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A COMPARATIVE STUDY OF CERTAIN ANCIENT AND CURRENT
CONCEPTS OF RELIGIOUS EDUCATION IN THE HOME

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Submitted in partial fulfillment of the
requirements for the degree of Doctor of
Philosophy in the School of Education of
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PREFACE

In this study frequent reference is made to Protestant evangelical churches. To avoid unnecessary confusion as to the churches included in this definition, some clarification is necessary. For purposes of this study an evangelical church is one which holds the Bible to be inspired, the only infallible, authoritative word of God; believes in the deity of the Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. It is recognized that there are many so-called "Bible-believing" churches not affiliated with the National Association of Evangelicals, but this study was undertaken with this latter group in mind.

This dissertation is not a critical study. It makes no assumptions about nor does it undertake to prove the validity of the theology of the evangelical churches mentioned above. Neither does it propose to make an original historical contribution. The purpose of this study is to set forth what the Bible teaches about religious education in the home, how the Hebrews and early Christians interpreted and implemented this teaching, and to compare with these teachings the concept of the "Bible-believing" church groups as expressed in the textbooks used in their schools.

This dissertation, although considering the extra-Biblical material consisting of the Talmud and the writings of the Ante-Nicene Fathers, does not present an intensive and exhaustive study of the same, but does

survey the material to capture the trend of thinking with regard to religious education in the home.

Permission was granted by The Macmillan Company to quote material from Lewis J. Sherrill's, The Rise of Christian Education, and by The Ronald Press Company to quote from A Survey of Religious Education by J. M. Frice, James H. Chapman, A. H. Tibbs and L. L. Carpenter.

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CHAPTER ONE

CHAPTER ONE

THE PURPOSE AND PLAN OF THE STUDY

General Statement of the Problem

The purpose of this investigation was to make a comparative study of the concept of religious education in the home as revealed in the Bible, in certain extra-Biblical writings of the Hebrews and early Christians, and in the religious education textbooks most widely used in colleges and theological seminaries affiliated with the National Association of Evangelicals.

In dealing with this problem it was necessary to treat the following specific problems:

1. To determine the Biblical concept of religious education in the home;
2. To ascertain the concept of religious education in the home indicated in certain extra-Biblical writings of the Hebrews and early Christians;
3. To discover the concept of religious education in the home as revealed in the religious education textbooks most widely used in colleges and theological seminaries affiliated with the National Association of Evangelicals;
4. To compare and contrast the findings of the first three specific problems and make generalizations which may bear upon present-day religious education in Protestant evangelical groups.

Definition of Terms

In the problem as stated above, the following terms require definition:

1. Religious education is a continual process which seeks to direct persons in the development of a religious personality and cause them to live in proper relationship with God and their fellowmen. In the home it may include both formal and informal instruction, but it also encompasses the activities and even the atmosphere of the home; it touches every phase of living. Edith F. Hunter outlines religion as the system of values by which persons live. Therefore, the activities and attitudes of the home are determined by the values to which members of the family give allegiance.¹
2. The home means the social unit characterized by a father, mother, and children living together.

Delimitations

1. The study of the Hebrew and early Christian philosophy of religious education in the home was confined to the period of time from Abraham to 325 A.D. Abraham was considered the father of the Hebrews, for repeatedly in the Old Testament the Hebrews are referred to as "the seed of Abraham." By 325 A.D. Christianity was sufficiently well formulated to have established patterns of conduct and yet not unduly removed from the Biblical period. The year 325 A.D. is also convenient because of the division made at this date in the writings of

1. Edith F. Hunter, "The Family Lives Its Religion," Religious Education, LIII (March-April, 1957), p. 94.

the Church Fathers.

2. The Talmud and the writings of the Ante-Nicene Fathers were considered sufficiently representative of the extra-Biblical writings of the Hebrews and early Christians. It was not the intention of the investigator to make an exhaustive and intensive study of these works such as a critical scholar might do but merely to survey the material in order to ascertain the general principles with regard to the concepts of religious education in the home which are presented therein. Furthermore, because these works were not constructed as textbooks on religious education, some of the passages referred to, which in their totality seem irrelevant to this study, are included because of incidental facts which do contribute to the overall picture of religious education in the home.
3. The religious education textbooks considered were those most widely used in basic religious education courses in the schools in question, plus those texts used in specialized courses in religious education in the home.
4. The English translations of the primary sources were used.
5. This is not a critical study of the theology of the Protestant evangelical groups, and no assumptions are made about their theology nor is there any attempt to prove the validity of their position. No attempt is made to present an original historical contribution. The purpose of this dissertation is to set forth the Biblical concept of religious education in the home according to the evangelical viewpoint and to compare it with the concepts of the extra-Biblical writings and the evangelical textbooks.

Basic Assumptions

The following basic assumptions were made at the outset of this investigation:

1. The Bible is God's infallible word to man; is considered as a unity and is accepted without regard to the problems of lower and higher criticism. All quotations are taken from the Authorized (King James) Version unless otherwise noted.
2. Christianity is an outgrowth of Judaism; therefore, this study is concerned not with two unrelated religions and religious systems, but with a phase of religious education which progresses from one to the other. "From Judaism much was taken over into the theory and practice of Christian education, as quietly as Christian preaching and Christian worship replaced Judaistic teaching and worship in many synagogues."¹
3. One of the basic factors in the survival of Judaism and Christianity is an educational system. Lewis J. Sherrill wrote one of his books

1. Lewis J. Sherrill, The Rise of Christian Education, p. 5.

because of a conviction "that any living form of religion has its education, and cannot possibly avoid having it."¹

The Need for the Study

In the past decade there has been a revival of interest in religious education in general and the Sunday School in particular. According to Helen F. Spaulding, staff member of the Bureau of Research and Survey of the National Council of Churches of Christ in the United States of America, "Sunday School enrollment showed a healthy and continuous growth during the first third of the century. Then during the thirties something happened; momentum slowed down, and some of the religious bodies actually registered a loss. It was not until 1947 that there were definite signs of recovery."²

On April 30, 1945, one hundred leaders in the field of Christian education met at the Stevens Hotel (now the Conrad Hilton) in Chicago to discuss ways of combating the decline in Sunday School attendance. One result of that meeting was the organization of the National Sunday School Association, and in October, 1946, the first National Sunday School Convention was held in the Moody Memorial Church, Chicago.³

This National Sunday School Association⁴ operates largely in and through churches associated with the National Association of Evangelicals⁵

1. Sherrill, op. cit., p. vii.

2. Yearbook of American Churches, 1956 edition. New York: Round Table Press.

3. Clate A. Risley, "On the March Through Ten Great Years," United Evangelical Action, XIV (September 15, 1955), p. 14.

4. Hereafter sometimes referred to as NSSA.

5. Hereafter sometimes referred to as NAE.

which, as of January, 1956, had forty denominational associates, representing a total membership of 1,500,000.¹ This does not constitute the total number of people interested in the program of the NSSA, however, for local associations of churches and individual churches also participate in the national conventions and use its literature.

Admittedly, this is a minority group so far as American Protestantism is concerned, but it probably is the largest organized body of evangelicals in the United States.² Furthermore, it seems to be the most aggressive as far as Sunday School zeal is concerned. Between the years of 1950 and 1954 the total Sunday School enrollment reported by all religious bodies in the United States increased by about 26.3 per cent. The Southern Baptists, whose Sunday School enrollment represents about 17 per cent of the nation's total, had an increase parallel to the national average. But examination of the figures for the eight largest groups associated with the NAE discloses the fact that their Sunday School enrollment during the same period increased about 67.5 per cent.³

It is not the purpose of this investigator to belittle this effort, for that a commendable bit of promotion and enlistment has been accomplished is obvious. Question is raised, however, as to the location of the focal point of Christian education within this group of churches. It appears that the Sunday School has been made the principal source and other agencies receive attention only as they relate to the Sunday School. On the program of the Twelfth Annual National Sunday School Convention (1957),

1. United Evangelical Action, XV (April 1, 1956), p. 6.

2. Personal letter from Clate A. Risley, Executive Secretary, NSSA.

3. All figures from Yearbook of American Churches, 1951, 1956 editions.

in addition to Workshops dealing with subjects directly related to the Sunday School, there are Workshops listed in the following areas: Girls' Clubs; Boys' Clubs; Weekly Youth Meetings; Home Department; Handcraft; Art of Counselling Young People; Children's Church; Temperance; Vacation Bible School; Full-Time Youth Director; Board of Christian Education; and Reaching the Home Through the Sunday School.¹ "The N3SA believes that the supreme task of Christian education is to teach men to save men and to fit them to live in harmony with the will of God as revealed in the Holy Scriptures."²

An article in the Sunday School Number of the United Evangelical Action, written by Edward D. Simpson, President of the N3SA, has a subtitle which reads as follows: "Dr. Simpson insists that the Evangelical Sunday School forces of America can meet the challenge of the millions without religious instruction by using the unlimited resources of the infinite God."³ Clate A. Risley, Executive Secretary of the N3SA, says, ". . .the Sunday School is more than an evangelistic arm of the church; it is also an educational arm."⁴ Moreover, he states that the N3SA "is the Christian education arm of the National Association of Evangelicals and as such seeks to serve not only in the Sunday School field but in the

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1. United Evangelical Action, XVI (September 15, 1957), pp. 302-303.
 2. James D. March, "An Evangelical Distinctive," United Evangelical Action, XVI (September 15, 1957), p. 300.
 3. Edward D. Simpson, "The Tease of the Sunday School Task," United Evangelical Action, XVI (September 15, 1957), p. 290.
 4. Clate A. Risley, "Serving the Sunday Schools of America," United Evangelical Action, XVI (September 15, 1957), p. 297.

entire field of Christian Education."¹ He regards the NESA as ". . .the greatest potential force in the program of Christian Education not only among evangelical churches but in the protestant world today."² Under the NESA several commissions are in operation, one of which is the Research Commission, made up of professors of Christian education in Christian colleges and seminaries, which is seeking "to formulate for educational leaders a clearly defined philosophy of Christian Education."³

There is nothing inherently wrong with placing the focal point of Christian education in the Sunday School, and any group of churches which so desires may do so. However, the churches operating within the framework of the NAE accept the Bible as sufficient for all matters of faith and practice.⁴ Inasmuch as the investigator had been of the opinion that the historic Biblical position gives a prominent place to religious education in the home, certain questions came to mind in noting the absence of such emphasis within this group of "Bible-believing" churches. What is the Biblical concept of religious education in the home? What place did the people of the Bible give to religious education in the home? Do these Protestant evangelical groups who purport to live by the Bible agree with these concepts?

By letter the plan of this investigation was presented to Everett

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1. Personal letter from Clate A. Hiale.
 2. Loc. cit.
 3. Ridley, Harvard Theological Review, 1957, 49, pp. 362-369a, "United Evangelical
 4. In order to hold membership in the NAE one must subscribe to the doctrinal statement which includes: "We believe the Bible to be the inspired, the only infallible, authoritative word of God." Evangelical Action, Boston: United Action Press, 1942, p. 102.

F. Harrison, Professor of New Testament, Fuller Theological Seminary, Pasadena, California. He replied, "You have set before yourself an interesting project, one which has needed doing for some time." A similar letter to Karl S. Kalland brought a reply with the following statement: "The failure of parents to properly instruct their children religiously at home has been one of the greatest failures of parents as a whole all through history. And this occasions the need for your dissertation." Kalland is Dean and Professor of Old Testament at the Conservative Baptist Theological Seminary, Denver, Colorado.

Related Literature

During the early part of this century various factors combined to direct the attention of church leaders to the importance of the home as a place of religious education. One of these factors was an increased knowledge of how children grow religiously. The leaders began to realize that "no matter what the child's formal instruction in religion, his home life has a determinative influence on his attitude, concepts and practices."¹

Another factor was a new attitude toward the nature of the child. Stemming largely from Horace Bushnell's philosophy, the child was looked upon as a product of his environment.

We can never come into the true mode of living that God has appointed for us, until we regard each generation as hovering over the next, acting itself into the next, and casting thus a type of character in the next, before it comes to act for itself.²

-
1. Blanche Carrier, Church Education for Family Life, p. 4.
 2. Horace Bushnell, Christian Nurture, p. 252.

One of the first books to deal with this subject was written in 1915 by Henry F. Cope and entitled Religious Education in the Family. He acknowledged that the church had realized the importance of the home but said that very little had "been done to enable parents to study systematically and scientifically the problem of religious education in the family."¹ He felt that there was considerable literature available regarding various aspects of this problem but that a guidebook was necessary to organize the material; hence his book.

Many texts on religious education have included a chapter which dealt with the role of the home, but there was no concerted effort on the part of the churches to implement these ideas until the International Council of Religious Education launched a program for special emphasis on the Christian Home in 1934-35. This effort triggered ideas in the minds of religious and secular agencies alike and resulted in great amounts of literature.

In recent years some of the denominations have published educational curricula which emphasize religious education in the home. "The Presbyterian Faith and Life Series and the more recent Episcopalian Seabury Series are bold attempts by major denominations to seek to provide a curriculum which utilizes the family in the total process of the teaching program of the church."²

Probably one of the most thorough jobs being done in getting parents to realize and accept their responsibility in the training of their child-

1. Henry F. Cope, Religious Education in the Family, p. vii.

2. Findley B. Edge, "Church-Home Cooperation," Religious Education, LII (March-April, 1957), p. lll.

ren is that which is being accomplished under the Union College Character Research Project, directed by Ernest M. Ligon.

However, most of the efforts mentioned above have come through psychological and/or sociological motivation and the literature dealing with them is written from that standpoint. This is not to say that there is not value in these efforts, but rather to point out that practically nothing has been done about religious education in the home from a Biblical standpoint.

In his book, The Rise of Christian Education, Lewis J. Sherrill traces the development of religious education and devotes considerable space to the discussion of education among the Hebrews, the Jews and primitive Christians. Although he points out the educational importance of the home in these different cultures, he does so to show it as a part of the total educational picture.

A search of Doctoral Dissertations Accepted by American Universities, published by the H. W. Wilson Company, since 1940 revealed no dissertation of a nature similar to this investigation.

Procedure in Collecting and Treating the Data

The historical method was used in conducting this investigation. Data for the study was obtained through an investigation of the Bible and a selected group of Biblical commentators, a survey of the Talmud and the writings of the Ante-Nicene Fathers, and an analysis of the religious education literature within the NAS. The procedure the thesis follows:

Specific Problem No. 1: To determine the Biblical concept of religious education in the home.

To solve this specific problem the following steps were taken:

1. A list of key words was drawn up as follows: child, children, command, commandments, daughter, family, father, home, house, household, instruct, instruction, learn, mother, parents, son, taught and teach. These words were chosen because it seems impossible that any mention of religious education in the home could be made without the inclusion of one of these terms in the passage.
2. To establish a frame of reference and a basis for comparison the following categories for grouping the passages were selected: Instruction of Children, Admonition to Hear Instruction, Child Guidance and Correction, Parental Honor, Parental Example, and Parental Intercession. These categories were selected because they are phases of parent-child relationships which have a direct bearing upon religious education in the home. Furthermore, a preliminary survey of the material revealed these to be the most important and most logical bases for comparison.
3. Using Young's Analytical Concordance¹ each Biblical reference of each key word was ascertained. Each key word was also checked in The Englishman's Hebrew and Chaldee Concordance² or The Englishman's Greek Concordance³ for possible variant renderings. Each reference was then investigated in its Biblical context and any passage which was

1. Robert Young, Analytical Concordance to the Bible, 20th American Edition. New York: Funk & Wagnalls.

2. The Englishman's Hebrew and Chaldee Concordance, Fifth edition. London: Samuel Bagster and Sons (Limited). 1890.

3. The Englishman's Greek Concordance, Ninth Edition. London: Samuel Bagster and Sons (Limited). 1903.

relevant to one of the selected categories was copied onto a separate sheet of paper and the page keyed according to the category. Some of the passages were relevant to more than one category and, hence, will be discussed under each category to which they apply.

4. A consensus of a selected group of Biblical commentators respecting the interpretation of each one of the relevant passages was secured. To establish this group of commentators, a questionnaire was sent to thirty-two seminary professors (sixteen in the field of Old Testament and sixteen in the New Testament field) to determine what they considered to be the most accurate commentaries from the standpoint of Hebrew and early Christian customs and practices. The list of professors included those who were teaching at seminaries affiliated with the National Association of Evangelicals, plus a random representation of other seminaries with "evangelical" sympathies.

The number responding to this questionnaire was satisfactory, but many suggested works other than commentaries, with the result that almost seventy different works were mentioned; only a small percentage of them were strictly commentaries. Therefore, a second questionnaire was sent, on which were listed the fifteen commentaries found on the first poll, with the request to check the five commentaries considered the most accurate. This questionnaire was sent to those professors who in response to the first questionnaire had indicated preferences other than commentaries. A total response was received from fifteen Old Testament professors and twelve New Testament professors. A list of the professors to which the questionnaires were sent appears on pages 203-04 in the Appendix, and the final tally of the questionnaire returns is presented on page 205 . It was the intention of the in-

investigator to use the five commentaries which were voted the most accurate, but since two were tied for fifth place both were included, making a total of six works.

5. All the passages in a given category were then grouped together for study and comparison to determine the underlying principles in each category. The findings in connection with this specific problem are discussed in Chapter Two.

Specific Problem No. 2: To ascertain the concept of religious education in the home indicated in certain extra-Biblical writings of the Hebrews and early Christians.

The following steps were necessary to the solution of this specific problem:

1. The Talmud and the writings of the Ante-Nicene Fathers were used as representative of the extra-Biblical writings of the Hebrews and early Christians.
2. Using the indexes of these works, all references to the key words from specific problem number one were located and investigated in the context. Any passage which was considered relevant to any of the selected categories was copied onto a separate sheet of paper and keyed according to the category.
3. Again using the indexes of these works, all references to the relevant Biblical passages of specific problem number one were located and investigated in the context. Any pertinent comments were made on the reverse side of the paper upon which the Biblical passage had been copied, and that side of the sheet keyed accordingly.
4. All passages in a given category were then grouped together for study and comparison and to set forth the underlying principles in each

category. The findings concerning the Talmud will be discussed in Chapter Three and those relating to the writings of the Ante-Nicene Fathers are set forth in Chapter Four.

Specific Problem No. 3: To discover the concept of religious education in the home as revealed in the religious education textbooks most widely used in colleges and theological seminaries affiliated with the National Association of Evangelicals.

The following steps were taken in solving this specific problem:

1. A roster was drawn up which included the names of all junior colleges, Bible colleges, liberal arts colleges, and theological seminaries affiliated with the NAE. This was compiled from a listing of all schools and colleges affiliated with the NAE which appeared on page 24 of United Evangelical Action, June 15, 1956, which classifies each school according to type. Fifty-nine schools comprised this roster.
2. A questionnaire was formulated to secure information regarding the textbooks used in the basic religious education courses as well as in the specialized courses in religious education and the home. The questionnaire asked for the following data: name of course, title of text used, author, place of publication, publisher, and date.
3. A copy of this questionnaire was sent to the professor of religious education at each one of the schools mentioned in step number one. Completed questionnaires were received from forty-three schools.
4. Upon receipt of the answered questionnaires, a tally was made to determine the most widely used textbooks. It was the original intent of the investigator to survey the five texts which proved to be the most popular, but examination of the tally sheet disclosed the necessity of considering a larger number. The questionnaires indicated

that two types of texts are in demand in these schools; one type covers the general principles and methods of religious education, and the other deals with techniques of Sunday School organization and administration. So many schools included texts in this latter group that it was felt necessary to include the five most popular ones in this study in order to gain a true perspective of the field. In the group of texts dealing with the principles and methods of religious education there were five which tied for fourth place, as far as popularity is concerned. All of these are included in this study, making a total of eight textbooks in this group, and a total of thirteen for the two groups. In addition to these texts, it was planned to examine the five most widely used texts in the specialized courses as mentioned in step number two. The returned forms showed that nine different books are being used by these schools and only one of them by more than one school; so all nine are included in the investigation.

5. Each one of the twenty-two texts was examined to discover the principles of religious education in the home which are advocated therein. The texts dealing with principles and methods of religious education and the techniques of Sunday School administration are hereafter referred to as the basic religious education texts, and a discussion of the principles set forth therein constitutes Chapter Five. The other books are hereafter referred to as the specialized religious education texts and the principles which they set forth are discussed in Chapter Six. All of the texts listed on the questionnaires and their frequency of use are shown in the Appendix, pp. 208-211.

Specific Problem No. 4: To compare and contrast the findings of the first three specific problems and make generalizations which may bear upon present-day religious education in Protestant evangelical groups.

The following steps were taken in solving this problem:

1. Similarities in underlying principles of the first three specific problems are pointed out. To guide in the study of the similarities the following questions were formulated:

Instruction of Children:

1. Does the material encourage formal or informal instruction in the home? Is home instruction commanded?
2. Upon whom does the responsibility for instruction lie?
3. What is the content for this instruction?
4. Are suggestions made for the observance of special days or events?
5. Is any provision made for adapting the teaching to age-levels?
6. What opportunities are made for self-expression?

Admonition to Hear Instruction:

1. Are the children commanded to heed parental instruction?
2. What basic reasons are set forth admonishing children to heed parental instruction?
3. Are any suggestions offered for dealing with a child who refuses to hear instruction?

Child Guidance and Correction:

1. What is the role of the father in the matter of guidance and correction? The mother?
2. What is the role of the child in the home?

3. What is to be the relationship of parents to each other and to the child?
4. What attitude is taken toward discipline? What methods are recommended? What about the use of punishment?
5. Are any provisions made for developing a sense of responsibility in the child?

Parental Honor:

1. What motives are set forth in relation to children honoring their parents?
2. How is this honor to be secured?
3. What benefits are secured by children honoring their parents? What disadvantages come from dishonor?
4. What type of family organization is suggested and how does this affect the meaning and extent of parental honor?
5. Are illustrations given which show the effects of parental honor?

Parental Example:

1. What is the value of parental example?
2. Are parents definitely charged with the responsibility of setting a good example?
3. What suggestions are given concerning ways of setting an example?
4. Is there any indication of a relationship between the parents' instruction and example?
5. Are illustrations given which show the effects of parental example?

Parental Intercession:

1. What responsibility is placed upon the father in the matter of intercession? On the mother?
 2. What are the values of parental intercession?
 3. Are any recommendations made concerning time, place, and manner of intercession?
2. Differences in underlying principles of these problems are noted, using the same questions mentioned in step number one.
 3. The findings of this problem are given in Chapter Seven, along with certain value judgments concerning the implications of these findings for present-day religious education among Protestant evangelical groups.

CHAPTER TWO

CHAPTER II

THE BIBLICAL CONCEPT OF RELIGIOUS EDUCATION IN THE HOME

There are intimations that people before the time of Abraham performed certain household rituals which were of a religious nature, but it is the desire of this investigator to begin with Abraham because he introduces a new era in Bible history and with him there appears a definite provision for religious education in the home.

Abraham is known as the father of the Hebrews, the people of the Bible. In the days of Jesus, centuries removed from Abraham, the Jews still proudly boasted that they were Abraham's seed.¹ Why was it that Jehovah singled out this man from the thousands and placed upon him the responsibility of leading a "chosen race?" Ryle affirms that "the choice of Abraham is no arbitrary election, but the result of knowledge."² Shortly after God renewed His covenant with Abraham and promised him a numerous progeny, out of which would come a blessing to all the nations, He revealed to Abraham the fact that He was going to destroy Sodom.

The Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him: For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.³

1. St. John 8:33.

2. Herbert E. Ryle, The Book of Genesis (A. F. Kirkpatrick, General Editor for the Old Testament, The Cambridge Bible for Schools and Colleges), p. 208.

3. Genesis 18:17-19.

God chose Abraham because He knew that he would instruct his children in the fear of God. "The establishment of the true religion is the purpose of Abraham's election."¹ This was the beginning of religious education in the home, so far as the Bible is concerned, and it points up the importance which God laid upon this method.

To discover if Abraham followed through with his religious instruction in the home one needs only to turn to the account which tells of God testing Abraham by requesting him to offer Isaac as a burnt offering. On the way to the place of offering, Isaac said, "Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together."² Evidently Isaac had been instructed in the fear of God, else he would not have exhibited this unquestioning faith, submitting himself to his father to be sacrificed.

This same stream of religious instruction in the home must have flowed down through the years following Abraham and Isaac, for when Jehovah appeared to Moses in Mt. Horeb (known also as Mt. Sinai) and spoke to him out of the burning bush to commission him to lead the Israelites out of Egypt, He appealed to Moses on the basis that He was the God of his forefathers, Abraham, Isaac, and Jacob.³

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1. John Skinner, A Critical and Exegetical Commentary on Genesis (Charles A. Briggs, Samuel R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 304.
 2. Genesis 22:7b-8.
 3. Exodus 3:6.

Instruction of Children

Thus far, historically, there is no record of God making any suggestions or laying down any specific regulations concerning religious education in the home. Following the Exodus and the establishment of a theocracy, Jehovah gave His people a system of laws by which the people were to be governed. At this time He not only encouraged the practice of religious nurture in the home but specifically commanded it.

Instruction Commanded

Typical of those passages wherein Jehovah commands that His people instruct their children is the one in Deuteronomy 6 and commonly known among the Jews as the Shema, which reads as follows:

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And 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. And thou shalt bind them for a sign upon thine head, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.¹

The content of this teaching described by "these words" will be discussed in another section of this chapter. This command would indicate both formal and informal instruction. The Hebrew word, sharah, means to "impress sharply," "to repeat, iterate;" hence, "to whet or sharpen any instrument, which is done by reiterated friction or grinding," "to prick in," "inculcate." This would involve some formal training, although it might not be at regularly stipulated times. The admonition to "talk of them" indicates that they are to be the subject of daily conversation.

1. Deuteronomy 6:4-9.

"The love of God is to be the central and absorbing interest of life."¹

Deuteronomy 6:20-25 enlarges upon the duties of the fathers and provides that successive generations shall be instructed concerning the law which Moses is setting before Israel. Chapter 11, verses 18 to 21, are, for the most part, a verbal repetition of the Shema in a different setting. Deuteronomy 32 records what is called the Song of Moses, in which he extols Jehovah and His dealings with His people, but after finishing his song Moses once more impresses upon the people the importance of observing all the commandments of God, saying, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law."² S. R. Driver claims that this verse "indulcates, not attention to the Deuteronomic law, as such, but the duty of impressing upon the rising generation, for practical purposes, the exhortations accompanying it."³

Not only did God command that the children be instructed concerning the laws and statutes which He had given, but also regarding some of the great events which had taken place in Israel's history. Probably the greatest event, and one which is still observed with strict devotion by thousands of Jews, was the Passover. When Moses was preparing the Jews for the Passover and revealing God's plan for that night, he said:

And ye shall observe this thing for an ordinance to thee and

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1. Henry H. Shires and Pierson Parker, The Book of Deuteronomy, (George A. Buttrick, Commentary editor, The Interpreter's Bible), p. 374.
 2. Deuteronomy 32:46.
 3. S. R. Driver, A Critical and Exegetical Commentary on Deuteronomy (Charles A. Briggs, S. R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 382.

to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover. . .¹

The observance of the Passover was strictly on a family basis and the ceremony was considered of such a nature that the children would be moved to ask questions concerning it. This provided an opportunity for instruction which the fathers were not to disregard. Neither were they to suppress the questions but rather anticipate and encourage them. "The children of successive generations, at the time when the Passover is celebrated, are to be instructed respecting its origin."² This admonition is repeated in Exodus 13:14.

Another great event in the life of the Israelites was the experience at Mt. Horeb when God spoke to the people out of the fire and cloud which covered the mount. The children were to be instructed concerning this, too, lest the memory of it die out in future generations.

Only take heed to thy self, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; especially the day that thou stoodest before the Lord thy God in Horeb. . .³

"These acts of God formed the foundation of the true religion, the real basis of the covenant legislation, and the firm guarantee of the objective truth and divinity of all the laws and ordinances which Moses gave

1. Exodus 12:24-27.

2. S. R. Driver, The Book of Exodus (A. F. Kirkpatrick, General Editor for the Old Testament, The Cambridge Bible for Schools and Colleges), p. 97.

3. Deuteronomy 4:9-10a.

to the people."¹ Fathers making these things known to their children were not merely passing along the history of their race; they were actually engaged in religious education, and this at the command of God.

