

UNTETHERED

It Ain't Nothing Till He Calls It

Two key issues for our children:

_____ they must submit ...

_____ they must submit

The Bible begins and ends with the issue of _____

Why God must be the ultimate authority in our children's lives – not us:

- 1) They are ultimately _____ to God, not us.
- 2) God's _____ is paramount
- 3) God is omniscient and omnipresent and _____ accordingly.

When instructing/correcting, appeal to _____.

This presupposes that ...

The Christian, Submit-to-God (“Do as He says”) approach requires ...

_____,
good _____,
and _____.

The Biblical basis:

Deuteronomy 6:1-15 (ESV)

¹“Now this is the commandment—the statutes and the rules—that the LORD your God commanded me to teach you, that you may do them in the land to which you are going over, to possess it, ²that you may **fear the LORD** your God, you and your son and your son’s son, **by keeping all his statutes and his commandments**, which I command you, all the days of your life, and that your days may be long.

What did/does God expect from His people?

³Hear therefore, O Israel, and be careful to do them, that it may go well with you, and that you may multiply greatly, as the LORD, the God of your fathers, has promised you, in a land flowing with milk and honey. ⁴“Hear, O Israel: The LORD our God, the LORD is one. ⁵You shall love the LORD your God with all your heart and with all your soul and with all your might.

What is the foundation of obedience? (See also: John 14:15, 14:23)

⁶And these words that I command you today shall be on your heart. ⁷You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹You shall write them on the doorposts of your house and on your gates. ¹⁰“And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build, ¹¹and houses full of all good things that you did not fill, and cisterns that you did not dig, and vineyards and olive trees that you did not plant—and when you eat and are full, ¹²then take care lest you forget the LORD, who brought you out of the land of Egypt, out of the house of slavery. ¹³It is the LORD your God you shall fear. Him you shall serve and by his name you shall swear. ¹⁴You shall not go after other gods, the gods of the peoples who are around you— ¹⁵for the LORD your God in your midst is a jealous God—lest the anger of the LORD your God be kindled against you, and he destroy you from off the face of the earth.

How do you instill reverential fear of God and obedience born out of respect and love?

A huge case study: **Marriage, Sex, and Family**

Why marriage?

Why are we relational?

What is the purpose of marriage?

Evolutionary (natural) mindset ...

Biblical (spiritual) mindset ...

Is there meaning in physical intimacy beyond pleasure and procreation?

Evolutionary (natural) mindset ...

Biblical (spiritual) mindset ...

Why have children?

Evolutionary (natural) mindset ...

Biblical (spiritual) mindset ...

From Dr. Albert Mohler:

The 20th century witnessed an increasingly energetic revolt against doctrine. A denial of specific formulations of classical Christian doctrine has been evident in some quarters, while others have rejected the very notion of doctrine itself.

Doctrine has even fallen on hard times even among those who call themselves evangelicals. Some evangelical historians now argue that the defining principles of evangelical identity are not specifically theological—at least beyond the most general affirmations. If true, that judgment would be a disgrace to any people of God. As it is, however, evangelicals have a proud doctrinal heritage and have historically given careful attention to confessions of faith and doctrinal issues.

Doctrine is, quite literally, the teaching of the church—what the church understands to be the substance of its faith. It is no substitute for personal experience. Evangelical Christians have given clear witness to the necessity of personal faith in Jesus Christ, but that personal faith is based in some specific understanding of who Jesus Christ is and what He accomplished on the cross. After all, we do not call persons to profess faith in faith, but faith in Christ.

There is no Christianity “in general.” Faith in some experience devoid of theological or biblical content—no matter how powerful—is not New Testament Christianity. Those called to Christianity in general may believe nothing in particular. But faith resides in particulars.

Some churches seem to think that doctrine is a concern for those of a certain intellectual bent, but unnecessary for most Christians. Interest in doctrine amounts to something like an intellectual hobby. Others steer clear of doctrine for fear of argument or division in the church. Both factors indicate a lack of respect for the Christian believer and an abdication of the teaching function of the church.

Those who sow disdain and disinterest in biblical doctrine will reap a harvest of rootless and fruitless Christians. Doctrine is not a challenge to experiential religion; it testifies to the content of that experience. The church is charged to call persons to Christ and to root them in a mature knowledge of Christian faith.

Sociologists and historians observing the American church scene indicate that one of the first signs of denominational decline is a lessening of doctrinal attention. Many mainline Protestant denominations have followed this course, with a weakening concern for biblical doctrine followed by decline in membership and evangelistic outreach.

Yet, evangelicals should not recapture a healthy concern for biblical doctrine merely as a means of avoiding organizational or congregational decline. We must do so because nothing less is worthy of a New Testament people. The essential issue for the church is faithfulness.

Churches lacking an intentional and effective program of doctrinal instruction risk becoming the company of the confused. Charles Spurgeon told the painful story of the Irishman who attended a sectarian religious society meeting. Telling of the meeting, the man recounted: “Oh, it was lovely: none of us knew anything and we all taught each other.”

American evangelicals must curb the decline of doctrinal concern in our midst and recapture the teaching responsibility of the church. Doctrine without piety is dead, but piety without doctrine is immature at best, and inauthentic at worst. Faithful Christians are always concerned with the development of true Christian piety and discipleship in believers. Yet, as John A. Broadus commented over a century ago, doctrinal truth is “the lifeblood of piety.”

Those who call for a “doctrineless Christianity” misunderstand—or misrepresent—both doctrine and Christianity. Pragmatism and program concerns dominate the lives of many Christians and their congregations. The low state of doctrinal understanding among so many evangelicals is evidence of a profound failure of both nerve and conviction. Both must be recovered if there is to be anything even remotely evangelical about the evangelicalism of the future.