Train Up A Child

Jim Bill McInteer
TRAIN UP A CHILD

Prov. 22:1-6

1. Surely to a Christian parent hardly any earthly duty is more important than training their children. Let's look at passages & then applications.

A. Proverbs 22:6 "Train up a child

1. Initiate, early instruct, lit. "to put something into mouth" (Prov. 22:6, "to put something into mouth" is to be tested)

2. Way selected he should go, not would go.

3. Train as soldiers - handling arms. (Eph. 6 - sword of spirit). Keep rank (members of the body)

Observe word of command (if ye love, keep comm

4. Good impressions abide all their days.

5. If they leave, have I taught? Or individuality exist

6. It's practical - both doctrine & conduct.

7. Not of taste; but test, at what's right,

8. Keep in mind personal qualities, aptitudes.

9. Embraces manners, morals, mind, the disaster.

Isa. 55:11 "So shall my word be

Isa. 28:10 "For precept must be upon precept

Deut. 6:6 "And these words which I command

6. Bible not timid to introduce others.

Prov. 22:15 "Foolishness is bound in the heart of a ch

Exo. 20:12 "Honour thy father and thy mother; that th

Eph. 6:1-3 "Children, obey your parents in the Lord;

Exo. 21:17 "And he that curseth his father or his moth

1 Kings 1:6 Adonijah "had not (been) displeased

7. Contrast Eli's sons & Hannah's son.

8. Dr. Joyce Brothers wrote on "How to Avoid Being an Indulgent Parent," Good Housekeeping, 10-73 and said, "The truth is, when parents are totally permissive, they're not giving the child
freedom, they're depriving him of something he desperately needs - adult guidance and support.

B. Facts from a Drug Susceptibility.
   1. Read clip.

II. What then would make for a better parent-child relationship.
   A. Communication.
      1. Do we listen to each other?
         (a) "Where did you go? Out. What did you do? Nothing." Tell me what you know from the above.
      2. Do we praise the child's efforts & accomplishment not his character & personality. (He may show his true self in the latter.)
      3. Can we criticize w/o being abusive.
      4. Some things won't work.
         (a) Threats - often an invitation to repeat an act "you do it one more time" - Mother really expects me to!
         (b) Bribes "if - then" fallacy Dr. Ginott calls it in "Between Parent & Child."
         (c) Unrealistic promises.
            (1) We build our relationship on trust - if you have to promise it means word is untrustworthy.
         (d) Sarcasm.
   B. Now to the Nitty Gritty.
      1. Food.
         (a) Give him a choice - full glass or half glass of milk; eggs boiled hard or soft.
         (b) Give kids choices - parents select the situations and the children make the choices.
2. Homework.
   (a) It is the child's responsibility.
   (b) It gives him experience of working on his own.
   (c) Give him a spot to do it.
   (d) Some can chew, rock, scratch & study at same time - let him.
   (e) Let parents bolster, not berate the teacher.
   (a) Is it an outlet for feelings?
   (b) Is it a release?
4. Allowance.
   (a) He has some because he's a member of the family.
   (b) It's not a reward nor payment for chores.
   (c) Provides education in use of money.
   (d) Stipulate what they are to cover.
5. Friends.
   (a) Do they benefit child?
   (b) Do they provide cks. & balances?
6. Anxieties.
   (a) One great fear is abandonment.
      (1) Steinbeck quote.
   (b) Is mother at home after school.
   (c) Another fear is guilt, friction between parents.
C. Let's train our kids in wisdom & stature; favor of God & man.

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it or knew it at the time. When there was no elaborate set-up of court, with written records the only way to establish a thing long afterward is by the statements of old-timers who were there when it happened. This harks back apparently to the days and beyond the days of Ruth and Boaz, and the ten elders who turned aside and sat in the gate to witness the purchase of land that had belonged to Mahlon and Chilion and with it Ruth the Moabitess to raise up the name of the dead on his inheritance.

We can thank the daughters of Zelophehad for this good lesson and God for His handling of the whole problem, and recording it for our learning. Incidentally, since names in the Bible were often chosen with prophetic significance: Mahlah means "sickness," Noah, "movement," Hoglah, "partridge," Milcah, "queen," and Tirzah, "delightfulness," according to Strong's Exhaustive Concordance. Nothing in the record tells us whether these names turned out to be, or not to be, prophetic, but they are given repeatedly.

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**Train Up a Child**

H. Robert Cowles

A research report recently published by Stanford University has uncovered some interesting information on the backgrounds of young people who have turned to drugs.

The study confirms what Bible-believing Christians would have guessed: the child who turns to drugs is likely to come from a permissive home where parents themselves have rejected such traditions as discipline, respect for authority and the church.