With one exception, all of these passages which tell of God commanding the instruction of children are contained in the five books of Moses which deal with the early history of Israel. However, these commands were sufficiently well impressed upon the minds of the Israelites that in the days of the Psalms we find this expression:

We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he hath established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments.²

A. F. Kirkpatrick maintains that when the Psalmist refers to a "testimony in Jacob" and a "law in Israel" he is not referring to the Mosaic legislation generally but rather to the "express precept which enjoined upon Israelite parents the duty of teaching their children the great facts of Israel's history, that the remembrance of them might be handed down from generation to generation."³

The one exception mentioned above is found in the Minor Prophets

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1. Carl F. Keil and Franz Delitzsch, Biblical Commentary on the Old Testament, The Pentateuch, Vol. III, p. 310.
 2. Psalms 78:4-7.
 3. A. F. Kirkpatrick, The Book of Psalms (A. F. Kirkpatrick, General Editor for the Old Testament, The Cambridge Bible for Schools and Colleges), p. 466.

where God speaks through His servant, Joel, saying: "Tell ye your children of it, and let your children tell their children, and their children another generation."¹ In this case, however, the writer is not referring to God's deliverance of Israel nor to the giving of the Law, but to an unprecedented disaster. This, too, is religious instruction, and Lange recognizes it as such when he comments on the verse thusly: "How necessary it is that our children should be taught the will of God, and what His purpose is when He chastises us, so that the fear of His holy name may be deepened in our hearts."²

In the passages referred to above there is no explicit direction given as to the degree of formality required in making these truths known to the children. Apparently this was left to the discretion of the parents. But from a survey of these verses it seems evident that the most important fact in the life of the Hebrew people was the testimony and the Law. "Life for the individual and the nation was not an improvisation to meet emergencies; it was following the pattern God had given his people as a protection against themselves, their brethren and their enemies."³

In the New Testament there is only one verse which might be classified as an outright command relative to religious instruction in the home. At first observation this might seem rather strange when Christ put so much emphasis upon teaching.⁴ But it must be remembered, as Beare points

1. Joel 1:3.

2. Otto Schmoller, The Book of Joel (John Peter Lange, A Commentary on the Holy Scriptures), p. 14.

3. W. Stewart McCullough, The Book of Psalms (Vol. IV, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 416.

4. Matthew 23:18-20.

out, that there was "an established background for religious education in the home, in the long-standing custom of Judaism."¹ The verse in question reads as follows: "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."² The word *παιδεία*, here translated "bring them up," in classical Greek means "education, the whole instruction and training of youth, including the training of the body."³ Moule says it "conveys the idea of development by care and pains."⁴ This, coupled with the phrase, "in the nurture and admonition of the Lord," gives it a religious significance and charges the father to "chastise his child and administer necessary rebuke as befits a Christian."⁵

In the Book of The Acts there are three verses which should be mentioned, although they do not specifically command instruction nor do they refer strictly to a family situation. Typical of these verses is the following: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."⁶ "The specifically Christian institution of the breaking of bread was not a part of the service in the Temple, but

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1. Francis W. Beare, The Epistle to the Ephesians (Vol. X, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 732.
 2. Ephesians 6:4.
 3. S. D. F. Salmond, St. Paul's Epistle to the Ephesians (Vol. III, W. Robertson Nicoll, editor, The Expositor's Greek Testament), p. 377.
 4. H. C. G. Moule, The Epistle to the Ephesians (J. J. S. Perowne, General Editor, The Cambridge Bible for Schools and Colleges), p. 146.
 5. Beare, op. cit., p. 731.
 6. The Acts 2:46. Similar passages, The Acts 5:42; 20:20.

was observed at their own homes, the congregations meeting now at one house, now at another."¹ While more than the immediate family was included, this was a teaching experience in the home.

Placing the Responsibility for Instruction

In the Old Testament passages mentioned in the former section, the responsibility for instructing the children is not placed definitely upon either the father or the mother. All the commands to instruct are couched in general terms as far as the instructor is concerned. In the book of Joshua, however, there is reference to the passage of the Israelites through the Jordan River, which speaks of the setting up of stones to commemorate the event, and says: "When your children shall ask their fathers in time to come. . ."² The prophet Isaiah said, "The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."³ There is an illustration of a father exhorting his son in the instance of David, as follows: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind."⁴

On the other hand there are two references which speak of the children receiving instruction from their mothers: "The words of king

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1. Joseph R. Lumby, The Acts of the Apostles (J. J. S. Perowne, General Editor, The Cambridge Bible for Schools and Colleges), p. 30.
 2. Joshua 4:6,21.
 3. Isaiah 38:19.
 4. I Chronicles 28:9.

Leuel, the prophecy that his mother taught him. . ."¹ and "I would lead thee, and bring thee into my mother's house who would instruct me."²

When an angel announced to Manoah that he and his wife were to have a child, he besought the Lord with these words: "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto this child that shall be born."³

In Deuteronomy, a passage dealing with discipline says, "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother. . .," then the two of them shall take him to the elders of the city for final disposition.⁴ In Proverbs the son is admonished to "hear the instruction of thy father, and forsake not the law of thy mother."⁵

In the New Testament the one verse (Ephesians 6:4) which enjoins religious instruction places the responsibility upon the father, but all of the commentators interpret the verse to include the mother. "The father is the head of authority in the home, but the oneness of husband and wife, to speak of that only, secures the high authority of the mother also."⁶

In writing to Timothy, Paul infers that Timothy's mother and grandmother had been responsible for his religious nurture. "When I call to

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1. Proverbs 31:1.
 2. The Song of Solomon 8:2.
 3. Judges 13:8.
 4. Deuteronomy 21:18-21.
 5. Proverbs 1:8-9; see also 6:20.
 6. H. C. G. Moule, op. cit., p. 146.

remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."¹ "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."²

Summarizing the teaching of the passages from the two Testaments one must conclude that both the father and the mother shared in the religious nurture of the children, the two of them together being held responsible.

Content of the Instruction

Some hint as to the content of the teaching has already been given but the subject requires further treatment. The Hebrews had no Bible as we have. They had no books of religious pedagogy. But that which was given to them came in such a dramatic experience that they were able to pass along the account of it from generation to generation. Their history records the beginning of a wealth of religious heritage.

Part of the instruction which was given was in accordance with the command given in Deuteronomy, already referred to as the Shema. "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children. . ."³ "These words" refer to the Decalogue and the Book of the Covenant which the Lord gave to Moses in Sinai. The Decalogue outlines man's duties to God, which in-

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1. II Timothy 1:5.
 2. II Timothy 3:15.
 3. Deuteronomy 6:6.

clude the worship of no other gods but Jehovah and the keeping of the Sabbath. It also sets forth man's duties to others and demands that one shall honor his parents. The Book of the Covenant requires, among other things, the observance of various feasts, which are, in reality, religious feasts. All these words which God spoke to the people must be impressed upon the minds of the children, generation after generation.

But Jehovah not only revealed Himself to the Israelites as a God of great wisdom in giving them the Law; He also manifested Himself to them as a God of exceedingly great power. He did things for them. Every Hebrew child grew up to know God, not only in abstract terms, but as the great Deliverer and Redeemer, who had brought his forefathers out of the bondage of Egyptian slavery, led them through the wilderness, and promised them the gift of a land in which to live.

And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the Lord.¹

Following are excerpts from the Psalms which show that Hebrews separated by generations from the experiences in Egypt and the wilderness dwelt upon the memory of Jehovah's mighty works:

O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.²

Marvelous things did he (God) in the sight of their fathers, in the land of Egypt, in the field of Zoan. He divided the

1. Exodus 10:1-2.

2. Psalm 68:7-8.

sea, and caused them to pass through; and he made the waters to stand as an heap. In the daytime also he led them with a cloud, and all the night with a light of fire.¹

Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? . . . He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea.²

I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.³

One Psalm of thanksgiving goes into much detail describing the care of God for His people and concludes with these words:

Egypt was glad when they departed: for the fear of them fell upon them. He spread a cloud for a covering; and fire to give light in the night. The people asked, and he brought quails, and satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran in the dry places like a river. For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness; and gave them the lands of the heathen: and they inherited the labour of the people; that they might observe his statutes, and keep his laws. Praise ye the Lord.⁴

While the Israelites were still in Egypt they were made to realize that the Passover which they were about to experience was to be observed in future generations, after they had entered the Promised Land. "And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt."⁵ For emphasis this injunction is repeated two more times before the Israelites leave Egypt.

1. Psalm 78:12-14.

2. Psalm 78:20,27.

3. Psalm 81:10.

4. Psalm 105:38-45.

5. Exodus 13:8.

Mention has been made previously to the message of the prophet wherein he, speaking in behalf of God, said, "Tell ye your children of it, and let your children tell their children, and their children another generation."¹ By this the Hebrews were commanded to recount the unparalleled calamity so that future generations might learn and fear.

Another method of fixing these events in the minds of the people was through the Song of Moses. Jehovah commanded Moses to write the song and teach it to the Israelites, "in order that successive generations may become familiar with the contents, and take to heart the lessons which it contains."²

The fathers were commanded to teach about another great historical event, viz., the crossing of the Jordan River. After a successful passage, Joshua commanded that a memorial of twelve stones be erected,

That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then he shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord. . .³

The Law and the great events through which God showed Himself strong in behalf of His own people formed the content of the teaching of religious education in the home in the Old Testament pattern. "Nothing is more carefully inculcated in the Law than the duty of parents to teach their children not only its precepts and principles, but the meaning of

1. Joel 1:3.

2. S. R. Driver, A Critical and Exegetical Commentary on Deuteronomy (Charles A. Briggs, S. R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 342.

3. Joshua 4:6.

all the great historical events in their national existence."¹

Turning to the New Testament the content of religious instruction in the home consisted of "the holy scriptures" and "the nurture and admonition of the Lord." "The holy scriptures" in those days were made up of the books of the Old Testament, better known at that time as "the law and the prophets,"² although they also included the Writings, or what is sometimes referred to as the Hagiographa. "The nurture and admonition of the Lord" is described by Salmond as "the Lord's discipline and admonition, i.e., Christian training, the training that is of Christ, proceeding from Him and prescribed by Him."³ In New Testament days, then, the teachings of Christ were added to the study of the Old Testament Scriptures for use in home religious nurture.

Observance of Special Days or Feasts

Among the numerous feasts and fasts in the life of the Hebrews there were two feasts which were essentially family observances, the Passover and the Tabernacles. These feasts were of deep religious significance and became a means of religious instruction in the home. Just prior to the deliverance of the Israelites from the Egyptians, God instructed Moses to institute the Passover feast; this was to be celebrated by households. It was a feast to be observed throughout all coming generations. The de-

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1. G. F. Maclear, The Book of Joshua (J. J. S. Perowne, General editor, The Cambridge Bible for Schools and Colleges), p. 50.
 2. Matthew 5:17; 7:12; 22:40; The Acts 13:15; 24:14; Romans 3:21.
 3. S. D. F. Salmond, St. Paul's Epistle to the Ephesians (Vol. III, W. Robertson Nicoll, editor, The Expositor's Greek Testament), p. 377.

tails of the ceremony were quite different from the regular routine of life and certainly would provoke the children to ask the reason for such observance. It was at this time that the parents were to recount God's deliverance of the Israelites out of the house of bondage.¹

The feast of Tabernacles also interrupted the regular routine of living in an impressive manner. The people were to live in booths, or tents, for seven days, to commemorate the sojourn of the Israelites in the wilderness. There were many special sacrifices connected with the observance of this feast.² Every seventh year, during this feast, the people were to be called together to hear the reading of the Law that

. . . they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law; and that their children, which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.³

In the Decalogue God made provision for the observance of a special day every week, the Sabbath. By the time of Christ it had come to be known as a day of restrictions, but it had been given to the Israelites as a symbol of the covenant between God and His people. However, the restrictions which God announced in connection with the day made it result in a day which the family observed together.⁴

There were other household rites, which, although of lesser importance than the feasts and fasts, were still of religious significance.

1. Exodus 12:3-28.

2. Leviticus 23:42; Deuteronomy 31:9-13.

3. Deuteronomy 31:12b-13.

4. Exodus 20:8-11; 31:15; 34:21; 35:2-3; Leviticus 26:2; Deuteronomy 5:12-14; Isaiah 56:2; 58:13-14; Ezekiel 20:12,20.

One of these was the rite of circumcision, which was a token of the covenant between God and each father.¹ Undoubtedly the rite would have little religious significance for the male child at the time of observance, but it served in later years to remind the young man that he was of a chosen race.² Furthermore, it is used as a symbol for those whose hearts had been separated unto God.³

The sanctification of the first-born, whether human or animal, was a reminder of the tenth plague which came upon the Egyptians and set the stage for the deliverance of Israel.⁴

The use of phylacteries had a certain element of religious instruction. They served to remind the Hebrews of the testimony and the statutes of the Lord. They were worn in an attempt to literally fulfill such commands as the following:

. . .it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.⁵

On the doorposts of each Hebrew house there was a constant reminder of the Law of God. In accordance with the command, "Thou shalt write them upon the posts of thy house, and on thy gates," the faithful Jew inscribed on a piece of parchment the passages of Deuteronomy 6:4-9 and 11:13-21. Each time a member of the family went into or out of the

1. Genesis 17:10-11.

2. Acts 10:45; 11:2-3.

3. Deuteronomy 10:16; 30:6; Jeremiah 4:4; Romans 2:29; Colossians 2:11.

4. Exodus 13:2,12.

5. Exodus 13:9. See also Exodus 13:16; Deuteronomy 6:8; 11:18.

house he was reminded of the faithfulness of Jehovah.

Taking all of these observances together, one sees that provision was made for household experiences of religious nurture on a once-in-a-lifetime basis as well as on yearly, weekly, and daily bases.

The situation changed somewhat in the New Testament. The Passover gradually gave way to the celebration of the Lord's Supper.¹ The rite of circumcision was no longer a requisite to covenant relationship with God.² The law posted on the door was superseded by God's laws put into the heart.³ In Christianity there seems to be less observance of special days and events in the home.

Religious Experience at Various Age-Levels

This study uncovered no verses which expressly made provision for religious experience at various age-levels. That this phase of religious education was not entirely overlooked, however, might be inferred from the oft-repeated admonition to have an answer ready when the children ask the meaning of a certain observance.⁴ Speaking of the family ritual, Lewis J. Sherrill says:

. . .it was used in a total setting which stimulated parents to have fresh insight and not merely static information, as a resource in teaching. For the Hebrew father, called upon by his children to interpret the religious rites of the household, was also called upon by the prophet-priest confidant to reinterpret and deepen the meaning of those same rites.⁵

1. Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20.

2. The Acts 15; Galatians 5:2-6.

3. Hebrews 8:10; 10:16.

4. Exodus 12:26; 13:14; Deuteronomy 6:20; Joshua 4:6,21.

5. Lewis J. Sherrill, The Rites of Christian Education, p. 23-24.

In the New Testament Jesus evidently considered the little children as being capable of perceiving spiritual truth for He said, "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."¹

Opportunities for Self-Expression

Again in this area passages are lacking which speak definitely of allowing children in the home an opportunity for religious self-expression. It is conceivable, however, that a child in the home was able to exercise a little self-expression as he shared in the preparation for and the observance of the household rites.

Admonition to Hear Instruction

In addition to the passages which command the instruction of children in the home there are many passages which indicate an admonition to the children to hear. At first glance it may not seem that the instruction which they are to heed is necessarily religious instruction, but it must be remembered that the moral and religious principles of life were so closely tied together that it would be almost impossible to divorce one from another. The Book of Proverbs is full of words of moral instruction, especially to young people, and it is from this book that most of the information in this section is taken.

Children Commanded to Heed

There are several verses which admonish the child to heed the instruction of his parents. In the opening chapter one finds this exhorta-

1. Luke 18:17. See also Matthew 18:3-6; Mark 10:15.

tion, "My son, hear the instruction of thy father, and forsake not the law of thy mother."¹ The speaker in this verse has been identified not really as a father speaking to his child, but a teacher of wisdom talking with a student. However, Zockler, who holds this position, admits that the word for "law" is used here, as in several other instances, in reference to the "instruction given by parents to their children."² "Wisdom came first from the parents who stood in the place of God for the children. The wise simply carried on the work started by the parents."³

Hear, ye children, the instruction of a father, and attend to know understanding. . . Hear, O my son, and receive my saying; and the years of thy life shall be many. . . My son, attend to my words; incline thine ear unto my sayings.⁴

The commentators agree that in the above passage the writer is a teacher and the word "father" is used in that sense. However, he seems to be speaking from the experience he had with his own father, for "he relates from the history of his own youth. . . what good doctrine his parents had taught him."⁵

Three other passages which exhort children to heed the instruction of their parents follow:

My son, keep my words, and lay up my commandments with thee. . .
Hearken unto me now therefore, O ye children, and attend to the

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1. Proverbs 1:8-9.
 2. Otto Zockler, The Proverbs of Solomon (John Peter Lange, A Commentary on the Holy Scriptures), p. 46.
 3. Charles F. Fritsch, The Book of Proverbs (George A. Buttrick, commentary editor, The Interpreter's Bible), p. 736.
 4. Proverbs 4:1,10,20.
 5. Frans Delitash, Biblical Commentary on the Proverbs of Solomon, Vol. I, p. 105.

words of my mouth.¹

Hearken unto thy father that begat thee, and despise not thy mother when she is old. . . The father of the righteous shall rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways.²

My son, attend unto my wisdom, and bow thine ear to my understanding. . . Hear me now therefore, O ye children, and depart not from the words of my mouth.³

In commenting on this last verse Delitzsch says "it is the father of the youth who here requests a willing ear to his wisdom of life, gained in the way of many years' experience and observation."⁴

Basic Reasons for Heeding

One reason for giving heed to instruction of the parents is found in the following passage: "My son, if thou wilt receive my words, and hide my commandments with thee. . . then shalt thou understand the fear of the Lord, and find the knowledge of God."⁵ The idea presented here involves more than just hearing the instruction. It means to "lay up" as a treasure stored carefully.⁶ In his commentary on Proverbs, Toy says that the "fear of the Lord" refers to "the God of Israel as the source of all ethical authority and law and reverent obedience to him as the

1. Proverbs 7:1,24.

2. Proverbs 23:22,24-26.

3. Proverbs 5:1,7.

4. Delitzsch, op. cit., p. 118.

5. Proverbs 2:1,5.

6. T. T. Perowne, The Proverbs (A. F. Kirkpatrick, General Editor for the Old Testament, The Cambridge Bible for Schools and Colleges), p. 48.

principle of life" and "the knowledge of God" declares that "true learning is concerned with the ethical character of God and the duties which he imposes."¹

So it was through heeding the instruction of his father that a child came into a right relationship with God and a proper understanding of life.

Closely akin to the first reason is a second one—that one may be guided around the pitfalls of life.

My son keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.²

This is an example of "parental instruction to guard the son against the sin of adultery."³ Toy claims that in the last part of the passage the thought turns to instruction and law in general, but that the "two categories were probably considered to be identical."⁴

Much of the parental instruction in Proverbs is designed to warn the son against association with harlots and in the following verses one of the reasons given for heeding the instruction is to avoid the "pangs of remorse and the upbraidings of conscience" for the son is pictured "going down to the chambers of death, wise too late, the victim of his

1. Crawford H. Toy, A Critical and Exegetical Commentary on the Book of Proverbs (Charles A. Briggs, S. A. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 35.

2. Proverbs 6:20-23.

3. Fritsch, op. cit., p. 821.

4. Toy, op. cit., p. 134.

own sins. . ." remembering ". . .with unspeakable agony the voice of his teachers, the efforts of those who wished to instruct him."¹

Hear me now therefore, O ye children, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house: Lest thou give thine honour to others, and thy years unto the cruel: Lest strangers be filled with thy wealth: and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine heart to them that instructed me.²

The two passages which follow are grouped together to contrast the outcome of the one who heeds instruction with the one who refuses admonition.

Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not.³

A foolish son is the calamity of his father. . .He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach. Cease my son, to hear the instruction that causeth to err from the words of knowledge.⁴

The child who attends to instruction is labelled as wise and blessed, whereas the disobedient brings reproach upon himself and his parents. The last phrase of the above verse would better be translated "cease from hearing instruction if thou wilt make no other use of it than to depart."⁵ The more instruction one refuses, the greater will be his guilt.

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1. Perowne, The Proverbs, p. 62.
 2. Proverbs 5:7-13.
 3. Proverbs 8:32-33.
 4. Proverbs 19:13,26-27.
 5. Delitzsch, op. cit., p. 36.

In summary, children were urged to heed parental instruction in order that they might come into a perfect relationship with God, have the proper perspective of life, have strength to withstand degrading temptations, and come to the end of life with much blessing instead of remorse and reproach.

Dealing With an Obstinate Son

There is only one passage which touches on this subject and, severe as it seems on the surface, it actually limits the parental authority in that it does not allow them to inflict the death penalty on a son who refuses to obey, yet sustains the right of parental authority.¹

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put away evil from among you; and all Israel shall hear and fear.²

G. Ernest Wright says, ". . .since stability of the family is basic to stable community life, respect for and obedience to the parents were of vital importance to the Israelite community."³ The parents were to do all they could to command obedience but if the child refused they must take their case to the elders, who, if they sustained the judgment, then

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1. Carl P. Keil and Franz Delitzsch, Biblical Commentary on the Old Testament, The Pentateuch, Vol. III, p. 310.
 2. Deuteronomy 21:18-21.
 3. Wright, The Book of Deuteronomy (George A. Buttrick, commentary editor, The Interpreter's Bible), p. 462.

put him to death.

Thus in the Biblical pattern for religious education in the home one finds the children were commanded to hear the instruction of the parents and were given sound reasons for taking the counseling to heart. If the child refused to listen to the parents, they had recourse to the elders of the community.

Child Guidance and Correction

Thus far attention has been directed to those principles of religious training in the home which are more or less directly related to the matter of formal or informal instruction of a religious content, and the attitude of the child toward that instruction. Religious education in the home involves other areas of parent-child relationships as well. The effectiveness of religious nurture is determined by the role which father, mother, and child assume in the home. The relationship between parents and between parents and child also bear upon the ultimate outcome of the training. The attitudes toward punishment and discipline are not to be discounted in such a consideration. The Bible is not silent on these problems, and they will be discussed in this section.

Role of the Father

Head of the House

It is not within the scope of this investigation to make an exhaustive study and defense of this position of the father. It is merely mentioned here to establish the authority of the father in the home, according to Biblical precepts. St. Paul describes this position of the man in the highest sense of the word and on the most sacred level when he says that ". . .the husband is the head of the wife, even as Christ is the

head of the church."¹ This position does not permit ruthless dominion over the wife and the household, for he adds that husbands must love their wives, "even as Christ also loved the church, and gave himself for it."²

That this sort of relationship obtained in Old Testament times is brought out by St. Peter who refers to the Hebrew women in relating the duties of the wife.

For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sara obeyed Abraham, calling him lord.³

In commenting on Ephesians 6:4, which says, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. . .," Salmond states:

The parental duty is set forth in terms of the father's obligation without particular mention of the mother's, not because children of a maturer age are in view, but simply because the father is the ruler in the house, as the husband is the head of the house; the mother's rule and responsibility being subordinate to his and represented by his.⁴

The father, as head of the house, stands in the place of authority in the family. He is the one who should administer the total family life with love and sincerity. He is the representative of God in the home and should be respected and honored because of this God-given position and responsibility. This idea will be explored further in a section to follow.

1. Ephesians 5:23.

2. Ephesians 5:25.

3. I Peter 3:5-6a.

4. S. D. F. Salmond, St. Paul's Epistle to the Ephesians (Vol. III, W. Robertson Nicoll, editor, The Expositor's Greek Testament), p. 376.

Educator

In the first section of this chapter many verses were quoted or referred to which speak of the father as an educator in the home. It was pointed out that Jehovah commanded the fathers to instruct their children with regard to the Law and the great events of their early history, and, in the Christian period, the teachings of Christ.

There is a passage in Proverbs which enlarges the responsibility of the father as educator, for it states that a father should "train up a child in the way he should go: and when he is old, he will not depart from it."¹ This passage has often been interpreted to mean that if a child is nurtured in the teachings of the Lord he will not depart from that way even in old age. However, the commentators studied in this investigation agree that the verse means that a child should be trained in accordance with the manner of life to which he is destined, or that for which he is naturally fitted.

The instruction of youth, the education of youth, ought to be conformed to the nature of youth; the matter of instruction, the manner of instruction, ought to regulate itself according to the stage of life and its peculiarities; the method ought to be arranged according to the degree of development which the mental and bodily life of the youth has arrived at.²

Disciplinarian

There are certain passages in the Bible which take for granted the role of the father as a disciplinarian. "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God

1. Proverbs 22:6.

2. Delitzsch, op. cit., Vol. II, pp. 86-87.

chasteneth thee."¹ "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."²

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?³

The people of God had often murmured against the trials which He had allowed to come upon them and thought that God had forgotten them. But He assures them that "if you were not sons of God, God would not bother to discipline you; you know this from human parenthood and sonship."⁴

In the case of the priest, Eli, and his sons, he is reprimanded for not using his parental authority to curb their disgraceful conduct in the administration of the sacred office. "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not."⁵

When St. Paul was writing to Timothy about the appointment of bishops and deacons for the local churches he mentioned certain qualifications which they should possess. To be eligible for the office of bishop one should rule his own house well, "having his children in subjection with all gravity," and likewise the one aspiring to the office of

1. Deuteronomy 8:5.

2. Proverbs 3:11-12.

3. Hebrews 12:7-9.

4. Alexander C. Purdy, The Epistle to the Hebrews (Vol. XI, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 742.

5. I Samuel 3:13.

deacon.¹ "Since the father stands at the apex" of the family system, "its success or failure both depends upon and tests his ability."² An example of the attitude which the Book of Wisdom expresses is the following verse: "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."³

There is one passage in which the father is pictured in the role of a counselor as well as a disciplinarian. "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children."⁴ The Apostle compares himself to a father in "the fidelity and manly strength of his counsels."⁵

It is possible that with all the admonitions to correct and discipline their children some Jewish fathers were too severe. St. Paul may have had this in mind when he wrote to the Colossians and enjoined the children to obey their parents, but cautioned the fathers to "provokes not your children to anger, lest they be discouraged."⁶ The father as disciplinarian is not to forget the exercise of love and kindness. The word *ἐπεισέρε*, translated "provokes," means "do not irritate," for a "child frequently irritated by over-severity or injustice, to which, nevertheless, it must submit, acquires a spirit of sullen resignation,

1. I Timothy 3:4,12.

2. Fred D. Gealy, The First and Second Epistles to Timothy (Vol. XI, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 413.

3. Proverbs 29:17.

4. I Thessalonians 2:11.

5. George G. Findlay, The Epistles to the Thessalonians (J. J. S. Perowne, General Editor, The Cambridge Bible for Schools and Colleges), p. 70.

6. Colossians 3:21.

leading to despair."¹

Provider and Protector

Two verses state definitely that the father should provide for his children.

Behold, the third time I am ready to come to you: and I will not be burdensome to you: for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children.²

The Apostle was about ready to visit the Corinthian Christians, but he made it plain that he would not expect them to support him while there. He, as the founder and spiritual father of the church there, likens himself to a human father, and claims that if any gift is given he should be the one to offer it.

In writing to Timothy, St. Paul stated that "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."³

Two other verses imply the protectorship of the father. "Like as a father pitieth his children, so the Lord pitieth them that fear him."⁴ This verse is interpreted as picturing a father having compassion upon his children and sympathetic with them in any mishap.⁵ In the other

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1. T. K. Abbott, A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians (Charles A. Briggs, S.R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 294.
 2. II Corinthians 12:14.
 3. I Timothy 5:8.
 4. Psalm 103:13.
 5. Charles A., and Eile G. Briggs, A Critical and Exegetical Commentary on the Book of Psalms, (Vol. II, Charles A. Briggs, S.R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 326.

passage, Jehovah compares himself to an earthly father. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."¹ The assumption is that an earthly father naturally shields and protects his children.

Priest

There is evidence to indicate that the father was the priest in the family in early times. "A priest is one who is duly authorized to minister in sacred things, particularly to offer sacrifices at the altar, and who acts as mediator between man and God."² After emerging from the ark Noah built an altar and offered a sacrifice on behalf of himself and his family.³ Abraham offered a ram in the place of his son at the time God tested him.⁴ The story of Job is recorded vividly for us in the following manner:

And his sons went and feasted in their houses, everyone his day; and sent and called for their three sisters to eat and drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.⁵

"As was customary in the Patriarchal age, to which Job belonged, and even

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1. Malachi 3:17.
 2. William G. Moorehead, "Priests," The International Standard Bible Encyclopaedia. Vol. IV, p. 2439.
 3. Genesis 8:20.
 4. Genesis 22:13.
 5. Job 1:4-5.

far down in the history of Israel, the father was the priest of the family. . ."¹ Even after the establishment of a priestly system in Israel some of the fathers acted as priests for their families in the matter of intercession. More will be said about this in a later section, but, referring to the case of Eli and his wicked sons again, Erdmann says that Eli, who was a high priest in the Levitical order, neglected to perform his duty as high-priest for his family.²

"All priesthood reaches its climax in that of the Lord Jesus Christ."³ The followers of Christ did not and do not sacrifice burnt-offerings, believing that Christ, "after he had offered one sacrifice for sins for ever, sat down on the right hand of God. . .for by one offering he hath perfected for ever them that are sanctified."⁴ St. Peter speaks of the Christians as "an holy priesthood, to offer up spiritual sacrifices,"⁵ pointing up the belief that

. . .by virtue of their relation to Christ all believers have direct approach to God, and consequently, as this right of approach was formerly a priestly privilege, priesthood may now be predicated of every Christian.⁶

But while the offering of animals as a sacrifice upon the altar has

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1. A. B. Davidson, The Book of Job (J. J. S. Perowne, General Editor, The Cambridge Bible for Schools and Colleges), p. 5.
 2. Christian F. D. Erdmann, The Book of Samuel (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 89.
 3. William G. Moorehead, "Priesthood," The International Standard Bible Encyclopaedia, Vol. IV, p. 2444.
 4. Hebrews 10:12,14.
 5. I Peter 2:5.
 6. David F. Estes, "Priesthood in the New Testament," The International Standard Bible Encyclopaedia, Vol. IV, p. 2446.

ceased, there is a different kind of sacrifice which the Christians can offer.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.¹

The father, as head of the house, becomes responsible for seeing that this kind of sacrifice is offered in his home. So then, his role, according to the Biblical concept, is to be the head of the house, an educator, a disciplinarian, a provider and protector, and a priest.

