

# Essential Commitments of a Local Church

## Pt. 5

### Deuteronomy 6:1–9 (NKJV)

**6** “Now this *is* the commandment, *and these are* the statutes and judgments which the Lord your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess,  
<sup>2</sup> that you may fear the Lord your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged.

<sup>3</sup> Therefore hear, O Israel, and be careful to observe *it*, that it may be well with you, and that you may multiply greatly as the Lord God of your fathers has promised you—‘a land flowing with milk and honey.’

<sup>4</sup> “Hear, O Israel: The Lord our God, the Lord *is* one!

<sup>5</sup> You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

<sup>6</sup> “And these words which I command you today shall be in your heart. <sup>7</sup> You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. <sup>8</sup> You shall bind them as a sign on your hand, and they shall be as frontlets

between your eyes. <sup>9</sup> You shall write them on the doorposts of your house and on your gates.

## Introduction

This morning we return to the Essential Commitments of a Local Church.

These are Essential in the sense that I believe in order for a Church to be a Biblical NT church.. These 9 Commitments must be maintained.

Too much of the evangelical church has drifted from these essential commitments .

They are like ships tossed the waves of cultural relativism with no anchor.

They are like houses built on sinking sand of immorality rather than the Solid Rock.

They are like birds of a feather flocking together with no navigation in societal winds of change.

To find our Anchor, our Solid Rock, and our navigation we much return to the the Sufficiency the Bible

**1 Timothy 3:14–15 (NKJV)**

<sup>14</sup> These things I write to you, though I hope to come to you shortly; <sup>15</sup> but if I am delayed, *I write* so **that you may know** how you **ought** to conduct yourself in the house of God, which is the church of the living God, **the pillar** and **ground** of the truth.

## that you may know

### Perfect Active

**eidó:** be aware, behold, consider, perceive

**Original Word:** οἶδα

**Part of Speech:** Verb

**Transliteration:** eidó

**Phonetic Spelling:** (i'-do)

**Definition:** be aware, behold, consider, perceive

**Usage:** I know, remember, appreciate.

1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying."

1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. 1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

## ought Pres Act.

**dei:** it is necessary

**Original Word:** δεῖ

**Part of Speech:** Verb

**Transliteration:** dei

**Phonetic Spelling:** (die)

**Definition:** it is necessary

**Usage:** it is necessary, inevitable; less frequently: it is a duty, what is proper.

1163 deí – properly, what must happen, i.e. what is absolutely necessary ("it behooves that . . .").

## the pillar

**stulos: a pillar**

**Original Word:** στῦλος, ου, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** stulos

**Phonetic Spelling:** (stoo'-los)

**Definition:** a pillar

**Usage:** a pillar, support, column.

## ground

**Cognate:** 1477 hedraíōma – the base, which ultimately supports the foundation itself (used only in 1 Tim 3:15).

**See also** 1476 (hedraíos). **Original Word:** ἑδραῖος, αῖα, αῖον

**Part of Speech:** Adjective

**Transliteration:** hedraios

**Phonetic Spelling:** (hed-rah'-yos)

**Definition:** sitting, steadfast

**Usage:** sitting, seated; steadfast, firm.

1476 hedraíos (an adjective, derived from apedrōn, "a seat or base") – properly, sit (solidly-based, well-seated); (figuratively) steadfast (firm), morally fixed; firm in purpose (mind); "well-stationed" (securely positioned), not given to fluctuation or "moving off course."

So what are those essential Commitments?

## **Essential Commitments of a Local Church Pt. 5**

**I. We are Committed to a High View God  
Rather than a Deification of Man.**

**II. We are Committed to the Absolute  
Authority and Sufficiency of the Scriptures  
Rather than the Tradition of Man**

**III. We are Committed to Sound Doctrine  
Rather Than the Dumbing Down of Doctrine.**

**IV. We are Committed to the Preaching of  
the Word Rather than Pragmatic  
Methodology**

**V. We are Committed to Integrated Worship  
with the Family rather than the Segregation  
of the Family**

VI. We are Committed to Personal Holiness Rather than Worldliness.

VII. We are Committed to a plurality of Godly Leadership than the Business or Democratic Model.

VIII. We are Committed to Evangelism of the Sinner rather than Moral Reform of the Society.

IX. We are Committed to the Return of Jesus Christ rather than the Riches of Earth

The 5th Essential Element may sound a little strange to you ears, since we referred earlier in this series to these being pillars for the church.

