Teaching Our Children Scriptural Values

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INTRODUCTION

There are two basic premises for teaching our children Scriptural values. The first is the fact that we have a calling to make our children aware of their privilege of being children of God. And the second is the fact that there is an urgent need to counteract the growing tendency in our children to show less and less restraint in, and less and less shame for walking openly in the sins of the world, not only on the playground but also in the classroom.

In these two premises we have *what the child is* and *what his calling is* in the midst of the world and before God's face. And so in a sense we may say that we deal here with doctrine and walk of life. Surely we do have a calling to indoctrinate our children in the fact that they are not only image bearers of God, but in Christ are new creatures with an heavenly life. And surely we have a calling to counteract sin in them and to show them what their calling is before God in this world.

Who would deny that we should make them aware of their privilege of being children of God when in Psalm 48:12, 13 we are commanded to, "Walk about Zion, and go round about her; tell the towers thereof; Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Who can deny that we must counteract sin in their lives when we are instructed by Paul in Ephesians in these words, "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." And who can deny that teaching them Scriptural values will serve this purpose when Paul also tells us in II Timothy 3:16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."

It may also be pointed out that these two premises are closely related and inseparably connected. Consider that it is only because our children have a divinely bestowed privilege that we can have any success at all in counteracting sin in their lives. Consider also that when we make our children aware of their privilege of being children of God we are not only laying the foundation for counteracting sin in their lives, but, as I hope to make plain in later speeches, we are already in principle counteracting sin in their lives.

And all this together simply underscores the fact that nothing less will do for our children than a Christian school that is truly a *Christian* school. Only when you have a teacher who loves God and knows the truth will you have one who is willing and desirous of making known to the children their privilege of being children of God. Only when you have a man or a woman led by the Spirit of Christ will you have one who is interested in counteracting sin. Oh, in the world, and in the schools of the world, you may find teachers who are willing to point out social injustices and crime and the like, and to point out the methods of ending and their hopes of preventing and putting aside all crime and evil in the world; but they will not teach the child sin as sin before God. Nor will they bring the child to the cross of Christ, and to the truth of the power of the Spirit of Christ to turn them from sin, and to lead them in ways of righteousness. Only a Christian school has those kinds of teachers. It is only a school that is truly Christian that looks for men and women of that caliber, and entrusts to them the children of God's covenant. You know, we must be very careful, and when we speak of a Christian school, we must not simply think of a school that has a Bible course somewhere in it. Neither are we thinking simply of a school that opens with prayer in the morning and closes with prayer at night. Those must be there, of course. But I would have you understand that a truly Christian school is one where the children meet Christ. And if they do not meet Christ in every subject, we better drop the first six letters out of that name Christian that we have on our school. Children must meet Christ, and they must meet their God in all their subjects. Admittedly it will be more difficult to do this in some subjects, but it must be there.

And to cover the subject assigned to me I would like to call your attention to the child and his privilege; to the school and its calling; and to the counteracting of sin in the child and by the school. We will at this time, therefore, consider first of all, the Covenant Child, a Divinely Privileged Child.

Chapter 1
THE COVENANT CHILD, A DIVINELY PRIVILEGED CHILD

His Divinely Bestowed Privilege

First of all we ought to understand clearly what a privilege is. So often today we use that word loosely so that when people speak of a privilege we think of an opportunity. Now certainly every privilege gives an opportunity. But privileges are far more than simply opportunities. If you look at the derivation of the word privilege, you will find that it comes from the Latin word *privilegium* which means a law for someone. And that word *privilegium* is derived from two Latin words, namely, the word *privus* which means private, and *lex* which means law. So then a privilege is a legal right that exempts from an existing law or regulation and entitles one to certain advantages, blessings or benefits. To make that plain to you let me call your attention to the privilege of a driver's license. Now certainly that driver's license that you get from the state is more than an opportunity. That license gives you the *right* to drive on the streets and highways of the state. It is private and not public. Remember that you have that element of private in the word. A privilege is a legal right that is not public. You have to take a driver's test. You have to fill out a written test and have your eyes examined before you are given this right. And those who fail the tests are not given the right. It is not for all. So it is always something that is limited to some and denied others. Or if you will, a farmer may have his land posted with signs of No Hunting, and warn on those signs that those who do hunt will be prosecuted. But he may give a friend the right to hunt without fear of being prosecuted. It is private, for it is only for his friends; and they without any fear may hunt on that land. That is a privilege. It is a right that is given only to some.

And tonight we are dealing with a right that God gives and that He gives only to His friends, and in His grace. You will not find that word privilege in the Bible. But you do find in Scripture the two elements of right and private. In John 1:12 – in the Greek – we read, "But as many as received Him, to them gave He the right to become the sons of God." Our English translation (KJV) has "to them gave He the power. . . ." Hebrews 13:10 contains both elements, be it from a negative point of view. The author writes, "We have an altar, whereof they have no right to eat which serve the tabernacle." And if we turn to Revelation 22:14 we will find the positive statement, namely,

"Blessed are they that do His commandments, that they may have the right to the tree of life, and may enter in through the gates into the city." There you have both elements again: the right to the tree of life and to enter in through the gates into the city, but also the element of privacy in that it is only for some, namely, those who do His commandments. That other element, the one of privacy, you find in Scripture in different ways. You find such words as elect and chosen, or the statements My sheep and My people and the like. All these single out some and separate them from others. And you can go all the way back to paradise and find in Genesis 3:15 that God makes a distinction and gives a right only to some, who are called the seed of the woman. There already God divides the whole world into two groups. To the one He gives the privilege, to the other not. And so, although you will not find the word privilege in the Bible, you will find the idea in that these two elements are to be found in it. The right is there for God's people; and it is private being only for them.

Now it is God Who gives this privilege, and that is a tremendously important truth. It means that the right is given by the supreme Authority and no one can negate it. No creature can take that privilege away, not even the Supreme Court of any nation. It is given by the Supreme Being: God Himself. And when you have children before you in school, you have children to teach to whom God has given a great privilege, an important right. And that God is the one Who gives this privilege means that it is going to be exclusive. It is not going to be for all people. And the fact that God gives this privilege to sinners also indicates that this privilege is one given in grace. This privilege is not something that we earned. It is the very opposite of what we deserve.

Wherein does this privilege consist? In the first place, to His children God gives the right to enjoy His love, to be treated as children that are dear to His heart. That is why I said that a privilege is a right that exempts from an existing law or regulation. Just remember that we are all fallen in Adam and guilty in Adam. We do not deserve to enjoy the love of God. We do not deserve a single thing that is truly good. We do not even deserve to have the sun come up again tomorrow. We do not deserve one breath of life. We do not deserve anything, even though God in His providence does give earthly possessions to the world, and does so in His grace as far as the church is concerned. But this privilege that God gives to His church is one hundred percent a matter of grace, the very opposite of what we deserve. That is grace, you know. Over the radio some years ago I heard the statement that

grace — if you take the letters of the word grace — is *G*od's *R*iches *A*t *C*hrist's *E*xpense. Or, as I also heard it over the radio, grace is God giving everything for nothing to the good for nothings. To state it more correctly, however, we should say, "Grace is God giving everything for nothing to those who deserve the very opposite." It is not simply a case of being good for nothing. It is a case of deserving hell fire and the terrible wrath of God, not His mercy and love. And therefore this privilege that God gives to His children is in the first place a right that exempts them from the curse of the law which they deserve. Or if you wish to have it stated differently, it is the right to have our sins blotted out by the blood of the cross. Positively it means that God gives us the right to be heirs of God and joint heirs with Christ. Just think of that: heirs of God and joint heirs with Christ! What a privilege! You must see that those children that sit before you behind their desks are heirs of God and joint heirs with Christ! It means that they have the assurance and the right to have this vile body with all its miseries and corruption, sicknesses and diseases changed into a body of glory. That glory is one far above Adam's original glory. Paul writes in I Corinthians 2:9 that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Certainly that means that Adam's eye never saw it, his ear never heard of it, and it never entered into his heart. Adam could not imagine the high degree of glory that God prepared for us and our children. And that means that our children may expect and must expect, in the midst of all their aches and pains, that God will in due time give them glorious bodies completely free from all these distresses and wholly delivered from the curse of the law—a glory not only that Adam did not know, but one that is higher than the glory of the highest of all the archangels. And this life we will have in a new, glorified creation so much more beautiful and so exalted that it will surpass all the pristine beauty of the garden of Eden. Then too, it means that God gives us the right to be protected by His grace all through our life, the right to have all things work together for good, whether it be war or peace, famine or plenty. The child should be assured, and has the right to be assured that God will carry him gently through the flood and through the fire, and that always underneath will be the everlasting arms of his God, to carry him out of the vale of tears and sorrows of this life into all the joys of the coming kingdom.