Role of the Mother

Passages have been mentioned in an earlier section which emphasize the joint responsibility of the father and mother in educating the children of the home with regard to religious nurture and moral precepts. Another aspect of the role which the mother is to maintain in the home is indicated by passages which describe women as "keepers at home," who should "love their children."² She is also described as one to "guide the house;"³ the word *οἰκοδέσποινᾶ*, meaning the mistress of the family. In Proverbs it says, ". . . she looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her."⁴ Zockler says "the ways of her household" means its organization and management; the course of

1. Hebrews 13:15-16.

2. Titus 2:4-5.

3. I Timothy 5:14.

4. Proverbs 31:27-28.

the household economy.¹

From these passages it is concluded that the mother in the home should help the father with the instruction and guidance of the children as well as administer the affairs of the home in love.

Role of the Child

An Individual

The idea presented herewith is not so much dependent upon what the child should be or do, but the way in which he is received by his parents. They must realize that the child is not born to them for the sole purpose of satisfying their own whims or desires.

Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed but they shall speak with the enemies in the gate.²

The teaching of the Bible is that children are a gift of God unto the parents and they should be treated and educated accordingly.³ If they are considered as such they will be granted the rights and privileges of an individual, rather than being beaten into submission as a dumb animal.

Obedient

The Bible recognizes, however, that because the father and mother had an active part in bringing the child into the world, the child is to

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1. Otto Zockler, The Proverbs of Solomon (John Peter Lange, A Commentary on the Holy Scriptures), p. 259.
 2. Psalm 127:3-5.
 3. Carl B. Moll, The Psalms (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 619.

be obedient unto them. "Hearken unto thy father that begat thee,"¹ is one recognition of this fact. "The instruction of thy father," and "the law of thy mother"² are to be "accepted with child-like submission and unquestioning obedience."³ St. Paul had much to say about the matter of obedience. "Children, obey your parents in all things: for this is well pleasing unto the Lord."⁴ Abbott claims that "disobedience to parents is mentioned as a vice of the heathen,"⁵ while Moule says that "disobedience to parents, as a definite act of rebellion against God, is always noted in Scripture as a grave crime, and a symptom of general moral mischief."⁶

A similar phrase is used by St. Paul in writing to the Ephesians when he advised, "Children, obey your parents in the Lord: for this is right."⁷ Beare asserts that this is a moral obligation placed upon the children.⁸ In connection with this verse, Moule brings out the difference

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1. Proverbs 23:22.
 2. Proverbs 1:8-9.
 3. T. T. Parowne, The Proverbs (A. F. Kirkpatrick, General Editor for the Old Testament, The Cambridge Bible for Schools and Colleges), p. 42
 4. Colossians 3:20.
 5. T. K. Abbott, A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians (Charles A. Briggs, S.R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 295.
 6. H. C. G. Moule, The Epistles to the Colossians and to Philemon (J. J. S. Parowne, General Editor, The Cambridge Bible for Schools and Colleges), p. 131.
 7. Ephesians 6:1.
 8. Francis W. Beare, The Epistle to the Ephesians (Vol. X, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 729.

between "obey" and "be obedient." As used by St. Paul, the term should be interpreted "be obedient", which speaks of the disposition of the child rather than a blind submission as suggested by the command "obey."¹

Reference is made again to St. Paul's instructions to Timothy regarding the qualifications of bishops and deacons. A bishop must have his "children in subjection with all gravity."² White points out an interesting thought regarding this statement. He directs attention to the fact that *σεμνότης* of the children's conduct outside the home is merely "the outward and visible expression of the *ὑποταγή* to which they are subject in domestic life."³ In Arndt's and Gingrich's Greek-English lexicon these words are given meanings as follows: *σεμνότης* - reverence, dignity, seriousness, respectfulness, holiness, probity; *ὑποταγή* - subjection, subordination, obedience.⁴ Thus the dignity and respectfulness with which a child conducts himself in his extra-family relations is the result of the obedience which is instilled into him in the home.

Wise

According to the Biblical teaching, a child who is obedient will also be wise. "A wise son heareth his father's instruction: but a scorner

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1. H. C. G. Moule, The Epistle to the Ephesians (J. J. S. Perowne, General Editor, The Cambridge Bible for Schools and Colleges), p. 144.
 2. I Timothy 3:4.
 3. Newport J. D. White, St. Paul's First and Second Epistle to Timothy (Vol. IV, W. Robertson Nicoll, editor, The Expositor's Greek Testament), p. 113.
 4. William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon, pp. 754, 855.

heareth not rebuke."¹ The English translation of the Hebrew is a little ambiguous but the meaning is that a wise son is the product of his father's correction.² The writer of Ecclesiastes puts it a little differently when he says, "Better is a poor and a wise child than an old and foolish king, who will no more be admonished,"³ implying that the ability to be admonished and receive instruction makes one wise. The same idea is set forth in the following verse: "A fool despiseth his father's instruction; but he that regardeth reproof is prudent."⁴ The first clause of this verse assumes that parental instruction is the basis of moral life.⁵

A Blessing to His Parents

A child who is obedient and wise will bring satisfaction to his parents. "A wise son maketh a glad father: but a foolish man despiseth his mother."⁶ "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul,"⁷ or he shall give "high spiritual enjoyment."⁸ "The father of the righteous shall greatly rejoice: and

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1. Proverbs 13:1.
 2. Franz Delitzsch, Biblical Commentary on the Proverbs of Solomon, Vol. I, p. 270.
 3. Ecclesiastes 4:13.
 4. Proverbs 15:5.
 5. Crawford H. Toy, A Critical and Exegetical Commentary on the Book of Proverbs (Charles A. Briggs, S. R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 304.
 6. Proverbs 15:20.
 7. Proverbs 29:17.
 8. Delitzsch, op. cit., Vol. II, p. 250.

he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice."¹

In summary, a child in the home is to be considered as an individual with his own rights and privileges, yet in subjection to his parents. This subjection will result in the child gaining wisdom and bringing joy and happiness to the parents.

Relationship of Parents to Each Other and to the Child

It has already been pointed out that the husband should rule his own house well and have his children in subjection to him.² Furthermore, the wife should love her husband and be in subjection to him, who, in turn, must love his wife and treat her with honor. The wife should take care of the functioning of the household in such a way that it will be a credit to her family.³ The child is to be recognized as a gift from the Lord and treated as such,⁴ but he should honor his father and his mother since they are the ones who brought him into the world.⁵ The parents should not try to impose their own selfish wills and desires upon the child, but bring him up according to his abilities in the "nurture and admonition of the Lord."⁶

Within the home there is a certain inter-dependence of the members

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1. Proverbs 23:24-25.
 2. I Timothy 3:4.
 3. Ephesians 5:22-31; I Peter 3:1-7; Titus 2:4-5; Proverbs 31:27-28.
 4. Psalm 127:3-5.
 5. Proverbs 23:22; Exodus 20:12.
 6. Proverbs 22:6; Ephesians 6:4.

upon one another and yet there is also an independence which is to characterize the individual. Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."¹ In the Lukan account the words are even stronger. "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."² On the surface this seems contradictory with the other teachings of the Bible relative to the unity of the home, yet actually Jesus was getting at the only thing which serves as a unifying factor. Jesus also said that "a house divided against itself shall not stand,"³ and if a house is to be undivided its members must find a unifying element outside and above themselves, namely, the supernatural love of God in Christ. "Our Lord claims here a love stronger than the dearest natural attachments, such a love and devotion as is due only to a truly Divine being."⁴ This is the same idea as Jehovah set before the Hebrews when He said, "thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."⁵

Hence, one of the Biblical principles of religious education in the home is that there must first be an experiential knowledge of the supernatural love of God which will not only manifest itself in the lives

1. Matthew 10:37.

2. Luke 14:26. See also Matthew 10:37.

3. Matthew 12:25. See also Mark 3:25; Luke 11:17.

4. Philip Schaff, addition by, The Gospel According to Matthew (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 198.

5. Exodus 6:5.

of the members of the household by their love and concern for each other but will also give purpose to each individual and the home in total.

Attitude Toward and Recommended Methods of Discipline

Most of the Biblical passages dealing with discipline come from the book of Proverbs, but long before the time of the writing of this book there is indication that chastisement was an accepted thing. "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee."¹ The Hebrew word used is similar to the Greek *παιδεύειν*, which means to admonish, chasten, educate, and includes everything belonging to a proper education.²

That chastening was considered necessary is borne out by the verse which claims that "foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him."³ The commentators agree that children naturally possess immature and silly characteristics and display foolish behavior which needs dispelling by the rod of correction. In our culture today we have a proverb which comes from a Biblical statement to the effect that "he that spareth his rod hateth his son; but he that loveth him chasteneth him betimes."⁴ "The rod represents here the means of punishment. He who spareth or avoideth this, and who does this

1. Deuteronomy 8:5.

2. Carl F. Keil and Franz Delitzsch, Biblical Commentary on the Old Testament, The Pentateuch, Vol. III, p. 332.

3. Proverbs 22:15.

4. Proverbs 13:24.

even from love, has yet no true right love for his son."¹

Still another passage reads, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame."² The Hebrew word which is translated "left to himself" is used elsewhere to describe animals that are pastured at liberty, wandering in freedom. Here is depicted a child "who is kept in by no restraint and no punishment, one left to himself, and thus undisciplined."³

Any emotional appeal to the parent on the part of the child is squelched by the following verse: "Chasten thy son while there is hope, and let not thy soul spare for his crying."⁴ Toy states that this verse means "train thy son by bodily chastisement in the docile period of childhood—do not, through weak or mistaken kindness, so neglect to control him that he shall go astray and finally suffer death as the natural consequence of his ill-doing."⁵

Parents who are weak or fearful of doing harm to their children through chastisement should be challenged by the following verse: "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."⁶ "The implication is that ill conduct brings physical death, by human and divine law; from this fate the child is saved by

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1. Delitzsch, op. cit., Vol. I, p. 287.
 2. Proverbs 29:15.
 3. Delitzsch, op. cit., Vol. II, p. 250.
 4. Proverbs 19:18.
 5. Toy, op. cit., pp. 375-376.
 6. Proverbs 23:13-14.

instruction, in which corporal chastisement is recognized as a universal and necessary means."¹

In the prophets is a passage which implies that those who were chastened invalidated the chastening because they refused to learn from the experience. "In vain have I smitten your children; they received no correction."²

Serving as a check against severely conscientious fathers are two verses from the New Testament as follows: "Fathers, provoke not your children to anger, lest they be discouraged."³ "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."⁴ This established "the spirit in which parental discipline should be administered, i.e., not with harshness or unfairness which will arouse resentment in the child."⁵

It seems evident from these verses that the Bible considers children to be inclined to evil, and corporal punishment is a necessity in order to deliver them from the consequences of pursuing such a course all through life. Discipline is necessary in order to save the child's soul, but administered without love it may defeat the purpose for which it was given.

1. Toy, op. cit., p. 433.

2. Jeremiah 2:30.

3. Colossians 3:21.

4. Ephesians 6:4.

5. Francis W. Beare, The Epistle to the Ephesians (Vol. I, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 732.

Developing a Sense of Responsibility

Principles set forth in this section have been arrived at by implication, for there are no Biblical passages which make explicit provision for developing a sense of responsibility in the child. However, there are two areas of responsibility which must be considered in light of certain verses. Before the Israelites left Egypt God instituted the celebration of the Passover and commanded: ". . .ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service."¹ Another verse, referring to a great calamity which came to Israel, reads: "Tell ye your children of it, and let your children tell their children, and their children another generation."² These verses refer to two different events but the idea inherent in each one is that the perpetuation of the Passover and the memory of the calamity are to be transmitted from generation to generation. This transmission was not to be done by means of the printed page but by word of mouth.

Earlier in this chapter it was pointed out that the Israelites were to instruct their children with respect to the Law and the great historical events of the people. These were to be the subject of daily conversation. Since God commanded that these matters be kept before the people throughout the following generations, it seems safe to assume that the children were impressed with their responsibility for passing this tradition along to the generation which would follow them.

1. Exodus 12:24-25.

2. Joel 1:3.

The other area concerns the individual's responsibility before God. When God gave the Decalogue to Israel He warned them against the worship of strange gods in this commandment: "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."¹ The idea contained in this passage and other similar passages,² coupled with the fact that in Israel the priest represented the individual before God, allowed the feeling to arise that the individual was not personally responsible to God. Furthermore, it was sometimes felt that the sins of the father were visited upon the children regardless of the conduct of the children and there was nothing the children could do about it. Hence, there was a proverb among the people which lamented, "the fathers have eaten sour grapes, and the children's teeth are set on edge."³

Contrary to the belief which had arisen, the Bible says that "the fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."⁴ The prophets Jeremiah and Ezekiel sought to correct the false impression among the Hebrews with messages like the following:

The word of the Lord came unto me again saying, what mean ye, that ye use this proverb concerning the land of Israel, saying,

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1. Exodus 20:5.
 2. Exodus 34:7; Numbers 14:18; Jeremiah 32:18.
 3. Ezekiel 18:2.
 4. Deuteronomy 24:16; II Chronicles 25:4.

the fathers have eaten sour grapes, and the children's teeth are set on edge: As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.¹

In those days they shall say no more, the fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.²

"The delusion that God visits the sins of the fathers upon innocent children is overthrown, and the truth is clearly set forth that every man bears the guilt and punishment of his own sins."³ If it were true that a child should not suffer for the iniquity of the father, it was likewise true that the son could not be saved by the righteousness of his father.⁴ Therefore, each child became individually responsible to God. It must have been the duty of the father to show the child that while the child was immediately responsible to his human father, his ultimate responsibility was to God, his heavenly father.

Parental Honor

The subject of parental honor comes very close to that of the children heeding the instruction of the parents, and while there is a certain over-lapping of thought, it does seem possible to draw a fine line of distinction. In Ephesians 6:1-2 both ideas are included: "Children,

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1. Ezekiel 18:1-4.
 2. Jeremiah 31:29-30.
 3. Carl E. Mill, Biblical Commentary on the Prophecies of Ezekiel, Vol. I, p. 246.
 4. G. A. Cooke, A Critical and Exegetical Commentary on the Book of Proverbs, (Charles A. Briggs, S. R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 195.

obey your parents. . . Honour thy father and mother." "Obedience is the duty; honour is the disposition of which the obedience is born."¹

Motives for Children Honoring Parents

The chief reason that a child should honor his parents is that God definitely commanded it. In the Decalogue God established a framework of laws for His people. The first four of them pertain to man's relationship to God, and the other six to man's relationship to his fellowmen. The first of this latter group reads: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."² This was one of the laws which Jehovah commanded the fathers to teach to the children throughout all the coming generations. As part of the Decalogue it was accepted and taught throughout Bible times. Toward the close of the Old Testament period this precept was prevalent among the Hebrews.

A son honoureth his father, and a servant his master: if then I be a father, where is mine honour: and if I be a master, where is my fear: saith the Lord of hosts unto you, O priests, that despise my name.³

In commenting on this verse Smith says, "Reverence for parents was an outstanding Semitic virtue."⁴ "Jehovah begins with an indisputable moral principle. No one would deny that a son was bound to love and obey a

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1. S. D. F. Salmons, St. Paul's Epistle to the Ephesians (Vol. III, W. Robertson Nicoll, editor, The Expositor's Greek Testament), p. 375.
 2. Exodus 20:12.
 3. Malachi 1:6.
 4. John Merlin Powis Smith, A Critical and Exegetical Commentary on the Book of Malachi (Charles A. Briggs, S. A. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 25.

father."¹

In the New Testament days Jesus criticized those who set aside the observance of this commandment in favor of a legal formula.

And he (Jesus) said unto them, Full will ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and whoso curseth father or mother, let him die the death; but ye say, if a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by; he shall be free.²

"The custom which the Lord was reproofing was this, that the scribes allowed a man by a formula to dedicate all his property to the Temple, and so escape the duty of supporting his parents."³

When a certain rich ruler came to Jesus and asked him what he should do to inherit eternal life, He replied that he should keep the commandments. To the ruler's inquiry as to which commandment, Jesus listed several, including the one to honor father and mother.⁴

St. Paul's admonition to the Ephesians has already been mentioned.⁵ It is evident that throughout the Bible the commandment to honor parents is set forward as obligatory.

There are supplementary reasons for the children to honor their parents. With the commandment to honor parents following immediately

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1. Joseph Pascard, The Book of Malachi (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 11.
 2. Mark 7:9-11. See also Matthew 15:4-6.
 3. Willoughby C. Allen, A Critical and Exegetical Commentary on the Gospel According to St. Matthew (Charles A. Briggs, S. R. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 164.
 4. Matthew 19:16-19. See also Mark 10:17-19; Luke 18:18-20.
 5. Ephesians 6:1-2.

the commandment to honor Jehovah, the implication is that the parents stand next in line so far as honorable position is concerned. "The position accorded to parents is a high one: they are mentioned in the first table of the Decalogue, and duty towards them stands next to duties toward God."¹ Many commentators regard the parents as the representatives of God; therefore, "as God is to be served with honor and fear, His representatives are to be so too."² In the following passage, reverence toward parents is placed on an equality with the observance of the Sabbath: "Ye shall fear every man his mother, and his father, and keep my sabbaths; I am the Lord your God."³

Another motive is found in the explanation of the following verse: "My son, hear the instruction of thy father, and forsake not the law of thy mother."⁴ Perowne says the "instruction of the father" and the "law of the mother"

will lend grace and dignity to the life and character, because in so far as they are the instruction and the law of God Himself, the Universal Father, and because parents are His viceregents in the education of their children.⁵

Accordingly, a child should honor his parents because God commanded it and because parents stand in the place of God over the child for a time.

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1. S. R. Driver, The Book of Exodus (A. F. Kirkpatrick, General Editor for the Old Testament, The Cambridge Bible for Schools and Colleges), p. 199.
 2. Carl F. Keil and Franz Delitzsch, Biblical Commentary on the Old Testament, The Pentateuch, Vol. II, p. 122.
 3. Leviticus 19:3.
 4. Proverbs 1:8-9.
 5. T. Y. Perowne, The Proverbs (A. F. Kirkpatrick, General Editor for the Old Testament, The Cambridge Bible for Schools and Colleges), p. 42.

How to Secure Parental Honor

Here again the reasoning must be by implication, since there are no passages which explicitly determine methods whereby parental honor may be secured. God commanded that children should honor their parents but He also commanded that the fathers teach the children all the words which He had spoken unto the fathers.¹ The one qualification mentioned in connection with God selecting Abraham to be the father of the Hebrew race was that he would "command his children and his household after him, and they shall keep the way of the Lord."²

The parent might appeal to the child on the basis that he begat him³ but a much stronger case may be grounded on the fact that the authority upon which the parent was operating was not his own but was given by Jehovah. Furthermore, the words of wisdom, the instruction and the Law which the father was to impart to his child were not his own nor were they conjured up in human assembly. He was just the intermediary to transmit that Law from God to his child. The Bible seems to take it for granted that if the father does what he is supposed to do in carrying out the commands and instructing the child in the way of the Lord, the child will honor the parent. Children nurtured in the "fear and admonition of the Lord" will "soon become conscious of the fact that the obedience asked of them is not based upon arbitrary power, but upon a higher law to which the parents themselves are subject. The law is a gift handed on

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1. Deuteronomy 6:6-7.
 2. Genesis 18:19.
 3. Proverbs 23:22.

as a treasure, as well as a demand, from father to sons."¹ The parent in securing honor for himself really secures honor to God.

Benefits from Honoring Parents

The Apostle Paul said that the fifth commandment was the first one with a promise.² In giving the commandment Jehovah said: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."³ Although J. Edgar Park maintains that this commandment applied not to the children but to adults who had the care of aged parents,⁴ the other commentators indicate that it was meant for children. As the children honored the parents and, hence, honored Jehovah too, so would they prosper in the land which they were to occupy.⁵

David in advising his son, Solomon, said, "Know thou the God of thy father, and serve him" for "if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."⁶ The honoring of God through the parents, then, was equated with physical and spiritual well-being. "A spirit of filial respect implies a well-ordered life in general."⁷

1. Theodore O. Wedel, The Epistle to the Ephesians (Vol. I, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 730.

2. Ephesians 6:1-2.

3. Exodus 20:12.

4. J. Edgar Park, The Book of Exodus (Vol. I, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 985.

5. Deuteronomy 5:16; 6:20-25; 11:18-21.

6. I Chronicles 28:9.

7. Driver, The Book of Exodus, p. 199.

Part of the benefits for honoring parents, however, accrue to the parents. Solomon said, "Whoso loveth wisdom rejoiceth his father,"¹ and "A wise son maketh a glad father."² "In Proverbs consideration for parents is regarded as both a mark of wise living and a motive for it."³

Results of Dishonoring Parents

Parental honor was described previously as the "disposition of which obedience is born." Likewise dishonor is a disposition which results in disobedience. The Apostle Paul classified this type of person along with the very worst.

And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who know the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them.⁴

"Apostasy from the piety and affection due to parents is a fountain of corruption."⁵

Since the parents were considered the viceregents of God for the children, to dishonor them was, in effect, to dishonor God. The serious-

1. Proverbs 29:3.

2. Proverbs 10:1.

3. Holland W. Schloerb, The Book of Proverbs (Vol. IV, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 839.

4. Romans 1:28-32. See also II Timothy 3:2.

5. J. P. Lange and P. R. Fay, The Epistle of Paul to the Romans (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 88.

ness of such an offense is indicated by the following verses:

And he that smiteth his father, or his mother, shall be surely put to death. And he that curseth his father, or his mother, shall surely be put to death.¹

For everyone that curseth his father or his mother shall be surely put to death; he hath cursed his father or mother: his blood shall be upon him.²

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness.³

The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.⁴

Disobedience to parents is "a symptom of deep moral and social disorder. Parental authority stands in the Decalogue among the great foundations of virtue and duty."⁵ This is illustrated with a story of Jehoram from the Old Testament.

And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah. . . Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.⁶

As a father finds joy and satisfaction in a wise son, contrariwise the foolish son brings unhappiness as the following passages disclose:

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1. Exodus 21:15,17.
 2. Leviticus 20:9.
 3. Proverbs 20:20.
 4. Proverbs 30:17.
 5. H. C. G. Moule, The Epistle of Paul the Apostle to the Romans (J. J. S. Perowne, general editor, The Cambridge Bible for Schools and Colleges), p. 64.
 6. II Chronicles 21:12, 14-15.

He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. . . A foolish son is a grief to his father, and bitterness to her that bare him.¹

A foolish son is the calamity of his father.²

Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father.³

The existence of a spirit of dishonor also causes a breach in the family unity. It was mentioned earlier that the one unifying factor of the home was the supernatural love of God. If the child dishonors the father and rejects this love, then the home is split and father and son are at variance with each other. This situation is underscored in the following:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.⁴

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.⁵

This reference is to the messenger of God who would come to evoke repentance and reconcile the estranged, "to remedy disunion and restore family life."⁶

The principles of the last two sections might be summarized by

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1. Proverbs 17:21,25.
 2. Proverbs 19:13.
 3. Proverbs 28:7.
 4. Malachi 4:6.
 5. Luke 1:17.
 6. F. W. Farrar, The Gospel According to St. Luke (J. J. S. Perowne, General Editor, The Cambridge Bible for Schools and Colleges), p. 48.

the following chart:

Parental Honor:

Source of physical and spiritual welfare

Results in oneness of spirit and purpose with parents

Parents made happy

Parental Dishonor:

Source of corruption

Results in disharmony between child and parents

Parents brought to shame

Effects of Varying Types of Family on Parental Honor

The Bible specifies one type of family as the ideal, namely, the monogamous, patriarchal type. Other types are mentioned as existing, but they are presented as perversions of the ideal. In the Law, the Gospels, and the Epistles, one finds the same recurrent theme relative to the monogamous nature of the marriage. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they two shall be one flesh."¹ When Jesus was quizzed as to the marriage relationship he said, "But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh."² The Apostle Paul practically repeated these words when he was dealing with the subject of marriage and the home.³

In a previous section it was revealed that, according to the Bible, the husband and father should be the head of the house. This calls for a

1. Genesis 2:24.

2. Mark 10:6-8. See also Matthew 19:5-6.

3. Ephesians 5:31.

patriarchal type of home. It was also pointed out, however, that the husband was to love and reverence his wife in the same manner that Christ did His church. It seems almost paradoxical in the total picture, for how can two be one, and therefore equal, and at the same time have one the head of the other? As St. Paul testifies, this is a mystery, but he compares it to the situation prevailing between Christ and His church.

In the monogamous home, the husband and wife, pictured as one, stand together in the receiving of parental honor. It is not surprising, then, to find repeatedly in the Bible the admonition to "honor thy father and thy mother," for, if the two be one, how can a child honor the one and not the other? This honor is not to develop into what Manfred Kuhn describes as a father or mother "fixation."¹ In the passages above which speak of the marriage union another note is repeated, and that is "a man shall leave his father and mother." This "gives to Adam's children and to all other children a free departure from the ancestral home."² Jesus mentioned this same fact "to show that the relationship between a man and his wife was higher, stronger and closer than even that toward his father and mother."³

But true parental honor does not end when the son leaves the father and mother and establishes a home of his own. When Jesus criticized the practice of calling something "Corban" so that one might be

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1. Manfred H. Kuhn, "How Mates are Sorted," (Howard Becker and Reuben Hill, editors, Family, Marriage, and Parenthood), p. 249.
 2. John Peter Lange, Genesis (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 14.
 3. John Peter Lange, The Gospel According to Matthew (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 338.

free from giving it to his parents, He obviously was referring to sons who were grown and probably had aged parents.¹

While the Bible does not recognize any but the monogamous, patriarchal type of home, the parental honor should extend as long as the parents live, and one parent should be honored just as much as the other.

Illustrations of Parental Honor

Two passages, one from the Old Testament and one from the New, serve to illustrate parental honor. Jeremiah commends the sons of Jonadab for their faithfulness and respect to their father in this verse: "The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment."² In writing to the Philippians, St. Paul tells them about Timothy, who was working with him, and says, "But ye know the proof of him, that, as a son with a father, he hath served with me in the gospel."³ In effect, Paul says that Timothy proved himself because he was devoted to him as a son is to his father, mentioning it as though a son's paternal devotion and honor were the accepted pattern.

Parental Example

Specific Biblical injunctions concerning this phase of religious education in the home are scarce. A few verses which evince the value of parental example were found and several passages which exhibit the effects of parental example were uncovered. No suggestions for ways of setting

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1. Mark 7:9-11.
 2. Jeremiah 35:14.
 3. Philippians 2:22.

an example were found. Neither was any teaching discovered which indicated a relationship between instruction and example.

Value of Parental Example

In the Book of Wisdom it is said that "in the fear of the Lord is strong confidence; and his children shall have a place of refuge."¹ This passage "involves the idea of solidarity and inheritance, according to which children reap the fruits of the father's deeds."² "To fear God means security for man and for his children."³

A similar verse reads: "The just man walketh in his integrity; his children are blessed after him."⁴ This refers to his children who follow his example "for already in the lifetime of such an one, the benediction begins to have its fulfillment in his children."⁵

Turning to the New Testament, the outstanding incident of parental example is found in the young man, Timothy. St. Paul, in writing to him, said, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also."⁶ Again he said, ". . .that from a child thou

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1. Proverbs 14:26.
 2. Crawford H. Toy, A Critical and Exegetical Commentary on the Book of Proverbs (Charles A. Briggs, S. R. Driver and Alfred Plummer, editors, The International Critical Commentary), pp. 297-298.
 3. Charles T. Fritsch, The Book of Proverbs (George A. Buttrick, commentary editor, The Interpreter's Bible), p. 866.
 4. Proverbs 20:7.
 5. Franz Delitzsch, Biblical Commentary on the Proverbs of Solomon, Vol. II, p. 44.
 6. II Timothy 1:5.

hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."¹ "Timothy had been rooted and grounded from infancy. His whole life had been encased, as it were, in the true Christian tradition."²

The value of a good parental example, then, lies in the fact that the child is given a heritage which will enrich his life morally and spiritually and, in addition, he will see the faith being taught activated in the lives of the ones who are teaching him.

Definite Charge to Set a Good Example

The only passages which might be considered a charge to set an example are those which command the observance of the Passover, and even these in a very limited sense. The command as given was this: "And ye shall observe this thing for an ordinance to thee and to thy sons for ever."³ It is true that Jehovah was thereby establishing an annual feast and observance and yet the parents were setting an example which the children were to follow throughout their lifetime—an example of the parents' religious devotion.

Illustrations of the Effects of Parental Example

In reading the books of Kings and Chronicles in the Old Testament one discovers that the kings were rated by their works. If a king had been righteous in his reign, the account would read like that of Asaiah:

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1. II Timothy 3:15.
 2. Fred D. Coaly, The First and Second Epistles to Timothy (Vol. XI, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 505.
 3. Exodus 12:24.

"And he did that which was right in the sight of the Lord, according to all that his father Amaziah had done."¹ Or if the king had done otherwise, the record would appear in a fashion similar to that of Jehoiachin's: "And he did that which was evil in the sight of the Lord, according to all that his father had done."² At least ten different times there is mention of the king doing that which was right, and almost as many times that of the king doing evil, but in the majority of instances the king did "according to all that his father had done."

The commentators are strangely silent when it comes to these verses, but Elmalie picks out an exceptional case wherein the king did that which was right, according to the ways of his grandfather,³ and comments that "frequently the child of bad parents becomes disgusted with their ways and learns to meet his own experience with eyes open and able to discern right from wrong."⁴ It does seem significant, however, that mention is made so many times of the fact that the king did "according to all that his father had done."

