

THE  
CHRISTIAN IDEA  
OF  
THE CHILD

by Carole G. Adams

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by Rosalie J. Slater

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Scriptures are from the King James Version, except where noted.

# THE CHRISTIAN IDEA OF THE CHILD

by Carole G. Adams

As a ten-year-old, John Quincy Adams was the typical Massachusetts farm boy, carrying mail regularly from Boston to Braintree, reading Smollett and Rollins, and studying French and Latin poetry. John, his father, was away tending the nation's business and confidently left John Quincy to serve as his

mother's best hand on the family farm. This represented quite a responsibility for a young boy, especially considering a war was about to commence nearly within earshot. A letter written at this age to his father presents a clear profile of John Quincy's character and his literacy:

Dear Sir,

I love to receive letters very well, much better than I love to write them. I make but a poor figure at composition; my head is much too fickle. My thoughts are running after birds'-eggs, play and trifles, till I get vexed with myself. Mamma has a troublesome task to keep me steady, and I own I am ashamed of myself. I have but just entered the third volume of Smollett, though I had designed to have got half through it by this time. I have determined this week to be more diligent, as Mr. Thaxter will be absent at court, and I can not pursue my other studies. I have set myself a stint, and determine to read the third volume half out. If I can but keep my resolution I will write again at the end of the week, and give a better account of myself. I wish, sir, you would give me some instructions with regard to my time, and advise me how to proportion my studies and my play, in writing, and I will keep them by me and endeavor to follow them. I am, dear sir, with a present determination of growing better,

Yours,  
John Quincy Adams

P.S.— Sir, if you will be so good as to favor me with a blank-book I will transcribe the most remarkable occurrences I meet with in my reading, which will serve to fix them upon my mind. (Hall, *Consider & Ponder*, p. 605-06)

A quick look at John Quincy's letter compels us to contrast the ten-year-old child of 1777 with those in our churches, our neighborhoods, and in our own homes today. It proposes the question: "What happened in 225 years in our culture to change so dramatically the expectations of the character and literacy of our children?"

In the eye of societal expectations in John Quincy's generation he was not exceptional; today's societal view of the child by contrast labels both his character and literacy level exceptional indeed. The years across which we view John Quincy show us also the slow erosion of the Christian idea of man and government in our nation, decade by decade, to be ultimately replaced

by an inferior, one-dimensional, and secular view of man. The present predicament we face reveals that for American children, expectations are small and there is little true vision. Overall, we as a nation fail to agree with God about our children. They must be 'protected,' pandered, indulged, even worshipped, and definitely sold short. The time is late, but the mandate remains for American Christians to step up to the noble and exalted Biblical virtues of parenthood and education needed for our children to reach the fullest expression of their value in Christ. It is essential to the generation of children we currently rear and educate that we study to know the answer to the question, *What is the Christian idea of the child?*

## JESUS AND THE CHILD

Jesus himself who made some surprising remarks about children demonstrated the Christian idea of the child. He shocked his own disciples. The most tender scenes in the Gospels involve children: Jesus healing children, or welcoming children to himself, or holding up a little child to teach his disciples about God, or exhorting Peter on the beach at Tiberius, in a parting scene, to "Feed my lambs." He taught us that grown-ups have to learn again the child-like connection to the father-heart of God, and by so doing be filled with hope and faith.

"Brothers, have you found our king? There He is, kissing little children and saying they are like God. . . .

"The God who is ever uttering Himself in the changeful profusions of nature; . . . who never needs to be, and never is, in haste; who welcomes the simplest thoughts of truth or beauty as the return for seed He has sown; . . . the God of music, of painting, of building, the Lord of Hosts, the God of mountains and oceans; . . . the God of history working in time unto Christianity; this God is the God of little children, and He alone can be perfectly abandonedly simple and devoted. . . ." (MacDonald, page 34)