The other part of this privilege is all the blessedness that God gives to His church from a spiritual point of view. Not only are there rights for the body. There are rights and blessings for the soul. And this is

so often overlooked, and I like to lay stress on that at this time. It is our privilege and that of our covenant children to receive the gift of love *for* God. Do not forget it. It is a privilege to be dealt with in love by God. It is also our privilege to be able to love *Him.*

It is so easy for our flesh to be overwhelmed by all the wonderful things that are going to happen to the body. It is so wonderful to be so sure that our bodies will be taken out of all their pains and miseries and out of death and the grave to enjoy God's love in that new creation. Just imagine: glorious bodies in a glorious creation with no sickness, no pain, no night, no death, no misery, no woe of any kind. I say, it is so easy for our flesh to be overwhelmed by what God promises to do for it, and what benefits and blessings He gives us the right to enjoy, that we overlook the wonderful privilege of being able to love God. And we must emphasize this before our children rather than to forget it and minimize it.

Consider once that this has become the message of Arminianism. Believing as it does that natural man still has a spark of spiritual life and can be persuaded to want salvation, the Arminian pulls out all the stops to present all the blessings and benefits for the flesh. The joys of heaven are extolled as far as what the body will receive. Men are by it coaxed into wanting to go to heaven, and frightened with the torments of hell which otherwise the body will suffer. Scare you out of hell and coax you into heaven. The same thing is true of man-made hymns. Most of the hymns sing of nothing else than the love of God that makes things so wonderful for our flesh. Justification is lauded and crowds sanctification almost out of the picture. That God loves us is the theme of almost every hymn – and well may it be, for it is an infinite and wonderful love. But this must not crowd out of the picture our love toward God which we are privileged to be given because God realized it through the cross of Christ and by the work of a rebirth. I said that a privilege is a right that exempts from existing laws and regulations. But I also said that it entitles us to blessings and benefits. And one of the most important of these benefits is the gift of love toward God, not that we can escape the punishment we deserve.

Let me call your attention to the fact that God Himself lists this privilege and benefit first. Before He assured Adam that his sins were covered, and before God slew an animal and clothed Adam and Eve with skins to verify this covering of their sins by the blood of Christ, He spoke in Adam's hearing to Satan and said that He would give to man that privilege and benefit of loving Him and of hating Satan and all his works. That is the mother promise of Genesis 3:15. And we had better tell our children about it.

Consider also that if we do not have this gift of love toward God we will never come to the point where we can enjoy the works of His love with a glorified flesh and with complete escape from the curse of the law. Did Jesus not say in Matthew 5:8, "Blessed are the pure in heart: for they shall see God"? The meaning is plain: If we do not love God, if He has not given us love toward Himself, He will not give us all those benefits and blessings for the flesh that so overwhelm us. The same truth we find in Hebrews 12:4, "Follow peace with all men, and holiness, without which no man shall see the Lord."

This privilege of being able to love God must be made known to the children. Otherwise we tell only half of the story, and an half that misleads. There are privileges and benefits for the soul as well as for the body. We are privileged to be born again, to be new creatures in Christ spiritually, to be able to weep over sin and to rejoice in that which is righteous and holy. The psalmist sings of such a privilege when in Psalm 119:136 he writes, "Rivers of waters run down mine eyes, because they keep not Thy law." OUR children have that privilege while the children of the world laugh at sin, ridicule holiness, make a mockery of the things spiritual. What a privilege our children have! Tell them about it. And if they did not have that privilege you could not begin to counteract sin in them. It would be quite impossible. Now this privilege makes them to be faithful stewards of God's creation and a royal priesthood. And I think that I may say that some of the sins committed by our children without any shame is due to the fact that we do not stress sufficiently that element of their privilege. I would like to say more about this in my third speech when we deal with counteracting sin by means of Scriptural values.

The Significance of this Privilege

For the child the bestowal of this privilege has tremendous significance. As already suggested, the covenant child because of this privilege can be assured that God will give him some very precious gifts. He is assured that God is going to take care of him, and that God has stored away for him that which is true riches. He is assured of riches that are everlasting, incorruptible and that cannot be defiled. The children know the story of the man in the parable of Jesus which we usually call The Parable of the Rich Fool. It would be more correct to call it the parable of the poor fool. But in it Jesus speaks of a man who receives far beyond his wildest expectations and is caught unprepared to store away all his goods. He boasts of having much goods for his soul for many years. Yet he died the very night that he planned to

break down his big barns and have still bigger ones built. Before he could eat one bit of that food that was still in the field, he died and had nothing of this earth's goods any more. And not being rich toward God, not having any spiritual riches, he went to hell poverty stricken! Jesus points out the priorities. He at the end of the parable applies the matter with the words, "So is he that layeth up for himself treasures, and is not rich toward God." But our covenant children have that privilege of being rich toward God. And that child who is financially the poorest, as far as earthly things are concerned, is exceedingly rich with that which counts and will last forever.

But besides this, the fact that God has bestowed privileges upon our children means that the child himself is of extreme value in the eyes of God. You want to talk about Scriptural values? Then let us see that those children that sit there behind those desks and before us are very, very valuable in God's eyes. So valuable are they that God sent His only begotten Son to die for them. But let me read to you what we find in Malachi 3:17, and I quote, "And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels." Jewels, if you please. Or if you go back to Exodus 19:5 where we read, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be my peculiar treasure." And again in Psalm 135:4, "For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure." Now remember that when the children sit in front of you. You are dealing with God's jewels, with His peculiar treasure. They are valuable. They are precious, so precious that He was willing to send His only begotten Son all the way to hell for them. Yes, He did that for parents and grandparents. But He also did so for little children.

When the disciples objected because women brought their little children to Jesus for Him to bless them, He said, "Suffer little children to come unto me and forbid them not: for of such is the kingdom of God." That we find in Luke 18:6. But it is interesting to note that in verse 15 we read that some of these children that were brought to Jesus were *infants.* Salvation is by grace, you know, and not by works. And the little infant, who cannot and has not been able to perform any good works is nevertheless a jewel, a very precious possession in the eyes of God, a very precious treasure for Christ's sake. And so, that they have a divinely bestowed privilege means to the children that they are very valuable and precious possessions in the eyes of God.

(These lines in parentheses have no direct bearing on the subject and were not in the speech. But let me write a word of caution to those who read this transcript of the speech not to assume that Malachi 3:17,

Exodus 19:5, and Psalm 135:4 apply only to adults. Let me write a few lines lest the position be taken that the only children who are God's jewels and peculiar treasure are those who are the fleshly seed of Abraham.

Peter, on the day of Pentecost, when he was speaking to proselytes said, according to Acts 2:39, "The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." The promise is to the children of the Gentile proselytes. And that last part of the text includes us and our children. It includes all whom God since the day of Pentecost is pleased to call, together with their elect children. Was not the whole house of the Philippian jailor baptized? And he was a Gentile.

And is not salvation, and its promises, by grace and not by works? Since God does not look for works before He promises, why must we look for works before we dare to say that children of believers also have the promise? Not all their children for sure. But why must we wait till they can confess their faith before we dare to say that these same children from birth had this privilege?

What about Ephesians 2:13-22? The Gentiles are fellow citizens with the saints (the Jews who believed). Note that these Gentiles belong to the SAME kingdom to which the Jews belong. They are *fellow* citizens. The wall of partition is broken down by Christ. He made Jews and Gentile believers to be ONE. And that means that the privileges of the believing Jews and their children are the privileges of the Gentile believers and their children.)

And, of course, this also makes the child very responsible. Never get the idea that privileges take away responsibility. They do not. The man granted a driver's license must keep the traffic laws. If he does not, he may have his right to drive taken away from him. The friend who is given the privilege of hunting on the farmer's posted land and in carelessness destroys his crops will have the privilege taken away. And our children have to be taught this. They must learn that it is only in the way of walking in the way of God's precepts that they can even have the assurance that the privilege is theirs. Besides the Scriptures are full of admonitions to the children to walk worthy of their calling. Paul in Ephesians 4 writes, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Even more strongly in Colossians 1:10 we read, "That ye might walk worthy of the Lord unto all pleasing." And in I Thessalonians 2:12 again we read, "That ye walk worthy of God, Who hath called you to His kingdom and glory." Worthy of the Lord in Colossians

might mean Christ. But here plainly it is God. So the privilege God gives our children does not take away their responsibility. They must be reminded of the truth in II Corinthians 5:10 that "We must all appear before the judgment seat of Christ that we may receive the things done in the body whether they be good or bad." And please note here that Paul includes himself. He says we, and that means that he too will appear there.

And, as far as you teachers are concerned, your calling is to handle these children with care. Very much so. You must see those children sitting behind those desks, not as cute little boys or girls. Surely not as rebellious little pieces of human dynamite, or as daydreaming bits of humanity. You must see them as God's children, as His jewels, as a peculiar treasure in the sight of God. And you may never lose sight of that, never! Even when they do become naughty and rebellious. You have to see Christ in them. He is there in His omnipresence as the Second Person of the Holy Trinity. But exactly because these children have been born again with the life of Christ, He is there *in them.* You have to see that when they are naughty, when they are daydreaming, when they are slow learners. That slow learner is also God's child. God gave us a left hand as well as a right hand; and the left hand cannot do as much as the right. But when we break our left arm, we do not say, "O, well it is only my left arm, we can wait to get it fixed." In school you have children who cannot do as much as others, but they too are God's children. And if you get a sliver in your left hand, you do not say that because it cannot do as much as the right hand you will leave that sliver in it. You may not do that in school either. In fact that slow learner may be greater in the kingdom of heaven than the brilliant-minded child. He may live closer to God and seek spiritual things more sincerely than the child who can get a good grip on this world and its goods because of his keen mind. Didn't Jesus say that? Did He not say that the first shall be last and the last shall be first? The slow learner may live much closer to God. And do not forget that God made him to be a slow learner.

