

# Be Converted as Little Children

By: David A. Sargent

Matthew 18:3, “And said, Verily I say unto you, Except ye **be converted**, and **become as little children**, ye shall not enter into the kingdom of heaven.”

Little Children are innocent so much so that for of such is the kingdom of heaven.

Matthew 19:13-14, “Then were there brought unto him **little children**, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer **little children**, and forbid them not, to come unto me: for of **such is the kingdom of heaven**.”

They are young children and so innocent that for of such is the kingdom of God.

Mark 10:13-14, “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**.”

Infants are innocent for of such is the kingdom of God.

Luke 18:15-16, “And they brought unto him also **infants**, that he would touch them: but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, Suffer **little children** to come unto me, and forbid them not: **for of such is the kingdom of God**.”

After we are converted and become as little children we are to grow up.

Ephesians 4:14-15, “That we henceforth **be no more children**, tossed to and fro, and **carried about with every wind of doctrine**, by the **sleight of men**, and **cunning craftiness**, whereby **they lie in wait to deceive**; But **speaking the truth** in love, **may grow up** into him in all things, which is the head, even Christ.”

This shows that the reverse is true of the little children; that if we are to be converted and by this we are like the little children which in three passages of such is the kingdom of heaven in one and the kingdom of God in two. Notice that in Matthew 18:3 you must become as little children; and this is being converted therefore if not; then you shall not enter into the kingdom of heaven. Where all these line up with John 3:3, “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be **born again**, he **cannot see the kingdom of God**.”

And John 3:5-7, “Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.** That which is **born of the flesh is flesh**; and that which is **born of the Spirit is spirit.** Marvel not that I said unto thee, **Ye must be born again.**”

These passages line up with 1 Peter 1:23-25, “**Being born again,** not of corruptible **seed,** but of **incorruptible, by the word of God,** which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” And 1 Peter 2:2-3, “As **newborn babes,** desire the sincere milk of the word, that **ye may grow** thereby: If so be ye have tasted that the Lord is gracious.”

1 John 3:9, “Whosoever is **born of God** doth not commit sin; for his **seed** remaineth in him: and **he cannot sin, because he is born of God.**”

1 John 5:4, “For **whatsoever is born of God** overcometh the world: and this is the victory that overcometh the world, even **our faith.**”

1 John 5:18, “We know that **whosoever is born of God sinneth not;** but **he that is begotten of God keepeth himself,** and that wicked one toucheth him not.”

John 1:12-13, “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: **Which were born,** not of blood, nor of the will of the flesh, nor of the will of man, but **of God.**”

Romans 8:14-19, “For as many as are **led by** the Spirit of God, they **are the sons of God.** For ye have not received the spirit of bondage again to fear; but ye have received the **Spirit of adoption,** whereby we cry, Abba, Father. **The Spirit itself beareth witness with our spirit, that we are the children of God:** And if **children, then heirs; heirs of God, and joint-heirs with Christ;** if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for **the manifestation of the sons of God.**”

1 John 3:1-3, “Behold, what manner of love the Father hath bestowed upon us, that **we should be called the sons of God:** therefore the world knoweth us not, because it knew him not. Beloved, **now are we the sons of God,** and **it doth not yet appear what we shall be:** but we know that, when he shall appear, **we shall be**

**like him; for we shall see him as he is.** And every man that hath this hope in him purifieth himself, even as he is pure.”