Observe the bringing of little children to Jesus in **Mark 10:13-16:**

*"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them."*

Here we have the contrast of the 'human' and the 'divine' in dealing with children. The disciples discounted the importance of the bringing of the children to Christ. Jesus quickly and emphatically ". . . took it very ill that his disciples should keep them off; *When he saw it he was much displeased.* 'What do you mean? Will you hinder me from doing good, from doing good to the rising generation, to the lambs of the flock?' . . . He ordered that they should be *brought to him*, and nothing said or done to hinder them; *suffer little children*, as soon as they are capable, to *come to me*, to offer up their supplications to me, and to receive instructions from me. . . . He came to set up the king-

dom of God among men, and took this occasion to declare that that kingdom admitted *little children* to be the subjects of it, and gave them a title to the privileges of subjects. Nay, the kingdom of God is to be kept up by such: they must be taken in when they are little children, that they may be secured for hereafter, to bear up the name of Christ. . . . He received the children, and gave them what was desired; . . . out-did the desires of these parents; they begged he would touch them, but he did more. . . . He *took them in his arms*. . . . If we in a right manner bring our children . . . to the arms of his pity and grace, . . . He *put his hands upon them*, denoting the bestowing of his Spirit upon them . . . and his setting them apart for himself. . . ." (Henry, Vol. V, page 517)

Observe the place of children in the Kingdom in **Matthew 18:1-6**:

*"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."*

In *The Training of the Twelve*, A. B. Bruce says, "What children are unconsciously, that Jesus requires His disciples to be voluntarily and deliberately." We are to study to be childlike. ". . . **Childlikeness such as He exhibited is an invariable characteristic of spiritual advancement, even as its absence is the mark of moral littleness. . . .** The great ones in the kingdom, . . . throw themselves with such unreservedness into the work to which they are called, that they have neither time nor inclination to inquire what place they shall obtain in this world or the next." (Bruce, pages 202-203)

Matthew Henry (Vol. v, page 252) says, "Grown men,

and great men, should not disdain the company of little children, or think it below them to take notice of them." The emphasis here is on receiving children, and not offending them.

Jesus "proceeded to enforce the warning by drawing aside the veil, and showing them a momentary glimpse of that very celestial kingdom in which they are all so desirous to have prominence. 'Lo, there! see those angels standing before the throne of God—these be ministering spirits to the little ones! And lo, here am I, the Son of God, come all the way from heaven to save them! And behold how the face of the Father in heaven smiles on the angels and on me because we take such loving interest in them!'" (Bruce, p. 206)

"The attitude which Christ took toward children must contain the explanation of the attitude which Christianity takes toward the same, for the literature and art of Christendom become the exponents of the conception had of the Christ." Horace Scudder, author of *Childhood in Literature and Art*, 1894, a scholar interested in the views of childhood represented in various periods of history, makes these eloquent observations about "the general aspect which childhood wore to Jesus Christ. . . .

"The eyes of this Jesus, the Saviour of men, were ever upon the new heavens and the new earth. The kingdom of heaven was the burden of his announcement; *the new life which was to come to men shone most plainly in the persons of young children*. Not only were the babes whom he saw and blessed to partake of the first entrance into the kingdom of the spirit, but *childhood possessed in his sight the potency of the new world*; it was under the protection of a father and mother; it was fearless and trusting; it was unconscious of self; it lived and did not think about living. The words of prophets and psalmists had again and again found in the throes of a woman in labor a symbol of the struggle of humanity for a new generation. By a bold and profound figure it was said of the great central person of humanity: 'He shall see of the travail of his soul and be satisfied.' A foregleam of that satisfaction is found in his face as he gazes upon the children who

are brought to him. There is sorrow as he gazes upon the world, and his face is set toward Jerusalem; there is a calm joy as he places a child before him and sees in his young innocence the promise of the kingdom of heaven; there is triumph in his voice as he rebukes the men who would fain shut the mouths of the shouting children that run before him. The pregnant words which Jesus Christ used regarding childhood, the new birth, and the kingdom of heaven become indicative of the great movements in life and literature and art from that day to this. The successive gestations of history have their tokens in some specific regard of childhood.” (Scudder, pages 50–52, *italics added*)

The twenty-first century is an age in opposition to the Christian view of the child. The general view of childhood in our society is hostile to the values our Lord Jesus Christ established. This is an age perishing, though “*God so loved the world, he sent his only begotten son, that whosoever believeth in him shall not perish, but have everlasting life.*” The word *perish* means also *waste*—that whosoever believeth in him shall *not be wasted*. Our children are our progeny, our stewardship. In American society and education today, waste is a reality, one that we must eliminate if we are