Now we as teachers, whether we teach from the pulpit or in the classroom, have an awesome responsibility. And it takes the grace of God for a parent, who has natural love for his child, to treat him as God's precious possession when he is naughty and refuses to listen. How much more grace does it not take for a teacher, who is not connected by blood ties to that child, to treat him with tender care as God's jewel when he is rebellious? But if we seek it, God will give us grace to deal with them that way, even when they are cantankerous

and irritating. Seek and ye shall find. Ask and it shall be given to you. Knock and it shall be opened to you.

But I'd like to conclude this speech by saying that you are not dealing with stocks and blocks in school but with very precious souls. And although teachers in the schools of the world have responsibility, teachers in the Christian school where God's jewels are, have an even greater responsibility. Woe, then, to those who have God's jewels before them and mislead them. Woe to those who are Jeroboams, and it must be said of them that they led God's peculiar treasures into sin. Let it not be said of us that we did not give the children the right values in life, did not teach them their calling and encouraged them in sinful ways.

We sing from the *Psalter:*

Jehovah from His throne on high
Looks down with clear and searching eye
On all that dwell below;
And He that fashioned heart and mind
Looks ever down on all mankind,
The works of men to know.
Psalm 33.

And this we ought to have in mind when we teach His children, for it does apply also in school.

What does it all mean? It means that we must prepare carefully and thoroughly before we stand before them to teach. There is no way out. God gave you the talents. He gave you the education to teach. And He places you under that awesome responsibility. And so let us remember the words of Jesus, "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me." That works both ways, whether we were Jeroboams who led the children into sinful ways, or whether we faithfully taught them Scriptural values. If we did the latter, He will say unto us, "Well done good and faithful servant. Enter thou into the joy of thy Lord. For, inasmuch as ye did this to My precious jewels, ye did it unto Me."

Chapter 2

THE CHRISTIAN SCHOOL'S CALLING BECAUSE OF THIS PRIVILEGE

To tie in what I have to say tonight with what I said last night, let me briefly point out that the covenant child is a divinely privileged child. And that means that he has been given the right to all the

enjoyment and happiness, to all the bliss and blessedness, to all the glory and honour that God in His infinite, unchangeable and everlasting love has prepared for him in Christ. But, as I said last night, we cannot stop there. This is only half of the picture. To that privilege that God has given to His children belongs also what God has done for the soul and not simply for the body. God has privileged us and our seed to be born with a life from above that cannot sin—a life that is wholly and entirely devoted to God. People are sometimes surprised when they read this verse, but it is in the Scriptures, namely, I John 3:9 where we read, "Whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin because he is born of God."

Our children have that life. O, they sin, and, according to the old nature, the man of sin is busy all the time. But, as I said last night, they are privileged to receive that life that has love toward God. They have a life that loves God with all that is within it. So that in principle they have within them that which cannot sin. And this must be brought to their attention. And, as pointed out last night, this is the first blessedness that God promised to fallen man when, in Adam's hearing, He told Satan that He would give back to man love for God and hatred toward Satan and all his works. He did this before He assured Adam that his sins were blotted out, and before He shed blood and clothed Adam and Eve with coats of skin to signify the covering of their sins.

All this makes the child a very precious possession of God, something He dearly loves, the apple of His eye. And this places a tremendously great responsibility upon the parents and upon the teachers in the school. They have a calling to make the children aware of this privilege, and likewise to counteract sin in their lives, as they manifest it at school. And at this time I would, therefore, call your attention to the Christian School's calling because of that divinely bestowed privilege.

What That Calling Is

We ought to have clearly before our minds what we are to understand by Scriptural values. If you turn to Webster, you will find that among other things he states that a value is a quality or fact of being excellent, useful or desirable. A house or a car that has features that are not found in another house or car is considered more valuable. We measure the value of an object by what it is. A book that has many pictures in full color, and has a complete index excels above a book that has only a few pictures, or no pictures, or whose pictures are black and white, and has no index at all. The measure of the value of a

particular object is determined by how much it excels over other objects. Then too, what use you have for an object determines its value. We pull out the weeds because they have no value to us, while the food plants and the flowers have value. Having no use for the weeds we pluck them up and throw them away. But here, you know, value is a relative thing. To what you and I would attach no value, another may find use for and rate as worth something. You get a letter, and you throw the envelope away with the stamp on it. You have no use for that stamp. Yet others value stamps highly and collect them, and are eager to get them, especially when they come from far-off countries. You have a blow-out on a tire, and you throw the tire away. You have no use for it. To you it has no value. Yet a man with a boat might be glad to get that tire to protect his boat at the dock from damage, when the waves cause the boat to strike the posts of the dock. All this shows that value is determined by usefulness. And that which is desirable, that which has desirable attributes becomes valuable. Thus Jacob was willing to work for fourteen years for Rachel. He desired her so greatly. For Leah he would not work one hour. God gave him Leah nevertheless. But Jacob saw no value in Leah. He had his eye on Rachel.

Now tonight, following Webster, but nevertheless remembering that we deal with Scriptural values, we are dealing with spiritual values and thus with values that excel spiritually and are desirable from a spiritual point of view. They are spiritual values because Scripture is the Word of God. And in that Word of God we have His judgments. He tells us in that Word what He considers to be excellent, what is useful for His glory and wherein He delights. I might categorize a bit and say in the first place that Scriptural values are all those eternal, incorruptible treasures of His kingdom that cannot fade or be defiled. Those are the child of God's. He has a right to them. And we must tell the children that they are His peculiar treasures, and that God has prepared many valuable treasures for them. In the second place I might say that Scriptural values are those virtues of the kingdom's citizens that make God's kingdom excel above all the kingdoms of the earth. If you want to find a list of the virtues of that kingdom, just go to the sermon on that kingdom — usually called The Sermon on the Mount — and then read the beatitudes. You will find meekness, pureness of heart, poorness of spirit, hungering after righteousness, and the like. All these present spiritual and Scriptural values. All these speak of actions, attitudes, thoughts and the like of men that excel spiritually, and are far above all that which is found in the kingdoms of this world.

Scriptural values are all those actions, deeds, thoughts that are desirable, in the sense that God delights in them, that they please Him. And therefore you turn to the law of God. The law of God tells you what actions excel above what man does by nature, what fallen man does. It tells us what works are useful for the glory of God. Not bowing down before idols, not making graven images, not taking God's name in vain, not abusing the man whom God has placed next to you, not coveting what God was not pleased to give you. No! No, only those actions that please God, and are desirable in His sight, are Scriptural values because they excel spiritually.

Now the question is, what does all this have to do with that privileged child? In the first place – and that is why we must teach these Scriptural values to the children – they serve to produce in the covenant child a deep appreciation of what he is as God's privileged child. In science, and certainly in that particular branch of science which we call physiology, the child of God, in his studies and observance of the marvellous bodies we have with all their amazing systems, can understand how much God loves him. He made all these things for us. When he studies history or social studies he becomes aware of the various actions and reactions of men. Once again the child of God, if he is taught Scriptural values, begins to appreciate what God has done all through the history of the world. In this generation and that generation, in this land and in that land God has always been working all things together for the good of His church.

In the second place, teaching these Scriptural values to the children will also cause him to appreciate the grace of God. Once again in history where the sins of men are revealed and applied to the child, and he is shown how these same lusts and angers and desires to murder and kill are in his own soul, he begins to appreciate being a privileged child who is given love toward God although he does not deserve it. As I said last night, God's grace is God giving everything for nothing to those who deserve the opposite.

But even in arithmetic – mathematics – you can point out to the children and teach them to appreciate the grace of God when in these subjects the faithfulness of God not only is displayed but the exactness of God's demands. And the child's conscience begins to smite him when he realizes how short he comes of the glory of God, and is saved by grace, not works.

Further these Scriptural values taught to the child work in him an implicit trust in God. He finds God faithful. History will show him that, if it is presented properly. History shows God's faithfulness, not

only in Bible history but in all history. If presented in the light of Scripture, all history will show the child the unwavering faithfulness of God, how he can trust Him in all things, how he can depend upon God in all things, and how He keeps every promise that He gives, so that of all of His promises to His church, not one jot or one tittle (not the smallest letter in the Hebrew alphabet, nor the smallest part of a letter in that alphabet) shall pass away. All shall be fulfilled.

Now the question does arise, of course, does all this have anything to do with the school? Must the school teach Scriptural values? Is this not the duty of the church, rather than of the school? Well, let me, first of all, show you that Scripture makes it very, very plain that this is the calling of the parents. We have the very well-known passage in Deuteronomy 6:4-9. I quote, "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 shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." I might paraphrase that a minute: Thou shalt teach them diligently unto thy children and talk of them in every subject wherein you teach them; and shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. . . . Then, too, in Proverbs 22:6 we are commanded to train up the child in the way that he should go, with the promise that when we do, he will not depart from it, when he is no longer a child. In Ephesians 6:4 Paul warns us not to provoke our children to wrath, and commands us to bring them up in the nurture and admonition of the Lord. There can be no question about it, can there, that this is the duty of the parents to teach their children Scriptural values?

