me to do? Become a liberal? Want me to tell you how good you always are? You know, I'll do the same thing you do with your children, because long term, I know what is best for this church. Short term, you look at your kid and you said, "Well, maybe I better not whack him." Then you say to yourself, "No, maybe he didn't do this, but I know he did that yesterday. I didn't do anything. I'm going to whack him twice." You know, you deal with it because you know if you don't get him disciplined, if you don't deal with him and you have to rebuke him and reprove him, then you're going to have some problems, and the fact that he does not like it or she does not like it doesn't change the fact that it has to be done. It's the same when you're God's child. The Bible says no chastening of the Lord is joyous but grievous, but afterward the Bible says it yielded the peaceable fruit of God. Nobody likes being—being God dealing with us, but I'm telling you something, just like it's absolutely a necessity in your child's life, it's an absolute necessity in God's people's life.

But then it goes on and says this: "Exhort." You exhort your children. You don't just all beat them up all the time. You exhort them. You lift them up. When they do something right, you tell them it was right. You encourage them. In fact, if you're a smart parent or a smart pastor, you'll take the very things you had to deal with them on and turn them around and help them grow through

it. If you're smart, "longsuffering." See, suffer long with your children, don't you? Well, when you get into the ministry, and then "doctrine," doctrine, doctrine, and you've got to teach them what's right and teach them what's wrong.

VIII. Recognizing a Child's Readiness for Salvation

Now, putting it all together, and putting it together here in the last few minutes we have, here's what we've looked at so far. Now we're going to come back and I'm going to show you how you make that decision in your child's life. All right, just recap real quickly. We've got a couple of things here.

1. We now know that there is no sin imputed where there is no law.
2. Your children are in a state of innocence. They're under the blood, but they're not covered by the blood.
3. You are indwelt with the Holy Spirit of God. They're not. And you are their protector. You are the guardian of their soul, the ring of protection, the wall around their little lives.
4. At some point, they will become a sinner, and just as death passed upon you and I through Adam, death will pass upon them. Romans 7:9-10, it all lays it out.

Now, here's what you got to watch for. Let's go back to Romans 7, or maybe you're still there, and let's look at verse 12. Paul said, "I was alive once without the law, but when the commandment came, sin revived, and I died." Now, look what he says in verse 12 of Romans 7, and here's the key you got to look for, Mom and Dad. This is the difference of understanding how God imputes His righteousness to you and me and how He imputes it to your children now, and what He wants to do when that child comes to that point.

Romans 7:12

Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 7:13

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Here it comes. This is what you want to get right here. "But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." What's that mean? Your child can be in your home, go to church down here in elementary, be around all the things that we talk about in the Bible, and they will pick up words. They will pick up "sin." They will pick up "hell." They'll grab some basic concepts. They'll hear about Mom and Daddy going to heaven. They'll hear about this, they'll hear about that. So in their little world and a little mind, they want to go where Mommy and Daddy is, so they're going to run up to you with a bit of fragments about salvation, heaven, and hell, and they're going to say to you, "Mommy, Daddy, I want to be saved." If you don't understand that the key to bridging that gap between the innocence of before and after when they need to be saved is understanding that their sin has to become exceedingly sinful. What's that mean? Their—your

child has to know that he has a personal, she has a personal sin debt toward God. It isn't just about, "Oh, heaven and hell, bad and mean, black and light, God and the devil." It's about sin, their sin becoming exceedingly sinful.

Got to tell you this story. Last week when I was giving the invitation, four people raised their hands, and I was looking across, and I'm looking over here, and Liz is sitting over here with little Ethan, and I'm looking around here, and oh, Ethan, he's kind of laying over, and I'm talking about, "If you're here today, you don't—you should just raise your hand." Ethan's got his hand right here. Now, Ethan's probably five years old or somewhere in there, and he's got his hand right here. You know, and I'm doing business here, and obviously I'm not going to say, "All right, Ethan, come on down here and trust Christ as your own personal Savior." Really. I'm not sure he didn't have his hand up and he's pointing at his mother who was sleeping next to him because she didn't see. But I just ignored it. I ignored it. And, you know, and I'm talking about here, and I'm working the crowd, you know what you're supposed to do, and I walk back over here and I'm saying, "Come on now, raise your hand, anybody raise your hand." Well, he's hearing, "Okay, anybody raise your hand." He's saying, "I am somebody, and I am raising my hand." I walk back over, and now he's set up straight, and he's got his hand up, and he's looking right at me, and I still got to ignore him. So I've walked back the other side again, and I said, "Come on, raise that hand." I walked back. Now I looked over, and he's not only standing—sitting up straight, looking at me, he's going [gestures].