to obey God in rearing and educating His children. We must reassert the Christian idea of the child in our philosophy of family, education, government, and life. We must take our cue from the model of Biblical child growth and development found in Luke 1:80 and Luke 2:40: “*And the child grew, and waxed strong in spirit. . . .*” “*And the child grew and [became] strong in spirit, filled with wisdom: and the grace of God was upon Him.*” Nurturing a strong spirit in our children means taking seriously the admonition implied by II Timothy 3:15 giving our children a knowledge of “*the holy scriptures, which are able to make [them] wise unto salvation through faith which is in Christ Jesus.*” Of equal importance, it means relating to our children on the basis of God’s Principle of Individuality, honoring the unique reflection of God’s image within. “*By faith Moses’ parents hid him for three months after he was born, because they saw he was no ordinary child, and they were not afraid of the king’s edict,*” (Hebrews 11:23, NIV, *emphasis added*). Likewise we must see our children as unique—there are no “ordinary” children, only specially created ones, with a purpose, a calling, all their own.

How does this Christian idea of the child contrast with the views of childhood in other periods of history?

## CHILDHOOD: PAGAN AND CHRISTIAN VIEWS

In *The Christian History of the Constitution of the United States of America: Christian Self-Government*, the Christian and pagan ideas of man are identified in

the writing of Richard Frothingham’s “The Rise of the Republic of the United States,” 1890 (Hall, CHOC, Vol. 1, pages 1–2, *italics added*):

. . . Christianity—the basis of the good, permanent, and progressive in modern civilization—first appeared in the world. At that time, social order rested on the assumed natural inequality of men. The individual was regarded as of *value only* as he formed a part of the political fabric, and was able to contribute to its uses, as though it were the end of his being to aggrandize the State. This was the pagan idea of man. The wisest philosophers of antiquity could not rise above it. Its influence imbued the pagan world. The State regarded as of paramount importance, not the man, but the citizen whose physical and intellectual forces it absorbed. If this tended to foster lofty civic virtues and splendid individual culture in the classes whom the State selected as the recipients

of its favors, it bore hard on those whom the State virtually ignored,—on laboring men, mechanics, the poor, captives in war, slaves, and women. This low view of man was exerting its full influence when Rome was at the height of its power and glory. . . .

This low view of man translated into a low view of the child—a pagan view. Horace Scudder notices that in Greek and Roman literature, “. . . there is scarcely a child’s voice to be heard in the whole range of Greek poetic art. The conception is universally of the child, not as acting, far less as speaking, but as a passive member of the social order. It is not its individual life so much as its related life which is contemplated.” (Scudder, page 21)

Frothingham’s voice rises dramatically here as he announces the most revolutionary change in the history of the world—the event that changed the condition of man and child for all time!

“. . . Christianity came with its central doctrine, that man was created in the Divine image, and destined for immortality; pronouncing, that, in the eye of God, all men are equal. This asserted for the individual [and for the child] an independent value. . . .” This principle is seen in Jesus’ treatment of children in the Gospels.

Frothingham continues, “It occasioned the great inference, that man is superior to the State, which ought to be fashioned for his use. This was the advent of a new spirit and a new power in the world.” (Hall, CHOC, page 2) And Christianity was the advent of a new day for education.

## AMERICAN CHRISTIAN EDUCATION

This Christian idea of man and government gave rise eventually to the first expression of Christian civil government embodied in the constitutional republic of the United States of America. Our duty as American Christian educators therefore has a particular quality. Samuel Adams gave the rallying cry: “Let divines and philosophers, statesmen and patriots, unite their endeavors to renovate the age, by impressing the minds of men with the *importance of educating their little boys and girls*, of inculcating in the minds of youth the fear and love of the Deity and universal philanthropy, and, in subordination to these great principles, the love of their country; of *instructing them in the art of self-government*, without which they never can act a wise part in the government of societies, great

or small; in short, of leading them in the study and practice of the exalted virtues of the Christian system. . . .” (Hall, CHOC, p. XIV, *emphasis added*)

As American Christians, our accountability includes the trust God gave us in our liberty—to use it for His glory, to honor Him in its practice. We must instruct our children in the art of self-government. We must ennoble our children “. . . by a sense of [their] own dignity through the practice of a system of self-government which improves the condition and promotes the interest of each while it produces harm to none.” (Bancroft, in CHOC, p. 8) In God’s providence, we have a peculiar calling among nations—a holy priesthood that includes *both* the propagation of the Gospel and the keeping of the torch of Christian civil liberty for all.