But let us turn to the Psalms. In Psalm 48:11-18 we read, "Let Mount Zion rejoice, let the daughters of Judah be glad, because of Thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." And you have the answer to this command in Psalm 78:1-8. I will quote verse 4, "We will not hide them from their children, showing to the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done." But let me continue in verses 5 and 6, "For He 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 shall arise and declare them to their children." So there can be no doubt about it that we must teach our children the values which He has placed in His Word, so that they may know their privilege of being children of God and may walk in obedience before Him.

And because the teachers in the school are hired assistants of the parents it is their concern too. The parents have hired you for a specific work, namely, to help them get these spiritual or Scriptural values across to their children in the things of their natural life. Now all parents are teachers, but the teachers are not necessarily and in every instance the parents of the children in school. Teachers are the paid assistants of the parents. But parents are not the assistants of the teachers. And we had better remember that when we assign homework to the children. Parents are not to assist you, but you are to assist them. But my main point here is that the concern which the parents have for the spiritual life of their children must be yours. That must be the concern of the teachers. A school that does not have for its foundation the truth in Matthew 6:33 is not a Christian school. You know what Jesus said there? This, "Seek ye first the kingdom of God and its righteousness; and all these things shall be added unto you." He said first, AND FIRST DOES NOT MEAN FOR A WHILE, so that you get finished with it and can go on to something else. First means that this is a priority and one that carries on through all your life. Seek ye first the kingdom of God. And the promise is that all these other things that we need to seek that kingdom will be added unto us. And to continue our pilgrimage here below, it is more important for the Christian school to teach the child to seek the kingdom of God than to prepare him for his place in the midst of this world. Bear that in mind. You have a calling that is a very serious calling, to be more concerned with the spiritual growth of these children than their scholastic achievements. That is a fact that cannot be denied. Seek ye *first* the kingdom of God. Or if you will, we all know that passage in Psalm 111:10. The psalmist declares, "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments: His praise endureth forever." So that if we do not – we can perhaps translate that better by "the fear of the Lord is the principle of wisdom" – so that if we do not teach Scriptural values, and we simply teach them how to read and to write and we give them a little history and a little

science and arithmetic and have not taught them Scriptural values, we have not sought to make them wise. A true wisdom, a good understanding have all they that do His commandments. Take note of that. Our children cannot understand life, or their calling. They cannot begin to understand anything that happens round about them, if they are not taught that fear of God. Turn to Psalm 119:97-100 where we read, "O how love I Thy law! It is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies: for they (these commandments) are ever with me. I have more understanding than all my teachers: For Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts." Our little children in kindergarten are much wiser than the highest ranked graduates in the world, if they are taught Scriptural values. In the world they miss an essential element. GOD is not in the subjects that are taught by unbelievers. He is not in the subjects except in that which is a truly Christian school. And, of course, verse 99 refers to worldly teachers. Our children have more understanding than all the teachers in the world. The children do not know more than you do. That is not the idea. All the worldly teachers that the psalmist had were lacking in the understanding that the psalmist had. Why? Because God's testimonies are his meditation. And again, "I understand more than the ancients, because I keep Thy precepts." There it is. The unbelieving teacher does not know the ABC's of true understanding of the things in this world.

And your chief concern as hired assistants to the parents is to be interested more in the spiritual growth of these children than in their academic attainments. It may sound strange for me to say that, but it is true. The State makes academic attainments a requirement. GOD makes spiritual growth of the children the calling of the parents, and to HIM we will have to answer in the day of days after the authorities in the State have disappeared from the scene. And so, your calling in the light of Scripture is very plain. While you teach them to read and to write and to perform mathematical procedures, and some history and geography, you must teach them to be spiritually sensitive.

Paul speaks of our spiritual sensitivity in the beautiful passage in Philippians 1:9-10. He writes, "And this I pray, that your love may abound yet more and more in knowledge and all judgment, That ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ." Knowledge is what the children learn in school, and the ability to judge. And now notice that Paul says that the child must be able to approve things excellent. By the way, in

the Greek what the apostle wrote is, "...approve the things differing...." That has to do with that judgment. Things differ as far as their values are concerned. They have Scriptural values, or they do not. They are good, or they are bad. They are truth, or they are the lie. There is nothing in between. God knows no neutrality. With Him there is nothing that is neither true nor false. With Him it is always either...or. And we must so teach our children that they may recognize the things that differ spiritually. And having taught them to distinguish spiritually, we are to teach them to approve of that which is spiritually true and good, and to loathe, hate and despise all that which is false and evil. That is spiritual sensitivity: to be able to see spiritual differences, and then to be attracted to and delight in that which is good and true, to seek it and cherish it, and to be repelled by what is evil and of the lie, to flee from it and loathe it with all our being. In natural sensitivity we can detect the difference between hot and cold, sweet and sour tastes, and smells that are pleasing and obnoxious, between different shades of light and darkness. Some people have keener hearing. Some have keener eyesight. But our duty is to train ourselves and our children so that at once and in all circumstances of life we and they may be able to judge correctly what is good and what is bad spiritually. We and they must be able to judge correctly what is pleasing in God's sight, what in His judgment excels, what is useful to glorify and serve Him. And therefore also to judge correctly what He loathes and despises, and what denies Him His glory.

However, there is another side to spiritual sensitivity. It is not simply enough to have such ability. We must be able to choose the good and reject the evil, to seek that which has Scriptural values and to condemn that which has no Scriptural values as evil and to be rejected. We must be able to choose the good and to abhor the evil. And our children must be trained in the Christian school to do that. All that which departs from the Word of God, all that which is false, all that is contrary to His holy will, we and our children must be ready to reject wholeheartedly. And as we live in the end of the ages there certainly is a tremendous need that we double our efforts to train our children in such spiritual sensitivity, so that they may keep that second part of their privilege, namely, to walk according to that love that God has given them for Himself.

Today it is awfully hard to find the antithesis. Churches begin to look so much like the world, and the world begins to look so much like the churches that it becomes so very difficult to tell where the church stops and the world begins. That is the tragedy of it. Satan presents

things in such crafty and cunning ways that many are not able to approve of the things excellent. They reject that which is right and defend that which is wrong; and we go along with them! Yes, in our churches this is true. In our churches the things which formerly caused us to blush, and to feel shame, do not touch us. In fact we laugh about these things that formerly caused us to blush. I will come back to this in my next speech, but it needs to be presented here as well. The antithesis is not there. The child rubs elbows constantly with the world and comes in contact with the things which Satan uses to turn them away from what is right in God's sight, to throw the Scriptural values overboard, and to accept and seek the corrupt values of this world. And the values of the world can all be summed up in this: Eat, drink and be merry, for tomorrow we die. They see value in the lust of the flesh, the lust of the eye and the pride of life. And our children meet these things all the time, and are constantly coming in contact with them. It is urgent that they be trained in spiritual sensitivity, to notice all departures from the truth and an upright walk, and when there is a departure. They must be trained to choose that which is good and to turn their backs on that which is evil and of the kingdom of Satan.

The Integrating of These Values Into the Curriculum

I said that the calling of the Christian school is to make the children aware of his privilege of being a child of God. And we can do that only by teaching them Scriptural values. But the question remains, "How shall we integrate these Scriptural values into the curriculum? And I'd like to show you first, that we may talk that way. There is no doubt about it that the Scriptural values are more important than the subjects of history, geography, science, reading, writing, arithmetic and the rest of the subjects in the curriculum, because if God is not in them our children do not get anything more than they get in the world's schools.

Now I do not mean to say that an education in natural things is worthless and that we may not and need not teach our children these subjects. God made the whole world for them. And they must see that in geography. The point is that they must not simply see the matter in the subjects; and the Scriptural values must not be a side dish. These values must not be little moral pep talks alongside of the subjects. The Christian school is not a school with the Bible. The Christian school is a school based on the Bible in *every* subject, and I do not exclude one. I do not exclude arithmetic, spelling or even writing. It is a school with Scriptural truth permeating every subject. Admittedly this is more difficult in the one subject than in the other, but the calling is

there from God Himself. If we do not teach it in every subject, as I said last night, if the children do not meet Christ in every subject, if the children do not meet God – and do not forget that He is in all creation – we have failed as teachers. Do we not read in Psalm 75:1, "Unto Thee, O God, do we give thanks; for that Thy name is near Thy wondrous works declare"? And that God's name is near us means that He is near us. In Him we live, move and have all our being. He is everywhere in all creation, in all history, in all science, but also in all mathematics. And if the child has not met God and not seen God in the school in these subjects, he may graduate with high honours for scholastic attainments, but the teacher has failed! Remember that! It is a fact. Do not let it be said that our teachers have failed to bring the Scriptural values to our children. THAT must not be! And though the subjects taught in our Christian schools are valuable, and they have their places, yet the Scriptural values are more important.