To help with that let me point out one word in this Essential element.

“Family”

We are committed to Family. Families are a major pillar in the church. They are essential, and ordained of God. When the church first began, it met house to house. That means family to family. The world household is a common word in scripture.

The Words integrated vs. Segregated refers to how we prioritize instruction in the Word and Worship. So in this concept we are saying that we desire to keep the family together and minister and teach families together. We do not desire to separate you by age, or marital status, or whether you have black hair, white hair or no hair.

In other words we like to have children in our worship services. We believe it is important for those children from the smallest to the oldest to see their parents worshipping God. Singing, Listening and Learning together. Seeing Father and Mother receiving communion, praying, and encouraging one another. We like to see the pews filled with dangling feet that can't touch the floor. We even like to hear the baby cry, for just a little bit, and if the preacher can't put the baby back to sleep, we have to depend on mom or dad.

This may seem a little strange in our culture where children are discarded and considered a distraction and burden.

Even in the Church Sadly, they are seen as a distraction and burden.

So we choose not to go with the flow. Not to let the culture dictate what we do.

And we choose not to let the church culture dictate what we do.

We choose to let the Word of God be sufficient.

## **Lesson**

# The Pattern

## The Problem

## The Prescription

## The Pattern

“This Sunday morning a familiar scene will play itself out at churches from coast to coast. Minivans and SUVs will open like pop cans in the parking lots of various denominations, spewing forth their contents of kids. With Bibles in one hand and car-seats in the other, parents will herd their excited children toward the doors. In the hallways, the kids will split up by age and be welcomed into classrooms full of laughter and life and hope. Teachers will embrace these kids as if they are their own for about 45 minutes. They will pour their hearts and souls into the children and teens with the help of videos, various curricula resources, Bible stories, crayons, crackers, CD music, computer graphics, flannel graphs, white boards, cookies, cotton balls, popsicle sticks, prayers, and pipe cleaners. . . . It all looks so safe and so healthy—an inseparable part of the fabric of spiritual life in the western world.”

Chapter 2  
Sunday School Syndrome  
Part 1: An Epidemic on Our Hands  
by [Ken Ham](#) and [Britt Beemer](#) on October 27, 2011; last featured May 9, 2017



This Ministry that 1000s of churches have adopted as a major platform for educating, children and youth in the Bible is called Sunday School.

Historically, many trace its roots back to a man named Robert Raikes. He was a newspaper publisher from Gloucester, England who lived in the mid 1700s.

At that time, Gloucester boasted of industry which compounded the problems of lower class society. Known for its manufacture of pins, making of sacks and casting of church bells, the city relied on entire families to keep its pre-factory system operations in motion.

Child labor was common with children working long hours (12 hours a day) beside their parents six days a week. On Sunday these children were turned loose to run wild in the streets. They spent that day in "noise and riot, playing at chuck, and cursing and swearing in a manner so horrid as to convey to any serious mind an idea of hell rather than any other place."<sup>6</sup>

The noise and confusion of their activities was so great that the neighbors were deprived of their enjoyment of the Sabbath. Farmers as well as inhabitants of the towns and villages complained that they suffered more damage of their property on the Sabbath than all the rest of the week.<sup>7</sup>Besides: this, in a great measure, proceeds from the lawless state of the younger class, who are allowed to run wild on that day, free from every restraint."

The general view regarding the poorer classes, however, held that the children were no better than their parents, "incapable of improvement," and "attempts to reclaim them were impracticable, or at least not worth the trouble."<sup>8</sup>

Robert Raikes, philanthropy and humanitarian aid was first felt in the Prisons. Because of the deplorable conditions of the prisons and prisoner, he fought for and won prison reform.. He also tried to address the moral reform of the prisoners. He would purchase books and encourage the ones that could read to instruct the less fortunate prisoners. He would exhort them to aspire to be better and would offer the ones willing to work, jobs.

However,

“His study of these degraded beings led him to the conclusion that such conditions eventuated in a continual procession "ripe or ripening for the gallows.”<sup>13</sup>

After several years of fruitless effort, Raikes sensed a futility in trying to change the environment through adults and shifted his efforts to changing the children within the environment. The only possible solution appeared to be the prevention of the making of criminals.”

So he began an experiment,  
He turned his attention to the children.