## BIBLICAL CHILDHOOD

In her study of Biblical childhood, Rosalie Slater observes that, in the Hebrew home, “. . . [t]he spiritual nature of the household was built upon deeply reli-

gious principles and customs of worship which permeated every act, every day, every week, and every month of the year.” (*Biblical Childhood*, page 75) Central in the

Hebrew home was the observance of providential events in the history of Israel in which the children took part.

“As the children asked, the father in each family would relate, in language which a young child could understand, the ‘whole national history of Israel, from the calling of Abraham down to the deliverance from Egypt and the giving of the law.’ The more fully this account was given and the better it was explained, the greater impression it made upon the memory of each child present. So from the time of babyhood were the young of each new generation made aware of the details of their unique history of liberty.” (*Biblical Childhood*, p. 77) The Hebrew home that nurtured our Lord in his childhood shared this focus of remembering the

mighty acts of God in history.

The nurturing Hebrew home has affected history extraordinarily. The story of Samuel, the prophet-priest-judge, exemplifies Biblical childhood and its effect on the life of a nation. Samuel faced the very conditions of spiritual decline and calamity that we face in America today by giving an answer that is a challenge to every Christian leader of this generation. To appreciate the full impact and inspiration of this account, read Miss Slater’s Biblical research using the *Ellicott Commentary for English Readers* (1887) in her *The Family and the Nation: Biblical Childhood*. Because Samuel learned to hear and obey God at a young age, he became an instrument of reform in his nation.

Samuel’s ministry to the homes of Israel convinced him that the educational level of the nation had plunged during its years of failed leadership from the priesthood. “In his long wanderings up and down among the people, during his toil in the course of his vast labour of religious restoration, he had seen how deep was the ignorance of the children of Israel. In the troublous days of the judges the arts, music, poetry, and history were unknown. The chosen race cared for none of these things.

‘To remedy this state of things, Samuel founded the schools of the prophets, in order that, by their agency, the mental condition of the people, might be raised, and men trained to serve God in Church and State. . . .

‘The instruction was essentially free, open to all comers, and, when educated, the prophet might return to his farm, or to some occupation connected with city life. But he was from henceforth an educated man: and he had been taught too the nature of Jehovah: how He was to be worshipped, and what was the life which every member of a covenant nation ought to lead.

‘Thus Samuel’s schools not only raised Israel to a higher mental level, but were the great means of maintaining the worship of Jehovah among the people. . . . But the prophetic order had in Samuel’s mind another important function. It was to be a permanent public power alongside the priesthood which already existed, and of the kingly office, which he, Samuel, had inaugurated. It was intended especially to offer to the latter, when inclining to tyranny, a powerful opposition, founded on the Divine Word. Throughout the history of Israel we find the prophetic order not merely the preachers of a high and pure morality, and a lofty, spiritual religion, but we see in them . . . the protectors of the oppressed subjects against the despotic monarch, the steady defenders of the down-trodden poor against the exacting and covetous rich.

‘In one sense, they filled the position which the priesthood ought to have occupied, had the representatives of that order done their duty, but who—as Samuel well knew, not only from the past said history of the period of the judges, but from his own personal observa-

tion at Shiloh during the life-time of Eli—had been tried, and had been found miserably wanting.’

Thus, Samuel’s great work began with *revival, repentance, and restoration*—and it began in the families of the nation. It was a direct outcome of his own family life and preparation that sprang from the prayers of his mother, Hannah, and the faithfulness of his father, Elkanah. Samuel’s first work, too, with the Schools of the Prophets allowed the nation to build back the ability to become a GOD-REMEMBERING people. It allowed for Israel to once again produce its national identity as a “peculiar people” chosen of the Lord for a special contribution to the world. Out of the Schools of the Prophets came forth:

*National poets*—extolling once more for open hearts the mercies of the Lord and his great goodness to Israel.

*Annalists*—or historians, recounting the many providential events in God’s blessing to the nation.

*Preachers of Patriotism*—invoking remembrance of Israel as a special nation.

*Moral Teachers*—leading them back to the great rock of Mosaic morality, bursting forth into a cleansing stream of individual and national reformation.

*Exponents of the Law*—dealing with the detail of obedience as set forth in the Ten Commandments.

*Pastors*—comforting with the “staff and rod” these sheep of the Great Shepherd.

*Politicians*—preaching the polity of God’s jurisdiction and government of man and the universe, and of Israel’s direct rule by God.