And, therefore, the question may arise, "Well, if these Scriptural values are more important, should we not speak of integrating the subjects in the curriculum with these values, rather than the values into these subjects? Should we not speak of integrating the lesser into the greater, rather than the greater into the lesser? Integrating, you know, means uniting, making one. As I said a moment ago, Scriptural values must not be a side dish. That is not integrating. Integrating means making the values one with the subjects in the curriculum.

And there can be such an integration because God has made man as an integrated being. Man has his natural side, being created out of the dust of the ground. But he was also created in God's image. He was given a spiritual side to his soul. What is more, that privileged child, who has received that new life that cannot sin (I John 3:9), has integrated into his soul those spiritual or Scriptural values.

But we do not have to be afraid of speaking of integrating the spiritual with the natural. There is a time to speak of academic requirements. For after all, life is more valuable than money, even though there are times when you do have to speak about money. What happens in the Intensive Care Unit or the Operating Room of the hospital is far more important than what is done in the office, where they keep the records and where the payments are made. Yet you have to have that office. You have to have that accounting, for it costs money to run that ICU and Operating Room. The same way, you can have the most powerful pipe organ with hundreds of pipes that can produce beautiful and stirring music. But if you do not have the blower to send wind through the pipes, there just is no music produced

by that organ and those pipes. Those pipes without wind are valueless, have no value at all. They are worthless as far as producing sound is concerned. The key may be very small, much smaller than the house. But that little key can keep you out of the house and deny you its comforts and convenience. Well that is true here. When we send our children to you, and you teach them all the subjects in the curriculum, do not present to them an house that is locked. Give them the key! And that key is exactly the Scriptural values, the truth as it is in Christ. Do not present them with a powerful pipe organ and cut off the wind. Do not keep that sick child in the office of the hospital. Bring him up to the ICU or the operating room. And so we can speak of integrating the more important with the lesser important, joining the spiritual to the material, the Scriptural values with the things of our natural life.

But the big question is: How shall we do that? Well, it all depends on the subject being taught. We can divide the subjects in the curriculum in several ways. But for our purposes tonight I would like to divide them into two classes. The subjects in the curriculum are either *input* subjects or they are *output* subjects. And by input subjects I refer to history, social studies, civics, geography and the sciences. In all these subjects our chief purpose is to get into the soul of the child certain facts and knowledge. As far as the child is concerned, he, in these subjects, performs chiefly the work of memorization. Oh, in history and in civics there will be judgments of the actions and reactions of men, but these judgments and evaluations will be those of the teacher, and of the parents and of the church. These the child is to commit to memory and adopt as his own, accept them and store them away in his mind, so that later on, when he is on his own, he may make his own proper judgments and evaluations. In these subjects the child is to a great extent a rational, moral sponge that absorbs the facts and truths presented to him. This will be borne out when you consider the tests, quizzes and examinations which are given the children in these subjects. They are all designed to find out how much input stayed put. Is that not why you give them tests and examinations? Are you not seeking to find out how much of that knowledge that you gave them stuck in their minds?

Into these input subjects you have a golden opportunity of integrating the values which make plain to the child what a privilege it is for him to be a child of God, and thus to be the object of God's love. I suggested that a moment ago. In sciences and geography you can show the child, you can point out to the child what a beautiful creation, how many resources, what powers God has put into this

world, and all for His church; and then bring it all down to the level of the child and teach him that all things are for God's covenant children. Does not Paul say that "All things are yours; And ye are Christ's; and Christ is God's" I Corinthians 3:22, 23? Does not Jesus say in Matthew 5:5, "Blessed are the meek, for they shall inherit the earth"? And then, if you please, also in the last beatitude Jesus says of those persecuted for righteousness' sake that theirs is the kingdom of heaven. Let the children know that. Discuss that with them. Stress that before them. This world is in the power and under the control of the ungodly today, but it is our inheritance. Along with that is the fact that there is a whole new creation that God promises us. It is ours. God made all these things for the sake of His church. What a love of God to make all these things for us! And what a love of God to direct and control all ungodly men, kings and emperors always with a view to the good of the church, causing all things without exception to work together for good to those that love God, those who are called according to His purpose.

Now as far as the output subjects are concerned, you have the well-known three R's with their related subjects and the arts. By related subjects I mean all that is connected with reading, writing, and arithmetic such as spelling, grammar, literature. All these – although there is in them certainly an element of input, for they must learn the rules of grammar, and the mathematical procedures, to say nothing of the alphabet and numbers – are chiefly concerned with enabling the child to express what is in him, to get out of him what is in his soul. If you will, these subjects teach him how to communicate with others – to express what he thinks and wills to others. And we do communicate through the arts, through painting, sculpture, and music. That is why they also belong in this category. We strive in these subjects – and that also becomes plain in their tests, quizzes, and examinations – to find out what judgments they can make. In arithmetic they are making choices and judgments. In these subjects we see output on the part of the child. He is expressing himself. He has to learn letters and numbers and musical notes, which all have values. But he must also learn that these must be handled carefully, or you are going to get something displeasing. Color values may clash. Musical notes may produce discords, and hurt the ear rather than give off a pleasing sound. But especially in these output subjects, wherein we teach the child to express himself and to communicate with others, we can integrate the Scriptural values of God's law and the virtues of His kingdom. Specifically we can stress the unchangeableness of God's commands, as well

as the unchangeableness of God's faithfulness. We can stress the idea of holiness and perfection. We can express the idea of order and decency which the children need to learn, as I hope to point out tomorrow morning. But take letters, for example. They all have their own value. And the children have to learn to arrange them in a proper order to express what is in their souls. They know the alphabet. They know the letter d, g, and an o. But it makes a world of difference whether you put the d before the o, and the g after the o, or whether you put the g before the o, and the d after the o. There is an infinite difference between *dog* and *God.* It makes a tremendous difference how you arrange these three letters. The child has to be taught to spell properly, if he is going to communicate and get his ideas across to others.

Now with letters you are not as definite as you are with numbers. You are all aware of George Bernard Shaw's mockery of the English language when he asked who could pronounce the letters g-h-o-t-i and then gave the answer. It is pronounced as though the word were fish. The gh sounds like the gh in tough, the o like the o in women, and the ti like in attention. But with numbers you do not have that. No two numbers are alike, or suggest a similar value. They are all tremendously exact because God is exact. And the child can be taught that. He must be taught that. He must be taught that we must be exact in keeping God's law. There are no shades of holiness. That is very plain in all the numbers which God has created. This can be and ought to be made plain to the children. (I was going to say that a moment ago, let me say it now. As far as history is concerned, the little children can be taught that all things are for our sake, for the sake of the church. It is not hard to show a child that an orange and a banana grow with a peeling, but that when they begin to eat them, they throw the peeling away. A nut grows with a hard shell to protect it, but when we want to eat it, we break the shell and throw it away. And so it is that the world, that is presently destroyed, and the wicked are cast into hell, serves the church; and the children can at an early age be taught that.) But now to get back to those numbers, they are so definite that you can never make two and two equal anything else than four. And we must teach our children that they must be that exact in their walk of life. They cannot waver a fraction of any measure.

In numbers there is also that beauty and order. I am always intrigued by that number nine. The beauty and order in it is so amazing. And it so clearly reveals the wisdom of God. Take that number nine in the table of one through ten, and list the product of each multiplication

in a column on a piece of paper, or on the blackboard. In the left hand column of the product you will get the numbers 0 through 9, one under the other. In the right hand column you will get just the opposite, the numbers 9 through 0, the one under the other. What is more, if now you look at the product at each step of multiplication, you will find that every time the sum adds up to nine. One times nine equals 09. Add the 0 and the 9 and you get nine. Two times nine equals 18. Add the 1 and the 8 and you get nine. Three times nine is 27. Add the 2 and the 7 and you get nine. And that occurs all through the table of nine from one through ten. What is more, the product of multiplying nine by any number from one through ten will always result in having the first number of the product one less than the number by which it is multiplied. One times nine equals 09. Zero is one less than one. Two times nine equals 18. And 1 is one less than the 2 by which nine is multiplied. When you go to the table of nine from eleven through twenty, the same is true except that now the product is eighteen. Eleven times nine equals 99. Twelve times nine equals 108. Note that the left hand column is rising from nine to ten. The right hand column is diminishing from nine to eight. Nine added to nine equals eighteen. Ten and eight also make eighteen. The other numbers show the same order and systematic beauty, and it will pay to explore them and show the children God's order, and that God is behind all the world of numbers as He is in and behind all creation.

The child must be taught that when you try to change values, you will get hurt, and that when you do not keep God's law perfectly you deserve to be punished by Him. If in a mathematical problem or procedure he gives the wrong value, he is not lying necessarily. But in everyday life when his mathematics is wrong, he shortchanges another — be it unwittingly — or hurts himself. You cannot play with numbers and not suffer. So you cannot break God's holy law and not deserve the awful wrath of God.