“Venturing into St. Catherine's meadow near the pin factory in one of the lowest parts of Gloucester, Raikes saw the wretched condition of the children playing in the streets. In discussing the situation with an inhabitant, he was told that Sundays were far worse, for the streets seethed with these "wretches" who played, shouted and rioted, making enjoyment of the Sabbath impossible.”

People were afraid to go in the streets for fear of being attacked and having items stolen!!!!

Deciding that "some little plan should be formed to check the deplorable profanation of the Sabbath,"<sup>16</sup>

According to Danny Roberts, Raikes, gathered 30 of the boys and brought them to church one Sunday only to have the people reject them because they were dirty, disgusting and disruptive and disobedient. He tells the story of one of the boys in church during prayer time taking a pin (for a woman hat) and sticking the boy in front of him in the head causing a fight in the middle of the service. The pastor ask them all to leave.

Raikes undeterred hired Mrs. Meredith at a shilling a day to teach reading and the Church catechism on Sunday to poor children. The first Sunday school began in Sooty Alley, the lane of the chimney sweeps,

with a few boys rounded up by Raikes and Mrs. Brandon, his associate.”

Some of the boys were so bad, and so undisciplined that

“some were brought to school with logs or iron weights tied to their legs.”

1979 The Role of the Sunday School Conventions in the Preparation of Protestant Sunday School Teachers, 1832-1903  
Doris Freese Loyola University Chicago

Raikes did not begin the Sunday school for the purpose of religious instruction. Instead, he founded it to teach poor children the basics of education. . . . The Sunday school took off like wildfire, spreading to Baptist, Congregational, and Methodist churches throughout England.<sup>2</sup>

And of course effectual to America... Where in much of America, it is the staple diet of the evangelical churches. Sunday School are as common as apple pie and Chevrolet.

Sunday School is seen as the education Arm of the Church, while the Sermon is seen as the Evangelistic tool of the church.

We are told that this is must if we are to educate our children and youth.

That without it we are bound to loose a Generation of children to the culture of sin.

Millions of dollars are spent on building, and literature and teachers curriculum in order to give our children a Biblical World view.

To even propose a change that may affect the average Sunday School is like slaughtering the sacred cow.

So since Sunday School, according to the experts is so important.....

How are we doing.

How well are our children and Youth learning the Word of God.

How committed are they to following the commands of Scripture.

How willing are they to forsake the World and love Christ.

Based on how much emphasis, money and attention are given to the Sunday School of average church, you would be led to believe that we are doing very well.

NOT SO FAST>

# **The Pattern**

# **The Problem**

“In our survey of 1,000 20-somethings who regularly attended church as children and teens, we asked the question,

“Did you often attend Sunday school?”

In reply, 61 percent said yes; 39 percent said no. That’s about what you would expect, isn’t it? After all, not everyone is committed enough to make the effort to get to Sunday school, right?

Only those who are more concerned about the spiritual and moral health of their kids, right? Because we all assume that Sunday school is good for them, correct? The ritual of Sunday school is so interwoven into American church life that it’s hardly worth mentioning, right? Wrong. Our research uncovered something very disturbing:

Sunday school is actually more likely to be detrimental to the spiritual and moral health of our children.

Now before you react to this, please hear us out and consider the research—real research that is statistically valid and gives us a true look at what is going on. Compared to the 39 percent who do *not* go to Sunday school, contrary to what many of you may believe, the research showed that students who *regularly* attend Sunday school are actually:

- more likely NOT to believe that all the accounts/stories in the Bible are true/accurate.

- more likely to doubt the Bible because it was written by men.
- more likely to doubt the Bible because it was not translated correctly.
- more likely to defend that abortion should continue to be legal.
- more likely to defend premarital sex.
- more likely to accept that gay marriage and abortion should be legal.
- much more likely to believe that God used evolution to change one kind of animal into another.
- more likely NOT to believe the earth is less than 10,000 years old.
- much more likely to question the Bible because they believe the earth is not less than 10,000 years old.
- more likely to doubt the Bible because of the secular dates of billions of years for the age of the earth.
- more likely to have heard a pastor/Sunday school teacher teach Christians could believe in millions/billions of years.
- more likely to question the earth is young and the days of creation are 24 hours each.
- more likely to believe that dinosaurs died out before people were on the planet.
- more likely to view the Church as hypocritical.

- much more likely to have become anti-church through the years.
- more likely to believe that good people don't need to go to church.