‘But their most essential characteristic,’ states Ellicott of the graduates of Samuel’s Schools of the Prophets was ‘that they were instruments of revealing God’s will to man.’ (Ellicott in *Biblical Childhood*, pages 44–45)

## THE CHRISTIAN IDEA OF THE CHILD MANDATES A DISTINCT METHOD OF EDUCATION

The Christian idea of the child mandates a new wineskin of education that is distinctly Biblical. Parents and teachers of the present generation were educated in a system of humanistic, secular education and its atheistic, evolutionary view of man and of the child. Much of modern Christian education, in schools and home schools, attempts to coat the secular philosophy, method, and curriculum with scripture, prayer, and Christian doctrine, or with a lavish slather of classical content. What is needed is a whole new form—a new form that is thoroughly Biblical, restoring the true heritage of American Christian education.

Where does this exist? What does it look like? How

does it work? It is the original philosophy of education, the product of the reformation, existing in the colonial and founding eras of our nation, that produced the character and intellects of our founding fathers. The research that identifies it today for our children was published by the Foundation for American Christian Education in 1965 in Rosalie J. Slater’s *Teaching and Learning America’s Christian History: The Principle Approach*. It is “America’s method of Biblical reasoning that makes the Word of God the heart of every subject in the curriculum.” It is practiced in schools and home schools across the country and in many other countries.

The Principle Approach aims at forming Christian

character in the student. It has been shown measurably to produce a Biblical worldview in the student's thinking. Measured by the Nehemiah Institute annually since 1985, Principle Approach students out score all other Christian students given this same test. Therefore the results meet education's whole purpose: forming character, forming Biblical reasoning, and producing outstanding scholastic results.

Principle Approach education methods are distinctively governed by Biblical principles and include both content mastery and the satisfaction of the real needs of children. A visit to a Principle Approach classroom reveals a teaching and learning dynamic that presupposes the value of the individual child who bears the image of God. There is an elevation of spirit and an appreciation of learning and reasoning. The teacher is the living textbook, and the students become the producers of their own learning, as they are inspired, cultivated, consecrated, and instructed towards the fullest expression of their individual value in Christ.

Education as defined in his 1828 *Dictionary* by the father of American Christian education, Noah Webster, is "all that series of instruction and discipline which is intended to enlighten the understanding, correct the temper, form the manners and habits of youth, and fit them for usefulness in their future stations." To this definition Webster adds a small sermon for our benefit: "To give children a good education in manners, arts and science, is important; to give them a religious education is indispensable; and an immense responsibility rests on parents and guardians who neglect these duties." The word 'religious,' in Webster's

day, meant the practice of Biblical Christianity in every area of life and character. In education this requires more than spreading a Christian vocabulary over the old wineskin of progressive education. It requires the restructuring of education, creating a new wineskin: the identification and application of Biblical principles in every subject and as a yardstick for choice of methods used. "And no one puts new wine into old wineskins; otherwise the new wine will burst the skins, and it will be spilled out, and the skins will be ruined." (Luke 5:37)

While it is not the purpose of this article to expound the Principle Approach method, it is essential to suggest that modern, 'progressive' education, whether in public, private, or home schools, does not qualify as an acceptable mode of educating our children if we indeed propound a Christian idea of the child. Such methods of education can be described generally as 'content-centered' or 'child-centered.' Content-centered education methods are governed by curriculum objectives—covering the material. Teaching is often rote and objective; curriculum is piecemeal, presenting facts in blocks, bits, blobs, and blurs; instruction is norm-directed, skill-targeted, test-motivated. Materials are often consumable, fill-in-the-blank workbooks. The 'needs' and interests of the child, on the other hand, govern child-centered education methods. Teaching is often passive, allowing discovery and expression full reign, resulting often in the 'uncorrected' temper.

Children educated from a child-centered method are gratified sensorially and temperamentally, but they are not satisfied in heart and character.