My point is this: now you look at that, and I know what most—most preachers would say, "That kid really wanted to get saved." I told Liz about it. Liz went home, and she asked Ethan. She says, "How come you raised your hand?" He says, "Because in school that's what they taught us to do." He made no contact with what I was saying. See what I'm saying? Now, you know what happened in most fundamental—funny, funny, fundamentally, fundamentally churches? You know, we're not a fundamental church. I learned a long time ago, they have no fun, they preach a whole lot of damn, and they're all mental. Fundamentally, no. See, I don't deal with that. I looked at that thing over there and I thought to myself, now, in most churches, they just said, they'd have made him come down, "Ethan, Ethan, down here," and they'd open up the Bible, and then he'd go around saying, "Wow, God's great, God, yeah." And little Ethan would go back, he would still say to himself, "I don't know what I just did, but my teacher's going to be really proud of me because I raised my hand just like she told me to," which I'm glad, because normally Ethan would say, "Hey, I'm back here, why don't you call on me?" So he's learning something, learning to raise his hand.

My point is this: he ain't ready for that point yet, but you see something is beginning to work in his life. He's beginning to pick up the things that he's hearing. It's the parent's job to protect that. It's the parent's job to cultivate that. It's the parent's job to not to rush in, but don't be oblivious to it. One, go back to what I said: God-conscious with your child, the leading of the Holy Spirit of God, and your child seeing where your child is at, knowing their temperament, where they're at, where they're at and what they're dealing with, talking to them and conversing with them, finding out, because the qualifications for salvation is found in Acts 8 when the Ethiopian eunuch asked

a great evangelist Philip about being baptized and the concept of being saved. You know what Philip said? And it's the—it's the bottom line statement for your child.

Acts 8:37

And Philip said, If thou believest with all thine heart, thou mayest.

Philip looked at him and he says, "If thou believest with all thy heart, thou mayest." Your child has to have the ability to believe with all his heart, that it just isn't a God of good and evil and a world of sin and the devil, but that sin is exceedingly sinful, that that sin has become personified. Now that little boy, that little gal doesn't say, "Well, I don't want to go to hell because I want to be with Mommy." They say, "I don't want to go to hell because I'm a sinner, and Jesus died on the cross for me, and it's a personal thing. It's my own personal sin debt that needs to be eradicated by the death of Christ." You show me a—you show me a child that can understand that concept, I'll show you someone that's ready to be saved, and that's the thing that we're dealing with. That's the problem.

So when you begin to understand the concept of God's righteousness, now next week when we get into Romans 6, we're going to get into the doctrinal phase, and we're going to see how that now that we have defined this, now that we have laid this thing out, we now have the wherewithal to better understand that the later foundation of where we got to go and what we got to try to accomplish now. Now you understand it, how it applies to you, how it applies to the Jew, the Gentile, to you as the body of Christ, and now to your children. As always, when your child comes to the point in their lives, and they're all going to get there, you start to be afraid or you start to struggle with it or you start to have a tough time or you start to doubt yourself or do you think you did something stupid, let me help you. Let me help you. That's what I'm here for. Let me show you what you want to do, keep you between the white lines so you know what to do, and you get through this process, and you find out that it's the biblical way to do it.

Well, let's pray. You pray this week. We just got a lot going on with the building, and I'm going to—we're all, as soon as we're done here with the deacons, please move right over there into the next room. Don't delay, and we can get this done. Then for those of you that are going to help me, I appreciate it. I'm going to have lunch over there at one o'clock or a little after for you, and if you'll come over, and then we'll get going from there, and we'll get everything done. Let's pray.