Read that list again. No, we don't have it backward. Yes, you're reading it correctly. These results are extremely alarming—in fact, quite shocking. (I had to look at it several times before I could believe it.) They are so contrary to what we would have assumed that they should feel like a rude slap in the face. And remember, these findings were the result of probing questions by a leading researcher who knows how to gather data and statistically analyze it to give us a true picture of the situation.

This was our most stunning and disconcerting result of the entire survey. First, we found out that we were losing our kids in elementary school, middle school, and high school rather than in college. Then we found out that Sunday school is one of the reasons why. The “Sunday school syndrome” is contributing to the epidemic, rather than helping alleviate it. These numbers are statistically significant and absolutely contrary to what we would expect. This is a brutal wake-up call for the Church, showing how our programs and our approaches to Christian education are failing dismally.”



The results show that Sunday school is actually having an overall *negative* impact on beliefs, even though these differences were often quite slight in a number of instances. *The obvious conclusion is that Sunday school really had no impact on what children believed in these critical areas.*

For example, when asked if they believed in the creation of Adam in the Garden of Eden, Sunday school had no significant effect on the answers. The same can be said for the story of Sodom and Gomorrah and Lot's wife. The same can be said of Noah's ark and the global Flood. Belief in the Tower of Babel was nearly identical. In these areas Sunday school did nothing—it wasn't a help or a detriment. The numbers indicate that Sunday school actually didn't do *anything* to help them develop a Christian worldview. In several other areas, as shocking as this sounds, the reality we have to face is that Sunday school clearly harmed the spiritual growth of the kids.

**“Do you believe that God used evolution to create human beings?”**

- **yes.** 24.6% of those who attended Sunday school
- **yes.** 18.5% of those who did not attend Sunday school

**“Do you believe that God used evolution to change one kind of animal into another?”**

- **yes.** 27.2% of Sunday school attenders
- **yes.** 18.8% of those who did not go to Sunday school believed in this type of evolution

**“Do you believe that premarital sex is wrong?”**

- 47.7% of students who did not attend Sunday school believe that premarital sex is wrong
- 40.8% of Sunday school attenders believe that premarital sex is wrong

**“Do you feel good people don’t need to go to church?”**

- **yes.** 39.3% of Sunday school attenders
- **yes.** interestingly, only 28.9% of non-attenders

**“Do you feel the Church is relevant to your needs today?”**

- **no.** 46.4% of Sunday school attenders
- **no.** Only 39.6% of those who did not attend Sunday school felt like church is not relevant to their needs today.

**“Do you believe that you have become anti-church through the years?”**

- **yes.** 39.1% of those who attended Sunday school
- **yes.** 26.9% of those who didn’t go to Sunday school

# The brutal conclusion is that, on the whole, the Sunday school programs of today are statistical failures.

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I know that's going to hurt many of you who are devoted and dedicated to these programs—as well as those of you who are depending on these programs to properly influence your children. I'm sure various Sunday school curricula publishers will want to become defensive about their resources. But listen, if you are depending on these programs to properly teach and influence your children, it is just not happening.

These results have come from the Christian education programs of the most dedicated, Scripture-affirming churches out there—imagine what the situation must be in the Church as a whole!

What is even more shocking is

Of those surveyed.

## 90-95 % of the Pastors and Sunday School teachers

### Believed and taught

1. The Bible was accurate and true
2. Darwinians evolution was wrong
3. Young earth
4. That God created the heavens and earth in 6 literal 24hr days
5. That Genesis was a accurate Historical Record (not Myth)

Is it a problem of not being taught? Considering these people came from conservative church backgrounds, consider these numbers from our research:

- Of those who attended Sunday school, over 9 in 10 said that their Sunday school classes taught them that the Bible was true and accurate.
- Only 1 in 10 said their pastor/Sunday school teacher taught that Christians could believe in Darwinian evolution.
- One in 4 said their pastors and Sunday school teachers taught that Christians could believe in an earth that is millions or billions of years old.
- Over 4 in 5 said their pastor or Sunday school teacher taught that God created the earth in six 24-hour days.
- Only 1 in 16 said their pastors or Sunday school teachers taught that the Book of Genesis was a myth or legend and not real history.

Could it possibly be an improvement to get rid of Sunday school and youth ministries altogether? That almost sounds blasphemous. After all, aren't our concepts of "church" and "Sunday school" inseparable?  
Not necessarily.

Just because our generation has always done it that way doesn't mean that we have to continue to do it that way.