But let me conclude by giving a few suggestions. Try to bring the same Scriptural value on a given day in more than one subject. This is going to take careful preparation of the lessons. But it will be beneficial for the child, for he will get the repetition which a child needs, and yet get it from a new point of view. You will thus avoid monotonous repetition. Further, by all means, make the Scriptural value a matter of importance in the tests and examinations. Strive to see how much Scriptural-value input stayed put. We must know that. The child must never get the impression, as I already said, that the Scriptural values are a side dish. We MUST impress upon them the importance of Christian education, not mere education.

And, finally, make the teaching of Scriptural values a matter of prayer before the children. Let them hear in the opening prayer of the day the value they are going to be taught. In their hearing at the close of the day seek a blessing upon the teaching of that particular value. Let them go home with the proper impression of their schooling: that the fear of the Lord is the beginning of wisdom.

Chapter 3

CULTIVATING THANKFULNESS IN THE PRIVILEGED CHILD

The difference between the Christian school and the schools of the world does not consist in this that different subjects are taught in the Christian school, but in the way in which the subjects are taught in these schools. In the Christian school, as the very name implies, the children are brought to meet Christ in the subjects. In the schools of the world the children are brought to the feet of the Antichrist, and are encouraged in all kinds of antichristian activities. In the Christian school the children are taught to put their trust in God. In the schools of the world they are taught that there is no God, and all the subjects are presented from an atheistic point of view.

The difference between the Christian school and the schools of the world likewise is not that in the Christian school we find no sin, and instead a walk that is completely Christian, while only in the schools of the world will we find sin. No, that difference is not there. You are going to find sin in the Christian school as well as in the world's schools. The difference is that in a Christian school it is recognized as sin against God, while in the world it is labelled crime, social injustice, man's inhumanity and the like, but is never called sin. In the schools of the world the children will be encouraged to laugh at some sins. In the Christian school they will be taught to weep over sin, to get down on their knees, confess their sins and seek forgiveness in the blood of Christ, with the assurance that there is forgiveness for them. In the schools of the world the children will be taught man's philosophies, and so-called remedies for the world's "ills" which will not work, and have never worked in the past.

Therefore it is also true in the Christian school that there are discipline problems. And, as I hope to point out, we must expect sin among our children. Therefore this morning I would like to call your attention to the matter of counteracting sin in our schools in the privileged child, who in each generation sins more boldly and with less shame. I would

do that, however, from the positive point of view, rather than from the negative point of view of counteracting, putting down sin, and seeking to make the child cease from sinning. For God is not interested in legalism. He is not pleased by an outward conformity with the law, while the heart rebels against that law. What pleases Him is that the child, who is privileged to receive in his heart love for God, will walk in that love, and thus in a way of thankfulness before his God. And so our subject for this morning deals with cultivating thankfulness in the privileged child.

The Thankfulness Which We Must Cultivate

I must, however, begin by reminding you of what you know, namely, that our children come into this world with very unthankful natures, because, as the Word of God makes plain to us, the children come into this world with totally depraved natures. Paul speaks of that clearly in Romans 8:7, 8 where he writes, "Because the carnal mind (that is, the fleshly mind which we get from our parents) is enmity against God: for it is not subject to the law of God, neither indeed can be." They are born then as enemies of God. It is not a question of how hard it is for our children to obey. It is not a question of how difficult it is for us to keep God's commandments. We come into this life with a nature that CANNOT keep God's law . This is what Paul teaches us here. It is NOT subject to the law of God, neither indeed CAN BE. And as though that were not enough, he clinches the matter by saying, "So then they that are in the flesh cannot please God." They CANNOT please God. With that kind of life our children come into this world.

We tend to minimize this. We even look at these little babes and call them innocent little things. And yet they then already are enemies of God. What you see there in the arms of the mothers or of the father is an enemy of God. It is not subject to the law of God and cannot be. Sometimes we even go so far as to deny this total depravity when we see sin in our own children. And I am sure that you teachers have all experienced that. Parents come defending the child who sinned. That is because we as parents still have that flesh with us, and we are not as spiritually sensitive as we should be, even though in the bottom of our souls we are aware of the fact that our children have done wrong. But we want to listen to only one side of the story. If however you go to Scripture, it gives you quite a different picture. Scripture does not deny the wholly unthankful, rebellious nature filled with enmity against God. And whereas Scripture teaches us that God is no respecter

of persons, it also reveals that He is not a respecter of age either. How many infants there are that die, or that are born dead! God is no respecter of age. Sin before God is sin no matter whether we put it in sizes and shapes and forms or not.

I like to call your attention to the fact that children in school, children in the kindergarten, children in the first grade already can commit the same sin that Adam committed and that brought the curse upon the whole human race. They can break God's law. They can disobey the authorities. They can eat of the forbidden fruit, and do the things they are told not to do. And the blood of Christ had to be shed for little babies as well as for aged grandfathers. If that blood of Christ were not shed for them, we would have no hope for them at all. There would be no salvation for them. The same terrible torment and agony of the wrath of God in hell that was suffered by Christ on His cross for grandparent's sins, was borne also for the sins of little babes. It is not a matter of an accumulation of sins. Just ONE sin of Adam, that took just a split-second to perform, is behind all the curse that is in the world today. All the corruption, all the crime, all the misery that is in the world today came by one sin of Adam. And I say that, if you go to the Scriptures, you will come upon that well-known incident when the children mocked Elisha, and God sent two she-bears to kill 42 of them. Was God then a respecter of age?

David in Psalm 25:7 realizes this truth, and cries out, "Remember not the sins of my youth, nor my transgressions." David realizes the need of that blood of Christ for his sins committed while a youth. So although we try to minimize and even deny the sins of our children, God says that our children commit heinous sins, sins worthy of all the torment in hell.

What I'd like to point out to you next is the fact that all sin, regardless of size, shape, or form. . . . O, I never like to talk about big sins and little sins. They are all big. Some are double. Some are complex. Some are not only in the mind but also in the hand. But do not forget that God never talks about little sins. Let me remind you again that it was one act of Adam, one that hurt no man – that sin was all against the first table of the law, and not against the second table. Adam had another god before Jehovah. And sin is always terrible in the eyes of the living God. Sin is always an act of unthankfulness whether it be committed by a believer or by an unbeliever. The unbeliever breathes God's air, walks on God's earth, eats God's food, drinks His water, receives every heartbeat, every reception of oxygen into his lungs from the living God, and, as we read a moment ago, he

uses all these in enmity against God and to oppose Him in all his walk of life. That is not thankfulness. That is not showing appreciation for what he has been given. That is an unthankful walk. And if we bear in mind what I said Thursday night, how much more unthankful it is when we are talking about privileged children who have been given the right to be treated by the living God in tender mercy and love; to have all these blessings of His kingdom bestowed upon them, and then walk in rebellion against Him. They defy Him. They oppose Him. And they too use the things of His creation, not to serve, not to glorify Him, not to be His faithful stewards and royal priesthood, but to serve self and the flesh. We find that they are still motivated by that same evil ambition of Adam who said, "I am going to be like God! I am going to decide for myself what is good and what is evil." That is the way we and our children are. And that all is unthankfulness.

And we can, and we must, expect our children when they begin to attend school to manifest these evil, unthankful natures even more. There is going to be an increase in sin in their lives at school. I will give you three reasons why this is so. In the first place, when the child begins his education at school there is added confrontation. With his depraved nature he confronts other children with depraved natures. Brothers and sisters fight at home. Children fight with the children in the neighborhood, but when they come to school they meet a larger number of children, all with sinful natures. With this meeting of a larger number of their peers, there is a greater clashing of wills and desires. And children can be very cruel. They can say some very nasty things, can kick and scratch and bite. In many ways they show the evil that is still in them. In the home there is a natural bond of love between the children. How much more does that evil nature come out when they meet children outside the family. They see them in church and Sunday School. But now they are in a much closer relationship in the classroom and on the playground. And evil nature clashes with evil nature.

In the second place there is always a school within the school. Children learn at school not simply what you teach them. They learn from the other children. You may have children of whom we might say that they came from a very strict home, children who know what is right and what is wrong, because it has been spelled out for them faithfully by their parents. They mingle and mix with children who come from homes where it is very lax, and discipline is found to such a small degree. They meet children who can do almost as they please. And so the older children teach the younger children, the skilled in

sin teach those who do not know all the tricks. The bolder children bolder in sin, teach the meeker children. And so there is a school within the school. Added to that is the peer pressure that is found so glaringly at school. Children that would not dare to perform a particular sin at home, and would blush after having done so, sometimes outdo their peers in cursing, swearing, smoking, and the like, in order to get their approval. They want to be accepted. They do not want to be called names. They do not want to be called sissy or the like. So there is peer preassure on top of the fact that the more sinful children teach those less skilled in sin, and cause the other children to develop in sin, even in the Christian school where we teach them Scriptural values.

In the third place, when our children come to school they have added restraints upon a nature that wants no restraints. At home already they are under our thumbs. They are under rules, regulations, authority. They do not like that. That unthankful nature wants to go its own way. They do not want to listen to God, do not want to be told what is right and what is wrong. Well, that again, is in the sphere of the natural love which you find in the home. But when they get under the rule and authority of a teacher whom they may never have seen before they came to school, it is a different matter. They do not – not yet at least – love that teacher under whose thumb they are placed, and who has the right to exercise authority over them. Some rebel more openly than others, but it is simply according to that nature, that Romans 8:7, 8 declares does not and cannot keep God's law and please Him that they do this. And so all these restrictions serve to cause the child to manifest more and more what is in his nature, and that he is by nature an enemy of God.