Jeremiah records the lament of Jehovah because His people had forsaken His Law and disobeyed His voice and had "walked after the imagination of their own heart, and after Baalim, which their fathers taught them."⁵

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1. II Kings 15:3. See also I Kings 15:11; 22:43; II Kings 14:3; 15:34; II Chronicles 20:32; 26:4; 27:2; 29:2.
 2. I Kings 15:3,26; 22:52-53; II Kings 16:2-3; 21:20-22; 24:9; II Chronicles 28:1; 33:22-23.
 3. II Chronicles 34:2-3.
 4. W. A. L. Elmalie, The First and Second Books of Chronicles (Vol. III, George A. Buttrick, commentary editor, The Interpreter's Bible), p. 538.
 5. Jeremiah 9:13-14.

Parental example also involves the mother, for Ahasiah "also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly."¹

Framed in somewhat different words is the same lesson concerning the power of parental example. "They have dealt treacherously against the Lord: for they have begotten strange children: now shall a moth devour them with their portions."² "The parents having departed from the true worship of Yahweh, their children have naturally followed, and are consequently strangers to Yahweh, having no place among his children."³

That the power of parental example was generally accepted by people of the Old Testament days is manifested in the following verse: "Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter."⁴

In the Bible the supreme example of father-son relationship is that which is portrayed of God the Father and Jesus Christ His Son. In commenting on this relationship Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."⁵ "The Father is the limit or the law, the Father is the example, and the Father is also the motive, the impulse of his action. The action of the Son is at every point begotten

1. II Chronicles 22:3.

2. Hosea 5:7.

3. William A. Harper, A Critical and Exegetical Commentary on the Books of Amos and Hosea (Charles A. Briggs, S. E. Driver and Alfred Plummer, editors, The International Critical Commentary), p. 271.

4. Ezekiel 16:44-45.

5. John 5:19.

by the action of the Father."¹ The greater the affection and the closer the tie between the father and son, the greater the power and effects of parental example.

Jesus rebuked some of the Jews in his time with the following discourse:

Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me; for I proceeded forth and came from God: neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do.²

"These lusts of the devil are the main springs of the life of his like-minded children, who, with their captive propensity, desire to do them."³ Because the son has the nature of the father in him he naturally imitates him and does the things which the father does.

Reference was made in an earlier section to the individual's responsibility. Further consideration of one aspect of that discussion is necessary here. How is it that the "iniquity of the father is visited upon the children unto the third and fourth generation" if it is true that "every man shall die for his own sin"? "The sour grapes which the fathers eat are the sins which they commit; the setting of the children's teeth on edge is the consequence thereof, i.e., the suffering which the children have to endure."⁴ While it is true that each person is in-

1. John Peter Lange, The Gospel According to John (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 188.

2. John 8:41-44.

3. Lange, op. cit., p. 292.

4. Carl E. Keil, Biblical Commentary on the Prophecies of Ezekiel, Vol. I, p. 247.

dividually responsible for his conduct, the children suffer the natural consequences of their father's iniquity. The son of a murderer bears the stigma of his father's deed even though the son may live above reproach. "The evil-doing of the fathers has a genealogical succession which cannot be broken till the third or fourth generations are visited."¹

Evidently the Hebrews realized the truth of this situation for the two following passages indicate somewhat that attitude:

And the woman of Tekoah said unto the king, My lord, O king, the iniquity be on me and on my father's house; and the king and his throne be guiltless.²

When Pilate saw that he could prevail nothing; but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person (Christ); see ye to it. Then answered all the people, and said, His blood be on us, and on our children.³

However, there is another side to the picture, and when one considers the "visiting of iniquity upon the children unto the third and fourth generation of them that hate me," he must also consider the promise which follows, for it also deals with parental example and its consequences.

Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my commandments.⁴

The children of the wicked suffer the consequences unto the third and fourth generation, but generation after generation enjoys the benefits of

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1. J. P. Lange, Exodus (John Peter Lange, Editor, A Commentary on the Holy Scriptures), p. 79.
 2. II Samuel 14:9.
 3. Matthew 27:24-25.
 4. Exodus 20:5-6.

righteous parents. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."¹ "Those who fear Him can securely commit their posterity to His care."²

Parental Intercession

Biblical content related to this subject is very scarce. Indeed there is no actual teaching commanding it nor are there any instructions given concerning it. There are only examples of parental intercession from which a few principles may be drawn.

Responsibility of the Father

The passage telling of the intercessory act of Job has already been quoted in reference to the role of a father as priest, but more needs to be said about it in this category. In this situation Job, as the father, assumed responsibility for interceding in behalf of his children. Job, acting as a priest for his own family, offered a sacrifice to atone for the sins of his children.

Job's loving and faithful solicitude for the spiritual welfare of his children is much more strikingly exhibited, if we regard it as prompted by anxiety lest they should have been guilty of even the most secret infidelity in thought or disposition.

No mention is made of the mother's responsibility in the matter of parent-

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1. Psalm 103:17.
 2. A. F. Kirkpatrick, The Book of Psalms (A. F. Kirkpatrick, General Editor for the Old Testament, The Cambridge Bible for Schools and Colleges), p. 603.
 3. Otto Zockler, The Book of Job (John Peter Lange, editor, A Commentary on the Holy Scriptures), p. 293.

al intercession in this account nor in any other account in the Bible.

The one other example of parental intercession is found in the life of David, and his prayer is recorded as follows: "And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy precepts, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision."¹

The only references to parental intercession in the Bible present the father as the intercessor.

Recommendations Concerning Time, Place or Manner

There is no indication as to the time of day nor the frequency of David's intercession for his son. It is definite, however, that his intercession consisted not in sacrifice but in prayer.

In the case of Job, the time of intercession was early in the morning and the act was repeated each day, at least during the period of time in which the sons of Job were celebrating. There is some uncertainty as to whether this celebration was an annual birthday festival for all the children or whether a feast was held for each child upon his birthday, but it appears that the celebrations were held regularly and, therefore, Job's practice of intercession was probably regular.

Value of Parental Intercession

To David the value of parental intercession meant the privilege of committing his son to the care and protection of God. He fully expected God to hear and answer his prayer for the spiritual development of Solomon.

Job attached a slightly different value to parental intercession

1. I Chronicles 29:19.

in that he ascribed "the highest importance to the avoidance, or, when necessary, the expiation of all sins, even of the heart and thought."¹

From these two instances, then, parental intercession is important to the spiritual welfare of the child in helping to keep him from iniquity, and, if he should succumb, to seek forgiveness for his iniquity.

Summary

The beginning of religious instruction in the home, so far as the Bible is concerned, was that which was established in the house of Abraham, the father of the Hebrews. God selected him to be the first of a chosen race because He knew that Abraham would instruct his children in the fear of Jehovah.

Following the Exodus, Jehovah commanded the Hebrews to teach their children diligently with respect to their religious beliefs and heritage. In the New Testament the Christians were also admonished to bring up their children in the nurture and admonition of the Lord. Part of this religious instruction was of a formal nature but informal conversation in the home was also a means of imparting the knowledge to the children.

Responsibility for teaching the children was shared by father and mother.

The content of religious education in the home during Old Testament days consisted of the Law and the great historical events through which God had shown Himself to be their protector and provider. In the New Testament home, the children were still taught the Law and the prophets, to which were added the teachings of Christ.

1. Zockler, op. cit., p. 293.

Provision was made for the observance of special days, such as the Passover, the Feast of Dedication, and the Sabbath. Of further religious significance were certain household rites, such as circumcision, the sanctification of the first-born, and the use of phylacteries. Although the Passover observance gave way to the New Testament celebration of the Lord's Supper and the rite of circumcision was discontinued as a religious practice, the Christians still continued to observe one day in the week as a day of rest.

No specific provision was made for religious experience at various age levels, although it seems to be taken for granted that even a child is able to grasp some of the religious instruction. Neither was there any suggestion in the matter of self-expression.

Children were commanded to give heed to the instruction of their parents in order that they might properly know God, have the proper perspective of life, resist worldly temptations, and live a full and rich life.

If a child refused to obey his parents they were to take him to the elders of the community who were to try him, and if found guilty, were to have him stoned to death.

In the matter of child guidance and correction the father played a significant role as head of the house, educator, disciplinarian, provider, protector, and priest. The mother, in addition to sharing in the religious and moral instruction of the children, was to administer things in the household.

The child was to be considered as an individual with his own rights and privileges and yet to be obedient, wise, and a blessing to his parents.

Each member of the family was to be considered as an individual,

but these individuals were to be unified in their purpose in their home and life by an experiential knowledge of the supernatural love of God.

Discipline was considered necessary for children in order to deliver them from their childish ways. This discipline usually consisted of corporal punishment, but the fathers were warned against giving it in such a way as to provoke the child and turn him out of the way.

While the child was immediately responsible to his parents, his ultimate responsibility was to God, and he would have to answer to God for his own life and conduct.

In His first codification of laws to the Hebrews God commanded the children to honor their parents. This commandment was accepted as valid and right, continuing through to the New Testament period. As the representatives of God the parents were to stand in the place of honor.

Parental honor might be secured on the basis that the authority upon which the parent stood was given to him by God and the child in honoring the parent really was honoring God.

Physical and spiritual well-being were the results of honoring parents, whereas dishonor to parents was considered the source of corruption. A child who honored his parents brought happiness to them and also tended to preserve a certain rapport between them, whereas the child who dishonored his parents committed one of the gravest of sins in that he was considered to be dishonoring God, too. Furthermore, he brought shame to his parents and disharmony to the home.

The monogamous, patriarchal type of home is set forth as the ideal, with the father and mother equal recipients of parental honor. The son is given the privilege of departing the home in order to establish his own home, but the true and right kind of parental honor is not thereby discon-

timed.

A good example on the part of the parents gives to the child a heritage to enrich his moral and spiritual life. The observance of the Passover might be considered as setting an example which the children were to follow throughout their lives. The power of parental example was shown by several illustrations. The children of the wicked suffer the effects until the third and fourth generation, but the children of the righteous enjoy the mercy of God far beyond that.

Two examples of parental intercession were given and each time the father was the intercessor. The story of Job indicated regular times of intercession. Parental intercession was presented as being important to the spiritual welfare of the child.

CHAPTER THREE

CHAPTER THREE

EXTRA-BIBLICAL CONCEPTS OF RELIGIOUS EDUCATION IN THE HOME:

THE TALMUDIC CONCEPT

The previous chapter was devoted to a discussion of principles of religious education in the home as revealed in the Old and New Testaments. Various portions of the Bible may have been written as long as 3000 years ago, and all of it was completed by approximately nineteen centuries ago. It is possible that in reading the Bible today one might place a different interpretation on certain passages than did the people more closely associated with its writing and the customs prevalent at the time. There are extra-Biblical sources to which one may turn in seeking information with regard to ancient interpretation and implementation of Biblical teaching.

One of the best of these extra-Biblical sources is the Talmud. This body of literature represents almost a thousand years of Jewish thought and it came into being through discussions concerning the meaning of the Bible. The rabbis did not intend that the Talmud should displace the Bible; it was to be purely supplementary.¹ While the Bible laid down principles governing most of life's activities, the application of these principles needed more specific delineation.

This apparent supplementation of the word of God was a bold step for the Jews to take, inasmuch as God explicitly warned: "Ye shall not add unto the word which I command you, nor shall ye take aught from it."² But

1. Ben Zion Bokser, The Wisdom of the Talmud, p. ix.

2. Deuteronomy 4:2.

those who favored such a course found precedent for it within the pages of the Bible. Had not Moses, at the suggestion of his father-in-law, Jethro, established lower and higher courts and even a supreme court for the purpose of clarification and administration of the Law?

The fact remained that political, cultural, and social changes in Jewish society necessitated the building of a bridge between the Bible and the activities of life. For example, the Bible prohibited work on the Sabbath, but it did not define the meaning of work. A vast amount of oral interpretation of the Old Testament developed and near the end of the second century A.D. this oral law became known as the oral Torah, or the Mishnah.¹ This, in turn, was supplemented by exposition and interpretation which was called the Gemara. Through a long process of sifting and collecting, these interpretations were gathered together, resulting in two great Taluds — the Babylonian, and the Palestinian.² The Talud is important to the Christian because it aids in the understanding of both the Old and the New Testaments.³ Of the two versions, the Babylonian Talud had a much wider influence in Jewish life.⁴ This study turns to an investigation of this version to discover therein underlying principles of religious education in the home.

Instruction of Children

Long before there were any schools in Israel, boys, and sometimes

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1. Herman L. Strack, "Talud," International Standard Bible Encyclopaedia, Vol. V, p. 2904.
 2. Lewis J. Sherrill, The Rise of Christian Education, pp. 33-34.
 3. Strack, op. cit., pp. 2905-2906.
 4. Bokser, op. cit., pp. xvii, xviii.

girls, received an education at home. The Talmud is not a textbook on the matters of education, and especially religious education in the home, but there are certain passages which shed light as to the beliefs and practices of the Hebrews in this respect.

Instruction Commanded

The obligation of parents to instruct their children seems to be taken for granted in the Talmud, for while there is no specific instruction given to this effect, there are several references to the Shema which was quoted in the previous chapter and which definitely commands the "diligent" instruction of children. In referring to the words ". . .thou shalt teach them diligently. . .," one tractate declares that this means "that the words of the Torah shall be clear-out in your mouth" so that an answer may be given to anyone who asks a question.¹ In another place, Deuteronomy 6:6-7 is referred to in support of an argument as to the position of the person while reciting the Shema.² It was considered as a "definite obligation to study day and night"³ and an admonition to read and recite the Shema at the proper hours was also given.⁴

Every man regarded it his duty to tell his son about the great deliverance from the hand of Pharaoh as though he himself had come out of

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1. Kiddushin 30a. NOTE: In referring to the Talmud, the name of the tractate will be given first, followed by the folio number. In tractates for which there is no Gemara, the tractate name will be followed by the chapter in Roman numerals and the section in Arabic numerals, as in Aboth citation below.
 2. Berakoth 10b.
 3. Nedarim 8a.
 4. Aboth II, 13.

¹ Egypt. Furthermore, he considered himself under a perpetual oath from Mount Sinai, by which, as a footnote explains, "Every Jew is regarded as having sworn at Sinai to observe God's precepts."² This, of course, would include the necessity of instructing his children in accordance with Jehovah's commands. R. Judah b. Shila states that "rearing one's sons to the study of the Torah" is one of the six things "the fruit of which man eats in this world, while the principal remains for him for the world to come."³ If a man had been to the synagogue and had recited the benediction for the wine it did not suffice for the ceremony in the home. It was considered necessary for the man to repeat the kiddush at home in order to satisfy the obligation to his children and his household.⁴

From these references it seems apparent that the obligation to instruct the children in the home was accepted by the Hebrew parents.

Placing the Responsibility for Instruction

The responsibility for instructing the children was very obviously laid upon the fathers. One school taught that wherever the Old Testament stated that God commanded something, it meant exhortation "for then and all time," so the command to Abraham to circumcise his son, as well as the commands to teach and instruct which were given to Moses and the early

1. Pesahim 116b.

2. Nedarim 8a.

3. Shabbath 127a.

4. Pesahim 100b, 101a.

Hebrews, were accepted as applying to the later generations.¹ The father was "bound in respect to his son, to circumcise, redeem, teach him Torah, take a wife for him, and teach him a craft."²

Early in the history of Israel if a child had a father, he learned the Torah from him; but if he did not have a father, he did not learn. In order to fulfill Isaiah 2:3 which declares that "from Zion shall the Torah go forth," the Hebrews later appointed teachers of children in each prefecture.³ It was the father's duty to train his son with respect to his religious duties but the mother escaped this obligation.⁴

The duty is stated in a negative form in that the fathers were prohibited from teaching the son the book or a trade on the Sabbath.⁵ A minor was not obliged to appear at the temple, but there arose a question as to the definition of a minor. A footnote to this discussion states that although the child was "exempt by the Law of Torah till he reaches his majority the Rabbis imposed on the father the duty of training him in the observance of the precepts."⁶

In referring to Deuteronomy 4:9-10, which includes the command to "teach them thy sons, and thy sons' sons," the Talmud claims that this is not to be interpreted as though the grandfather were responsible for teaching his grandsons but as denoting that "to him who teaches his son

1. Kiddushin 29a.

2. Loc. Cit.

3. Baba Bathra 21a.

4. Nazir 29a.

5. Shabbath 12a.

6. Hagigah 2a.

Torah, the Writ ascribes merit as though he had taught him, his son and his son's sons until the end of all time."¹

R. Samuel b. Nahamani declared that if a man taught his neighbor's son the Torah the child became the same as his own son. A footnote here explains that children were taught by their fathers until the institution of a school system by Joshua b. Gamala. That system was in operation in the days of Nahamani but he apparently still ascribed virtue to private teaching by the parent.²

Content of the Instruction

The most important item of instruction was the Torah, or the Law. Reference has already been made to the fact that the father was bound in respect to his son to teach him Torah. The Hebrew rabbis believed this was commanded by Deuteronomy 11:18-21, in which it is said, "And ye shall teach them your children." In one portion of the Talmud this was translated "sons" instead of "children" and it was concluded, thereby, that daughters were exempted from this teaching.³ In another place the deduction was that daughters need not be educated.⁴ R. Eliezer went so far as to exclaim, "He who teaches his daughter Torah is as though he taught her lewdness."⁵ On the other hand, in a discussion of what should be taught to a neighbor under vow, it was suggested that the interpretations

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1. Kiddushin 30a.
 2. Sachedrin 19b.
 3. 'Erubin 27a footnote.
 4. Kiddushin 30a.
 5. Sotah 20a.

and discussions of the law should be used, although one could teach Scripture to this neighbor's sons and daughters. A footnote here comments that this points out that it was usual to teach girls also, and the opposition of R. Eliezer was most likely aimed at the teaching of the Oral Law and the higher areas of study. But even R. Eliezer's viewpoint was not universally accepted because Ben 'Azai regarded the teaching of the Torah to one's daughters as a positive duty.¹ The important fact about this discussion does not center upon the argument as to whether or not a daughter should be taught, but that the Torah is the subject matter wherever teaching is recommended.

The Deuteronomic account of the Israelites standing before Mount Horeb and hearing the voice of God is quoted as an indication of the fact that just as the people had stood there with "awe, trepidation and perspiration," so the word of God should be studied in the same attitude.²

The love and reverence which the Hebrews had for the Torah is seen in the words of R. Jose B. Kama:

If thou shouldst give me all the silver and gold, precious stones and pearls that are in the world, I would not dwell [anywhere] excepting in a place of Torah; for in the hour of the departure of a man [from this world], there accompany him neither gold nor silver, nor precious stones nor pearls, but Torah and good deeds alone. . .³

Then Proverbs 6:20-23 is quoted wherein the law or Torah is described as "a light which protects permanently."⁴

1. Nedarim 35b.

2. Mo'ed Katan 15a.

3. Aboth VI, 9.

4. Sotah 21a.

In addition to instruction in the Torah the observance of the feasts also served as content in the religious nurture of children. In the celebration of the Passover the fathers continually taught the children of the deliverance of Israel from Egypt. It was previously mentioned that each father was to consider that he personally had been delivered from bondage and he accepted the command to tell it to his sons. In questioning the purpose of the feast the son would receive a reply from his father to the effect that it was because of that "which the Lord did for me when I came forth out of Egypt."¹ With the Passover in mind, the Rabbis taught: "A man is in duty bound to make his children and his household rejoice on a Festival."²

The Passover was in reality a celebration of a great event in the history of Israel. Another event never forgotten was the crossing of the Jordan river. The stones which were set up were "to be a monument for the children that their fathers had crossed the Jordan."³

The Torah, or Law, and the great events of their history, then, formed the basis of Hebrew instruction for the children.

Observance of Special Days and Events

The Talmud bears ample evidence to the fact that the Hebrews carried on the observance of the feasts which were commanded in the Old Testament and which were discussed in the previous chapter. In the Talmud, however, the emphasis is not upon commands to observe the Feasts, but

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1. Peasah 116b.
 2. Ibid., 109.a.
 3. Sotah 34a.

rather upon ways and means of celebrating them. To discuss the various rules and regulations which are enumerated in connection with the keeping of the feasts and special days is not relevant to this study and it would be practically impossible in a paper of this kind, since these rules occupy chapters in the Talmud. Nevertheless, brief mention should be made of them in order to disclose the fact of their observance and importance among the Hebrews.

The tractate Shabbath deals with numerous laws governing the observance of the Sabbath rest, including regulations covering the rite of circumcision¹ and the saying of benedictions for that rite.² Laws governing household activities such as the kneading of dough and the baking of bread were also embraced therein.³ The Sabbath was considered to have had more influence upon Jewish family life than any other institution. "The rabbis made the Sabbath the very centre of the Jewish religion, and a perennial fountain of idealism and regeneration in Israel."⁴ To an outsider the restrictions of the Sabbath may seem severe but to a devout Jew it was a sign of God's faithfulness to His people, and there was a certain sense of satisfaction in the observance of the day for it is written, "He who delights in the Sabbath is given an unbounded heritage."⁵

Shabbath also contains laws governing the maintenance of the

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1. Shabbath 134b.
 2. Shabbath 137b.
 3. Shabbath 74b.
 4. J. H. Hertz, "Sabbath, Festival and Fast in Judaism," Shabbath, pp. xiii, xiv.
 5. Shabbath 118a.

mezuzah, the small boxes on the doorposts of the house which contained portions of Scripture.¹ One prevailing notion among the Hebrews was that often children were smitten for neglected vows, especially because of the neglect of mezuzah.²

A goodly portion of Berakoth deals with daily prayers and forms of benedictions or "grace" to be recited over food and on other occasions. Regulations for the wearing of the tefillin or phylacteries, which were affixed to the forehead and arm during the morning prayers, comprise another part of this tractate.

In Bekoroth the command to sanctify the first-born is discussed along with laws covering the act and the mode of redemption of the first-born.³ Pesahim contains rules for guiding in the preparation of the house for Passover and the bringing of the Paschal lamb. Sukkah outlines the regulations for the booth on the Feast of Tabernacles.

It is evident from this cursory recital of the contents of some of the tractates that the Jews made much of the observance of special days and events.

Religious Experience at Various Age-Levels

The Hebrews recognized a difference in the learning capacity of the children and in the Talmud expressed convictions about the ages at which a child should be taught certain things. "Five years [is the age] for [the study of] Scripture, ten--for [the study of] Mishnah, thirteen--

1. Shabbath 22a, 23b, 79b.

2. Shabbath 32b.

3. Bekoroth 4b, 5a, 12b, 51a.

for [becoming subject to] commandments, fifteen--for [the study of] Talmud. . ."¹ Elsewhere, expressed a little differently, is the same basic idea: ". . .a child of six [is ripe] for Scripture; one of ten, for Mishnah; one of thirteen, for a full twenty-four hours' fast. . ."²

Opportunities for Self-Expression

The only suggestion of an opportunity for self-expression appears in connection with the observance of the Passover. Lest the children should fall asleep and fail to ask "the questions" they were given parched ears of corn and nuts on the eve of the celebration.³ In early childhood the questions might have been put into their mouths by the adults, but it is likely that with maturing years the child might well ask them of his own accord.

Admonition to Hear Instruction

No references were found admonishing children to hear the instruction of parents nor was any mention made of reasons for children heeding parental exhortation.

There was some comment in connection with the passage in Deuteronomy which treats of the disposition of a stubborn and rebellious son. One was that the parents of such a child might forgive him if they wished.⁴ A child evidently was not subject unto this punishment until he was an adolescent, for a son was "liable to the penalty of a stubborn and rebellious

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1. Aboth V, 21.
 2. Kethuboth 50a.
 3. Pesahim 109a.
 4. Sotah 25a.

son as soon as he has grown two hairs until the time when his beard forms a circle.¹ During this adolescent period a disobedient child could be stoned to death, if the elders of the community decided he was guilty.

Child Guidance and Correction

Material in this category is meager but there is more dealing with the role of the father in the home than the mother in the home.

Role of the Father

Head of the House

That the husband was head of the house might be inferred from the fact that a daughter was considered to be under the authority of her father until she came under the authority of her husband at the marriage chamber.² But the father was admonished not to terrorize his household. "The concubine of Cibeas was terrorised by her husband and she was the cause of many thousands being slaughtered in Israel."³ Furthermore, it was felt that a father guilty of this offence would eventually commit the sins of unchastity, bloodshedding and desecration of the Sabbath.

One paragraph telling of the position of the father and mother in the home teaches that the father is first in all things, but it tempers the situation by noting a certain equality.

The father comes before the mother in all places. You might think that it is because the honour due to the father exceeds the honour due to the mother, therefore Scripture stated, ye shall fear every man his mother and his father, to teach that

1. Middah 52a.

2. Kethuboth 48a, 48b.

3. Gittin 6b.

both are equal. But the sages have said: The father comes before the mother in all places, because both a man and his mother are bound to honour the father, and it is also with the study of the law.¹

Educator

The role of the father as educator was previously intimated. He was to teach his son not only the Torah but also a trade. "The father is bound in respect of his son, to circumcise, redeem, teach him Torah, take a wife for him, and teach him a craft. . . . He who does not teach his son a craft, teaches him brigandage."² Teaching a son a trade was "definitely obligatory upon the father."³ The father was under strict tradition to teach his son the Law with great exactness. Since there were few books, most of the teaching was given and learned from memory and, in order to preserve the Law through the generations, the impartation of it demanded perfection. "And ye shall teach them"⁴ is "as much as to say thy teaching must be faultless."⁵

Provider and Protector

It was considered a moral duty to feed one's sons in order to sustain them while they were engaged in the study of the Torah and one's daughters to prevent their degradation.⁶ The father was to be impartial

1. Kerithoth 28a.

2. Kiddushin 29a.

3. Footnote, Shabbath 12a.

4. Deuteronomy 11:19.

5. Berakoth 15b.

6. Kethubeth 49a.

in his dealings with his children, lest, showing favoritism toward one, he cause jealousy on the part of the others. The case of Jacob's excessive gifts to Joseph is a well known story and is mentioned as an example of such favoritism.¹

Priest

No passages were discovered which would give a clear and definite indication that the father was to perform the duties of a priest for his household.

Role of the Mother

The Talmud presents very little information concerning the role of the mother in the home, but it is clear that she was exempt from the obligations of the son upon the father, such as teaching the Torah, but was bound by the obligations of the father upon the son, as in the case of parental honor.²

Role of the Child

It was hoped that a child would bring happiness to his parents, and it is evident that the Jews were thankful for a wise son, for in one reference, Proverbs 23:24-25 is quoted as follows:

The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

The comment says this applies to one who "ingratiates himself with his

1. Shabbath 10b.

2. Kiddushin 29a, 30b.

father and performs his desires."¹

The son was to be subject to the father considerably longer than is customary today. A father was advised to marry off his son while his hand was "yet upon your son's neck;" that is, while the father still had power and influence over him. Some authorities set the age between sixteen and twenty-two and others between eighteen and twenty-four.²

Likewise the daughter was under the authority of the father until she entered under the authority of her husband.³

Relationship of Parents to Each Other and to the Child

Only one passage contributes anything to this category. "One who is proud is not acceptable even to his own household."⁴ This may mean any member of the household, apparently, and it focuses attention upon the fact that in order to have a well-ordered household it is necessary for each member to live in humility.

Attitude Toward and Recommended Methods of Discipline

In a discussion on the matter of some things outside the Law, the Talmud quotes a verse from the book of Proverbs which applies to the matter of discipline. "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."⁵

1. Serakoth 19a.

2. Kiddushin 29b.

3. Kethuboth 48a, 49b.

4. Baba Bathra 98a.

5. Proverbs 29:17.

The statement is made that if the son is already learned it is no longer obligatory for the father to teach and strike him. But Raba taught that even though the son is taught, it is still obligatory on the father to chasten him and he uses the above verses to sustain his argument.¹

A very interesting comment comes in connection with Proverbs 31:1 which reads, "The words of King Lemuel, the prophecy that his mother taught him." "This teaches that his mother thrust him against a post" and interrogated him; and a footnote adds, ". . .to have him flagellated for his over-indulgence in worldly pleasures."² Regardless of how this interpretation came about, it does indicate that corporal punishment was practiced.

An additional reference to substantiate this viewpoint is found in an explanation of the account which tells how to deal with a stubborn and rebellious son, part of which reads: "If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him. . ."³ Chastened really means flogging.⁴

A son who cursed his father or his mother was not to be punished unless he cursed them by the divine name, in which case he was to be stoned.⁵

1. Makkoth 8a.

2. Sanhedrin 70b.

3. Deuteronomy 21:18f.

4. Ethuboth 46a.

5. Sanhedrin 66a.

Developing a Sense of Responsibility

There seems to have been no confusion in the minds of the rabbis concerning the matter of the iniquities of the fathers being visited arbitrarily upon the children unto the third and fourth generation. They held that each individual was responsible to God for his own conduct and the passing along of the iniquities resulted only as the children followed the example of their wicked parents.¹ Therefore, each child was made responsible to God in matters of life and spirit and could not shift the guilt to his father.

Parental Honor

The Talmud presents as much teaching in this category as in any of the ones investigated. Parental honor was an accepted matter.

Motives for Children Honoring Parents

The fifth commandment of the Decalogue is quoted several times in support of the admonition to honor parents. To honor parents was considered Pentateuchal, and, therefore, binding upon children.²

The rabbis taught that one should honor his parents for thereby he was really honoring God, or the Omnipresent.³

Two passages of Scripture are considered together in an interesting observation. The first one from Exodus 20:12 is "Honour thy father and thy mother. . ." and the second one is "Ye shall fear every

1. Berakoth 7a; Sanhedrin 27b.

2. Kethuboth 103a.

3. Kiddushin 30b.

man his mother and his father."¹ Commenting on these verses the Talmud points out that

. . . a son honours his mother more than his father, because she sways him by words; therefore, the Holy One, blessed be He, placed the honour of father before that of the mother. A son reverences his father more than his mother, because he teaches him Torah, therefore the Holy One, blessed be He, put fear [reverence] of mother before that of the father.²

Benefits From Honoring Parents

The Hebrews considered that there were three people involved in the birth and growth of a child; the Holy One, the father and the mother. When one honored his parents, it was supposed that Jehovah said, "I ascribe [merit] to them as though I had dwelt among them and they had honoured Me."³ One of the "things the fruit of which man eats in this world, while the principal remains for him for the future world" was the honoring of parents.⁴

Results of Dishonoring Parents

One of the ways in which a son might dishonour his parents was to become a public glutton. In this condition he desecrated the name of his father and the Name of Heaven as well. Eventually he "destroys his home, widows his wife, orphans his young, forgets his learning, and becomes involved in many quarrels."⁵ The dishonoring of parents was the

1. Leviticus 19:3.

2. Kiddushin 30b, 31a.

3. Loc. cit.

4. Kiddushin 39b. See also Pe'ah I,1.

5. Pesahim 49a.

beginning of a life of corruption.

Parental dishonor which gave way to cursing or smiting parents usually brought the child to a violent end. One who struck one of his parents was to be strangled.¹ However, one tractate held that a child was not liable for striking his parents unless he wounds them. In that case cursing would be more stringent than smiting for one who cursed was liable to stoning.² If a son struck his father or mother, but did not bruise them, he was liable to pay for depreciation, pain, healing, loss of time and degradation. If he did leave a bruise he was not subject to the payment of these items mentioned but he was charged with a capital offence.³

Meaning and Extent of Parental Honor

In an explanation of the words "honour thy father and thy mother" and "ye shall fear every man his mother and father" the terms "honour" and "fear" are defined. If a child fears his father he will not stand or sit in his place, neither will he contradict his words, nor "tip the scales against him." This latter phrase is clarified in a footnote to mean that the son must not side with his father's opponent in an argument. To honour a parent means to give him food and drink, clothe and cover him, and lead him in and out.⁴ A child was to honor his parents, but if they should ask the child to do something whereby he would desecrate the Sabbath, he was to disobey parents and honor God.⁵

1. Sanhedrin 66a, 85b.

2. Sanhedrin 84b.

3. Baba Kama 87a.

4. Kiddushin 31b.

5. Baba Mezi'a 32a.

Some of the teachings referred to connote the idea that a son was to honor his parents as long as they lived, but recognition was also given to the fact that the son was not bound to the father or mother by emotional ties which would prevent a happy married life. Marriage and parenthood were considered of primary importance in a man's life and "should receive every consideration."¹ Genesis 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh," is then referred to in support of this statement.

Parental Example

The Hebrews stressed the importance of the father's life and conduct as a means of influencing the lives of his children. For instance, R. Eleazar said, "Whoever forgets [through neglect] any part of his study, causes his children to go into exile. . ."² Reference was then made to the call of Abraham and the fact that he would command his children after him. In another place Abraham was mentioned as having commanded his sons to exercise judgment in respect to social laws.³ Fathers were looked upon as the glory of their children.⁴ It was taught that the father "transmits to the son comeliness and strength and wealth and wisdom and years and the number of generations before him."⁵

1. Mo'ed Katan, footnote 8b.

2. Yoma 38b.

3. Sanhedrin 57b.

4. Aboth VI, 8.

5. 'Eduyyoth II, 9.

On the other hand, it was assumed that a father or mother of ill repute would pass along those characteristics to his children, for one Rabbi declared that there was not a family containing a robber but what all the members were robbers.¹ Referring back to the case of King Lemuel's mother, in reprimanding her son she is reported to have said, "All know that thy father was a God-fearing man, and therefore they will say that thou inheritest [thy sinfulness] from thy mother."²

The public glutton, referred to previously, not only desecrated the Name of Heaven and his father, but he also caused an evil name to come upon himself, "his children, and his children's children until the end of time."³

However, the rabbis saw no contradiction in the Biblical passages telling of the fathers eating sour grapes and those speaking of every man dying for his own sin. They believed that every man would die for his sins but the iniquities of the fathers were visited on those children who followed in the pattern set by their wicked fathers.⁴

Summary

According to the Talmud Hebrew parents considered religious instruction of children in the home as an obligation placed upon them by the Scriptures and the Rabbis. The fathers were heavily charged with this responsibility, whereas the mothers were exempted.

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1. Shebu'oth 39a.
 2. Sanhedrin 70b.
 3. Fesahim 49a.
 4. Berakoth 7a; Sanhedrin 27b.

The Torah, or the Law, was the principal material used in the instruction, but the Feasts of Passover and Tabernacles and some of the great historical events in the history of the race also were embraced within the educational framework.

Laws dealing with the observance of special days and events are too numerous to detail, but the quantity of such regulations evidences the fact that the Hebrews made much of these opportunities.

Some recognition of the age-level development of the child is shown by the gradation of material considered suitable for him to study. Stated opportunities for self-expression do not appear but such occasion may have existed in the observance of the Passover.

An adolescent who rebelled against his parents and stubbornly refused to obey them was brought before the elders of the community, and if found guilty was subject to death by stoning.

The father is pictured as being the head of the house, the educator of his children, their provider, protector and priest. The mother was the recipient of the same degree of reverence which her children showed to the father, but she was exempted from such obligations as teaching her sons the Torah or a trade.

The child was expected to bring happiness to his parents and was under the influence of his father until age twenty-two or twenty-four. Scarcely anything is recorded relative to the relationship of the various members of the family, but humility on the part of each one aids in the attainment of harmony.

Corporal punishment was considered necessary for the correction of wayward children. Each child was held to be individually responsible to God for his own conduct and life and not the innocent sufferer for his

father's iniquities.

The Rabbis taught that children should honor their parents, for it was commanded by God in the Pentateuch, and one, thereby, really honored Jehovah, who in turn ascribed merit to the child. No mention was made of how to secure this honor but the act of dishonor was described as the beginning of a life of corruption. Honoring parents involved caring for their support and extended until the time of their death, but a son was expected to marry and have his own home.

The example of parents was considered very important in the spiritual and moral development of children, and, although each man was thought to die for his own sins, the iniquities of the father would be visited upon the children if they followed his example.

No references were found dealing with matters of parental intercession, or admonitions to children to heed parental instruction.

CHAPTER FOUR

CHAPTER FOUR

EXTRA-BIBLICAL CONCEPTS OF RELIGIOUS EDUCATION IN THE HOME:

THE ANTE-NICENE CONCEPT

In Chapter Two the Bible was examined for principles of religious education in the home. In Chapter Three these same principles were sought in extra-Biblical material, the Talmud, which is a Jewish interpretation and supplementation of the Bible. This chapter is devoted to a study of these principles as found in another extra-Biblical source, the writings of the Ante-Nicene Fathers. Late in the first century A.D., after the death of the generation of apostles who had companied with Jesus, there came to the forefront certain leaders of the Church who are known as the Apostolic Fathers. From these men came a considerable body of literature defending and explaining the Scriptures. This material was gradually collated and that which was written before the Council of Nicee, 325 A.D., was identified as the writings of the Ante-Nicene Fathers. This group ". . .supplies a succinct autobiography of the Spouse of Christ for the first two centuries," and nowhere does one have ". . .in such faithful versions of such compact form, a supplement so essential to the right understanding of the New Testament itself."¹

Instruction of Children

Several references in the writings of the Ante-Nicene Fathers to

1. A. Cleveland Coxe, "Introductory Note" and "Preface", Alexander Roberts and James Donaldson, editors, The Ante-Nicene Fathers, pp. v, vii.

the matter of instructing the children show their concern for the younger generation, especially in the area of religious nurture.

Instruction Commanded

Religious instruction of children is commanded in a variety of ways. Ignatius listed under the duties of husbands, wives, parents and children this admonition: "Ye parents, impart a holy training to your children."¹ In another letter, Ignatius advised the fathers to bring up their children in the nurture and admonition of the Lord and to teach them the holy Scriptures.² The following phrases from one of the articles of the "Constitutions of the Holy Apostles" stress the importance of this religious nurture: "Ye fathers, educate your children in the Lord, bringing them up in the nurture and admonition of the Lord. . .teach your children the way of the Lord. . .make them subject from their infancy, teaching them the Holy Scriptures. . .delivering to them every sacred writing."³

Again it is written, "Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord."⁴ The Apostle Paul, in making his defense before

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1. "The Epistle of Ignatius to the Antiochians," Chap. IX, Ante-Nicene Fathers, Vol. I, p. 111. NOTE: In this chapter, unless otherwise stated, all references will be to material found in this collection. Therefore, the term, Ante-Nicene Fathers, will be omitted in future citations with location being made through listing of chapter, volume, page, and, where applicable, book.
 2. "The Epistle of Ignatius to the Philadelphians," Chap. IV, Vol. I, p. 81.
 3. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, pp. 435-436.
 4. "The Epistle of Barnabas," Chap. XIX, Vol. I, p. 148. See also: "The Teaching of the Twelve Apostles," Chap. IV, Vol. VII, p. 378; "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, p. 468.

Nero, is quoted as saying, "I have taught fathers to teach their children instruction in the fear of the Lord."¹

Placing the Responsibility for Instruction

In most of the references listed in the previous section, the responsibility was directed toward the fathers, but in one place the term "parents" was used and it is assumed that the writer was obligating both father and mother. In the quotation from the "Constitutions of the Holy Apostles" the term "father" was used, although the command comes under the heading "of parents and children" and at other places in the passage the term "parent" is used, especially with reference to the condemnation which comes upon parents if they are careless in the upbringing of their offspring.² Elsewhere is a section relative to the duties of wives wherein they are exhorted "to train up their children in the knowledge and fear of God."³ Apparently, then, both fathers and mothers were expected to have a part in the religious instruction of the children.

Content of the Instruction

Already some suggestion has been given as to the content of this religious instruction. There are phrases such as "teach them the fear of the Lord," "impart holy training," and "bring up your children in the nurture and admonition of the Lord" which establish a general religious framework within which the instruction is to be given. There were also

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1. "Acts of the Holy Apostles Peter and Paul," Vol. VIII, p. 482.
 2. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, pp. 435-436.
 3. "The Epistle of Polycarp," Chap. IV, Vol. I, p. 34.

particular items singled out for use in the family. The Holy Scriptures and the sacred writings constituted the major portion of the educational material.¹ The Holy Scriptures may be identified as the Old Testament and probably some of the New, but the term "sacred writings" would doubtless include the rest of the New Testament and perhaps some of the other writings of the early apostles.

Observance of Special Days or Events

Tertullian gives some evidence that the Christians in his day still observed the Passover.² Theophilus, the Bishop of Caesarea, wrote that "in Alexandria also they observe the festival on the same day as ourselves. For the Paschal letters are sent from us to them, and from them to us; so that we observe the holy day in unison and together."³ From this reference it would seem that the Passover was observed by the Christians, who celebrated it by church groups rather than by households.

The Christians were admonished not to keep the Sabbath according to the manner of the Jews, who rejoiced in the day of idleness, but rather to rejoice in meditation on the Law. However, after this way of observing the Sabbath, "every friend of Christ" was to "keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days [of the week]."⁴ Barnabas quoted Isaiah 1:13, "Your new moons and your Sabbaths

1. "The Epistle of Ignatius to the Philadelphians," Chap. IV, Vol. I, p. 81.

2. "Tertullian on Fasting," Book VIII, Chap. XIV, Vol. IV, pp. 111-112.

3. "Theophilus, Bishop of Caesarea in Palestine," Vol. VIII, p. 774.

4. "The Epistle of Ignatius to the Magnesians," Chap. IX, Vol. I, pp. 62-63.

I cannot endure," and then explained, "Therefore, also we keep the eighth day with joyfulness, the day also on which Jesus rose from the dead."¹

In Justin's apology before Caesar he described the practice of the Christians in celebrating the Lord's Day (Sunday) as a time of meditation and instruction upon the Scriptures and for observing the Lord's Table. This celebration, like that of the Passover, was kept by church groups and not by households.²

Accordingly, it appears that the Ante-Nicene Fathers made no suggestions for the household observance of special days or events.

No references were found which made provision for religious experience at various age-levels, and neither were any passages discovered wherein opportunities were made for self-expression on the part of the children.

Admonition to Hear Instruction

This investigation revealed no specific commands for children to heed the instruction of their parents, neither was anything discovered touching the disposition of an obstinate son. Only two passages were found which deal with the reasons for heeding.

The words of Solomon from Proverbs 2:1,5 are quoted: "My son, if thou wilt receive my words, and hide my commandments with thee. . . then shalt thou understand the fear of the Lord, and find the knowledge of God." The comment is that Solomon "points out that the word that is sown is

1. "The Epistle of Barnabas," Chap. XV, Vol. I, p. 147.

2. "The First Apology of Justin," Chap. LXVII, Vol. I, pp. 185-186. See also "The Teaching of the Apostles," Vol. VIII, p. 668.

hidden in the soul of the learner, as in the earth, and this is spiritual planting."¹ Hearing of the word of instruction was likened to planting of seed in the ground, which, it was presumed, would result in growth and fruit. Likewise, one reason for hearing the instruction of parents was that the child might grow spiritually.

In the other passage, the following verses are quoted to show the result of not hearkening to wise advice:

Hear me now therefore, O ye children, and depart not from the words of my mouth. . . Lest strangers be filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me.²

Child Guidance and Correction

Matters related to child guidance and correction are discussed at some length in the writings of the Fathers.

Role of the Father

The father in the home was charged with various responsibilities but no mention was made of the role of the father as priest in his home.

Head of the House

That the husband was to be the head of the house is proved by passages which admonished the wives to "be subject to your husbands in the fear of God,"³ and to "be satisfied with their husbands both in the flesh

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1. Clement of Alexandria, "The Stromata, or Miscellanies," Book I, Chap. I, Vol. II, p. 299.
 2. Proverbs 5:7-13.
 3. "Epistle of Ignatius to the Philadelphians," Chap. IV, Vol. I, p. 81.

and spirit."¹ The wives were to honor their husbands² and were duty bound to love them, and live in the rule of obedience under them.³ Origen claimed that the husband and wife did not really become one until she was obedient to the Old Testament charge that "he shall rule over thee."⁴

As head of the wife, however, the husband was not to be a tyrant. "Let the husbands love their wives" is echoed through these writings. Ignatius charged Polycarp to ". . . exhort my brethren, in the name of Christ, that they love their wives, even as the Lord the Church."⁵

Educator

In addition to the references given previously in which the fathers were commanded to instruct their children in the "fear and admonition" of the Lord and in the Holy Scriptures, there are other references which exhibit a concern for the education of the "entire person." Following is an example:

Ye fathers, educate your children in the Lord, bringing them up in the nurture and admonition of the Lord; and teach them such trades as are agreeable and suitable to the word, lest they by such opportunity become extravagant. . .⁶

Ignatius exhorted the fathers to teach their children trades so that they might not indulge in idleness, for the Scripture says, "A righteous father

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1. "The Epistle of Ignatius to Polycarp," Chap. V, Vol. I, p. 95.
 2. "The Epistle of Ignatius to the Antiochians," Chap. IX, Vol. I, p. 111.
 3. "The First Epistle of Clement to the Corinthians," Chap. I, Vol. X, p. 229.
 4. "Origen's Commentary on Matthew," Book XIV, Chap. XVI, Vol. X, p. 506.
 5. "The Epistle of Ignatius to Polycarp," Chap. V, Vol. I, p. 95.
 6. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, pp. 435-436.

educates [his children] well; his heart shall rejoice in a wise son."¹

Disciplinarian

In three different places the role of the father as disciplinarian is presented in practically the same words. Representative of this thought is Barnabas, who wrote: "Thou shalt not withdraw thy hand from thy son, or from thy daughter, but from their infancy thou shalt teach them the fear of the Lord."² A more severe exhortation recommended bringing "them under with cutting stripes, and make them subject from their infancy. . . 'not giving them such liberty that they may get the mastery."³ He that neglected the discipline of his son was considered to hate him.⁴

No allusion to the father as provider was found but the father was expected to be a protector for his children. In a discussion on domestic life, the fathers were counseled in this fashion: "wherefore be not afraid to reprove them, but rather preserve them;"⁵ the idea inherent in this advice being that by careful guidance a child would be protected from making errors and falling into wicked ways. In another place the similarity between the way Jehovah and a father sympathize with a repentant child is pointed out by quoting Psalm 103:13: "Like as a father pitieth his

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1. "The Epistle of Ignatius to the Philadelphians," Chap. IV, Vol. I, p. 61.
 2. "The Epistle of Barnabas," Chap. XIX, Vol. I, p. 148. See also: "The Teaching of the Twelve Apostles," Chap. IV, Vol. VII, p. 378. "Constitutions of the Holy Apostles," Book VII, Chap. XII, Vol. VII, p. 468.
 3. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, p. 435.
 4. Loc. cit.
 5. Loc. cit.

children, so the Lord pitieth them that fear him."¹ In commenting on the story of the prodigal son, Tertullian stated that one of the characteristics of a good father was that he willingly received his son after his indigence.²

The protectorship of the father is referred to in a slightly different vein when mention is made of the advisability of promoting marriage for one's children at the right age ". . .lest in the heat and favour of their age their course of life become dissolute. . ."³

In the Roman world during the Ante-Nicene period it was not uncommon for parents to take unwanted children outside the city and leave them to be consumed by the wild animals or rescued by slave traders. The Christians regarded children as a gift from God and, as His representatives, felt obligated to protect them. They considered this method of disposing of unwanted children as a sin against God, because "almost all so exposed (not only girls, but also the males) are brought up to prostitution."⁴

Role of the Mother

In previous sections instances were cited wherein the wives were to love, honor and obey their husbands, and to assist in the training of their children. Polycarp taught that the wives should walk "in the faith given to them," not only loving their husbands but "loving all [others]

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1. Clement of Alexandria, "The Stromata, or Miscellanies," Book II, Chap. XIII, Vol. II, p. 361.
 2. Tertullian, "On Repentance," Chap. VIII, Vol. III, p. 663.
 3. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, p. 436.
 4. "The First Apology of Justin," Chap. XXVII, Vol. I, p. 172.

equally in all chastity."¹ Clement commended the men of Corinth for having taught their wives "to do all things with a blameless, becoming, and pure conscience" and to "manage their household affairs becomingly, and be in every respect marked by discretion."²

Role of the Child

According to the writings of the Fathers, the chief role of the child was to be obedient to his parents. Ignatius exhorted children to obey their parents.³ Cyprian also taught that children must be obedient,⁴ and the Apostle Paul is referred to as having taught "children to obey their parents in wholesome admonition."⁵ In the "Constitutions", children are pictured as being subject to their parents from infancy.⁶ This obedience was to stem from a genuine love for the parents, for the sons were "bounsi to love and honour their fathers."⁷ It was also hoped that the child would bring satisfaction to the fathers because "the glory of the fathers is the holiness of their children."⁸

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1. "The Epistle of Polycarp," Chap. IV, Vol. I, p. 34.
 2. "The First Epistle of Clement to the Corinthians," Chap. I, Vol. X, p. 229.
 3. "The Epistle of Ignatius to the Philadelphians," Chap. IV, Vol. I, p. 61.
 4. "The Treatises of Cyprian," Treatise XII, Vol. V, p. 552.
 5. "Acts of the Holy Apostles Peter and Paul," Vol. VIII, p. 482.
 6. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, p. 436.
 7. Lactantius, "The Divine Institutes," Book IV, Chap. IV, Vol. VII, p. 103.
 8. "Constitutions of the Holy Apostles," Book VII, Chap. XXIV, Vol. VII, p. 470.

Relationship of the Parents to Each Other and to the Child

It has been previously demonstrated that the husbands and wives were directed to love each other; the wives being in subordination to their husbands. Yet there was a certain equality of the two. Husbands were to consider their wives as fellow-servants of God, as their own body, as partners of their lives and co-adjutors in the procreation of children.¹ When husband and wife were no more twain but truly one flesh then there was concord, harmony, and union between them.² "Where the flesh is one, one is the spirit too. Together they pray, together they prostrate themselves, together they perform their fasts; mutually teaching, mutually exhorting, mutually sustaining."³ The unifying factor in the marriage was the love and fear of God.

Likewise, the relationship with their offspring was to be rooted and perfected in the love of God. Clement observed that children loved their parents because they seemed to be the author of their lives, but in actuality they were only the means of it and the sole author of life was God. Therefore, the children should have a greater love for God than for their parents, but, here again, this proved to be the unifying factor in the family.⁴

It was suggested to parents that they focus the attention and love of the children upon God, for He was the "eternal and unchanging Father of

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1. "The Epistle of Ignatius to the Philadelphians," Chap. IV, Vol. I, p. 81.
 2. "Origen's Commentary on Matthew," Book XIV, Chap. XVI, Vol. X, p. 506.
 3. "Tertullian: To His Wife," Book II, Chap. VIII, Vol. IV, p. 48.
 4. "Recognitions of Clement," Book VI, Chap. VI, Vol. VIII, p. 154.

spiritual children."¹ He was the one who would be the guardian, trustee and protector for the children against all worldly injuries. The child's love for God should take precedence over his love for his parents. Christ's words, "He that loveth father or mother more than me is not worthy of me," were quoted in three different places to prove that nothing was "to be preferred to the love of God and Christ."²

Attitude Toward and Recommended Methods of Discipline

There is abundant evidence that the Fathers believed in disciplining children. "Thou shalt not remove thy hand from thy son or from thy daughter, but from their youth shalt teach them the fear of God,"³ is an oft-repeated injunction. Lest they ". . . get relaxation before their time, and go astray from that which is good," children were to be subjected to punishment from parents.⁴ One who refused to admonish his child was reckoned as hating him, and in support of this argument some of the decrees of Solomon were quoted, such as: "Chasten thy son while there is hope, and let not thy soul spare for his crying."⁵

Discipline was looked upon as beneficial to the child for "reproof and rebuke, as also the original term implies, are the stripes of the soul,

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1. "The Treatises of Cyprian," Treatise VIII, Vol. V, p. 481.
 2. "The Treatises of Cyprian," Treatise XII, Vol. V, p. 539. See also: Treatise VIII, Vol. V, p. 480; "The Disputation with Manes," Act 48, Vol. VI, p. 224.
 3. "The Teaching of the Twelve Apostles," Chap. IV, Vol. VII, p. 378.
 4. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, p. 435.
 5. Proverbs 19:18.

chastising sins, preventing death, and leading to self-control those carried to licentiousness."¹ "He that spareth his rod hateth his son,"² is quoted in one source to show that God expects fathers to discipline their children. "For what is beneficial for each one, that He also supplies. . . as a father to his insubordinate child."³

Severe corporal punishment was suggested as a means of keeping a child from the ways of iniquity. Fathers were told to bring their children "under cutting stripes" so that the youngsters might not act against the fathers' opinions.⁴

Elsewhere, however, moderation in punishment was urged. Cyprian recommended that fathers "should not be harsh in respect of their children."⁵ "For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth,"⁶ is alluded to by Clement and he presumes that a father will deal tenderly in his disciplining for he describes God's restraint "not as a teacher speaking to his pupils, not as a master to his domestics, nor as God to men, but as a father, doth the Lord gently admonish his children."⁷

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1. Clement of Alexandria, "The Instructor," Book I, Chap. IX, Vol. II, p. 230.
 2. Proverbs 13:24.
 3. "Excerpts of Theodotus," Vol. VIII, p. 44.
 4. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, p. 435.
 5. "The Treatises of Cyprian," Treatise XII, Vol. V, p. 552.
 6. Proverbs 3:11,12.
 7. Clement of Alexandria, "Exhortations to the Heathen," Chap. IX, Vol. II, p. 195.

Developing a Sense of Responsibility

Were the sins of the fathers really visited upon their children until the third and fourth generations? Apparently this question was asked during the Ante-Nicene period, for Tertullian and Origen discussed the answer to it. The Old Testament proverb about the fathers eating sour grapes was still in circulation, but Tertullian claimed that this should be forgotten because "the father shall not bear the iniquity of the son, nor the son the father's."¹ To undergird his argument for the doctrine of individual responsibility he referred to the passages in Jeremiah which deal with this subject. Origen took sides with Tertullian and denied that the sins would be visited upon the sons and he used the eighteenth chapter of Ezekiel to prove it.² Cyprian made use of the passages from Ezekiel and said, ". . .everyone is himself held fast in his own sin."³

With this emphasis upon the individual's responsibility to God, it is undoubtedly true that the children were made to see and accept the fact of their accountability to God.

Parental Honor

The Fathers attached considerable importance to the subject of parental honor, although there were no references discovered which indicated how this honor was to be secured.

Motives for Children Honoring Parents

Of primary importance in the honoring of parents was the reason

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1. "Tertullian Against Marcion," Chap. XV, Vol. III, p. 309.
 2. "Origen Against Gelsus," Chap. XL, Vol. IV, p. 654.
 3. "The Epistles of Cyprian," Epistle LI, Vol. V, p. 334.

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that God had commanded it. Exodus 20:12, "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," is the source of frequent comment in these writings. Origen quoted this verse and declared that a child, therefore, should pay the honor which was due to his parents.¹ Elsewhere he claimed that this command is useful "apart from all allegorical meaning, and ought to be observed."² This verse was used in support of an affirmation that one should honor bishops as spiritual parents. For if the divine oracle commands honor toward our parents according to the flesh, "how much more should the word exhort you to honor your spiritual parents."³

A second motive for honoring parents was the fact that they were the ones responsible for bringing the children into the world. "Honour thy parents, as the authors of thy being"⁴ was one way in which this idea was expressed. Ignatius stated the same idea negatively when he exclaimed, "Do not hold women in abomination, for they have given thee birth, and brought thee up."⁵ From a positive viewpoint he stated, "Children, obey your parents, and have affection for them, as workers together with God for your birth [into the world]."⁶

The Fathers also included another motive—the benefit accruing to

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1. "Origen's Commentary on Matthew," Book XI, Vol. X, p. 438.
 2. "Origen de Principiis," Book IV, Chap. I, Vol. IV, p. 358.
 3. "Constitutions of the Holy Apostles," Book II, Chap. XXXIII, Vol. VII, p. 412.
 4. "Constitutions of the Holy Apostles," Book II, Chap. XXXVI, Vol. VII, p. 413.
 5. "The Epistle of Ignatius to Hero," Chap. IV, Vol. I, p. 114.
 6. "The Epistle of Ignatius to the Philadelphians," Chap. IV, Vol. I, p. 81.

the child's well-being. Under the duties of husbands, wives, parents, and children is found one directed toward the latter. "Ye children, 'honour your parents, that it may be well with you.'¹"

Benefits From Honoring Parents

The early Christians were persuaded that the promise attached to the command to honor parents was still effective in their day. One reference commended the observance due to parents "that thou mayest live long on the earth which the Lord thy God giveth thee."²

Results From Dishonoring Parents

A son who deserted his father so that he might not have to be obedient unto him was considered "deserving of being disinherited, and of having his name removed forever from his family."³ Cyprian acknowledged that God required capital punishment for those who cursed their parents.⁴

The children were not alone in suffering the consequences, however, if the parents had been negligent in disciplining them. The act of fornication, for instance, was considered one way of dishonoring parents, but if the child had fallen into this sin through the carelessness of the parents, they were regarded as being guilty of his soul. If children took up company with debauched persons because of the negligence of the parents, the children would not be "punished alone by themselves; but their parents

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1. "The Epistle of Ignatius to the Antiochians," Chap. IX, Vol. I, p. 111.
 2. "Constitutions of the Holy Apostles," Book VII, Chap. XV, Vol. VII, p. 468.
 3. Lactantius, "The Divine Institutes," Book V, Chap. XIX, Vol. VII, p. 155.
 4. "The Epistles of Cyprian," Epistle LXXII, Vol. V, p. 384.

also will be condemned on their account."¹

Regardless of where the responsibility was placed the end result of children dishonoring parents was a rift in familial relations and a life of moral decay.

Effects of Varying Types of Family on Parental Honor

The Ante-Nicene Fathers recognized the patriarchal, monogamous type of family as the ideal. Tertullian wrote an entire book on the subject of monogamy and declared that it was the pattern set by the teachings of the Old Testament, of Christ, and of Paul.² Ignatius supported this position regarding the married state when he urged wives to reckon their "husbands as their only partners, to whom indeed they have been united according to the will of God."³ He reminded the husbands that "at the creation, one woman, and not many, was given to one man."⁴

Within this type of family system, the children were to honor their parents as long as they lived. Indeed, Tertullian went so far as to recommend that widows with children not return to their father's house, but remain in their own house so that the children might be able to fulfill the commandment to honor their parents.⁵

1. "Constitutions of the Holy Apostles," Book IV, Chap. XI, Vol. VII, p. 435.

2. "Tertullian on Monogamy," Book VI, Vol. IV, pp. 59-73.

3. "The Epistle of Ignatius to the Antiochians," Chap. IX, Vol. I, p. 111.

4. loc. cit.

5. Tertullian, "On Monogamy," Chap. VII, Vol. IV, p. 64.

Illustrations of Parental Honor

There is one instance of general import which tells of the practice of parental honor. Aristides, in his apology, described the Christians as honoring father and mother, implying that it was a matter of accepted procedure.

Parental Example

Some value was attached to the idea of the parents setting a good example for their children. Cyprian commented on Proverbs 20:7, "The just man walketh in his integrity: his children are blessed after him," to the effect that the man who walked without reproach would have blessed children after him.¹

At the trial of Christ, Pilate stressed his innocence, but the people answered and said, "His blood be on us, and on our children."² Tertullian declared that in this case the fathers were hardened enough "to imprecate spontaneously on themselves this condemnation," and God would requite their sins upon the sons.³

Generally speaking, the Fathers maintained the individual's responsibility before God, as indicated in a previous section, but they were not unaware of the power of parental example. Cyprian pointed out one way in which the fathers could set a good example for their children. He condemned those who, by their example, taught their children to be more

1. "The Treatises of Cyprian," Treatise VIII, Vol. V, p. 481.

2. Matthew 27:25.

3. "Tertullian Against Marcion," Chap. XV, Vol. III, p. 309.

interested in the material things of the world than the things of God. If they really loved their children they would manifest a charitable attitude toward them and by their righteous works would commend them to God.¹

Parental Intercession

The story of Job making a sacrifice for his children was used to illustrate the necessity of daily intercession for children. The more children there are, ". . . the greater ought to be the outlay of your labors" in beseeching the Lord.² The responsibility and value of parental intercession was underscored by Cyprian when he asserted that ". . . you are an unfair and traitorous father, unless you faithfully consult for your children, unless you look forward to preserve them in religion and true piety."³

Summary

The writings of the Ante-Nicene Fathers contain several passages which command the religious instruction of children. In most instances the fathers were charged with the responsibility for this instruction, but the mothers were to share in the task also.

Children were to be brought up in the "nurture and admonition of the Lord" and taught the Holy Scriptures and other sacred writings.

There was no provision made for the observance in the home of special days or events and no references to religious experience at various age-

1. "The Treatises of Cyprian," Treatise VIII, Vol. V, p. 481.

2. Loc. cit.

3. Loc. cit.

levels or opportunities for self-expression were found.

Although there was found nothing specifically commanding children to heed instruction of the parents and nothing said about dealing with an obstinate son, heeding parental admonition was expected to result in spiritual growth. Failure to heed brought sorrow and dismay.

In relation to child guidance and correction the father was presented as the head of the house, the educator, disciplinarian and protector of his children. The mother assisted in the training of the children and was the manager of the household.

The child in the home was to be obedient and subject to his parents, loving them and bringing them satisfaction through his chaste life.

Although the wife was to be in subordination to the husband, they were to love each other and in many respects they were considered equals. They shared their religious lives together, and found their unity in the love and fear of God. Children were to love their parents because they were the means of their being born, but the parents were to direct the children's love toward God, who was the sole author of their lives.

Discipline was considered essential and beneficial to the moral and social well-being of the child. Some recommended harsh corporal punishment, but others advocated more moderate treatment.

It was held that each person was responsible before God for his own life and suffered the consequences of his own iniquity.

The Fathers taught that God commanded the child to honor his parents, but this was also expected because the parents gave birth to the child. Furthermore, they felt that honoring parents was rewarded by material well-being, and long life. One who dishonored his parents might be disinherited or subject to capital punishment. If this dishonor had

resulted from carelessness on the part of the parents, however, they themselves would share in the condemnation.

The only type of family recognized was the patriarchal, monogamous situation, and in this setting the child was to honor his parents as long as they lived. According to the Fathers, Christians, in general, did honor their parents.

Parents were admonished to set a good example for their children by centering their affections on things of heaven and not on things on the earth.

Parental intercession was considered necessary and important to the child's development in true piety.

CHAPTER FIVE

CHAPTER FIVE

CURRENT CONCEPTS OF RELIGIOUS EDUCATION IN THE HOME:

BASIC RELIGIOUS EDUCATION TEXTS

In the previous chapters certain ancient concepts of religious education in the home were examined, namely, those revealed in the Bible, the Talmud, and the writings of the Ante-Nicene Fathers. Since it is the ultimate purpose of this study to compare those concepts with the current ones expressed in the religious education textbooks most widely used in colleges and theological seminaries affiliated with the National Association of Evangelicals, this chapter will be given to a study of the principles disclosed in a selected group of texts.

It was decided to investigate these textbooks in order to perceive the trend of thinking among Protestant evangelical groups with regard to religious education in the home. It seems plausible to assume that the tenets currently being taught in these schools are sanctioned by their respective controlling bodies, and, therefore, representative of their present beliefs.

Schools affiliated with the National Association of Evangelicals were selected because they form a tangible group with which to work, and also because the NAE probably represents the largest organized body of evangelicals in America today, as indicated in Chapter One.

The texts for investigation were selected on the basis of information furnished the investigator in reply to questionnaires sent to the schools in questions. A questionnaire was sent to the professor of religious education in each junior college, Bible college, liberal arts college,

and theological seminary affiliated with the NAE as listed in the June 15, 1956, issue of "United Evangelical Action." The questionnaires, which was sent to fifty-nine schools, asked for the following information concerning their basic religious education courses: name of course, title of text used, author, and publication data.

Of the fifty-nine schools contacted, forty-three responded with the desired information. It was the original intention to examine the five text most widely used in these basic courses. However, it was discovered that there were two types of texts in demand, one dealing with general methods and principles of religious education and the other one covering techniques of Sunday School organization and administration. Hence, the five in the latter group which were most popular were chosen, in addition to the most widely used texts in the other group. In the group dealing with principles and methods, five texts were tied for fourth place; hence, these all were included, making a total of eight. Following is a list of the texts which were judged to be most widely used in basic religious education courses of the schools affiliated with the NAE:¹

Clarence H. Benson, An Introduction to Child Study

Clarence H. Benson, A Popular History of Christian Education

Clarence H. Benson, The Christian Teacher

Clarence H. Benson, The Sunday School in Action

Austen de Blois and Donald Corham, Christian Religious Education

G. B. Kavey, Principles of Teaching for Christian Teachers

Ralph D. Heim, Leading a Sunday Church School

Lois E. LeBar, Children in the Bible School

1. Complete bibliographical information will be found on p. 199 ff.

Philip Henry Lots, Orientation in Religious Education

Harold C. Mason, Abiding Values in Christian Education

James DeForest Murch, Christian Education and the Local Church

J. M. Price, James H. Chapman, A. E. Tibbs, and L. L. Carpenter,

A Survey of Religious Education

Lewis J. Sherrill, The Rise of Christian Education

Principles of religious education in the home included in the above texts will be discussed in this chapter.

Instruction of Children

In all of the basic texts under consideration material was found which is pertinent to this section but there was considerable variation in the amount of space devoted to the discussion of religious nurture in the home.

Instruction Commanded

Six of the selected texts are primarily concerned with principles and methods of religious education. Of these six, three indicate that religious instruction in the home is necessary. Benson states that there are three fields of religious education: the home, the school, and the church, but the home is first and foremost and of greatest importance.¹ He claims that "life's success" depends upon one obeying God's law, which includes the command to instruct one's children as found in Deuteronomy 6:6-9.²

In the collection of articles by Lots it is affirmed that the main

1. Clarence H. Benson, An Introduction to Child Study, p. 75.

2. Ibid., p. 37.

foundation of the Christian education of children is ". . .fellowship with older folk in primary social groups which are genuinely Christian in spirit and life," and there is no group as important as the family.¹ In another chapter of the same text the family is looked upon as the most important means of Christian education, not only for the children but for the adults as well.²

Price claims that ". . .education in religion as in other matters begins in the home. . .it has possibilities beyond any other agency."³ In the same volume, Carpenter elaborates on the educational aspects of the family and asserts that it is the ideal teaching situation; in fact, ". . .children inevitably learn from the parents and. . .religion, or the lack of religion, is unavoidably passed on to the children."⁴ In the home there should be periods of formal teaching but the environment provides for such more because "there is a natural inclination to practice the basic Christian virtues such as loving, sharing, and helping, virtues which are most vital in Christian living."⁵

In deBlois and Gorham the only mention of instruction of children is in a brief historical survey of Jewish religious education.⁶ Mason

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1. Luther A. Weigle, "Aim and Scope of Religious Education," Philip H. Lotz, editor, Orientation in Religious Education, p. 95.
 2. Wesner Fallaw, "The Home and Parent Education," Philip H. Lotz, editor, Orientation in Religious Education, p. 239.
 3. J. M. Price, James H. Chapman, A. E. Tibbs and L. L. Carpenter, A Survey of Religious Education, p. 22.
 4. Carpenter, in A Survey of Religious Education, pp. 250-251.
 5. Ibid., pp. 251-252.
 6. Austen K. deBlois and Donald R. Gorham, Christian Religious Education, p. 16.

claims that the best security for a child is found in a home where ". . . parents intelligently and understandingly inculcate Christian virtue in their children's minds and hearts."¹ According to March, family worship is beneficial to children and he suggests that the superintendent of the Home Department of the local church ought to send out a letter at least once a year to all the homes of the church pointing out the need of such an experience.²

Five of the basic texts included in this study deal with the technical aspects of Sunday School administration and organization, and would not be expected to give much place to religious education in the home. Two of them, however, do emphasize the importance of the family situation for religious nurture. Although the title of LeBar's book would indicate that it was primarily for use in the Sunday School, there is evidence that she also had parents in mind when she wrote it. That God purposed that parents should train their children diligently is revealed in His command as recorded in the sixth chapter of Deuteronomy, she claims. Furthermore, she maintains that the parents are the child's first and most important teachers.³ Hein affirms that the fundamental responsibility for the moral and religious training of children rests with the parents and suggests that the home might well be made ". . . the primary agency of Christian education while the Sunday School serves only a complementary and supplementary function."⁴

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1. Harold G. Mason, Abiding Values in Christian Education, p. 116.
 2. James D. March, Christian Education and the Local Church, p. 356.
 3. Lois E. LeBar, Children in the Bible School, pp. 11, 163.
 4. Ralph D. Hein, Leading a Sunday Church School, pp. 94-95, 349.

The other three texts in this group, however, take a different attitude toward instruction in the home. Benson admits the Bible teaches that children should be brought up "in the nurture and admonition of the Lord," but he gives this task to the Sunday School.¹ He also concedes that the home once was the center of the spiritual and religious life of the family, but that day has passed, due to the transfer of family interests to activities outside the home. Because the family is shifting the responsibility of religious teaching to the Sunday School, he regards the latter as the ". . . most indispensable institution in America." "The American home of tomorrow will depend upon what care the church bestows upon the children of today."²

Eavey takes a somewhat similar position for he feels that even if the parents were disposed to impart Bible knowledge to their children they would not be able to do much about it because of the little contact parents have with their children.³ Therefore, a greater responsibility falls upon the Christian teacher. So it appears that the texts dealing with the administration of the Sunday School are divided in their view as to the importance of the home as a place of religious instruction.

The last two books of the selected group are texts on the history of religious education. Sherrill presents a stimulating account of the progress of Christian education until the time of the Renaissance, and while he gives no principles for the practice of religious education today his book does provide a background upon which a sound philosophy might be

1. Clarence H. Benson, The Christian Teacher, pp. 144, 152.

2. Clarence H. Benson, The Sunday School in Action, pp. 27, 29.

3. C. B. Eavey, Principles of Teaching for Christian Teachers, pp. 35, 63.

established.¹ He is exhaustive in his treatment of Hebrew and Jewish religious education and emphasizes the importance of the home through these periods and into the early Christian period.

Benson also deals with the history of Christian education, mentioning the place of the home in the scheme of Jewish religious education and also during the period of the Reformers. He extends his history into the twentieth century and deprecates the fact that home has lost much of its influence over the children. Whereas the home once was "the world's greatest university," outside activities have reduced the child's time in the family circle so that there is little time left for religious nurture. He laments the fact that often the best of parents are not equipped to teach their children, even if they were willing.² These circumstances make education in the church more necessary.

Hence, of the basic texts examined, five of them stress the importance of religious instruction in the home. In two books home instruction is mentioned only in relation to the history of the Hebrews and Christians. Two others indicate some benefits from family religion but in no way emphasize the need to strengthen the program in the home. Four texts favor improving the efficiency of the Sunday School and church-related educational systems to take over the educational task which the parents have relinquished to the church.

Placing the Responsibility for Instruction

In addition to those references in the previous section which speak

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1. Lewis J. Sherrill, The Rise of Christian Education.
 2. Clarence H. Benson, A Popular History of Christian Education, pp. 262-263.

of the necessity of religious education in the home, Carpenter emphasizes the importance of this task for both the father and the mother. He enunciates the idea that the parents have been charged with this responsibility by God and no parent "can afford to turn over to any outside agency the task and the privilege which God has in the nature of the case committed to him."¹ There is no intimation in any of the texts that only one parent is held responsible.

Content of the Instruction

The content suggested by the textbooks might be divided into two groups, one for formal teaching situations and the other for informal instruction. Carpenter suggests that the informal religious nurture consists of the atmosphere of the home, the sharing in Christian living and the conversation.² Heim speaks of the same thing as the realm of Christian character and conduct.³

But the authors also recognize the need for formal training and instruction. Carpenter says that "family worship is essential to the maintenance and propagation of religion," and is observed through saying grace at mealtime, the practice of bedside prayers for children, and general family prayers.⁴ Benson suggests worship patterns for the home which would include praise, prayer, and giving, but formal instruction periods might also embrace nature stories and children's stories from the

1. Carpenter, op. cit., pp. 253, 261.

2. Ibid., p. 256.

3. Heim, op. cit., p. 96.

4. Carpenter, op. cit., p. 257.

Bible.¹

Other formal periods should be given to Bible study and teaching, the singing of hymns and the discussion of Christian art.² Benson advises that parents should set aside a definite time for the study of the Sunday School lesson.³

It is recommended by March that the Home Department of the church ought to work toward the establishment of systematic Bible study in every home in the community.⁴ The books are unanimous in their support of the Bible as one of the required items in family instruction, but Lankard gives it the best treatment. He affirms that "the Bible is the most vital book in existence in meeting the needs of bewildered men and women today," and although it is not a graded book, there is ample material in it for use with all ages. He cites numerous examples to ". . . show the relevancy of the Bible as a rich source of zestful and successful living."⁵

Observance of Special Days or Events

In two of his books, Benson argues for the observance of Sunday as a day of rest and worship. It should always be different from other days. Simple innovations can make Sunday a festival for the children, such as

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1. Benson, Introduction to Child Study, pp. 116-118.
 2. Carpenter, op. cit., pp. 259, 262.
 3. Benson, The Sunday School in Action, p. 290.
 4. March, op. cit., p. 349.
 5. Frank G. Lankard, "The Use of Our Religious Heritage," Philip H. Lots, editor, Orientation in Religious Education, pp. 117-120.

holding Bible games in reserve for this particular day.¹

Many other suggestions are made by Carpenter, who recommends that the parents make use of special occasions to which religious significance can be attached, such as birthdays, holidays, Christmas, Easter, as well as times of sickness or special joy, and even election days.²

Religious Experience at Various Age-Levels

Within the texts examined there is considerable recognition of the fact that children respond to different stimuli at varying age levels. Lankard accepts the Bible as having relevancy for all ages but expects the one teaching the Bible to grade the material for the particular age level being taught.³ According to Carpenter, one of the advantages of a child growing up in a Christian home is that he assimilates spiritual lessons according to his ability and eventually transfers his experiences "to a larger universe, with God as the supreme Creator and Preserver."⁴

LeBar and Benson, by reason of the nature of their books, go into much more detail concerning the age-level characteristics. So that parents may adapt their religious instruction to the capacity of the child, LeBar devotes three chapters to matters of mental development, spiritual development, and the way children learn or grow. She particularly emphasizes the necessity of grading Bible material to meet the needs of the child, both

1. Benson, The Sunday School in Action, p. 291; Introduction to Child Study, p. 161.

2. Carpenter, op. cit., p. 261.

3. Lankard, op. cit., p. 120.

4. Carpenter, op. cit., p. 251.

in the teaching and memorizing of Scripture.¹

Likewise, Benson insists upon adapting the material to the age level being taught.² He divides the span from birth to maturity into six periods and devotes a chapter to each one of these periods to consider "the physical, mental, social and spiritual characteristics of the child, as well as the required training that is essential for each period."³

Opportunities for Self-Expression

Numerous suggestions are offered in the way of providing opportunities for self-expression of the child in the home. The most generally accepted one is prayer. Giving thanks at the table does not always need to be done by one of the parents. This is a good time for the child to give expression to his own sense of gratitude. Although a child may memorize prayers for special times, he should be encouraged to express his own heartfelt wishes as soon as he is able.⁴

Another way in which a child expresses himself is by asking questions. The parent's reaction to a child's question tends to open or close the way to further inquiry and expression. Encouragement or discouragement of a child's questions will affect his education and his personality.⁵

In the matter of making choices a child expresses himself. The

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1. LeBar, op. cit., pp. 194, 232.
 2. Benson, An Introduction to Child Study, p. 118.
 3. Benson, op. cit., p. 89.
 4. Ibid., p. 117.
 5. Loc. cit.

parents should provide opportunities for the child to make choices within his own ability. Proper instruction in the Scripture can help a child make the right decisions in time of temptation or trouble.¹

One area of self-expression which is often overlooked is stewardship. This is an important part of worship and parents need to be careful what standard of values they teach their children.²

Admonition to Hear Instruction

Of the texts examined, Price alone makes any reference to children heeding the instruction of their parents and that is in connection with the recounting of the educational situation among the Hebrews.³

Child Guidance and Correction

Inter-familial relationships are recognized by these authors as being important in religious education in the home. The regard which each member of the family has for the other, plus the attitudes of the parents toward discipline and correction, are pointed out as having their effect upon the total situation.

Role of the Father and the Mother

No great distinction is made between the role of the father and that of the mother. In most references the parents are regarded as playing the role together, so they will be considered together in this chapter, but any differences will be noted.

1. LeBar, op. cit., pp. 221, 233.

2. Benson, An Introduction to Child Study, p. 117.

3. Price, in A Survey of Religious Education, p. 26.

Head of the House

The only intimation that the father should be head of the house is found in Benson where he says that the father ". . . is accorded a certain authority and a certain heroic quality which the mother ascribes to him in the eyes of the children."¹ Fallaw declares that "the patriarchal family has no place in our society."² The companionship type marriage is looked upon as more ideal in present culture.

Educator

In this capacity the father shares his role with the mother, according to the selected texts. "The home is the world's greatest university and the father and the mother the world's greatest teachers."³ The parent, whether father or mother, should give the child every opportunity to pursue his quest for knowledge, particularly religious knowledge.

Benson points out that in the early years of the child's life the mother is probably the dominant teacher because she is with the child constantly, but as the child begins to learn of the outside world the father steps more and more into the picture. So over the entire educational span the two parents share in the responsibility of teaching their children.⁴

Disciplinarian

Here again the responsibility is not left to one person but to

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1. Benson, An Introduction to Child Study, p. 52.
 2. Fallaw, op. cit., p. 237.
 3. Benson, op. cit., p. 54.
 4. Ibid., pp. 51-52.

father and mother as parents. "Discipline is the duty of the home. . ."¹
Fallaw refers to studies which indicate that a child's knowledge of right
and wrong is related to that of his parents.²

Provider and Protector

In comparing natural birth and spiritual birth, LeBar says that
parents should provide as much prenatal care in the spiritual life as
in the physical. The parents have a responsibility of protecting the
child as he forms habits and attitudes which will stick with him through
life.³ Benson claims that a child has the inalienable right ". . .to be
loved, to be understood, and to be educated."⁴

Counselor

Instead of the father being looked upon as a priest in the family,
the texts take the view that each parent should be a priest, and more.
As a real counselor for the child, the parent fulfills the role of priest
and yet encompasses a larger area of suocor. In the early years the
mother will probably have the greater place in this ministry for her
contact with the child automatically puts here in that position. "Juvenile
delinquency follows a mother's ignorance or negligence during the habit-
forming days of early childhood."⁵ Carpenter tells of one mother who has
a "Confidential Hour" with her children. This hour usually comes just

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1. Benson, An Introduction to Child Study, p. 119.
 2. Fallaw, op. cit., p. 243.
 3. LeBar, op. cit., p. 166.
 4. Benson, op. cit., p. 50.
 5. Ibid., p. 51.

before bedtime. She and the child share the experiences of the day and she in turn applies lessons according to the ability of the child to receive. This hour is used to create attitudes toward God, home, sex, the Bible and other fundamental things. "Here the mother is the true priest mediating the things of God."¹

In the years of adolescence the son turns more toward his father for counsel and it is during this period that the child needs the home and a counselor the most. Young people seek some one in whom they may confide and it is the duty of parents to keep the channels of communication open for such communion between child and parent. "Hours of confidential conversation with the representatives of this age will pay years of dividends in later life."²

Role of the Child

Some of the texts deal in great length with the subject of child development but most of this material is discussed from the standpoint of a teacher in the Sunday School. However, points are made which are applicable to the role of the child in the home and some of the texts definitely include them for that purpose.

An Individual

All of the books which deal with this subject agree that the child should be regarded as an individual with his own rights and privileges. "Only by respecting the personality of a child can an adult expect to train

1. Carpenter, op. cit., p. 261.

2. Benson, op. cit., p. 195.

him in the way he should go."¹ Eavey points out that the child is not only an individual in his own right but is a ". . . personality with a character which, under proper nurture, grows and develops from within."² Neither is he just a stimulus-response machine which reacts according to a pre-determined pattern. He has unique endowments which react with his environment and cause him to become the person he is.³ Furthermore, because he is an individual with special endowments, he should not be expected to measure up to some "standard." He need not have the feeling of inferiority if there are some things in which he cannot excel, for God has given him the abilities to fulfill the purpose for which he was created.⁴

Obedient

Little reference to the matter of obedience is found in the selected texts, but LeBar touches upon it in an interesting way. "The child who is allowed to do as he pleases is neither free nor happy," she alleges.⁵ If he learns obedience through his parents and then chooses to yield his will to God, who alone can control it properly, he is on the way to experiencing a full life. The child must be made to understand that God is speaking to the child through the Bible when He says, "Children, obey your parents in the Lord."⁶ But just to know about this truth is not

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1. LeBar, op. cit., p. 104.
 2. Eavey, op. cit., p. 168.
 3. Fallaw, op. cit., p. 244.
 4. LeBar, op. cit., p. 99.
 5. Ibid., p. 220.
 6. Ephesians 6:1.

enough. He must be brought to the place where he feels like obeying; he must have a disposition to obey.¹

Relationship of Parents to Each Other and to the Child

From the standpoint of religious education in the home, one of the most vital factors in the relationship among the members thereof is love. "The child begins to learn the nature of religion through loving and being loved in the home."² Love helps to guide in familial reactions. If the parents love each other and love their offspring they will not attempt to achieve their own thwarted ambitions through the lives of their children. If love is present the parents will be quick to acknowledge their own shortcomings and forgive the imperfections in the child. In this way the child will feel more like confessing his faults and will not look upon his parents as hypocrites.³ Genuine love serves to restrain any tendency toward overprotection which might result in a parent-fixation and make it difficult for the child either to mature or experience the love of God.⁴ It is through experiencing the love of parents that a child comes to experience the love of God. He cannot understand God as Creator or Sovereign unless he first understands Him as a Father.⁵

The home should be a place where all the members share the ". . . duties, privileges, responsibilities, cares, burdens, sorrows, joys, and

1. LeBar, op. cit., pp. 170, 194.

2. Carpenter, op. cit., p. 256.

3. LeBar, op. cit., pp. 106, 168.

4. Fallaw, op. cit., pp. 244-245.

5. Benson, An Introduction to Child Study, p. 116.

all the rest."¹ One of the ways to share is through a family council in which each member may make a contribution.²

Attitude Toward and Recommended Methods of Discipline

Discipline is considered a necessary part of the development of a child, and Benson maintains that adequate discipline in the home will reduce the amount of discipline necessary in the school. Moreover, the home is the proper place for it because the discipline of the world is very often punitive and destructive while that of the home, if administered properly, is ". . . both merciful and corrective."³

LeBar gives considerable space to a discussion of discipline. She claims that it should be regarded as a development of positive inner controls. St. Paul's command to bring children up in the "admonition of the Lord" is regarded as an injunction to help children understand the reasons for doing right, "warning them in the face of temptation, and gently reproving the young feet that are prone to wander."⁴

Some form of punishment is recommended for wayward children. "To be effective, punishment should be immediate, invariable, impersonal, reasonable, closely associated with the wrong-doing, and definitely disagreeable."⁵ If the punishment does not follow the wrong-doing, the child usually attaches the dissatisfaction with the parent rather than the mis-

1. Carpenter, op. cit., p. 261.

2. Benson, An Introduction to Child Study, p. 183.

3. Benson, The Sunday School in Action, p. 292.

4. LeBar, op. cit., p. 215.

5. Ibid., p. 217.

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deed. Various methods of discipline are considered effectual and corporal punishment is not to be ruled out if the case warrants it. "Mild physical punishment forms an emotional blocking toward sin, for the child feels punished when spanked. It seems natural to him, for he slaps when he is displeased."¹ Quotations from the book of Proverbs are used to substantiate this position. However, the purpose of punishment must always be to improve behavior and if an adult punishes in anger the whole purpose is lost.

The child's self-respect must be maintained and can be if the sin and the reason for punishment are discussed with the child properly. If the misdemeanor is looked upon as a sin against God rather than against the parent, the child can be led to see that punishment is only a corrective measure to cause him to seek forgiveness from his Heavenly Father. When this has been accomplished the child is freed from any guilt-complex and is strengthened in his spiritual growth and the development of inner controls.²

In administering discipline one should seek the cause behind the wrong act. It may be that some of the child's needs are not being properly met, in which case the parent is probably more to blame than the child. However, "it may simply be his Adamic nature wanting his own way."³

The child should never be bribed into good behavior for this lessens the possibility that he will come to regard such conduct as intrinsically

1. LeBar, op. cit., p. 217.

2. Ibid., p. 218.

3. Loc. cit.

worthwhile and desirable.¹

In later childhood the parents should modify their methods of discipline according to the needs of the child. The need for authority will continue but it should not be the ultra-arbitrary type which lacks reason. In the period of early adolescence direct authority should be replaced by the development of inner control.² The adolescent "can be guided when he cannot be governed, and directed when he cannot be driven. He will resent direct command or a wish, but is very sensitive to suggestion."³

Developing a Sense of Responsibility

An individual's personal responsibility to God is assumed in these texts but none of the authors mentions it in connection with religious education in the home.

Other areas of responsibility are discussed, however. In the matter of freedom and authority LeBar points out that the parents should maintain a balance between the two, shifting the weight in favor of the child's freedom as quickly as possible without depriving him of the authority he needs for emotional support. If the parents are wise in their handling of the child, he will progress to the place where a right sense of values and an adequate system of inner controls will combine to sustain him in maturity.⁴

1. LeBar, op. cit., p. 217.

2. Chapman, in A Survey of Religious Education, p. 99.

3. Benson, An Introduction to Child Study, p. 196.

4. LeBar, op. cit., p. 219.

Benson suggests that the home is the most important place for the exercise of Christian service. Children should be encouraged to share in the operation of the home and assume responsibilities as they are able.¹

Parental Honor

References pertaining to parental honor were found only in one of the selected texts. Benson states that the Fifth Commandment should be enforced in the home because the "parents stand in the place of God to their children in a great many ways until the children arrive at the age of discretion."² Children can never come to a proper understanding of the honor and reverence due to God until they have learned to honor and reverence their parents. Enforcement of the Fifth Commandment will result not only in the preservation of the home but also the nation, for "disobedience and disrespect for parents are generally the first steps in a downward career."³

Parental Example

Substantial importance is attached to the example set by parents and there is wide agreement as to its value.

Value of Parental Example

Before the child is able to judge right from wrong, from an ethical standpoint, before he knows the why of many things, he has put into practice the ideals which he has seen in his parents. His life is molded

1. Benson, The Christian Teacher, p. 203.
2. Benson, An Introduction to Child Study, p. 120.
3. Loc. cit.

by their sentiments, opinions and moral standards. "Imitation comes first and comprehension later."¹ The opinions expressed by his parents become ". . . his standard of values, the measure of his conduct and the reach of his conscience."² The example of the parents, especially the father, is of great value in that he gives to the child his first concept of God. "How can children with cruel, unjust fathers comprehend God as the loving heavenly Father?"³ Their example is also important because the child is influenced more by his parents than anyone else.⁴

Definite Charge to Set a Good Example

In many places the authors intimate that the parents should set a good example for their children because of the value attached to parental influence. Carpenter, however, explicitly says that fathers and mothers should bring to the home a spirit and practice of religious life which will bear upon the lives of their children.⁵

Ways of Setting a Good Example

One of the areas in which the texts suggest setting an example is that of prayer. Benson declares that "true prayer life is not taught, instead it is caught from someone whose prayer life is warm and vital."⁶

Parents may set an example in the time of difficulty or adversity.

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1. Benson, An Introduction to Child Study, p. 50.
 2. Benson, The Christian Teacher, p. 40.
 3. LeBar, op. cit., p. 203.
 4. Fallaw, op. cit., p. 243.
 5. Carpenter, op. cit., p. 253.
 6. Benson, The Sunday School in Action, p. 290.

If they turn to their heavenly Father rather than become worried and over-anxious about the situation they teach the child about One who hears and answers the prayers of His children.¹

When a father reads from the Bible with reverence and respect, when he prays or bows his head for the blessing at the table, when he goes to church, or when he shows special reverence for Sunday, he is setting an example for his child. When a mother sits beside the child's bed at the close of day and talks about the love of God, ". . .the importance of truth, the virtue of kindness, industry, sympathy and sacrifice. . .," she is setting a good example.²

One of the most important aspects of setting a good example is consistency, and this involves not only being consistent by example in the home but also in public. Giving the wrong age of a child so that one might not have to pay a fare for him is a great shock to a child.³

Relationship Between Instruction and Example

Children soon learn the difference between precept and practice. "It is useless to teach a child to pray if we do not pray ourselves."⁴ The texts agree that the power of parental instruction or admonition is weakened, if not nullified, by practice inconsistent with the teaching.

Parental Intercession

The only intimation of the practice of parental intercession is

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1. LeBar, op. cit., p. 352.
 2. Benson, An Introduction to Child Study, pp. 67, 97-98.
 3. Carpenter, op. cit., p. 260.
 4. Benson, op. cit., p. 137.

in connection with the practice of family prayers. Carpenter suggests that while the so-called family altar has passed from the American scene, its modern counterpart, general family prayers, must be continued. In the strict sense of the term, this need not be a time of intercession for the children, but intercession might well be included along with the reading of the Bible, the use of devotional manuals, hymns and other materials of a religious nature. Finding a time for this exercise is difficult but each family can work out a satisfactory schedule if it desires. Many will find that a ten-minute period either before or after the evening meal will be opportune. The father and mother should share the responsibility for the perpetuation of this family worship hour.¹

Summary

The basic religious education texts most widely used in the colleges and seminaries affiliated with the National Association of Evangelicals present varied opinions with respect to religious instruction in the home. Some of the texts assert that the home is the logical place for religious nurture because the children inevitably learn from the parents and it becomes not so much a question of shall the parents give religious instruction but what kind of instruction shall it be. Other texts point out some of the benefits of such nurture, but set forth no imperatives requiring the improvement of home instruction. Still other texts express the opinion that because the parents do not have sufficient time with their children, and because some of them are ill-equipped for such a task, the Sunday School and other church-related organizations should be strengthened

1. Carpenter, op. cit., pp. 258-259.

to take over the job.

Those texts which proclaim the necessity of religious education in the home assign the task to both the father and the mother.

Major content for religious instruction is the Bible, but a family is encouraged to include the use of hymns and religious art. Family worship practiced in a variety of ways furnishes another part of the content of religious nurture. The whole realm of Christian character and conduct is looked upon as having significance for the instruction of children.

Sunday is the one day of special observance, although it is possible to make a special occasion with religious meaning out of birthdays, holidays, times of illness, or events of special rejoicing.

Practically all the authors recognize the necessity of providing religious instruction for children according to their age-level. Two of the books deal in length with various periods of child development and indicate the physical, mental, social and spiritual characteristics peculiar to each level.

The most fertile field for self-expression is that of prayer, but a child also expresses himself through questions. It is the duty of the parents to encourage questions and provide opportunities for the child to make decisions commensurate with his ability. Stewardship is another area of self-expression.

No reference was made to the matter of twentieth-century children heeding the instruction of parents.

The role of the father and role of the mother in the home are so similar that they are almost always considered together. One author suggests that the husband should be the head of the house, but another de-

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declares that the companionship type of marriage is ideal for our culture. Father and mother are to be educators, disciplinarians, providers, protectors, and counsellors for their children.

The child is to be considered as an individual who has unique capabilities of growth and development, but must be obedient to his parents.

Love is the key factor in the relationship of parents to each other and to the child. Through parental love the child comes to experience the love of God.

Discipline is necessary in the proper development of the child and the home is the proper place for its administration. It should result in the gradual development of inner controls so that parental authority may be relaxed with the increasing years of the child and not leave the adolescent without emotional stability. Punishment, sometimes corporal in form, should always be given for the purpose of improving the behavior of the child. Disobedience is really an offense against God, and the child should be taught to seek His forgiveness. Administration of discipline without attention to the cause of wrong-doing may only thwart the real purpose behind it.

The individual's responsibility to God is assumed by the authors, but other areas are considered, such as helping a child develop so that he may assume his responsibility as an individual and as a member of the family.

Children should honor their parents because they can learn to honor and reverence God only as they do their parents.

Parental example is of great importance because no one else has as much influence over children. Their opinions become his standard of

living. It is through the father that the child first gains his concept of the heavenly Father. In one text the parents are definitely charged to set a good example. The parents can set a good example not only through the exercise of certain religious acts but also in the attitudes which they display toward adversity, the church, the Bible, and by consistency of life.

Parental instruction is practically nullified by practice inconsistent with precept.

Family worship periods, during which intercession may be made for children, must be perpetuated for the benefit of the home. The father and the mother are responsible for maintaining this family ceremony.

CHAPTER SIX

CHAPTER SIX

CURRENT CONCEPTS OF RELIGIOUS EDUCATION IN THE HOME:

SPECIALIZED RELIGIOUS EDUCATION TEXTS

Former chapters have been devoted to a consideration of the concepts of religious education in the home in certain ancient writings, viz., the Bible, the Talmud, and the writings of the Ante-Nicene Fathers. The preceding chapter dealt with a current concept of religious education in the home as revealed in the basic religious education textbooks most widely used in colleges and seminaries affiliated with the National Association of Evangelicals. It was recognized, however, that in recent years courses dealing with family life have become increasingly popular in American colleges and might figure prominently in the curricula of these schools. Therefore, in order to gain a more representative view of the teachings within this group of schools, it was felt that attention should also be given to any specialized courses which might be offered, i.e., any courses which deal more specifically with religious education in the home.

The questionnaire which was sent to the professor of religious education in each one of the fifty-nine schools affiliated with the NAE asked for the following information concerning such courses: name of course, title of text used, author, and publication data.

Of the fifty-nine schools to which questionnaires were sent, forty-three returned the desired information. It was the original intention of the investigator to examine the five specialized texts most widely used in these schools, but the returns of the questionnaire disclosed the fact

that only ten of them had any specialized courses and there were only two which used the same text. Therefore, all nine of the books were investigated to discover what philosophy of religious education in the home they presented.

Following is a list of those textbooks designated on the returned questionnaires as being used in specialized courses in religious education and the home in colleges and seminaries affiliated with the National Association of Evangelicals:¹

Howard Becker and Reuben Hill, editors, Family, Marriage and Parenthood

Henry A. Bowman, Marriage for Moderns

Ernest W. Burgess and Harvey J. Locke, The Family

Evelyn M. Duvall and Reuben Hill, Jr., When You Marry

C. B. Eavey, Principles of Personality Building for Christian Parents

J. A. Huffman, Building the Home Christian

Robert A. Lapsley, Jr., Beside the Hearthstone

Walter A. Maier, For Better Not For Worse

Lavera V. Reike, Domestic Relations

The texts for specialized courses, by reason of the nature of their existence, might be expected to give a more complete coverage of the categories than the basic texts. Most of them do touch somewhat on a major number of the categories, so that there is a wide representation. Reike, however, is a collection of legal decisions dealing with sociological

1. Complete bibliographical information will be found on p. 199 ff.

problems and has nothing to contribute to this study. Some of the texts go into great detail concerning certain aspects of child training and other sociological factors within the home. Eavey's book is replete with material in the category of child guidance and correction. It will not be possible or desirable to exploit these fields entirely, but a summary of those principles of religious education in the home which apply to this study will be given.

Instruction of Children

The instruction of children in the home takes on an air of urgency as one reads these specialized texts.

Instruction Commanded

Huffman quotes one of the passages from Deuteronomy in which Moses commanded the Israelites to instruct their children and treats it as though the command were still in force today for those who believe the Bible.¹ Lapsley quotes another portion, the Shema, and avows that while the precepts of God were of great importance to the Jews, they should be equally revered by Christians.² He considers the home to be the most effective place for children to learn the Bible. "Sunday School and Bible teaching in our day school are valuable aids, but they cannot take the place of earnest, faithful Bible teaching in the home."³ Moreover, he advises every homemaker to endeavor to incorporate into the pattern of his

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1. J. A. Huffman, Building the Home Christian, pp. 49-50.
 2. Robert A. Lapsley, Jr., Beside the Hearthstone, p. 121.
 3. Ibid., p. 126.

domestic life ". . .the strands of faith in God and dependence upon Him."¹

While not specifically commanding parents to instruct their children, Kavey does reveal the importance of religious nurture in the home. He quotes from a White House Conference report which describes the home as the basic educational institution, especially with regard to religion. This, Kavey claims, is just bearing out the principle of truth recognized in the Shema.² He does admonish the parents to ". . .point the child to Jesus Christ, lead him to Christ as Saviour and teach him to avail himself of the privilege of exercising abiding faith."³ Duvall and Hill list principles for teaching religion in the home⁴ and Maier devotes a section to the importance of family worship.⁵

Placing the Responsibility for Instruction

According to Lapsley, the father is the one who should introduce his child to God,⁶ but Maier implicates both mother and father in this matter.⁷ Furthermore, he condemns the philosophy that the father is to be the bread-winner and leave the running of the household entirely to the wife. Maier says that Martin Luther insisted that one should not become

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1. Lapsley, op. cit., p. 136.
 2. C. B. Kavey, Principles of Personality Building for Christian Parents, p. 32.
 3. Ibid., p. 98.
 4. Evelyn M. Duvall and Reuben Hill, Jr., When You Marry, p. 352.
 5. Walter A. Maier, For Better Not For Worse, pp. 533-545.
 6. Lapsley, op. cit., p. 48.
 7. Maier, op. cit., p. 302.

a father unless he were able to instruct his children in the Ten Commandments and the Gospel.¹

Other authors speak of religious instruction being given by "parents," so evidently they would have father and mother share the responsibility.

Content of the Instruction

The Holy Scriptures constitute the major source of content for home instruction, and this is to be studied formally as well as talked about informally in household conversation. Particular topics from the Bible which are suggested include the reality of God, Jesus as the ideal personality and the Son of God, the actuality of sin and its remedy, and the vitality and triumph of faith.²

Duval and Hill suggest that it matters not if the parents believe in God, Christ, or the church; they should instruct their children about them because they are part of our contemporary culture and have had such an influence upon it that nothing will expunge them from our way of life.³

Also considered as part of religious instruction is the singing of hymns and prayers in the home.

Over and above the inclusion of such items in the family ritual there is the necessity of an atmosphere permeated with religious ideals. Duval and Hill declare that beliefs, practices, or institutional relationships are not the basic things in religion, but an inner response. To be effective, religious education must be assimilated by the children in the

1. Maier, op. cit., p. 302.

2. Eavey, op. cit., pp. 312-313.

3. Duval and Hill, op. cit., p. 354.

normal process of living. "In the final analysis the problem is not the teaching of religion in the family; it is rather to make the family religious."¹

Observance of Special Days or Events

The one special day to be observed is Sunday, the day of the Lord's resurrection. It is to be set aside as a day of physical rest and spiritual recuperation. Activities sanctioned for the day include calling on the sick, the performance of other Christian duties, and the reading of the Bible. Huffman claims that activities which tend to unchristianize the day include secular visiting, the Sunday newspaper, pleasure driving and feasting.²

Lapsley does not list negative aspects of the observance of Sunday but does remind his readers that it is a day created primarily for the development of their religious and spiritual nature. It should be observed joyously as a family celebration.³

In addition to the observance of Sunday, periods of family worship are recommended. Preferably, this is to be a daily occurrence and may include reading from the Bible, brief discussion of the passage, singing of a hymn and prayer. The program should be varied, interesting and brief.⁴

1. Duvall and Hill, op. cit., pp. 355-356.

2. Huffman, op. cit., pp. 115-123.

3. Lapsley, op. cit., pp. 117-119.

4. Ibid., p. 132.

Religious Experience at Various Age-Levels

Both Lapsley and Maier consider it necessary to make provision for religious experience according to the age-level of the child. Lapsley mentions it in connection with Bible teaching and stresses the importance of using stories, poems and portions of the Bible which suit the thinking of the child.¹ Maier urges that the family worship period should be designed so that it meets ". . .the understanding and requirements of the younger members of the household."²

Opportunities for Self-Expression

The only opportunity suggested relating to religious nurture is that provided by times of prayer. Lapsley recommends that the child be allowed to voice his own prayers of thanks at meal-time,³ and Maier suggests that during the family worship period any member of the family might be asked to pray.⁴

Admonition to Hear Instruction

This is the one category in which these specialized texts furnish no material for discussion.

Child Guidance and Correction

Lack of material in the previous category is perhaps offset by an abundance of it relating to child guidance and correction.

1. Lapsley, op. cit., p. 124.

2. Maier, op. cit., p. 545.

3. Lapsley, op. cit., p. 131.

4. Maier, op. cit., p. 544.

Role of the Father and Role of the Mother

The duties of the father and mother, as set forth in these texts, parallel each other to such an extent that they will be discussed together. In only one or two cases are there divergencies of thought respecting this and in those places such variance will be noted.

Head of the House

At first glance it might seem that the authors differ considerably with respect to this role, but further examination shows an underlying unity of idea. Eavey boldly asserts that the husband should be the head of the family and no wife should even desire him to relinquish that position. However, he tempers that first belief by adding that the wife is to be considered the companion and where there is real love between them the matter of authority constitutes no problem. He further states that surveys have indicated the partner-type marriage to be the most happy one. Summing up his position one finds that he believes in the husband and wife submitting to one another but that final authority rests in the husband.¹

Duvall and Hill note an improved condition in today's home in that the father has become less of a boss and more of a partner in the home. He has come to the place where he can have fun with his children without giving up his place of respect.²

Although the father may not be looked upon as the autocrat in the home anymore, the parents should be considered the ones who exercise authority over the children. A child needs the authority of his parents

1. Eavey, op. cit., pp. 27-34.

2. Duvall and Hill, op. cit., pp. 377-378.

and they must accept that position in order to give him the guidance he needs. If the child gains the authority and actually becomes the head of the house, he will lose the benefit of submitting to friendly authority which helps him develop needed self-control.¹

Educator and Counselor

In line with their attitude toward the home as a central place of learning, the authors attach real importance to the role of the parents as educators and counselors. Studies have indicated that the home has more influence in the matter of character education than the playground, school or Sunday School, and more and more the home is becoming a place of formal education. "Fundamental questions about love, life, sex, religion, and social relations are raised and answered in the home long before the child reaches school age."²

Huffman places equal obligation upon father and mother for the training of the children. He comments at length on the passage from Proverbs: "Train up a child in the way he should go; and when he is old, he will not depart from it."³ He affirms that this refers to the moral and religious training rather than to occupational preparation, and it is the parents who are responsible.⁴

According to Lepaley, the parents should be the educators and

1. Eavey, op. cit., p. 169.

2. Reuben Hill, "Plans for Strengthening Family Life," Howard Becker and Reuben Hill, editors, Family, Marriage and Parenthood, p. 780.

3. Proverbs 22:6.

4. Huffman, op. cit., pp. 56-57.

counselors for their children, but in the early years of the child's life the mother will have the dominant role because of her intimate contact with him, and by reason of the child's inquisitive mind.¹

Disciplinarian

The parents are held responsible for disciplining their children. Although he admits it is very difficult, Eavey states that the right kind of discipline is that which gives direction in the training of the child so that ultimately he will choose to submit his will to those principles which will enhance his own growth. As a disciplinarian the parent should consider himself more of a leader than a boss. It is absolutely essential that the parents exercise this role diligently for the sake of the child who realizes that he yet needs outside controls.²

Maier quotes John B. Morgan, professor of psychology at Northwestern University, to substantiate his argument that it is in the home where the child learns right from wrong. He claims that in this the mother plays the more important role. He unhesitatingly asserts that the parental influences were found to be much greater than those of Sunday School teachers.³

It is pointed out by Burgess and Locke, however, that being a disciplinarian is not so much a matter of issuing definite commands or precepts as exhibiting right patterns of behavior which the child

1. Lapsley, op. cit., p. 57.

2. Eavey, op. cit., pp. 173, 175, 178.

3. Maier, op. cit., p. 330.

assimilates unconsciously.¹

Provider and Protector

God has given parents the responsibility of providing for and protecting children during the years when they are the most impressionable. They are to provide for the child's physical, mental and spiritual needs and are to protect him from experiences which would injure or degrade him. Eavey feels that some parents over-protect their children and do not allow them to come into contact with emotional and social experiences which they are ready to meet and which will assist them in their growth.² Maier looks upon the parents as divinely appointed protectors to guide children through the maze of our "lecherous environment."³

Role of the Child

In this day the place of the child is being considered with increasing interest and the texts examined in this study reflect this concern.

An Individual

One of the recurring themes of Eavey's book is that the child is an individual in his own right and needs to be treated as such. "The cornerstone of the ideal family is sane and sensible recognition of the true worth of the individual."⁴ Even when it is young and helpless, the

1. Ernest W. Burgess and Harvey J. Locke, The Family, p. 196.

2. Eavey, op. cit., pp. 23, 97.

3. Maier, op. cit., pp. 299-300.

4. Eavey, op. cit., p. 25.

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baby should be regarded as a person. He should be loved for his own sake. It must be remembered, however, that each child is different and cannot be expected to fit into a pattern of growth previously outlined.¹ Duvall and Hill happily acclaim the position which children are gaining in this age², and Burgess and Locke point out that while this recognition of the rights of the child actually stems from the teachings of Jesus, there still is much to be desired in achieving full realization of the principle.³ Huffman considers the recognition of the child's rights as one of the fundamentals to be observed by Christian home builders.⁴

Obedient

In describing what a Christian home should be, Eavey contends that God and His word are given highest authority therein, the parents bring up their children in the nurture and admonition of the Lord, and children obey their parents. He elucidates further on the matter of obedience by stating that it is something to be desired not because of its intrinsic value but rather because of its instrumental value. Obedience is only a means to the end that a child might learn to adapt his behavior to the generally accepted patterns of his group. Obedience to principle is the highest type, and in the Christian community that principle is recognized as backed by the authority of God. "In submitting his

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1. Eavey, op. cit., pp. 43, 89, 104.
 2. Duval and Hill, op. cit., p. 374.
 3. Burgess and Locke, op. cit., p. 668.
 4. Huffman, op. cit., p. 35.

will to God and in observing His law, the individual comes into the highest freedom possible to a human being."¹

Relationship of Parents to Each Other and to the Child

As matter of first importance in the Christian home, Eavey asserts that each parent must have a personal, intimate relationship to God. Having maintained this relationship it will then not be difficult to supply the prime essential for family living—love, love of parents for each other and for the child. The presence of love will facilitate adjustment of the parents to each other and provide the basis for the development of a well-rounded personality in the child. Eavey goes so far as to claim that unless there is love in the familial relationships neither the child nor the parents will become the persons they ought to be.²

Hill contends that the sharing of affectional warmth is the major function of the family.³ Bowman cautions that love is good and commendable but only as long as it does not interfere with the normal adjustment of the child.⁴ Furthermore, the family does not exist just to satisfy the affectional demands of its members. This may well serve as the unifying principle, but the family which is religious finds itself in purposes beyond itself.⁵

1. Eavey, op. cit., p. 169. See also pp. 31, 177-179.

2. Ibid., pp. 30, 32, 34, 71.

3. Hill, op. cit., p. 782.

4. Henry A. Bowman, Marriage for Moderns, p. 60.

5. Duvall and Hill, op. cit., pp. 355-356.

Attitude Toward and Recommended Methods of Discipline

Parental discipline is a necessity, says Eavey, but it is a matter of training, not punishment. In the process of disciplining, the child should always know what the parents expect. Real discipline comes through the companionship and the emotional relationship of parent to child. Discipline should bring a child to the place where he accepts the guilt for his transgression, confesses it to God and asks forgiveness. After this experience the tension will be relieved and the act of disobedience should then be forgotten.¹

Duvall and Hill refer to the fact that children of yesterday were under the rule of absolute authority with corporal punishment sometimes used to enforce obedience. They are more and more being considered as individuals with their own rights and duties, but too often discipline is only the means to express parental dissatisfaction or irritation. This text sums up quite well the viewpoint of all the authors.

Discipline which promotes the development of the child has six characteristics: (1) it is firm, reliable, and kind; (2) it shows the child what others expect of him; (3) it encourages the child and promotes a feeling of faith in himself; (4) it strengthens the child's skills for better future performance; (5) it does not sever the child's sense of belonging to the group; and (6) it comes from mature, lovable adults worthy of being emulated.²

Most of the texts do not discuss methods of discipline, although Duvall and Hill state that such sayings as "Spare the rod and spoil the child" are being revised.³ Huffman is not too enthusiastic about the

1. Eavey, op. cit., pp. 120-122, 312.

2. Duvall and Hill, op. cit., p. 326. See also p. 374.

3. Ibid., p. 326.

disappearance of the "hickory stick," however, for the statement, "He that spareth his rod hateth his son,"¹ is still in the Bible.²

Eavey points out that discipline may or may not involve punishment and argues that the more wholesome the relationship between parent and child, the less punishment will be necessary. Moreover, he discredits the value of unquestioning obedience, alleging that such practice actually causes the child to rebel against authority and fail to develop initiative.³ Lapsley recommends that parents and children sit down together in a family council to discuss rules and regulations and the problems of right and wrong. If children disobey parents, he claims, it is the fault of the parents, and this method helps the children to see the reasonableness of restrictions. This plan should ". . . begin with the recognition of the absolute necessity of obedience to Christian principles as taught in the Bible, and to the laws that govern the community."⁴

Developing a Sense of Responsibility

One result of the changing concept concerning children has been to regard them capable of developing their own powers and aptitudes.⁵ It behooves each parent, therefore, to attempt to maintain a home wherein each child has the opportunity of self-expression and self-realization. Eavey suggests that a good principle to follow in maintaining such a

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1. Proverbs 13:24.
 2. Huffman, op. cit., p. 54.
 3. Eavey, op. cit., pp. 120, 172-179.
 4. Lapsley, op. cit., pp. 78-79.
 5. Duvall and Hill, op. cit., p. 374.

situation is to allow the child all the freedom he can use without damaging himself or others. Training the child to accept responsibility should begin shortly after birth and instead of restricting his first attempts at self-reliance, the parents should encourage him within reason. The very confidence they show in him helps him to gain self-confidence. This process will be enhanced if the parents provide opportunities through the assignment of worthwhile tasks which are within the capabilities of the child.¹

Bowman presents the need of a child to develop a sense of responsibility because everyone should be able to face life on the strength of his own proficiency. Emotional weaning is just as important as physical.²

Eavey approaches the subject of the individual's responsibility to God by pointing out that every man has a moral disease--sin. It is not possible for parents to train a child into sainthood, for every child commits sin and sin separates from God. For a child, as well as a parent, to recover his fellowship with God he must accept his personal responsibility for his sin and confess it to God. The child should be taught that God has made propitiation for his sin and, on that ground, will forgive him.³

Parental Honor

Maier argues that the Bible commands children to love and honor

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1. Eavey, op. cit., pp. 37, 72, 136, 146, 147, 156.
 2. Bowman, op. cit., pp. 118-119.
 3. Eavey, op. cit., pp. 18, 166, 308, 312.

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their parents because they are the ones who gave them life. He quotes Ephesians 6:1 and Proverbs 1:8 to show that there is no time limit placed upon filial honor.¹ Lapsley says nothing directly about parental honor but does indicate that a father's efforts in rearing his children will be amply repaid by their respect for him and their character in life.²

Although Hill does not deal with the subject of parental honor as such, he does say that the current family form seems to be stabilizing at a semi-patriarchal position, which he describes as a compromise between the familistic-patriarchal and the person-centered democratic types. He notes that from the time of the Hebrews religion has supported the patriarchal type and even today the authoritarian religions give little encouragement to the person-centered democratic form. He brings out the fact that the present law of the land supports the semi-patriarchal type, for under it the husband is held responsible for the support of the family.³

Burgess and Locke draw attention to the fact that the Bible stresses the importance of the husband-wife relationship and frees the couple from control by their respective families.⁴ To substantiate this position the following passage is quoted: "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh."⁵

1. Maier, op. cit., p. 315.

2. Lapsley, op. cit., p.

3. Hill, op. cit., pp. 789-790.

4. Burgess and Locke, op. cit., p. 668.

5. Matthew 19:5.

Parental Example

Only two of the authors of the specialized texts fail to mention the importance of parental example, although most of them do not devote much space to its discussion.

Value of Parental Example

The importance of parental example lies in the fact that the home is the strongest factor in determining a child's personality. It is in the family that he ". . . acquires his basic behavior patterns, his attitudes, his moral impressions and his religious sentiments."¹ The parents, whether they are aware of it or not, set the standard by which the child will seek to govern his life.² Children usually begin in childhood to emulate their parents and what happens to them in the home will bear upon all of their social relationships in later life.³ Maier avows that the example of father and mother determines a child's success in this life and his destiny in the future life.⁴

Definite Charge to Set a Good Example

Although others imply that the parents should set a good example by reason of the importance of the parents' life, Maier explicitly states that "fathers must give a stimulating example to their children, particu-

1. Eavey, op. cit., p. 23.

2. Ibid., p. 35.

3. Read Bain, "Producing Marriageable Personalities," Becker and Hill, editors, Family, Marriage and Parenthood, p. 170.

4. Maier, op. cit., p. 300.

larly in meeting their spiritual needs."¹ Lapsley also declares that responsibility for setting a good example rests with the father.²

Ways of Setting a Good Example

One of the ways to set a good example is by the maintenance of a meaningful religion in the home--one which is given an important place in the family schedule and pocketbook.³ A more general way of furnishing a good example is by manifesting those traits of character and personality which the parents desire to see in the child. In all matters in the home there should be unity between father and mother.⁴

More tangible ways of setting an example are suggested by Huffman who recommends the observance of private and family prayer periods, and a reverence for the Bible.⁵ Lapsley emphasizes the importance of taking the children to Sunday School rather than sending them.⁶

Relationship Between Instruction and Example

The texts agree that precept without practice is practically useless. Maier claims that if parental advice is contradicted by the life of the parent, the advice will fail.⁷ Duvall and Hill affirm that parents

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1. Maier, op. cit., p. 303.
 2. Lapsley, op. cit., p. 47.
 3. Ibid., p. 140.
 4. Hovey, op. cit., pp. 36, 55.
 5. Huffman, op. cit., pp. 40-42.
 6. Lapsley, op. cit., p. 11.
 7. Maier, op. cit., p. 303.

can give no effective religious instruction unless the precepts taught have first become meaningful to themselves.¹ Kavey contends that a child assimilates more character from his parents in ten minutes than they could teach him in years.²

Illustrations of the Effects of Parental Example

To illustrate the effects of parental example, Huffman gives the statistics of the posterity records of the Jonathan Edwards family and also those of the Max Jukes family.³ Maier mentions several prominent Christian leaders, among whom is John Scudder, whose descendants in three generations included almost forty missionaries.⁴

Parental Intercession

Two of the authors suggest the value of parental intercession. Maier, in listing components of the family worship period, mentions that either father or mother praying for the specific needs of the household is of great benefit. Elsewhere he quotes from Charles M. Sheldon whose life was permanently influenced by the effects of the regular family morning worship experiences during which his father prayed for him by name.⁵

Lapsley takes it for granted that every Christian prays for his children but he wonders if the children know it. He advises that prayers

1. Duvall and Hill, op. cit., p. 352.

2. Kavey, op. cit., p. 55.

3. Huffman, op. cit., pp. 37-38.

4. Maier, op. cit., p. 535.

5. Ibid., pp. 533-534, 344-345.

be made often for the children in their presence. According to Lapsley, J. Wilbur Chapman attributes his call to the ministry to the constant intercession of his mother.¹

Summary

Some of the texts consider Christians under obligation to instruct their children in the knowledge of God because the command is given in the Bible. The other texts disclose the importance of the home as a place of instruction, especially religious instruction. For the most part, the responsibility for this instruction is vested in both parents.

The Bible is the principal source of religious instruction but the children also learn through the use of hymns and prayers and the religious attitudes of the parents.

Sunday is to be set aside as a family celebration for religious and spiritual development. Family worship periods are also recommended.

Bible teaching and worship periods should be adapted to the age-level of the children who are involved, and times of prayer provide occasions for self-expression.

No material was found relative to admonishing children to hear the the instruction of parents.

In the matter of child guidance and correction the roles of the father and mother were considered so parallel as to be discussed together. Final authority should rest in the husband as head of the house, but he is to be more of a companion to his wife and a friend to his children than an autocrat. The father and mother are placed in authority over the children,

1. Lapsley, op. cit., pp. 59, 133.

however, and in addition they are designated as educators, counselors, disciplinarians, providers and protectors.

The child in the home is to be considered as an individual with his own rights and privileges and his own unique potential for growth. He is to be obedient but this obedience should not be to the father and mother as persons, but to higher principles to which they themselves are subject, the laws of the land and the will of God.

Love is the prime essential in family living. The love between father and mother and their adjustment to each other are enhanced by their individual personal relationship to God. One author held that affectional warmth is the major family function, but the result of this should be an outreach to purposes beyond the limits of the family.

Discipline is considered necessary and of great value. Good discipline is really the training and development of a child so that he may assume his proper place in the family and society. It may or may not involve punishment. The value of unquestioning obedience is discredited. The family council is suggested as beneficial to the proper understanding of family and social restrictions. These restrictions must conform to the principles set forth in the Bible and civil law.

Parents are encouraged to provide opportunities for the child to express himself within his capabilities. For the child's future welfare it is needful that he develop a sense of responsibility early in life. Each child is held responsible to God for his own sin and he must seek forgiveness from Him.

To honor parents is considered mandatory for Christian children. Such honor constitutes the father's reward for his efforts in rearing the children well.

It is held that the current modal form of family organization is the semi-patriarchal, which, in reality, is sustained by civil law. Authoritarian religions give little support to the person-centered-democratic form.

Marriage and the establishment of a new home free the couple from the control of their families but do not suspend the obligation to honor parents.

Parental example is considered of extreme value by virtue of the fact that in the family a child acquires his basic behavior patterns, his attitudes, his moral impressions and his religious sentiments. Fathers are definitely charged with the responsibility of setting a good example. This can be done through the maintenance of a meaningful religion, family worship, taking children to Sunday School, and by the manifestation of good traits of character and personality. Parental instruction not backed by consistent practice is almost useless. Some modern illustrations of parental example were given.

Intercession on the part of Christian parents is assumed by one text. This practice is shown to have permanent results upon the lives of the children.

CHAPTER SEVEN

CHAPTER SEVEN

COMPARISONS AND CONCLUSIONS

The previous chapters have been devoted to a presentation of the principles of religious education in the home as set forth in the Bible, the Talmud, the writings of the Ante-Nicene Fathers, and the religious education textbooks most widely used in colleges and seminaries affiliated with the National Association of Evangelicals. In this chapter these concepts will be collated in order to disclose significant similarities and differences. The implication of these factors upon the religious education program of Protestant evangelical churches will also be discussed, and suggestions for further study will be made.

Instruction of Children

For the most part, there is agreement as to the importance of instructing children religiously in the home. The Bible and the writings of the Fathers both include specific commands regarding it. The Talmud relates that a father is bound to teach his son the Torah. Most of the textbooks stress the importance of the home as the most effective educational institution. But it is here that the most serious difference in these concepts is found. Four of the basic texts, while admitting the potential of the home, recommend transferring religious instruction to the Sunday School and church-related organizations.

In his book, An Introduction to Child Study, Benson considers the Shema to be as binding upon Christian parents as it was upon Hebrew

parents.¹ In his other books he concedes that the home once was the center of the spiritual and religious life of the family and that the parents are the greatest teachers in the world, but parents in America are more and more relegating the task of religious instruction to the Sunday School. Because of this situation, the Sunday School "must now be regarded as the most indispensable institution in America."² In another book he states that many of the best parents are not adequately equipped to teach their children, even if they were so disposed.³ Havey goes along with Benson when he states that parents have so little time with their children today that there is little they could do in the way of religious instruction even if they desired.⁴

In regard to the placing of responsibility for instructing in the home, the Talmud presents the only variation. It may have been due to the very literal interpretation of God's commands which caused the Hebrews to feel that the father has the sole responsibility. All of the other sources recognize the influence of the mother. The texts, cognizant of the close contact between the young child and his mother, charge her with helping in the matter of religious nurture.

There is an interesting progression so far as the content of instruction is concerned. The early Hebrews had only the oracles of God and the lessons of the great events in their history. As God's prophets

1. Benson, An Introduction to Child Study, p. 37.

2. Benson, The Sunday School in Action, p. 27.

3. Benson, A Popular History of Christian Education, p. 263.

4. Havey, Principles of Teaching for Christian Teachers, p. 35.

gave utterance through the centuries, their sayings were added to the Law, and, with the Writings, went into the formation of the Old Testament, which became the chief source of instruction for the people of Jesus' day. In addition to the Old Testament, the Gospels became Scripture for the early Christians. Then gradually the Epistles and The Acts were added. Some of the household rituals of the Old Testament were discontinued with the establishment of a New Covenant in Christ, but the use of the Old Testament as Scripture has been continued to the present. In addition to the Bible, the texts stress the importance of hymns, prayers, family worship, and even the religious atmosphere of the home as part of the content of instruction.

A Hebrew concept of the content of religious instruction may furnish possibilities for the present-day program. It was mentioned in Chapter Three that each Hebrew father was to tell his children of the deliverance from the bondage of Egypt as though he himself had been there and was personally delivered.¹ This implies a certain vividness of description which surely must have impressed itself upon each rising generation, otherwise the story would not have been retained to the extent which we have it today. This was a great event in the life of the Hebrews and it constituted part of the content of religious instruction in the home. It would seem that some of the great events in Christian history might well be taught to children today. Even as there is a danger that Americans might forget the price of their political liberty, so there is the possibility that Christians could forget the price of their religious freedom.

1. Cf. ante, p. 89.

Paralleling the progression in matters of content is that of the observance of special days and events. The Hebrews celebrated the Passover and Tabernacles as families. Certain household rituals were also of great religious significance. The Sabbath was one of the greatest family religious observances. Among the Christians the keeping of the Sabbath gave way to the celebration of Sunday, but by church groups rather than in the home. Where the Passover was respected it also became a church celebration.

The texts urge the keeping of Sunday as a joyous family celebration, and certain other days are suggested as having possibilities for religious ceremonies. However, little constructive advice is given for ways of observing Sunday. This is an area which furnishes opportunity for further research. One problem which should be studied is how Christian families might observe Sunday meaningfully, avoiding the negativistic attitude of the Pharisees who attached great restrictions to the observance of the Sabbath, and yet not destroy the concept of the relevancy of Christian principles to everyday life. If, for instance, a family should reserve the use of Bible games for Sunday, as one author suggests,¹ this might attach a special religious significance to that day which would tend to give children the idea that the other days of the week were not worthy of matters related to the Bible.

The Bible, the Talmud, and the Fathers give little attention to grading material for different age-levels. The contribution which the texts make in this area is to be commended. One criticism of evangelicals in past years has been that children were called upon to memorize Scripture

1. Cf. ante, p. 139f.

verses, sing songs and say prayers which meant nothing to them. LeBar's book is very helpful in giving parents an understanding of how children grow and develop and what concepts they are able to grasp at various stages of that development.

Practically nothing is said in the Bible, the Talmud, and the writings of the Fathers concerning opportunities for children to express themselves in religious exercise. The texts do furnish some suggestions, such as prayer times, stewardship, and the asking of questions, but it seems that more opportunities should be provided in view of the general educational trend in America. Perhaps the habit of family ceremonies and discussions might furnish such occasions.

Admonition to Hear Instruction

In this category there are interesting differences in the concepts. Admonitions to children to hear the instruction of parents are found only in the Bible, and specific commands in this regard are found therein. In the present-day situation, the Sunday School, in supplementing the work of the home, might emphasize to the children the importance of heeding parental instruction. Not only would this help to strengthen the authority of the parents; it would also impress the parents with their responsibility to their children. Just as the admonition to hear instruction was contributory to the preservation of family solidarity in the Hebrew system, so in the Christian family this attitude would promote a climate more favorable to religious instruction.

Child Guidance and Correction

A comparison of the concepts in this category presents some significant trends. There is little difference regarding the role of the

father as head of the house, although twentieth-century American culture has brought some modification perhaps. The texts, for the most part, still regard the father as the head of the house and the provider for the family, but give the wife more importance as a companion to the husband, and equally responsible for teaching, disciplining, protecting, and counseling the children. Despite the increase of college-trained parents, and the availability of literature on the subject, many people feel inadequate to fulfill these roles. Herein lies another great area for further study and research among evangelical churches. Investigation should be made to explore the possibilities of assisting fathers and mothers to assume and discharge efficiently their parental roles. The trend toward placing more responsibility on the mother is appropriate, since in our culture the mother spends more time with the children than does the father. The texts agree that discipline should be rendered immediately after the misdeed, so it is unwise to wait until the father comes home from his business to administer disciplinary action. This makes it necessary for the mother to take necessary corrective measures.

The re-discovery, in the texts, of a Biblical principle regarding the role of the child is fortunate. No recognition of the individuality of the child is made in the Talud or the Fathers, and only within recent years has such allowance been made even in this country. Regarding the child as an individual with his own rights and pattern of growth contributes to more effective religious nurture. While a few of the texts stress the matter of obedience, it would seem that such more attention should be given to the subject. If a child does not develop a basic attitude of willingness to submit to the authority of his parents in the home, it is difficult to think that in later years he will easily submit

to the authority of the state or of God.

Of the concepts considered, only the Talmud fails to mention the necessity of love as the unifying factor in the home. While a family may have many members and each one is regarded as an individual, they are unified in purpose of life by the supernatural love of God.

There is general agreement that discipline in the home is essential, although the subject is dealt with in varying degrees. There is need, perhaps, to emphasize more that the real purpose of discipline should be to bring the child into conformity with the laws of God and the nation.

In the matter of an individual's responsibility to God there is general agreement, but among the textbooks only one mentions it as a doctrine for parents to instill in the minds of their children. The texts do indicate that a child should assume responsibilities in the home and society as soon as possible. However, it would appear that more attention could well be given to one's responsibility to God, for that relationship is reality governs one's relationship to others.

Parental Honor

In this category, too, there is wide agreement as to the motives for honoring parents and the results of such honor or the lack of it. In comparing the concepts there is actually no difference in viewpoint, but it seems unfortunate that the texts give so little place to the subject. Utmost importance is attached to this element of home life in the Bible, and the Talmud and the Fathers give greater attention to it than do the texts. It seems to this investigator that this is one place where the churches might concentrate more effort. Stressing parental honor should have a double effect. If one of the motives for honoring parents

is that they are the vice-regents of God over the children, it should make the care and protection of God more real to them. On the other hand, the parents will be made more conscious of their responsibility to exemplify Christ in their lives and lead their children to a personal knowledge of God.

The Bible, the Talmud, and the Fathers agree that dishonor to parents is the beginning of a life of moral decay, but only one of the texts mentions this fact. For the sake of Christian homes and for the sake of the nation, this precept should be emphasized over and over. To lay foundations in the home which will tend to prevent crime and lawlessness is far more effective than trying to rehabilitate youths after they break the law.

Parental Example

In this category the textbooks probably present a stronger case than any of the other sources. It may be due to recent studies which have proved the influence of parents over their children. The significance accorded parental example by the texts is commendable, for no other influence seems to be as powerful in molding the life of a child. Churches should take special notice of the fact that parents can give no effective religious instruction unless it is first meaningful to themselves. Looking at it in a different way, it is almost useless for parents to send their children to Sunday School and expect the religious teaching to become effectual in their lives unless the parents have committed themselves to the truths being taught.

Parental Intercession

In this category there are certain differences which should be

noted. The Talmud makes no reference to the matter of parental intercession. The Bible gives no commands respecting this, but two examples are presented, that of Job and David. Job was seeking forgiveness for his children's sins, and David was praying to Jehovah to promote the spiritual welfare of his son. The Fathers used the example of Job to show the necessity of parental intercession and regarded such practice as normal, for a father interested in the spiritual protection of his children. The texts do not contradict this position, but only a few of the authors mention such a practice, sometimes in the form of family worship. Lapsley assumes that all Christian parents pray for their children.¹ Aside from the mention that Job made his sacrifice early in the morning, the only other suggestion concerning time, place, or manner is found in one or two texts which suggest a special time in the morning or before or after the evening meal.

There is one phase of parent-child relationships which might bear further discussion at this point. To get at this aspect of the study, one might ask, "How can family solidarity be stressed without injury to personal integrity?" This has bearing upon several of the categories. Family solidarity maintained through adherence to a family structure may be desirable, but how far is a child to bear with the instruction of parents if, for instance, their instruction is foolish or unwise? Must a child continue to obey his parents if they make demands upon him which are unjustified? How can a son honor his parents if they are not worthy of honor?

These questions have been touched upon in the former chapters, but

1. Cf. ante, p. 177.

more is said concerning them here in order to bring the whole matter into clearer focus. All of the sources support the idea of family solidarity, but even the Talmud teaches that a son should disobey his parents if they ask him to do something which would desecrate the Sabbath. Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."¹

Behind these illustrations one may perceive the foundation for family solidarity. One of the reasons given for honoring parents was that they were the vice-regents of God over the children. Duty to parents was placed next to duty to God. The parents are the ones who are to manifest the attributes of God to the children. In this way the children will develop attitudes favorable toward God before they are able to think in abstract terms. Many years before a child is able to read and comprehend the love of God the Father, he is able to appreciate the love of an earthly father. Long before he knows what it is to transgress the laws of God, he realizes the gravity of disobedience to the laws of the family.

According to all of the sources, the ideal home is one in which the parents are honored and obeyed by the children. Yet it cannot be blind obedience, for sometimes it might be wiser and to the benefit of the entire family if the child disobeyed an edict of his parents. Although the parents are expected to conduct themselves in an honorable manner and typify the characteristics of the Heavenly Father, it is realized that parents are human and prone to error and short-coming. For this reason, the parents must seek to administer the affairs of the home according to principles above and beyond themselves, and to which they themselves are

1. Matthew 10:37.

subject. Just as parents encourage their children to trust them so they should gradually transfer that trust to an infallible One.

This idea carried out protects the integrity of the individual, for the parents do not seek to make a slave of the child, but consider him a person in his own right. They regard him as a gift from God, loaned to them, as it were, for social and religious condition, until he is able to accept his own full responsibility before God and in the world. It is possible that times will arise when one may find it necessary to leave the family structure in order to be true to his own convictions and conscience. Likewise, there will be times when an individual must sublimate his own desires for the preservation of the family. This does not necessarily make him a slave to other individuals, but rather he becomes a servant to promote the welfare of the group. But, guarded by the love of God, the individual finds his greatest opportunity for growth in the family, which, in turn, is strengthened by the constant interchange of the individuals who compose it.

Considering all the categories, the sources investigated present concepts of religious education in the home which are basically similar. It should be pointed out that silence with regard to a whole category, such as parental honor, need not be interpreted as indicating that the source is opposed to children honoring parents. More likely, the source is sympathetic toward that practice but discussion of it was not warranted, either because of the nature of the writing or because the subject was not vital at that particular time. That there should be an underlying agreement of these concepts is not surprising, since the Bible is, in reality, the original source of these other beliefs. The

Talmud is an interpretation of the Old Testament Scriptures. The Fathers were men who believed the Bible and sought to preserve its teachings and defend it against heresy. The authors of the basic textbooks presumably are men interested in promoting the Christian way of life.

Any outstanding differences in these concepts probably are due to cultural or sociological conditions existing at the time of the writing, which demanded an adaptation of former principles. No doubt this is one of the reasons that the four previously-mentioned textbooks suggest the transfer of religious instruction from the home to the Sunday School. The same reasoning probably has led the NAE to give its full support to the NSSA as its arm of Christian education, and to emphasize the establishment and improvement of Sunday Schools.

It should be noted here that while only four of the texts suggest this transfer, these four have the widest reception among the schools replying to the questionnaire. A glance at the list of texts used and their frequency of use shows that whereas they constitute only 9.3 per cent of all the texts used, these four were used in 33.9 per cent of the basic Christian education courses, and in twenty-six of the forty-three schools, or 60.4 per cent of those reporting.

Another reason which may have prompted these four texts to favor the Sunday School over the home is a suspicion that parents are unwilling to give the time or the effort to religious instruction in the home. The truth is that the parents are giving some kind of religious instruction all the time. They need to be helped in teaching the right kind of religion. Furthermore, the idea that parents are unwilling has not been proved; in fact, quite the contrary. If the Union College Character Research Project^e has proved anything, it has demonstrated that parents are

willing to expend themselves for the good of their children; they are willing to give time and money that their offspring might have the best kind of religious training. It seems quite improbable that evangelical parents would be less willing to assume their proper responsibilities toward children if they had some guidance in the matter. It is possible that parents have delegated the job of religious instruction to the Sunday School because religious leaders have claimed that the church and its educational departments were better equipped to do the job and have made the parents believe that professional religious education is the answer to frustrations about how to perform the task.

Undoubtedly the role of the home in American life has changed in the past century. Once it was the place where children learned arithmetic, English, writing, trades, and religion. In the transitional cultural pattern the public schools proved themselves capable of teaching the technical subjects, and the home became less and less a center of learning. Was it only logical that if public schools could teach geography better than the home, the Sunday School could give children better religious instruction?

Herein lies the crux of the matter. The teaching of arithmetic and geography involves the learning of facts and relating them to each other. Anyone can teach these subjects, providing he has the required technical ability. Conceivably, a teacher might dislike arithmetic and yet be able to impart skillfully its intricacies to others. Religious instruction includes certain facts, but it also involves the emotions, attitudes, character, and the will. It is inconceivable that anyone who hated God could lead others to love Him.

All the efforts put forth to improve the teaching in the Sunday

Schools of evangelical churches is to be commended. Furthermore, it is recognized that there always will be children enrolled in the Sunday School whose parents are indifferent toward the educational program of the church and are unwilling to accept responsibility for any religious teaching in the home. If anything is to be done for such children, it must be done by Christian teachers. But one must face the fact that regardless of how good a Sunday School teacher may be, a child is still influenced more by his parents. Some of the texts set forth in no uncertain terms the influence which parents have in the determination of the basic attitudes and character traits of their children. Reference is made again to Duvall and Hill whose book probably was not written as a religious education textbook. They claim that unless religion is meaningful to the parents, it can hardly become real to the children.¹ It is scarcely necessary to review those references from the texts which affirm that children learn their basic attitudes in the home, that the parents' opinions become the standard of values for the children, that the home provides the most effective climate for religious nurture. Cultural changes have come in America. The public school has satisfactorily taken over the instruction in various fields of knowledge, but the home still remains the most powerful determinative so far as the children's emotional and spiritual development are concerned.

For that reason alone Protestant evangelical churches should concentrate their efforts upon developing a program which would help the home to assume its rightful place in matters of religious instruction. One other reason, however, makes this matter mandatory. As stated in Chapter

1. cf. ante, p.176f.

One, the churches affiliated with the NAE accept the Bible as their authority in all matters of doctrine and practice. This investigation has shown that the Bible advocates and commands religious instruction in the home, and designates certain principles and methods by which that instruction can be made effective. The Talmud indicates that the Hebrews, with minor variations, implemented the Biblical philosophy of religious nurture in the home and in their own pattern of living. The writings of the Ante-Nicene Fathers reveal that the Christians of the first and second centuries A.D. regarded the Biblical commands to be binding upon them, and their system of religious education in the home was found to be similar to the two previous ones.

How can evangelicals ignore the findings of sociological research and the precepts of the Bible and seek to perfect an educational system which, at its best, can never accomplish the desired results? The Sunday School can never match the effectiveness of the home as a place of thorough religious instruction. Shifting the responsibility for such instruction from the home to the Sunday School is only treating the symptoms and not effecting a lasting cure. It behooves the Protestant evangelical churches to recognize and acclaim the rightful place of the home, and to challenge parents with their opportunities and potential as religious educators. The churches also must reorganize their educational systems to provide the necessary help and resources to parents in establishing the home as the center of religious education.

Following, in outline form, are some suggestions which might assist in the establishment of such a program:

- I. Launch campaign to promote the idea of the home as the chief center of religious education.
 - A. Recommendations of the religious education board concerning the program.
 - B. Sermons by the pastor emphasizing the biblical precepts commanding religious education in the home.
 - C. Distribution of literature focusing attention upon findings of sociological research with regard to the importance of the home.

- II. Establish framework for the operation of the program.
 - A. Carefully select qualified leaders for discussion groups.
 - B. Recruit newly-married couples and parents of infants.
 - C. Secure reference material to be housed in church library.

- III. Determine curriculum areas:
 - A. For parents:
 1. The importance of the home in influencing children
 2. How children learn and grow religiously
 3. Making the Bible meaningful in everyday home life
 4. How to establish and maintain a family worship program
 5. Using religious heritage
 6. Suggestions for the observance of Sunday and other special days or events
 7. Providing opportunities in the home for children to express themselves with regard to religious experience
 8. Authority, discipline, and obedience in the home
 9. Child psychology and counseling
 10. Rights, privileges, and duties of children
 11. Relationship of individuals to each other and to God
 12. The importance of and how to secure parental honor
 13. Value of and ways to set good parental example
 14. Value of parental intercession; how and when to intercede

 - B. For children:
 1. Reasons for heeding parental instruction
 2. Value of obedience
 3. Responsibility to parents and to God
 4. Motives for and benefits of honoring parents

Each church must adapt and adjust its educational program to fit the local situation, but the basic philosophy should include those principles listed above under curriculum areas; principles which this investigation discovered to be included in the Bible, the Talmud, the writings of

the Ante-Nicene Fathers, and many of the religious education textbooks used in colleges and seminaries affiliated with the National Association of Evangelicals.

Summary of Suggestions for Further Research

Suggestions embodied in this chapter concerning areas needing further research are summarized as follows:

1. Practical ways in which Christian families may observe Sunday, or the Lord's Day, avoiding the negativistic approach of the Pharisees and yet retaining the concept of the relevancy of Christian principles to everyday living.
2. Methods by which Christian families might attach religious significance to the celebration of other special days and events.
3. The feasibility of establishing meaningful household religious rites.
4. The possibilities of incorporating great events in the history of the Church within the content of religious instruction in the home.
5. Provide means whereby children in Christian families might have opportunities for religious self-expression.
6. Ways in which local churches may help Christian parents assume and discharge effectively their roles as teachers, disciplinarians, and counselors.

Implications of this Study for:

1. Local Churches --

Ministers and educational leaders in the local church should recognize the limitations of their own self-contained programs. They must acquaint parents with the potential of the Christian home as a source of religious instruction and re-organize their educational operations so that the church can help parents assume their rightful position in religious education.

2. Christian parents --

Christian parents must recognize the potential of the home as a place of religious instruction and accept their responsibility as teachers, disciplinarians, and counselors for their children.

3. Church-related agencies --

Publication agencies should make available more literature stressing the potential of the home and furnishing assistance to church leaders and parents for realizing that potential.

Colleges and seminaries should offer courses covering matters of religious education in the home and stimulate further research in this field.

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APPENDICES

APPENDIX A

JURY FOR SELECTION OF BIBLICAL COMMENTARIES

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Dr. Ernest L. Ackley
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Sioux Falls, South Dakota

APPENDIX B

RESULTS OF QUESTIONNAIRE TO SEMINARY PROFESSORS:
BIBLICAL COMMENTARIES

<u>Frequency of Selection</u>	<u>Commentary</u>
3	Abingdon Bible Commentary
3	Adam Clarke
10	*Expositor's Greek Testament
1	Matthew Henry
13	*Keil and Delitzsch
10	*Lange, A Commentary on the Holy Scriptures
3	Moffat
3	New Bible Commentary
2	Peake
8	Songino Books of the Bible
14	*The Cambridge Bible
22	*The International Critical Commentary
16	*The Interpreter's Bible
6	The Pulpit Commentary
8	The Westminster Commentary

* Indicates commentaries used in this study.

APPENDIX C

SCHOOLS AFFILIATED WITH NATIONAL ASSOCIATION OF EVANGELICALS
RECEIVING QUESTIONNAIRE ON RELIGIOUS EDUCATION TEXTBOOKS

(List taken from United Evangelical Action, Vol. XV, No. 8, June 15, 1956. p. 24 (180).)

- | | |
|---|--|
| *John Brown University
Siloam Springs, Arkansas | *Trinity Seminary & Bible College
Chicago, Illinois |
| South Central Bible College
Hot Springs, Arkansas | *Bethel College
Mishawaka, Indiana |
| *Bethany Bible College
Santa Cruz, California | *Fort Wayne Bible
Fort Wayne, Indiana |
| *L.I.F.E. Bible College
Los Angeles, California | *Huntington College
Huntington, Indiana |
| *Los Angeles Pacific College
Los Angeles, California | *Marion College
Marion, Indiana |
| Pacific Bible College
Azusa, California | Fuller Theological Seminary
Pasadena, California |
| *Pacific Bible Institute
Fresno, California | *Chicago Evangelistic Institute
University Park, Iowa |
| *San Francisco Baptist Bible College
San Francisco, California | Central College
McPherson, Kansas |
| *Southern California Bible College
Costa Mesa, California | *Miltonvale Wesleyan College
Miltonvale, Kansas |
| Upland College
Upland, California | *Taber College
Hillsboro, Kansas |
| *Emmanuel College
Franklin Springs, Georgia | Asbury College
Wilmore, Kentucky |
| Toccoa Falls Institute
Toccoa Falls, Georgia | *Asbury Theological Seminary
Wilmore, Kentucky |
| Greenville College
Greenville, Illinois | *Gordon College
Beverly Farms, Massachusetts |

* Indicates schools which replied to questionnaire.

*New England School of Theology
Brookline, Massachusetts

*Owosso Bible College
Owosso, Michigan

Spring Arbor Junior College
Spring Arbor, Michigan

Northwestern Schools
Minneapolis, Minnesota

*Evangel College
Springfield, Missouri

Grace Bible Institute
Omaha, Nebraska

Houghton College
Houghton, New York

*Roberts Wesleyan College
North Chili, New York

*Malone College
Cleveland, Ohio

*God's Bible School
Cincinnati, Ohio

*Circleville Bible College
Circleville, Ohio

*Southwestern Bible College
Oklahoma City, Oklahoma

*Cascade College
Portland, Oregon

*George Fox College
Newburg, Oregon

Salem College & Academy
Salem, Oregon

*Western Conservative Baptist
Seminary
Portland, Oregon

Western Evangelical Seminary
Portland, Oregon

*Eastern Pilgrim College
Allentown, Pennsylvania

*Geneva College
Beaver Falls, Pennsylvania

*Messiah College
Grantham, Pennsylvania

*Reformed Presbyterian Theol. Sem.
Pittsburgh, Pennsylvania

*Providence-Barrington College
Providence, Rhode Island

*Columbia Bible College
Columbia, South Carolina

*Wessington Springs College
Wessington Springs, South Dakota

*Free-Will Baptist College
Nashville, Tennessee

*Lee College
Cleveland, Tennessee

*Tennessee Temple Bible School
Chattanooga, Tennessee

*International Bible College
San Antonio, Texas

Southwestern Bible Institute
Waxahachie, Texas

*Northwest Bible College
Seattle, Washington

*Seattle-Pacific College
Seattle, Washington

*West Virginia Bible College
Fairmont, West Virginia

APPENDIX D

RESULTS OF QUESTIONNAIRE TO SCHOOLS:

TEXTBOOKS ON GENERAL PRINCIPLES AND METHODS OF RELIGIOUS EDUCATION

<u>Frequency of Use</u>	<u>Author and Title of Text</u>
4	*Benson, <u>An Introduction to Child Study</u>
12	*Benson, <u>A Popular History of Christian Education</u>
1	Chaplain, <u>Children and Religion</u>
1	Cubberly, <u>The History of Education</u>
1	Cummings, <u>Christian Education and the Local Church</u>
1	Cummings, <u>Guiding Youth in Christian Growth</u>
3	*deBleis and Gerhan, <u>Christian Religious Education</u>
2	Caebalein, <u>Christian Education in a Democracy</u>
1	Graves, <u>A Student's History of Education</u>
2	Harner, <u>Youth Work in the Church</u>
2	Harner, <u>Educational Work in the Church</u>
1	Hensley, <u>Pastor as Educational Director</u>
1	Jones, <u>Our Church Plans for Adult Education</u>
1	Jaarsma, <u>Fundamentals in Christian Education</u>
1	Knight, <u>History of Education</u>
3	*Lots, editor, <u>Orientation in Religious Education</u>
3	*Mason, <u>Abiding Values in Christian Education</u>
1	Mason, <u>Educational Work of the Church</u>
1	Mayer, <u>Young People in Your Church</u>

* Indicates books investigated in this study.

<u>Frequency of Use</u>	<u>Author and Title of Text</u>
5	*March, <u>Christian Education and the Local Church</u>
1	Price and Carpenter, <u>A Program of Religious Education</u>
3	*Price, Chapman, Tibbs, and Carpenter, <u>Survey of Religious Education</u>
3	*Sherrill, <u>The Rise of Christian Education</u>
1	Smart, <u>The Teaching Ministry of the Church</u>
1	Trent, <u>Your Child and God</u>
1	Trains, <u>Methodical Bible Study</u>
1	Vieth, <u>The Church and Christian Education</u>

* Indicates books investigated in this study.

RESULTS OF QUESTIONNAIRE TO SCHOOLS:
TEXTBOOKS ON SUNDAY SCHOOL ORGANIZATION AND ADMINISTRATION

<u>Frequency of Use</u>	<u>Author and Title</u>
5	*Benson, <u>The Christian Teacher</u>
12	*Benson, <u>The Sunday School in Action</u>
1	Carlson, <u>The Christian Educator's File</u>
1	Clark, <u>Methods of Teaching Religion to Children</u>
10	*Eavey, <u>Principles of Teaching for Christian Teachers</u>
2	Eavey, <u>The Art of Effective Teaching</u>
4	Gregory, <u>The Seven Laws of Teaching</u>
1	Grice, <u>Sunday School Teaching Methods</u>
1	Gwynn, <u>Leadership Education in the Local Church</u>
5	*Heis, <u>Leading a Sunday Church School</u>
2	Jenkins, <u>These Are Your Children</u>
1	Lamedon, <u>The Art of Teaching Intermediates</u>
1	LeBar, <u>Children of the Bible</u>
9	*LeBar, <u>Children in the Bible School</u>
1	Murray, <u>Psychology for Christian Teachers</u>
1	Pierce and Henderick, <u>Going with The Gospel</u>

* Indicates books investigated in this study.

RESULTS OF QUESTIONNAIRE TO SCHOOLS:
TEXTBOOKS ON RELIGIOUS EDUCATION AND THE HOME

<u>Frequency of Use</u>	<u>Author and Title</u>
1	Becker and Hill, editors, <u>Family, Marriage and Parenthood</u>
1	Burgess and Locke, <u>The Family</u>
2	Bowman, <u>Marriage for Moderns</u>
1	Duvall and Hill, <u>When You Marry</u>
1	Eavey, <u>Principles of Personality Building for Christian Parents</u>
1	Huffman, <u>Building the Home Christian</u>
1	Lapsley, <u>Beside the Hearthstone</u>
1	Maier, <u>For Better Not For Worse</u>
1	Rieke, <u>Domestic Relations</u>

All of the above textbooks were investigated in this study.