Children are going into the Kingdom of Heaven and the Kingdom of God because of their innocence. Nothing dead will enter in these kingdoms. A child is not born dead anywhere in the Bible. Death is an inevitable consequence of sin; and there is a sin NOT unto death. 1 John 5:16-17, “If any man see his brother **sin a sin which is not unto death**, he shall ask, and he shall give him life for them that **sin not unto death**. **There is a sin unto death**: I do not say that he shall pray for it. All unrighteousness is sin: and **there is a sin not unto death**.” As we know there is a delay in retribution for sin; while we are born in sin and sin reigns in our mortal bodies; we do not die physically just after we sin and understand that we are sinners having guilt. Ecclesiastes 8:11, “Because **sentence against an evil work is not executed speedily**, therefore the heart of the sons of men is fully set in them to do evil.” The reprisal for sin in our physical world is the death of the body; yet many live out a long life; in fact dying many years after their first sin. The same can be said of the soul dying which happens when the body dies in a lost person when the soul wakes up in hell. This death as all deaths is not annihilation or the secession of life but an alteration of life. If your soul ever dies you will be lost forever. But this death does not happen immediately after sin; it is a sin NOT unto death in either the body or the soul. For a child all their sin is NOT unto death of the spirit because the reprisal for sin is determined by the law and without the knowledge of the law judgment would be against the law making the law dead while innocence remains. While innocence remains there is no guilt even though everyone is born in sin; and by nature sinners. Romans 4:15, “Because **the law worketh wrath: for where no law is, there is no transgression**.” So even though sin exists there is no transgression. 1 John 3:4, “**Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law**.” Yet if there is no law; then what have you transgressed against? No one is born dead else they would be put in a grave.

Romans 7:1, “Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?” The subject of this is the law and marriage is used as an example in the context. But the subject is the law having dominion over a man as long as he lives; yet what happens when there is NO LAW? Romans 2:14-15, “For when **the Gentiles, which have not the law, do by nature the things contained in the law**, these, **having not the law, are a law unto themselves**: Which **shew the work of the law** written in their hearts,

**their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another...**" This cannot be applied to children who not only have the law; but don't have the law because of understanding. They do not have the law written in their hearts; they are not doing things against their conscience while in innocence they cannot bear witness to these things and their thoughts do not accuse or excuse anyone: they are CHILDREN in innocence.

Romans 7:5, "For when we were **in the flesh, the motions of sins, which were by the law, did work in our members** to bring forth fruit **unto death.**" Is this a child? If the death is the death of our members it is only carnal death or the death of the body. Because children do sin; but the sin is not imputed to them. Romans 5:13-14, "For **until the law sin was in the world: but sin is not imputed when there is no law.** 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." First we see that sin is not imputed when there is no law; because until the law sin was in the world and death reigned from Adam to Moses. This death would have to be physical death because it has to do with Adam's transgression which was blatant disobedience. Romans 5:19, "For **by one man's disobedience many were made sinners,** so by the obedience of one shall many be made righteous."

So what is the point of the law? 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.**" It is so that sin by the commandment found in the law might become exceedingly sinful which makes the law our schoolmaster to bring us to Christ: Galatians 3:22-26, "But **the scripture hath concluded all under sin,** that **the promise by faith** of Jesus Christ might be given **to them that believe.** But **before faith came, we were kept under the law,** shut up unto the faith which should afterwards be revealed. Wherefore **the law was our schoolmaster to bring us unto Christ,** that we might be justified by faith. But **after that faith is come, we are no longer under a schoolmaster.** For ye are all the **children of God by faith in Christ Jesus.**"

So before we had the law and were children in innocence were we guilty before God? Romans 7: 7-8, "What shall we say then? Is the law sin? God forbid. Nay, **I had not known sin, but by the law:** for I had not known lust, **except the law had said, Thou shalt not covet.** But **sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was**