But there is hope. There is a bright light in the midst of this gloomy picture. We are talking about children who are privileged to be the objects of God's love, and are given that new life in the depth of their souls that is blessed with love toward God. They have the seed of the new life, that cannot sin, as I pointed out last night, and is taught us in I John 3:9. Our little children have that new life too. O, sometimes they are even born again before they are born physically. John the Baptist was and leaped within his mother at the sound of Mary's voice and the presence of the Christ within her. Between conception and natural birth they can be recipients of that new life. It is, you know, a gift of God's grace, and not because the children did something. It is given to those whom God chose eternally. In Romans 9:11-13 we read of God loving Jacob before he was born or did good or evil, thus before

he believed. This was according to God's purpose of election. Eternally He loved them. Why can He not give them before natural birth the new life in that eternal love? At any rate, we may believe that He regenerates them very early in life so that they can begin to receive the truth and begin the act of faith. As I said Thursday night, you must see Christ in these children which you see behind those desks. Having that new life, they have Christ in them. And you must teach with that in mind.

Now that seed of that new life – and indeed all through life even in the grandparents it is only a seed – is a seed of thankfulness. It is also a seed that must be and can be cultivated. Now thankfulness is rooted in love. Thankfulness means to be full of the conviction that God is good. And if we are filled with the conviction that God is good, we are filled with the conviction that His law is good. You are most likely aware of the fact that the Hebrew word for giving thanks is a word that means to throw out the hand, that is, to point to one. And the implication is that you point one out and say that he is good, or has done to and for you that which is good. Note Psalm 119:68, "Thou art good and doest good." So then when we thank God we point to Him, not with the finger, but in our speech, in our songs, in our prayers and in our confessions, and we say, "O God, how good Thou art." That is giving thanks. It is praising God for His goodness. And what you consider to be good, you love. Psychologically it is impossible to love what you consider bad. You love only that which you consider to be good. Thankfulness is always rooted in love. And love, without exception, always desires to please the object of that love. That is what Jesus meant when He said that keeping God's law is fulfilled in that one word: that we love God. If you love God you are going to keep His commandments, because you desire to please Him. No one who loves a person desires to displease that one. So thankfulness is rooted in love, and is desirous of pleasing God. That 13th chapter of Paul's first epistle to the Corinthians, where the translation speaks of charity, but the Greek word is love, shows plainly that love desires to please and serve. Love is not puffed up. Does not seek itself. It desires to please. This desire our children have in that seed of the new life, that seed of thankfulness, that seed that desires to walk in love toward God, and to please the living God. And it is because they have that seed that we can speak of cultivating thankfulness in them. You cannot cultivate a field, if there is no plant to sow there. And though it is in our children only in seed form, it is there, and that makes cultivating of thankfulness possible. As John writes, "Whosoever is born of God doth not commit

sin, for his seed remaineth in him, and he cannot sin because he is born of God." John speaks of that seed of thankfulness, and he assures us that it remains in us once God has planted it in our hearts.

What does it mean to cultivate? It means to pull out the weeds. And weeds in this instance are sins. The weeds are evil deeds which threaten to choke and destroy that life of thankfulness which God has implanted in our children. So in that sense we can speak of – and I am not afraid of speaking of – counteracting sin. We do have to pull out the weeds. When you rebuke and punish the child, that is what you try to do. But there is another side to cultivating. It is not simply cutting down the weeds. When you cultivate you have to feed that plant as well. And that is your calling in the school: to feed that seed by means of the Word of God, which is spiritual food for our souls. That new principle, or seed, of thankfulness which God has implanted in our children must be nourished, protected and by Scriptural values be furthered in its growth in every way that we can.

The Way or Method

Let me, in order to point out the way to do this, mention some powerful, wonder-working tools that God has given us for the cultivating. First of all we have Scriptures wherewith we can feed our children's new life. The Word of God, or if you please, the gospel must be fed to them. Our children need to hear the gospel. I am not afraid to say that. They need to be told and assured that "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord." To them we must say, "Behold the Lamb of God which taketh away the sin of the world." In all their sinfulness they need to know that. Children who, because of that new principle of life, know that they have displeased God by their sins, must be reminded of this salvation which they have in the blood of Christ. They need to have the gospel brought to them in school. *That* is a Scriptural value and an important one. The value of the cross of Christ, the value of salvation full and free must be presented to them. As I said Thursday night, they must meet Christ in school, otherwise we better take the first six letters out of the word Christian which is in the name of our school. What do you have left then in the name of your school?

No, school is not a catechism class, and they are not there to receive sermons. The school is not a Sunday School either. But a Christian school does have to have Christ in its teaching. And the gospel as it is in Christ must be heard by the children. As I pointed out in my introduction to this matter of teaching Scriptural values, and before I

began to speak of the subject itself, I said that when we teach our children Scriptural values we are not only laying the foundation for counteracting sin in them, but we are in principle already beginning to counteract sin in them. Because when we teach them this value of the cross of Christ, we are assuring the children, we are making them aware, of being children of God. We are building up thankfulness in them. When you are thankful, you are thankful for something. And we must teach the children to be thankful for that cross, to be thankful for salvation.

The Scriptures are a powerful tool for working thankfulness in the children. I am afraid that we neglect it. I do not say that we do that always, but I am afraid that it is the paddle, the whip, the rod on which we lay too much stress, and that we lay too little on the Word of God and leave it silent. Strictly speaking, to punish our children properly it is going to have to be done in connection with the Word of God. They have to know what they did that was wrong, and why it is contrary to God's will. They must be shown the other side as well, namely, what it is that God does require of them. But they also have to know that cross of Christ. They will not hear of that cross in the schools of the world. They may in these schools be whipped, and may feel the rod. They may be frightened into not doing this or that. But then they are not being cultivated in thankfulness. Then we are curbing externally, but we are not touching the heart. We are not working with that new principle of life that God has implanted in that child.

And the Scriptures are very powerful for working in the children thankfulness to God for the salvation that God has prepared for them, and for the place that God is preparing for them in His kingdom. Let us go back to that text I quoted Thursday night, namely, II Timothy 3:16, 17, "All Scripture is given by inspiration of God, and is profitable for doctrine reproof, correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." There you have it. Scripture is a powerful and profitable tool. That is what God says, not Paul, not I, but God. God says, "You use My Scripture on My children, and there is going to be profit. They will be instructed in righteousness and qualified to walk in all good works, including the work of thankfulness."

There are passages in the Old Testament as well. Let us turn to Isaiah 55. I will begin to read at verse 10, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread for the eater. So shall My word be that

goeth forth out of My mouth: it shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Note that it SHALL prosper in that whereto God sent it. It shall accomplish that which He prepared it to do. Or, if you will, turn to Psalm 119:105, "Thy Word is a lamp unto my feet, and a light unto my path." And even more clearly in verse 130, "The entrance of Thy words giveth light: it giveth understanding to the simple." And if you want to know the power of that word, listen to this from Hebrews 4:12, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is powerful. It works. Use it then to counteract the sins that are already there, and to prevent sins from being committed in the future. For even as the world says, "An ounce of prevention is worth a pound of cure." Not only must we counteract sins wherein the children are walking, we must and should work to bring them to thankfulness before God for what they are in His grace. And the Scriptures are valuable for accomplishing this.

Then too, we have, in the second place, the matter of discipline. The school does not have key power. The school cannot – and the children are not even ready for that yet – bar from the sacraments. And the school cannot declare them outside the kingdom of God. In the discussion after the speech the other night we talked about Esaus in the school. Well, even if we could be sure that we had an Esau in our class or school – which I doubt that we can ever be sure of – you could not discipline them in the sense of declaring them outside the kingdom of God. You may have mental reservations about some of the children as to whether they should even be in the school, but cannot be sure they are Esaus, and you do have the rod.

I typed out a few verses from Proverbs which speak of this. There is Proverbs 10:13 where we read, "In the lips of him that hath understanding wisdom is found: but a rod is for the back of him that is void of understanding." And here are a few more. "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" Proverbs 23:13. Also the next verse, verse 14, "Thou shalt beat him with the rod, and shalt deliver his soul from hell." One more. "The rod and reproof give wisdom: but a child left to himself bringeth his mother shame" Proverbs 29:15. Then, too, in verse 17, "Correct thy son, and he shall give thee rest; yea he shall give delight to thy soul." But let us go back to Proverbs 13 and read verse 24. Solomon

declares, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." The text speaks for itself. So God has given us the rod. He has given us discipline, and we must not neglect that rod and must discipline by it.

That does not mean that this rod always has to be literal. You may punish him by depriving him of things. But there must be punishment, and I am afraid that there is not enough, rather than too much punishment. When the children are your own flesh and blood, you are tempted, because as parents we too are so lacking in that spiritual life that has true love of God, that we do spare the rod, and do not realize that the rod is for the child's spiritual good.