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# The Prescription

And with the Morbid Results we are seeing, why in the world would we continue to do something we know is not working.

The definition of insanity

To continue to do the same thing over and over and expecting differ results.

Sunday School reminds me of many of the Government Programs we see today. Millions of dollars are poured into the program even though it has been proven not to work and to do harm.

Well Sunday School has had its unintended Consequences also.

As Ken Ham put it.

“Part of the concern is that the mere existence of youth ministry and Sunday school allows parents to shrug off their responsibilities as the primary teachers, mentors, and pastors to their family.”

Yet this is exactly the opposite of Scripture

Deuteronomy 6:4–9 (NKJV)

<sup>4</sup> “Hear, O Israel: The Lord our God, the Lord *is* one!

<sup>5</sup> You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

<sup>6</sup> “And these words which I command you today shall be in your heart. <sup>7</sup> You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. <sup>8</sup> You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. <sup>9</sup> You shall write them on the doorposts of your house and on your gates.

Deuteronomy 31:11–13 (NKJV)

<sup>11</sup> when all Israel comes to appear before the Lord your God in the place which He chooses, you shall read this

law before all Israel in their hearing. <sup>12</sup> Gather the people together, men and women and little ones, and the stranger who *is* within your gates, that they may hear and that they may learn to fear the Lord your God and carefully observe all the words of this law, <sup>13</sup> and *that* their children, who have not known it, may hear and learn to fear the Lord your God as long as you live in the land which you cross the Jordan to possess.”

#### Joshua 8:34–35 (NKJV)

<sup>34</sup> And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the Book of the Law. <sup>35</sup> There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel, with the women, the little ones, and the strangers who were living among them.

#### Nehemiah 8:1–3 (NKJV)

**8** Now all the people gathered together as one man in the open square that *was* in front of the Water Gate; and they told Ezra the scribe to bring the Book of the Law of Moses, which the Lord had commanded Israel. <sup>2</sup> So Ezra the priest brought the Law before the assembly of men and women and all who *could* hear with understanding on the first day of the seventh month. <sup>3</sup> Then he read from it in the open square that

*was* in front of the Water Gate from morning until midday, before the men and women and those who could understand; and the ears of all the people *were attentive* to the Book of the Law.

### Ezra 10:1–2 (NKJV)

**10** Now while Ezra was praying, and while he was confessing, weeping, and bowing down before the house of God, a very large assembly of men, women, and children gathered to him from Israel; for the people wept very bitterly. <sup>2</sup> And Shechaniah the son of Jehiel, *one* of the sons of Elam, spoke up and said to Ezra, “We have trespassed against our God, and have taken pagan wives from the peoples of the land; yet now there is hope in Israel in spite of this.

### Joel 2:15–16 (NKJV)

<sup>15</sup> Blow the trumpet in Zion,  
Consecrate a fast,  
Call a sacred assembly;

<sup>16</sup> Gather the people,  
Sanctify the congregation,  
Assemble the elders,  
Gather the children and nursing babes;  
Let the bridegroom go out from his chamber,



And the bride from her dressing room.

Ephesians 6:1–4 (NKJV)

**6** Children, obey your parents in the Lord, for this is right. <sup>2</sup> *“Honor your father and mother,”* which is the first commandment with promise: <sup>3</sup> *“that it may be well with you and you may live long on the earth.”*

<sup>4</sup> And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.

Colossians 3:20–21 (NKJV)

<sup>20</sup> Children, obey your parents in all things, for this is well pleasing to the Lord.

<sup>21</sup> Fathers, do not provoke your children, lest they become discouraged.

Titus 2:1–8 (NKJV)

**2** But as for you, speak the things which are proper for sound doctrine: <sup>2</sup> that the older men be sober, reverent, temperate, sound in faith, in love, in patience; <sup>3</sup> the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things—<sup>4</sup> that they admonish the young women to love their husbands, to love their children, <sup>5</sup> to be discreet, chaste, homemakers, good, obedient to their

own husbands, that the word of God may not be blasphemed.