**dead.**” Children are without the law; so to them sin is dead. Romans 7:9, “For **I was alive without the law once**: but **when the commandment came, sin revived, and I died.**” So while I was without the law and sin was dead; I was alive. However, when the commandment came: sin revived and became ALIVE and I DIED! So what died? Romans 7:11, “For **sin, taking occasion by the commandment, deceived me, and by it slew me.**” What was slain? Body? NO! Soul? NO! Spirit? Yes! John 3:6, “That which is born of the flesh is flesh; and **that which is born of the Spirit is spirit.**” If the spirit needed to be born again then it had DIED! John 3:7, “Marvel not that I said unto thee, **Ye must be born again.**” How do you know it is the spirit? 1 Corinthians 6:17, “But **he that is joined unto the Lord is one spirit.**” So the he in the passage is the spirit that is joined unto the Lord. In dealing with being born again we are dealing with the spirit because it died; when dealing with the soul it is saved because it was lost; and when dealing with the body it is mortal and corruptible; it must put on immortality and incorruption. The general terms for this are redemption; salvation; deliverance. However propitiation is a word only used in the New Testament: Romans 3:24-28, “Being **justified** freely by his grace through the **redemption** that is in Christ Jesus: Whom God hath set forth to be a **propitiation** through **faith in his blood**, to declare his **righteousness** for the **remission** of sins that are past, through the **forbearance** of God; To declare, I say, at this time his **righteousness**: that he might be just, and the **justifier** of him which **believeth** in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that **a man is justified by faith without the deeds of the law.**”

1 John 2:1-2, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: **And he is the propitiation for our sins**: and **not for ours only**, but **also for the sins of the whole world.**”

1 John 4:7-16, “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent **his Son to be the propitiation for our sins**. Beloved, if God so loved us, we ought also to love one another. **No man hath seen God at any time**. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, **because he hath given us of his Spirit**. And we have seen and

do testify that **the Father sent the Son to be the Saviour of the world.**  
**Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.** And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.”

Propitiation is placation, appeasement, mollification, pacification, soothing, calming and conciliation. The last word conciliation is connected to reconciliation. This is a New Testament doctrine as no one in the Old Testament had their sins taken away so there could only be a remittal of sin and not reconciliation between the sinner and his Creator. Jesus Christ attained to this status being 100% God and 100% man. In him is 100% reconciliation and that by propitiation. No one was made perfect in the Old Testament; but in the New Testament when we receive the Lord Jesus Christ we are made perfect: John 17:23, “I in them, and thou in me, that **they may be made perfect** in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” We can be made perfect because He was made perfect: Hebrews 5:5-9, “So also **Christ** glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; **Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation** unto all them that obey him...” So that now we have been made perfect in Him: Hebrews 12:22-23, “But ye are come unto mount Sion, and **unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn,** which are written in heaven, and to God the Judge of all, and **to the spirits of just men made perfect...**”

This is because we have been given of the divine nature: 2 Peter 1:4, “Whereby are given unto us **exceeding great and precious promises:** that by these **ye might be partakers of the divine nature,** having escaped the corruption that is in the world through lust.”

It is important to understand that when we are converted we are born again and that the spirit was born again inside. This is what was made perfect according to Hebrews 12:23, “To **the general assembly and church of the firstborn, which are written in heaven,** and to God the Judge of all, and to **the spirits of just men made perfect...**” It is your soul that has been justified and your spirit made

perfect. Your body is also mentioned in the passage in the word “firstborn” this is the first born from the dead also called the firstfruits and the first resurrection of which the church is a part.

The spirit is not firstborn even though it is born again. The very fact that it must be born again shows that it was alive at its first birth and died somewhere between then and now. At an age of accountability where the law convicted the conscience and sin became exceedingly sinful.

Romans 7:7-13, “What shall we say then? Is the law sin? God forbid. Nay, **I had not known sin, but by the law:** for I had not known lust, except the law had said, Thou shalt not covet. **But sin, taking occasion by the commandment, wrought in me all manner of concupiscence.** For without the law sin was dead. For **I was alive without the law once:** but when the commandment came, sin revived, and **I died.** And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. 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.**” This makes the law a schoolmaster to bring us to Christ: Galatians 3:22-25, “But the scripture hath concluded **all under sin,** that the promise by faith of Jesus Christ might be given **to them that believe.** But **before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.** Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But **after that faith is come, we are no longer under a schoolmaster.**”

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The End