Whenever we use discipline, whether it is the rod literally or depriving the child of what he wants to do, I would suggest that *before* you apply the punishment, you use Scripture. I say that for two reasons. That child must know the Scriptural values, and that is more important than the spanking. The pain of the rod lasts a short time. Those Scriptural values must stick in his soul for life. In the second place, coming with Scripture, before the use of the rod, will help to calm us down ourselves. The child must never understand or get the impression that we are punishing him merely because he sinned against us. So often that is the case, and we show it on our faces. The fire flashing in our eyes gives the child that impression. The child must know, in connection now with that first tool, namely, the Scriptures, that he sinned against God. So often the child goes away thinking that he got spanked because he did not do what teacher liked, or what his father or mother disliked. That is like a lead balloon. It cannot ascend up to heaven or into the child's soul. The child's thoughts are not by that directed unto the heavens, and unto the God against Whom he sinned. That is why we should use that discipline in connection with the Scriptures. The two tools must be used together. And I will come back to that in a moment, but here, too, I want to point out that when we discipline we should pray with the child. I would suggest here again that you do this before you apply the rod. Before you tell the child what his punishment is going to be, and before you punish him, pray with him. Make it a spiritual matter and not simply a physical deed. He who sinned must also come before his God, and he must come before Christ in Whom he has forgiveness in the way of repentance and fleeing from his sin.

In the third place, there is that tool of which I spoke briefly last night, namely, an holy example. Children are very, very observing. And they see a whole lot more than you and I often think that they

see. I am convinced that too often we underestimate the abilities of children. I mean that also in as far as spiritual matters are concerned we fail to realize how much they can grasp. And they get a whole lot more out of a logically arranged sermon than we think that they can and do. You teachers who have at times assigned to the children the work of taking and bringing sermon summaries to school know that children can pick out essential elements in the sermon, and come with commendable summaries of what they heard the day before in church. We are surprised sometimes as to what a child can get out of a sermon, when making a summary is assigned to him, even when the sermon was not designed entirely for what we think is their level of spiritual understanding. They do have abilities that we are not always ready to concede. Especially when it comes to spiritual matters that they should not believe and works that they should not duplicate. When there is a sin in which they like to walk, they are very observing of parents, teachers, and church members who are walking in these sins. They like to find these sins in adults; and seeing it simply feeds the flame of their own evil desires. Therefore parents and teachers can never be too careful in their walk of life, as to what they say, and what they will not say. They must, by where they will go and where they will not go, give the right example. By what they do and by what they will not do, by what they approve of and by what they will not approve of, by what they look at on TV and by what they will not look at, how they dress and how they will not be seen dressed they must set an example which their children may follow and which reflects a love of Scriptural values. You cannot be too careful.

Let me quote a few things of recent remarks in this connection and of many decades ago to show the wrong trend. Gordon Ellers, who is Bethany Christian Services' supervisor for Ottawa County, spoke at Hope College at "The Challenge of Children Conference, 1982: Family Discovery." This is what he said, among other things, "Live out values in the family atmosphere. A child won't learn to respect authority from a parent who constantly talks down those in a position of authority." I am afraid that this is one of the evils in our country. One of the reasons why there is so much lack of respect for authorities is exactly our so-called freedom of speech. Our cartoonists can ridicule the president and the leaders of our country. They may make them look like fools. They draw the most hideous, distorted pictures of them, accentuating, as they did with former president Nixon, facial features, like his nose. This all induces the children to lose respect for the authorities. And when we do that in the home, and when we

violate the traffic laws, our children see that and we must not be surprised when they get caught pretty soon for the same violations. We taught them to do that. And there are so many things of which we have to be careful, lest we set a bad example as teachers and as parents.

Then again there was way back in 1927 in the American magazine, which is no longer published, a discussion between two literary luminaries, namely, Harold Bell Wright and Albert Payson Terhune. Mr. Terhune said that the sheik-flapper generation is hell-bent. Mr. Wright denied this and insisted instead that the children were merely aping their elders, that the parents are to blame – not in lack of discipline, so much as through example. The trouble he said is that Dad attempts to correct young Willie something like this: "Willie, I want you to keep out of my cigarettes!" Or, "Willie, if you ever sneak any of my hip-flask liquor out to a party again, I'll cut down your allowance." Or he may reprimand his daughter thus: "Bubbles, you little painted hussy, you leave Mother's lipstick and rouge alone!" How can a parent, who smokes himself, object pretty soon when his child does? How can a mother, who cannot be distinguished from the women of the world, justly complain when her daughter looks like the daughters of the world? I said a moment ago that children are very observing. How much of this has not crept into the churches? There is drinking before the children. And if we set the example, our children are going to follow. And these lines, written way back in 1927, ought to make us blush and cause us to realize how much we have lost our spiritual sensitivity and approve things in the churches that were in the past strongly condemned as worldly. As I said last night in answer to the questions raised and presented after my speech, "The sins wherein the parents walk, the children will run." They will always take that sin a step further. That explains the situation in which we are today, also in our own schools and churches. We just simply cannot be too careful. How we speak; where our children see us go; what they see us do; how we behave under various circumstances ought to be an example to them of thankfulness, not unthankfulness. Our walk of life, our example ought to be a powerful tool to work thankfulness in them.

And that means, of course, not only that our children see us walk uprightly before God, and thus in thankfulness, but, because we are human and we sin as well as they do, we should set an example of sorrow for sin. Do your own children, do your children in the classroom ever see that you are sorry for sin? We, too, still have that old nature of Romans 8:7, 8, so that we are not subject to the law of God, neither indeed can be. Sometimes we punish the wrong child and

should confess this before them. A child is not going to lose respect for a teacher, or parent, who confesses his own sin. If we teach them the truth of Romans 8:7, 8, we are teaching them that WE also have such a wicked nature. And remorse in us for our sins must be shown. We must also set such an example. Not only must we walk circumspectly, but when we do fall into sin, we must set an example of humility, sorrow, real contrition, and show tears of repentance. As the psalmist says in Psalm 119:136, "Rivers of waters run down mine eyes, because they keep not thy law." How much more should such tears run down our eyes over *our own* sins? But how much blushing is there with us as parents and teachers because of our sins? What we read in Jeremiah 6:15 can often be said of us, "Were they ashamed when they had committed abominations? Nay, they were not ashamed, neither could they blush." I am afraid that the lack of blushing on the part of our children when they sin is because they never saw us blush in our sins. They have not seen us feel shame. And I think television has a lot to do with that. I think that your radios, newspapers, and magazines produce this condition wherein we and our children are incapable of blushing when we walk in sin. All this craze for entertainment in the world, it is sad to say, but it is nevertheless true, is what Paul condemned in Romans 1:32 when he said that though men know the judgment of God that they which commit sin are worthy of death, "not only do the same, but have pleasure in them that do them." Paul predicted years and years ago what today has come to the high point that it has reached. Do your children see that? Do they see that you find pleasure in those who desecrate the Sabbath? who live immoral lives? All the movies on TV – and the comics as well, even though some parents think that their children can watch the comics – make our children laugh about sins. The plot in all these movies and comics revolves around some sin. Do not forget it. If you have a story, if you are going to write one that people will enjoy, it has to revolve around a sin; either theft, or adultery, or murder, or for that matter any sin. There always has to be a villain so that there can be an hero. And then we laugh, and we are entertained by those who commit sin. And we set a bad example for our children.

But finally, once again, do not forget prayer, both for and before the children. Paul writes in Philippians 1:9, 10 – which I also quoted last night in connection with our calling to train the children in spiritual sensitivity – "And this I pray that your love may abound yet more and more in knowledge and all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of

Christ." But now note, "And this I pray. . . ." You cannot make your children love God. You cannot make that love abound. But you can pray that God will give it, and that He will make it abound into the knowledge and judgment. And having disciplined the child, we should pray for a blessing upon it in the child's presence. The child must see that we take the matter to God in prayer.

And the fruit will be twofold. We will be cultivating thankfulness in the children as God is pleased to use our work. And do not forget that prayer is the chief part of thankfulness. But then we will also go home with peace of mind. The day may have been a rough one. Some children will resist and give us a rough time. But taking it to God in prayer, and leaving the outcome to the almighty power of the Holy Spirit, we can go home with peace of mind, and with thankfulness for the privilege of training His precious jewels in thankfulness.

Book Reviews

Calvin and the Anabaptist Radicals, by Willem Balke, translated by William J. Heynen; William B. Eerdmans Publishing Co., Grand Rapids, MI, 338 pages, paper.
(Reviewed by P. VanDer Schaaf.)

What is the true church of Christ in this world? How is she to be recognized? How must she live in the world, and what must be her attitude toward the state under whom she lives? How is the Scripture rightly to be interpreted? These are not dead issues, but lively questions which God's people in every age must answer in faith. They are a concern of Reformed Christians living in the twentieth century. They are questions which concerned God's people during the age of the Reformation. Willem Balke's book, *Calvin and the Anabaptist Radicals* shows how these questions were posed by the Anabaptists, who represented the radical wing of the Reformation, and how they were answered by John Calvin.

The book examines the image that Calvin had of the Anabaptists and of their doctrines. The first half of the book examines the personal contact that Calvin had with the Anabaptists beginning with the time in which the first