## THE CHRISTIAN IDEA OF THE CHILD REDEFINES THE ROLE OF TEACHER AND PARENT

The "Child," a "progeny of parents," is, according to Webster: "One weak in knowledge, experience, judgment or attainments; One young in grace, . . . humble and docile." Parents have charge of children and are accountable as stewards. Teachers are those who ac-

cept a professional role of educating the progeny of a community as entrusted by parents. As Christian teachers and parents, we must define our roles according to Biblical principles and according to our place and purpose in His Story. We must examine ourselves and dis-

cover how much of the past conditioning to false values we still retain in dealing with the precious children God entrusts to us. To teach Christianly is to examine the Master Teacher and learn from him. Jesus taught by modeling and is the archetype of teaching, the standard, the ideal. Through his Son, God answered the question of what teaching is. Jesus taught by loving, accepting, affirming, receiving. He taught by healing, by enabling, by prodding. He imparted truth in such a way that its intrinsic beauty delighted his students, captivated their hearts and minds, so much so that two-thousand years later, our hearts are touched by his words and respond to his message. Every subject in the curriculum holds truth which, when captured and imparted by an inspired teacher, inculcates the love of truth and beauty. The teacher/scholar's love of the subject and love of the child is the "living textbook."

Jesus touched individuals, causing each person to feel especially loved. Teaching is in essence a relationship between the teacher and the student through a subject. Jesus related to each individual through His subject, salvation, by observing and satisfying the needs of those who came to him. We should not confuse the meaning of the word satisfaction with the meaning of the word gratification. To satisfy is to supply fully what is necessary and demanded by natural laws. To gratify is to give pleasure to, to indulge, as to gratify the senses, the desires, the mind, etc. Jesus satisfied the real needs of individuals so that they went away fully supplied. As teachers and parents, we must learn to identify the real needs of our children and satisfy them.

What are the real needs of children? The primary need is spiritual—to be born into the kingdom of God. Jesus satisfied the primary spiritual needs as caringly and surely as he met the physical needs of those he encountered. Teachers and parents follow suit, making the spiritual the priority, and following Jesus to meet the further needs:

1. Significance: Children need to have a deep sense of safety, of feeling loved, cherished, and significant.
2. Trust: They must develop trust in the character of the key adults in their lives.
3. Acceptance: Children must acquire an adequate self-value, based upon their acceptance of their own individuality as a gift from God. Adult treatment of the child communicates unmistakably of his worth and potential.
4. Purpose: If children see themselves as having a place in history and see the events in their lives in light of a providential God, then they can have assurance for their present and future.
5. Work: They need activities that are real to them, significant, intriguing, not just amusing or entertaining—ennobling work or occupation—in order to acquire vision for the value of their life and purpose.
6. Wisdom: Children need wise guidance from adults to help them make sense of their experiences and interpret their world through principles.
7. Models of Christian self-government: Children need Christ-governed adult models who accept the authority that is theirs by virtue of their greater experience, knowledge, and wisdom, and who represent God's government in their lives.
8. Models of Christian character: Children need adult models who exemplify personal qualities of victorious Christian character, who are productive and committed, and who inspire them.

The attitudes Jesus expressed in His dealings with individuals should be our attitudes with children. His respect for each person's worth should inspire us to display deep and genuine appreciation for the individuality of each child. He was genuine, spending time and giving unfeigned attention to individuals on a human level, making himself accessible. Jesus made his teaching concrete, giving his students tangible truth and presenting the most abstract message that ever existed in the most easily understood and concrete words.

He readily confronted discrepancies between verbal conviction and life reality, detecting and communicating in a mentoring style to bring each individual to his fullest expression.

As teachers, the Principle Approach methods and curriculum, and philosophy of education, allow us the liberty and creative expression to satisfy the real needs of our students in a whole way. We see each child as an individual of infinite value, made in the image of God and worthy of our respect. We see children full, ready to be cultivated, inspired, consecrated, and instructed rather than seeing them as empty, fit only to be stimulated, motivated, enculturated, or indoctrinated. We see the tutorial needs of students, that each one as an

individual is entitled to his own learning style and instruction, that every child can be elevated to a worthy standard. We see that our students need to produce, not consume only—expressing themselves in the arts, music, drama, and athletics, developing every talent, exercising their whole potential.

Because we know that truth satisfies, we identify Biblical truth in every subject, giving our children the bread of life as a steady diet, not just crumbs and morsels. We show them the whole of God's purpose for man in history so that they can place themselves securely in the kingdom of God, sure of where they stand, able to accept their position on the chain of Christianity, and envision the purpose of their personal lives.

Suffer the little children to come unto me, and forbid them not:  
for of such is the kingdom of God.  
And he took them up in his arms, put his hands upon them,  
and blessed them.

Mark 10:14-16

May our children be likewise blessed, that they may lead  
their generation to Christ, and that He might be glorified.