Published under the arresting title, *Horatio Alger’s Children*, the report, written by Richard Blum, describes a study made of 101 families of undergraduate students (none from Stanford) with regard to drug involvement.

Dividing families into low-risk, moderate-risk and high-risk categories as far as drug use is concerned, the research team found that low-risk families, in comparison with high-risk families, held to the importance of discipline and tended for a longer period to make basic decisions about their children’s friends, food, study habits, church attendance, and bedtime.

Children in low-risk families tended to fight less and were more often obedient. Low-risk homes were more attentively cared for and had an inviting, warm, relaxed atmosphere. Low-risk families had fewer medicine bottles around, less beer and liquor, and less anxiety.

By contrast parents in high-risk families put little importance on family life. They gave their children greater freedom and less guidance. They played down belief in God and the importance of self-control.

They drank more themselves and took more medicine, much of it unprescribed pep pills, tranquilizers and sleeping pills. They
were arrested more for speeding and broke more minor rules and regulations.

High-risk parents tended to believe that children are free spirits requiring no tutelage. They looked upon discipline as bad and felt that punishment ruined people. They expected their children to make their own decisions.

But, the study concluded, such an attitude “doesn’t work with flowers, corn, or money. It certainly doesn’t work with children. You have to invest energy. And it seems you must put in ten pounds of energy for every pound of healthy, flourishing child.”

The findings and conclusions of the research team, although oriented to drug use and approached from a secular perspective, demonstrate a remarkable correlation with what the Bible has to say about training children.

Both by precept and in the examples it cites, the Bible makes it clear that children are to be raised within a framework of instruction and training.

“Spare the rod and spoil the child” may not be Scripture, but the idea is firmly implied in Proverbs 22:15: “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.”

The Israelite parent was specifically commanded to communicate God’s laws to his children. “These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deuteronomy 6:6-7).


By implication, the Bible also stresses the value of careful discipline as children are growing up. Samson, Israel’s maverick judge, seems to have lacked the parental discipline that might have harnessed his great physical strength to better advantage in Israel’s behalf. The aberrant behavior of Eli’s undisciplined sons turned people from the worship of Jehovah and earned for them the judgment of God. Adonijah, David’s son, who attempted to usurp the throne in David’s old age, was a son whom his father “had not displeased... at any time in saying, Why hast thou done so?” (1 Kings 1:6).

Conversely, Moses had the loving care of a concerned mother as well as the tutelage of Egypt. And Samuel knew the instruction of his mother, Hannah, during his impressionable years and later the discipline of the Tabernacle. He went on to become one of Israel’s great prophets.

The safest time to give advice on rearing children is before one has any of his own. After that the gap between neat theory and
complex reality is all too evident. Most parents are only too aware of their shortcomings.

And disturbing though it is, there appear to be exceptions. All of us know seemingly exemplary parents, one or more of whose children have grown up to break their hearts and disgrace the name of Christ. And there are children from very unlikely backgrounds whose lives blossom beautifully under God’s grace.

But although exceptions exist, the pattern is clear: “Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).

Editorial in The Alliance Witness

**The Cargo Cult**

John Smart

Cargo Cult has gripped the imagination of multiplied thousands of people in the Southwest Pacific. Some of its features are possibly centuries old, but there has been a resurgence of this cult in somewhat new dress as a result of the second World War. A seemingly endless stream of western supplies poured into the war effort as Allied forces drove Japanese troops from New Guinea and the Solomon Islands back to their homeland.

Ships and planes arrived bringing vast quantities of goods (cargo). Melanesians gazed in wonderment as transport ships were unloaded and as planes disgorged their freight. Food, clothing, medical supplies arrived in abundance! Who processed all this? Where had it come from? And more to the point, why were not the Islanders sharers in this avalanche of cargo? Why indeed!

Basically, Cargo Cult has to do with the question—where do men get material things? After all, there are no factories in the New Guinea bush producing the kind of clothing expatriates wear, nor are there plants producing certain of the foods they eat. Just how do all these things come into existence? And further, how is it that the missionary accepts a supply of goods flown to the airstrip near the mission house and no money is paid for it—at least, not as far as the New Guinean can see! He little realizes that the missionary mailed a check when he ordered the supplies; thus, everything was taken care of in advance.

In the mind of the New Guinean all goods come from spirit beings. Many are convinced that their ancestors had a part in the production of “cargo” (any form of material goods). That being so, why are they not sharers in the material wealth their ancestors helped create? The answer is simple. The spirits of departed New Guineans made the goods and consigned them to their descendants, but evil white men intercepted the cargo, changed the labels on the crates and thus redirected the goods either to themselves or to their friends! Thus the poor New Guinean has been gypped.