<sup>6</sup> Likewise, exhort the young men to be sober-minded, <sup>7</sup> in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility, <sup>8</sup> sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

If you, as a parent, have been putting the responsibility for the religious education of your child on your church's Sunday school, you need to realize that the statistics say the job isn't getting done. As we have seen, in many cases and for many different reasons, it's not helping, it's hurting. So this coming Sunday, don't feel like you have absolved yourself of responsibility when you drop your child at Sunday school. This is your job. Do not totally delegate it to someone else—as, sadly, many parents seem to do. [Deuteronomy 6:4–10](#) and [Ephesians 6:1–4](#) clearly exhort parents to teach, disciple, and train their own children. Regardless of what's happening in the Sunday school youth groups, pulpit, and Bible studies of your church, the responsibility for ministry to our kids has never been removed from the parents. It's time to pick that ball up again and jump in the game.

James H. Rutz, in his thought-provoking book *The Open Church: How to Bring Back the Exciting Life of the First Century Church*, has the heart and the courage to take an honest look at the Sunday school ritual and test its effectiveness:

Take Sunday school for example. God's plan for religious education is Dad. It's a 4,000-year-old plan that's worked like a watch since the days of Abraham. But if your weekly gathering doesn't equip Dad to open his mouth at home and be a teacher of the Word —well, Sunday school is your next best bet.

(Programming Dad would be easier.)<sup>3</sup>

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## Why NOT Segregation in church

### 1. Biblical Argument

No pattern in OT or NT

Not commanded, not illustrated, No principle

Not legitimized in any way Contrary to NT pattern

Subverts the Role of Fathers

Turns the hearts of children away from parents

It creates positions of authority in church that are not biblical, and have no authorization

It separates Youth from Adults, contrary to Biblical instruction

## Only Bible ==No segregation

In segregation we loose the wisdom of the older to be given to the younger, We don't have the older women teaching the younger women because they are separated.

The generations are separated. The young need to see the old, love fear and worship God. They need to know that there is more to Christianity. that it does affect the whole life..

Sinclair Ferguson, stated that in many churches they don't even know that there are people over 50 who love God

The primary Role that God has given to the discipleship of Children is the Parents. Fathers and Mothers.

The Church however well intentioned will subvert the role of the Fathers and Mothers by setting itself up to teach the children what the fathers and Mothers should be teaching.

Most churches are under 100 and would never have personal that are Biblically literate enough to teach your children.

Allowing your children to be exposed to The Preaching and Teaching of the Word of God is a means of Grace that has a amazing impact on the saving nature of the Gospel.

The response of the church has been to take over the responsibilities of the parents to train their children because a number of the Fathers are negligent in their responsibilities to teach their families. Eventually the churches well intentioned purpose of teaching the children of lazy parents, because of an escape hatch that says, Hey the church will do it, I don't have to. The current structure of much of the church feeds the mentality that Fathers and mothers don't worry about this. It's easy to be passive and let others do it.

## 2. Historical Argument

Plato believed the children should be taken from the family and trained by the state

Charles Darwin, Believed that the levels of evolution affect the education of children

Age segregation is new. For 1900 years it was not the practice.

It comes from a worldly world view. Not a Biblical one.

### 3. Pragmatic Argument.

#### Negative

1. Creates a huge demand for teachers. And there is not that great of a pool

#### Postive

Parents have inherent capital that no Sunday school teachers have. children look up for to their parents and believe what they say to be true. Sunday school teachers have 45 minutes one time a week.

In our age especially the the child is disobedient the SS teachers are not able to discipline. Often the is issue is overlooked or not dealt with in a final manner and the child learns he can live one way with momma and daddy and differently in SS. This is the equivalent of Training in unrighteousness.

The Scripture is best taught in the context of parenting, You are able to communicate tons more in the context of life rather than a 45 min class.

When a child is disobedient it is in that context that you can teach the gospel. The Justice of God the mercy and forgiveness of God and confession.

When a child is feeling the guilt for there sin, nows great time to teach about the full forgiveness and restoration given to us by the blood of Christ.

When a child is taken to the zoo, you teach creation and point out the amazing nature of God. and continue to feed that.

When someone communicates error, teach your children discernment.

When your child is exposed to the perversion of the World , point out the Biblical text.

When there is death in the family. Don't shield your child from this reality. Teach them why we need the Gospel.

When your son is exposed to the the indecency of scantily clad women, teach him about the dangers of Pornography.

When your daughter wants to dress in an immodest way, teach her about modesty and why. Not just a 2 inch knee rule, but why and her responsibility not to cause her brother in Christ to stumble.

One of the major themes that drives segregated worship is the desire for a pristine worship environment. No children moving, no babies crying. This is foreign to the NT. That was not Jesus' pattern of instruction: