

# Growing Kids God's Way

## Chapter 10 - Discipline with Encouragement

### I. INTRODUCTION

#### A. Instruction

1. If you do not verbally instruct your children, how will your child ever know what is \_\_\_\_\_?
2. If you do not live to the standard of your own instructions, then how much can it really \_\_\_\_\_ to you? (Set the standard, teach the standard, live to the standard)

#### B. What is required to help children internalize values?

1. \_\_\_\_\_ knowledge (The what and why of the values & standards they are expected to keep)
2. Parental \_\_\_\_\_
  - (1. They need to see how to implement the values and standards.
  2. Parental consistency will reinforce the verbal lessons. Parental hypocrisy will negate any verbal teaching).

#### C. Parents need to separate moral behavior from non-moral behavior.

Not all activities in your child's day are moral in nature - that is, behavior flowing out of the heart. Some activities are skill based.

(References are to the boxes in the **Discipline Flow Chart** - This provides an overview of the entire process. Discipline must keep the long term in mind and not just the needs of the moment. God gives parents the responsibility to constantly assess the needs of their children with the insights into attitudes and motivation. )

#### S1 \_\_\_\_\_ - Talents & Giftedness

Skills are not moral issues and therefore do not have a corrective side. Instead we use encouragement alone to help motivate them to learn skills and develop talents.

**Skills** are basic to all human beings like riding a bike, learning to swim, and throwing a ball.

**Natural talents** are gifts from God. They differ from skills in that they are not universally given to all. Everyone has talents, but not necessarily the same talents.

**Giftedness** is a magnified talent. There are many naturally talented musicians, but Mozart was gifted. There are three essential elements required in the development of skills: patience, guidance, and motivation.

#### S2 \_\_\_\_\_

##### A. Link to \_\_\_\_\_ - and - \_\_\_\_\_ behavior

A common source of motivation for a child's development of skills is the personal satisfaction obtained from the verbal praise received. Link your words of encouragement to the specific skill activity for this helps the child to measure the value of his practice and encourages him. i.e. - *"Great job catching the ball, Ryan. I can see how much your practice has helped you."* Unanticipated praise will have the greatest impact on your children.

- B. Link with \_\_\_\_\_  
Younger ones - lots of hugs! As they get older - continue to hug, but also a pat on the back, hand on the shoulder, rub of the head, etc. Encouragement is dramatically increased by when accompanied by touch

S3 \_\_\_\_\_

- A. Use goal incentives to motivate actions associated with \_\_\_\_\_ behavior.  
Goal incentives are tangible, external rewards used to move a child to try harder in a particular development area. Parents should use goal incentives to motivate actions with skills, talents, and natural physical attributes, but not for changing behavior. Goal incentives should not be overused
- B. Goal incentives used to motivate behavior are not goal incentives at all; they're \_\_\_\_\_.  
Why are bribes wrong?
1. Because God says they are wrong. *"Bribes blind the discerning and pervert the works of the righteous"* (Exodus 23:8).  
*"You shall not distort justice; you shall not be partial, and you shall not take a bribe, for a bribe blinds the eyes of the wise and perverts the words of the righteous."* (Deuteronomy 16:19)  
*" . . . And a bribe corrupts the heart."* (Eccl. 7:7b)
  2. You are appealing to the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:16). Those are wrong sources of motivation for righteous behavior

## II. Behavior

- A. We are defining behavior as actions that proceed from the \_\_\_\_\_.  
Discipline is a process of training and learning that fosters moral development. It comes from the same word as disciple - one who is a learner. Since the principle function of discipline is to teach morally responsible behavior (i.e., righteousness), biblical discipline achieves that end more successfully than permissive or authoritarian parenting styles. The positive aspects of biblical parenting are synonymous with education and growth in that they emphasize inner growth, personal responsibility and self-control. All of these qualities lead to behavior motivated from within the child's heart.  
Many parents consider discipline to be a means of controlling actions for the moment. That is true, but only partially so. The primary objective in discipline is long-term. Any expedient actions that are taken for the moment must be in harmony with the overall objective. God's purpose for discipline is precise; it is to bring about the peaceable fruit of righteousness.
- B. Parents motivate heart behavior by \_\_\_\_\_ their children and by \_\_\_\_\_ their children.  
Biblical discipline consists of a number of essential principles and actions, some encouraging, some corrective. Both are important. The encouragement side consists of pre-activity reminders and questions to stimulate good attitudes and behavior. The best time to teach is during periods of non-conflict. The post-activity side consists of praise and occasional rewards. Rewards must be unanticipated and used carefully and sparingly.  
Various forms of encouragement that compliment the biblical process include affirmation, goal incentives, praise, and rewards

The corrective side consists of verbal reproof, natural consequences, isolation, restrictions, loss of privileges, and chastisement

All activities of discipline, both positive and negative, must be compatible with biblical theology. No activity can be antagonistic to general biblical revelation

B2 \_\_\_\_\_

Instruction is the starting point of all training. Proper encouragement is the positive side of discipline and a wonderful motivator of right behavior.

E1 \_\_\_\_\_ - Pre-activity encouragement comes verbally before a required behavior is expected. This is accomplished through the use of verbal reminders, dialogue questions, and positive words. This is encouraging them to do right

E2 \_\_\_\_\_ - You tell the child what is good to do in advance.

You are encouraging your child to do right by reminding him of what is \_\_\_\_\_

Example: He has a play date with friends and you tell them how you want him to behave - with specifics about any problem areas - before he meets with them.

Remember to also give the reason why! God wants us to treat friends and what belongs to them with respect

Caution - excessive use of reminders can have two negative effects -

- 1) The child is discouraged because they are not given the opportunity to show they have learned & are capable.
- 2) The child may become dependent upon the reminder and not think for himself

E3 \_\_\_\_\_ - Ask the child to tell you what is good to do in advance. The goal of this form of encouragement is to get your children to tell you what is \_\_\_\_\_.

Example: Before meeting with friends to play, you ask your child, *How should you treat your friends? How should you treat their toys? What are you going to say to their mom when you arrive, when you leave, if she gives you a snack?*

Children are more apt to take ownership of their behavior when they hear themselves verbalize the rules of conduct and receive praise for the right answers.

E4 \_\_\_\_\_

As often as possible, use \_\_\_\_\_ words to encourage, not negative words to \_\_\_\_\_.

- A. Instead of, "Don't \_\_\_\_\_ your cereal on the way to the table," consider saying, "See how carefully you can carry your bowl of cereal to the table."
- B. Instead of, "Don't \_\_\_\_\_ out of bed," consider saying, "Obey daddy and stay in bed."
- C. Instead of, "Don't \_\_\_\_\_ your sister," consider saying, "You need to show kindness to your sister and treat her kindly."
- D. Instead of, "Don't \_\_\_\_\_ so much" consider saying, "You need to learn to be a better listener."

E5 \_\_\_\_\_ - activity Encouragement - Encouragement after the fact for good behavior because they have done right. It is done through the proper use of verbal praise and rewards.

E6 \_\_\_\_\_ - This sends a necessary, positive message to our children  
Tell them what they have done right: *You did a good job! You made a good effort! I am happy about how well you behaved! I am proud of you!* Etc.

E7 \_\_\_\_\_

A. Rewards are used to \_\_\_\_\_ behavior, not to stimulate behavior. They confirm & reinforce behavior.

B. Rewards are, “\_\_\_\_\_ you were good in the store today,” not, “\_\_\_\_\_ you will be good in the store today.” Offering your children something in exchange for good behavior before you get to the store is a bribe, not a reward. It is a manipulative appeal to the child’s lust of the flesh and eyes. Bribing a child produces temporary results. Properly rewarding a child motivates him from the heart - a place you want influence.

C. Rewards can be tangible (a pack of gum) or non-tangible (a trip to the park)

D. Children should be rewarded for their obedience but not obedient for a \_\_\_\_\_.  
(That would make it a bribe)

E. Beware of the condition of reward \_\_\_\_\_.

When the parents overuse rewards, the child becomes conditioned to, even dependent upon, receiving them. This then defaults into it being an unstated bribe.

B3 Correction - That will be our next lesson

## Chapter 10 Scripture References

Proverbs 1:8-9 *My son, hear the instruction of your father, and do not forsake the law of your mother; For they will be a graceful ornament on your head, and chains about your neck.*

Proverbs 2:19 *None who go to her return, Nor do they regain the paths of life.*

Proverbs 4:23 *Keep your heart with all diligence, for out of it spring the issues of life.*

Proverbs 15:23b *And a word spoken in due season, how good it is!*

Proverbs 19:18 *Chasten your son while there is hope, and do not set your heart on his destruction.*

Proverbs 22:15a *Foolishness is bound up in the heart of a child;*

Proverbs 25:11 *A word fitly spoken is like apples of gold in settings of silver.*

Proverbs 27:2 *Let another man praise you, and not your own mouth; a stranger, and not your own lips.*

Proverbs 29:15 *The rod and rebuke give wisdom, but a child left to himself brings shame to his mother.*

Ephesians 6:4 *And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.*

Philippians 4:9 *The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.*

Colossians 3:21 *Fathers, do not provoke your children, lest they become discouraged.*

Hebrews 12:6-7 *For whom the lord loves He chastens, and scourges every son whom He receives.” If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?*

Hebrews 12:11 *Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

1 Peter 1:15-16 *But as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy.”*

## Chapter 11 - Discipline with Correction

### 1. INTRODUCTION

What do you do when your child misbehaves?

While most of parenting should come from the positive side of discipline and train with encouragement to motivate, the reality is that our children are born as sinners and will also need the negative side of discipline which is correction. The correction side requires parents to consider the motivation behind a child's particular action. Parents must determine if the action was childish or foolish and then correct with the appropriate consequences in consideration of such factors as the seriousness and frequency of the offense, the age and maturity level of the child, and any natural consequences that have already occurred. In addition, there must be 1) a connection between the offense and the punishment and 2) the punishment must fit the crime so that the child is neither over punished or under punished.

### B3 \_\_\_\_\_

#### A. General Principles

Parents should correct both mistakes and open defiance. The type of correction depends on the presence or absence of evil motive. How you answer that question will determine which form of correction is needed.

1. In the early, years you are developing the \_\_\_\_\_ of your child.
2. You are exchanging \_\_\_\_\_ for foolishness.
3. A child by nature is self-oriented; biblical ethics is other oriented. The tension between the two produces \_\_\_\_\_. Conflict is normal. Learn to use it to teach, drive out foolishness, install wisdom, develop character.

#### B. Three Phases of Conflict - Times of increased conflict.

1. Phase One: \_\_\_\_\_ months. Fast physical & mental growth. Many new things to learn in a rapid period of time. Authority is being established. - Parental authority over child - and Child learning self control - i.e. his own authority over desires.
2. Phase Two: The Years \_\_\_\_\_ - The child is making the transition from child to adolescence - will they follow parents values or their own values?
3. Phase Three: \_\_\_\_\_ years old. The child is entering into the adult community. Parents are learning to treat their child as an adult. You must still engage them!

#### C. Specific Principles

1. The first principle of correction: The type of correction depends on the presence or absence of \_\_\_\_\_ motive.
2. When making an assessment on a child's actions, parents should ask, "Were my child's actions accidental or intentional? A mistake or malicious intent?" Was it done because of Childishness (Box B4) or foolishness (Box B5)?

## B4 Childishness

Childishness defined: Innocent immaturity. The term innocence refers to motives. These are mistakes made without wrong or evil intent. They may be due to physical inability or clumsiness or ignorance, lack of knowledge & understanding. This is different from foolishness which includes an element of willful defiance / rebellion. Childishness and foolishness have different consequences. We correct childishness, but never punish for it. It is not the action itself, but the motive behind it that makes the difference.

Example: A child is playing and accidentally breaks something - childishness. The child is corrected and given instructions to keep him from breaking something else. The child does not heed the instructions - foolishness resulting in punishment.

### C1 \_\_\_\_\_

Admonishment means to \_\_\_\_\_.

Ephesians 6:4 (KJV) *And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.* (NASB - discipline & instruction) -

Admonition / instruction = νοουθεσία, / **nouthesia** - to put in the mind

(Training / discipline = παιδεία, **paideia** = the rearing of a child)

This is the first step in correcting childish behavior and it begins with a warning. This is part of training. It is not punishment. Proverbs 4:1f, *“Hear, [O] sons, the instruction of a father, And give attention that you may gain understanding”*

Example: Warning & instruction about the care of a toy - leaving bike out in the yard (stolen, rain) - Goal, teaching child to be a good steward

### C2 \_\_\_\_\_ Consequences

Some childish mistakes bypass the warning stage and require immediate consequences.

Those consequences must: (1) relate to the mistake, and (2) be logical. - see below

### C3 \_\_\_\_\_

Teaching a child how to be a good steward of his own possessions will help him to be responsible for the property of others.

Parents should instruct with the future in mind, realizing that today's lesson may prevent irresponsible stewardship in the future - stewardship that could cost thousands of dollars.

Example: Child was called into the house & he came quickly, but left bike out in yard - the child is praised for coming quickly, but loses privilege of bike for a short time. Goal: teach child to remember stewardship responsibilities.

### C4 \_\_\_\_\_

A parent can also structure related consequences to help a child be responsible with a privilege.

Example: a young child is not playing well with other children - being loud, selfish with the toys, etc. Depending on the level of offense, child is warned or removed

### C5 \_\_\_\_\_

Parents should hold children personally responsible for their non-rebellious accidents that affect other people or property.

Example: the child accidentally broke something - they help clean it up - and may be required to help pay for replacing it. Goal: teach moral responsibility for actions including accidental ones.

Foolishness defined: Willful defiance and open rebellion are what the Bible calls foolishness.

A. About Foolishness:

1. A child is not acting childish if he is disobedient, he is acting **foolish**. Foolish behavior needs correcting, but parents should not correct all foolish behavior the same way or with the same strength of consequence.

Foolishness refers to deception, trickery, disobedience, and unwise or rebellious behavior. Rebellion is either active or passive. Proverbs 22:15a *Foolishness is bound up in the heart of a child;*

Active rebellion is direct, willful defiance - disobeying, talking back, refusing to accept correction, or rejection of any form authority.

Passive rebellion is indirect defiance. It often begins with a child's hidden attitude, and eventually shows up on his face with a defiant or haughty look. Other forms of passive rebellion may include pretending not to hear, pleading ignorance to the obvious after being caught in a misdeed, doing something good or cute to get out of doing what was instructed, or constantly saying, "I forgot."

2. The second principle of correction is this: The punishment or consequences must fit the crime because punishment sets a \_\_\_\_\_ on an offense.

B. Because a child's sense of justice is established through punishment and not rewards, parents must be aware of the two sides of punishment:

1. \_\_\_\_\_-punishing

Sets too low of value on the sin

Example. Child intentionally hits another child with video game controller resulting in other child getting 3 stitches for the cut - but punishment is only the loss of video game for the evening.

2. \_\_\_\_\_-punishing

Exasperates the child

Example: child accidentally leaves light on, though normally turns it off, but punishment is losing all TV & computer privileges for a month.

C. Parents should consider the following four factors before rendering a judicial decision.

1. The frequency of the \_\_\_\_\_ How often is this taking place? First time ever? First time in a month, week - or 3<sup>rd</sup> time in an hour?
2. The \_\_\_\_\_ of the moment - Is this something all the kids did and your child was just part of it, or was your child the ringleader enticing the other kids to join in
3. The child's \_\_\_\_\_  
The lie of a three-year-old is not the same as the lie of a twelve-year-old.
4. The overall characterization of the child's \_\_\_\_\_ - Is this the only thing they did in a long time, or have they been doing a lot of things lately?

#### D. The Three Levels of Offense of Foolishness:

1. \_\_\_\_\_ Minor infractions that call for verbal correction. The warning does not reduce the significance and need for first-time obedience. You would not punish a child for a single infraction if he is normally characterized by immediate compliance. If you are consistently warning about the same thing, there needs to be more consequences.  
Example: Child was called, but did not respond and ran the other way - it was the first time in a long time
  
2. \_\_\_\_\_ and action. Infractions that need some action and which call for more than a verbal reprimand. This includes new unacceptable behaviors that are becoming more common, old habits reemerging, or yesterday's warning that has not been heeded.  
Example: Child was called, but did not respond and ran the other way - it was the second time in an hour - the child has been disobedient in other areas too, etc.  
Action: A gentle swat (not a spanking) just as a reminder to call attention to the warning.  
Action: Reflective Timeout. The goal of a reflective timeout is to help a child become prudent, foresee evil, and avoid punishment by doing what is right. The child is directed to think about they have done / about to do and consider what they should do / have done.  
Example: Child has already been warned about danger of being too rough with toy / stepping on the flowers, but is being rough again / is playing ball again next to flower bed. Child told to sit and think about what they are doing and what will happen if they continue.  
This is not the cultural practice of "timeouts" which are often a primary method of punishment, but is one of the least satisfactory types of consequences for two reasons.  
1. First, the child seldom associates sitting in a chair with the act for which he is being punished since frustration of the parent is usually a more dominate factor in the situation than the act itself. 2. Second, there is little to no punishment-equivalent. A five-minute timeout for hitting his sister with his hard plastic bat teaches the wrong value for his offense.
  
3. \_\_\_\_\_ punishment Offenses that require the full weight of the law. This level of offense refers to routine acts and attitudes of rebellion, both active and passive, and to moral violations against others, including siblings, peers, parents, and others in authority.  
Examples: Child is called, looks at you and says, "No," and runs the other way.  
Child is told to be careful with toy, they look at you and then throw it down

FI \_\_\_\_\_ - pain is a gift of God so that we know something is wrong - it is a warning.  
Example: Leprosy is the loss of pain resulting in self inflicted damage to body. This is the topic of our next session.

Key Principle: The first principle of correction is this: The type of correction depends on the presence or absence of evil motive. When making an assessment on a child's actions, parents should ask, "Were my child's actions accidental or intentional? A mistake or malicious intent?"

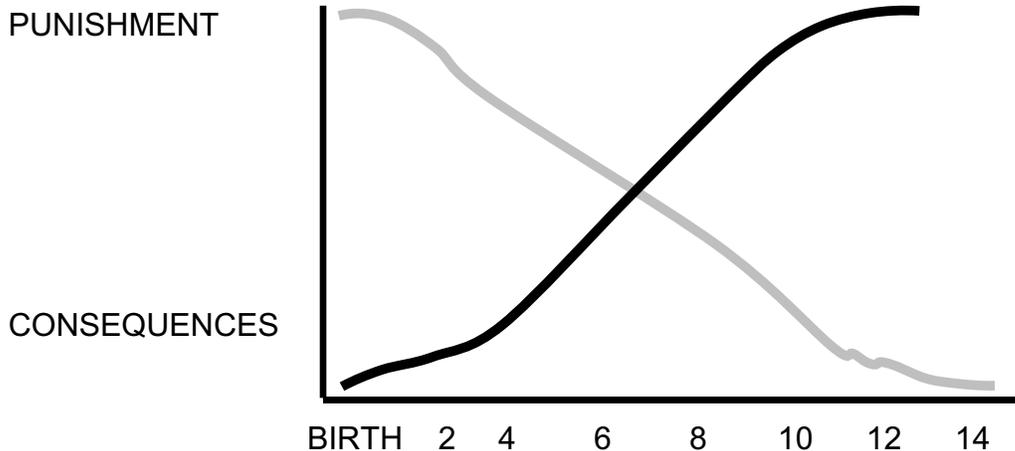
# Outline - Chapter 12

## Consequences and Punishment

### I. INTRODUCTION

#### Contrasting Punishment and Consequences

Punishment is used more in the early years; natural and logical consequences more during the later years.



Key Principle: Punishment serves a moral purpose. It communicates to children the value of good and evil by the weight of punishment ascribed to each wrongful act.

F1 \_\_\_\_\_

Pain is a gift from God not the result of Adam's fall into sin. Pain warns us that something is not right and needs attention. Pain has one purpose; it helps a child focus and gain self-control over a particular moral weakness.

F2 \_\_\_\_\_ consequences

Rebellious and defiant acts will sometimes produce their own pain as the natural outcome of foolish behavior. (Falling off bike, skinning a knee, breaking toy, losing a friend, etc.).

F3 \_\_\_\_\_ consequences

Pain is not always the natural consequence of foolish behavior. When it does not come naturally, it needs to be created artificially through structured consequences. Structured consequences come by way of chastisement, isolation, loss of privileges, or logical consequences

Structured consequences may take place in addition to, or independent of, chastisement. A parent must consider circumstances, the child's age, and the motive behind the action when deciding which punitive measures would be best for the child. Whichever consequence the parent employs, it should be logically associated with the offense.

F4 \_\_\_\_\_ consequences

Logical consequences need to be logically associated with the offense of the child.

In general, the purpose of punishment is to help a child to accept responsibility for his rebellious or non-rebellious actions. The type of consequence is subject to age consideration. Things such as: Abuse a toy - lose privilege of playing with the toy. Neglect proper care of bike - lose privilege of riding bike for a set time. Fail to get ready in time to catch school bus then arrive late without note of excuse, etc.,

F5 \_\_\_\_\_

Isolation pain is the loss of \_\_\_\_\_ contact.

Children are social beings. Isolation temporarily takes away the privilege of social contact. For example, when one child becomes continually disruptive in group play, one option is to isolate him to play by himself. The pain comes by way of separation. In that case, the play time is not taken away, but he has lost the privilege of playing with others.

Isolation may accompany or follow chastisement, but it is never to be used as a routine substitute for it. When a parent isolates a child to his room under these conditions, it should not be for play but for contemplation.

In social settings, isolation is a tool that can help the child gain self-control.

F6 \_\_\_\_\_

Biblical Commands

Proverbs 22:15 *Foolishness is bound up in the heart of a child; the rod of correction will drive it far from him.*

Proverbs 13:24 *He who spares his rod hates his son, but he who loves him disciplines him promptly.*

Proverbs 19:18 (NKJV) *Chasten your son while there is hope, And do not set your heart on his destruction.*

Proverbs 23:13-14 *Do not withhold correction from a child, for if you beat him with a rod, he will not die. You shall beat him with a rod, and deliver his soul from hell.*

Proverbs 29:15 *The rod and rebuke give wisdom, but a child left to himself brings shame to his mother.*

Proverbs 29:17 *Correct your son, and he will give you rest; yes, he will give delight to your soul.*

Hebrews 12:6-7 *For whom the LORD loves He chastens, and scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?*

Hebrews 12:11 *Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

Revelation 3:19 *“As many as I love, I rebuke and chasten. Therefore be zealous and repent.”*

## II. ABOUT CHASTISEMENT

A. Definition: Chastisement means to \_\_\_\_\_ pain with controlled force to amend an inner attitude.

Not to punish, but training in righteousness - Hebrews 12:11

The cultural term for artificial consequences is “spanking.” The biblical term is “chastisement.” Chastisement means to inflict pain for the purpose of amending behavior. It is not for the purpose of punishing behavior or for getting even with the child. God is not vindictive, and that is not the purpose of chastisement.

To remove spanking as a legitimate discipline option forces parents to use other, but inappropriate, methods to control their children’s unruly behavior, or abandon any reasonable standard or moral requirement.

Manipulating with guilt and/or conditional love is often the method. The deep scars of these methods are often permanent; a red mark from a spanking is not.

Spanking is a universal form of correction and not a fabrication of Western Judeo/Christian beliefs. Even those cultures that reject the Bible consider chastisement necessary for correcting a child’s waywardness.

Some people insist that spanking does not work. They arrive at that conclusion more often from ideological thought than practical experience. Of course spanking works. That is why the vast majority of parents world-wide use it to correct a child's rebellious behavior.

If spanking teaches violence, how do you explain why children whose parents never spanked them are so violent? If spanking teaches hitting or the abuse of power, how do you explain why children who are not spanked hit and abuse other children? The problem is much more fundamental than spanking; it is problem of the human heart.

Since biblical discipline tries to develop internal management by educating the child in moral principle, there will be times when controlled force is necessary to bring about the desired goal. Control without guidance is authoritarian; guidance without sufficient control is permissive.

The Bible encourages spanking, but does not command it. We support its use because it is part of the wisdom literature of Proverbs and is used in conjunction with righteous training. (See Scripture list above and at end of lesson)

Chastisement and righteous training are not mutually exclusive activities; rather, they are partners in the same cause.

Chastisement is the most intense and humbling form of corrective discipline. Biblical character training, on the other hand, represents the highest standard of moral training. Both work in harmony together. Chastisement is ineffective as a corrective consequence if parents do not pay equal attention to the heart.

If you are not aggressively working on your child's heart by teaching virtues of love, honor, and self control, then we suggest you not spank your child.

Chastisement means to inflict pain with controlled force on an individual to amend an inner attitude. Please take note that it is not to punish behavior but to change the attitude leading to wrong behavior.

## B. Differences between cultural spanking and biblical chastisement

Cultural spanking is something parents do \_\_\_\_\_ a child.

Biblical chastisement is something parents do for a child.

Cultural spanking is a reaction activated by \_\_\_\_\_.

Biblical chastisement is a response activated by rebellion.

Cultural spanking is used as a punishment of \_\_\_\_\_ resort.

Biblical chastisement is not an act of punishment but of love.

Cultural spanking attempts to change \_\_\_\_\_ behavior.

Biblical chastisement is used to change attitudes of the heart.

Cultural spanking is performed throughout a \_\_\_\_\_ life.

Biblical chastisement is nearly completed by the age of five.

Cultural spanking frustrates the \_\_\_\_\_.

Biblical chastisement clears the child's guilty conscience.

Cultural spanking has no long-term \_\_\_\_\_ or effect.

Biblical chastisement molds lifelong character.

Cultural spanking is used by most Christians.

Biblical chastisement is rarely used by anyone.

### C. The When of Chastisement

Offenses that require chastisement are those related to rebellion. Rebellion is a heart issue that includes defiance, disrespect, disobedience, and willful failure to learn to remember. The child who constantly says, "I forgot," is in as much rebellion as the child who directly disobeys.

The sensation of pain draws attention to foolish decisions that can lead to wrong behavior. Children are impulsive by nature. Chastisement serves as a mentor to teach a child to become the master over his foolish impulses and not the slave of them.

1. Chastisement is a \_\_\_\_\_ matter.  
Parents should always consider the dignity of the child when chastising. Therefore, chastisement should always be a private matter between parent and child
2. Chastisement should not be done in \_\_\_\_\_, nor should it be done out in \_\_\_\_\_  
The goal is not to embarrass your child into right behavior nor to intimidate that child by making a public example of him.
3. Chastisement should not be done in front of other \_\_\_\_\_.  
This includes in front of other adults, in front of unrelated children, and only rarely in front of siblings
4. Chastisement should not be done on bare \_\_\_\_\_. Seek to avoid bruising. Seek to preserve dignity. Over underwear - not over jeans, thick clothes, etc.
5. Children should only be spanked on the \_\_\_\_\_. (Young children, slapped on hand for hand offense.)
6. Avoid \_\_\_\_\_ resort spanking.  
Parents that train to first-time obedience will spank more at first but less in the long run. The higher standard forces objectivity by removing the guesswork from both parent and child. That is objective spanking. Both parent and child know exactly when a spanking will result and why it is needed. The child is the one who ultimately determines whether a spanking will occur by what he does or does not do.
7. If you are going to spank, then you must be \_\_\_\_\_ with the standard and your spanking.  
Parents who do not require first time obedience spank subjectively. That is, the parents subjectively determine the chastisement, often based on mood, whims, and other external factors that are sometimes totally unrelated to the child's actions.  
Parents who spank subjectively are guilty of encouraging a child's irresponsible behavior by tempting him to sin. Because children are gamblers by nature, the subjective approach to spanking only serves to encourage that taking of chances.  
When spanking is used as a subjective last resort, punishment comes perilously close to abuse.
8. The goal of chastisement is not to \_\_\_\_\_ or shame the child into right behavior, nor to intimidate the child by making the child a public example.

Chastisement and punishment are not intangible words referring to the same action. There is only one type of chastisement, but there are always many types of punishment. Chastisement is always associated with rebellion, but rebellion is not always corrected by chastisement.

A child knows when he has broken the rules, and his guilt continually reminds him of his violation. Guilt is the reminder of sin. Chastisement is the price paid to remove the guilt thus freeing the child from his burden. If the parents do not remove the guilt, the child lives under the weight of sin. Hebrews 12:11, *Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

You do not want to break the will of the child, but rather the selfish expressions of the will. Instead of breaking the will, parents should train the child so he can gain control over his own will.

You do not break a child's spirit by teaching, training, correcting, and living to God's standard.

The Bible further establishes support for chastisement by statements made in regard to the natural object used for chastisement-the rod of reproof.

Parents should not chastise their children with anything stiff and unbending. A wooden spoon could possibly break fingers that get in the way, cause vertebral damage if struck too high, or damage skin tissue. Nor should we chastise with an instrument that is too flexible, such as a father's belt, a wire, or any whip-like object. However, a somewhat flexible instrument stings without inflicting bone or muscle damage, since the flex itself absorbs much of the shock at contact.

What should you do after chastising your child?

Here are the five most frequently offered suggestions.

1. Immediately after chastising, place the child on your lap. Talk to him about his actions, affirm your love, and pray with him.
2. After chastising, have the child sit quietly and think for a few minutes about what he did wrong. Then, talk with him about his actions.
3. After chastising, send the child to his room with instructions to remain there until you say he may come out.
4. After chastising, warn the child not to repeat the offense. Consider the matter closed.
5. After chastising, do and say little and consider the matter closed.

Each of the five may be appropriate when used in context with the offense. Exclusive use of any one method will only leave the child frustrated. The seriousness of the offense and the age of the child should be considered when deciding what to do after administering a spanking. Parents must chastise for both acts and attitudes of rebellion or disrespect.

\* GFI estimates that when parents chastise correctly and start early, 75 to 80 percent of all spankings will take place between 14 and 40 months of age.

\* How many times should a child be spanked at any one instance? There are no hard-and-fast rules, but here are some general guidelines. The number of swats will depend on both the offense and the age of the child. The older the child, the more the swats received

Between 14 and 19 months - 1 to 3 swats. Any more than that would be rare.

Between 19 months and 3 years of age - 1 and 5 swats.

Between 3 and 5 years of age might receive more on occasion.

The point is this, the older the child and the more serious the offense, the more swats they may receive. In this case, other forms of punishment will probably need to accompany physical chastisement.

\* The following list summarizes why chastisement may fail to be an effective tool of discipline.

1. Parents use the wrong instrument.
2. Parents swat hard enough to get the child upset, but not hard enough to outweigh the pleasure of sin.
3. Parents chastise through clothing that is too thick.
4. Parents talk too much, hoping to persuade by logic.
5. Parents are inconsistent.
6. Parents fail to establish clear boundaries.
7. Parents are afraid the child will not love them.

#### E. Summary

1. Parents should reserve chastisement for acts and attitudes of rebellion - both active and passive.
2. Parents cannot chastise a child into submission.
3. Parents cannot undo years of poor parenting by chastisement.
4. Parents must chastise consistently or not at all.
5. Cultural spanking and biblical chastisement are different.
6. The rod should be somewhat flexible not stiff or unbending - causing high sting and not bruising
7. Parents should never use a chastising instrument on a child unless they have tried it out first on themselves.
8. Parents should limit chastising with the hand, but not completely rule it out.
9. Parents should never use the father's belt as a rod of correction.
10. Parents should only use the rod of correction in privacy on a child's clothed bottom.

When parents carry out proper biblical discipline, everyone benefits-children, parents, and society. The point at which a parent inflicts injury, rather than inflicting pain, is where the line is crossed between physical punishment and abuse. There is a great difference between inflicting injury and inflicting pain for the purpose of amending a child's behavioral rebellion. Physical punishment (spanking) is not child abuse.

Spanking becomes child abuse when it is used by disturbed, frustrated, or pathological parents who will find a way to abuse children no matter what the disciplinary techniques are allowed. When we look at the characteristics of abusive parents, five common traits stand out.

1. Verbal aggression - Abusive parents tend to scream at their children as if they are letting out all of their anger and frustration through their vocal cords.
2. Verbal assaults - Abusive parents tend to call their children names, expressing hatred towards them, or verbally assault them by degrading and belittling them.
3. Excessive physical punishment - Abusive parents have no starting or stopping point; they just continue hitting.
4. Uncontrolled emotions - Abusive parents communicate by actions and attitudes of anger and hostility.
5. Absence of reasoning - Anything can set abusive parents off, including actions unrelated to the child. Because they have no self-control to govern their own thinking process, they are slaves to their reactive impulses.

These are five common traits of abusive parents. Do you know anyone like this? Have you examined yourself? If you need help, seek counsel from your pastor.

## Scripture Verses

Deuteronomy 8:5 *“You should know in your heart that as a man chastens his son, so the LORD your God chastens you.”*

2 Samuel 7:14 *“I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.”*

1 Kings 1:6 *(And his father had not rebuked him at any time by saying, “Why have you done so?” He was also very good-looking. His mother had borne him after Absalom.)*

Job 21:9 *Their [the wicked] houses are safe from fear, neither is the rod of God upon them.*

Psalms 23:4 *Yea, though I walk through the valley of the shadow of death, I will fear no evil; for You are with me; Your rod and Your staff, they comfort me.*

Proverbs 10:13 *Wisdom is found on the lips of him who has understanding, but a rod is for the back of him who is devoid of understanding.*

Proverbs 13:24 *He who spares his rod hates his son, but he who loves him disciplines him promptly.*

Proverbs 19:18 *Chasten your son while there is hope... Proverbs 19:18b And do not set your heart on his destruction.*

Proverbs 22:15 *Foolishness is bound up in the heart of a child; the rod of correction will drive it far from him.*

Proverbs 23:13-14 *Do not withhold correction from a child, for if you beat him with a rod, he will not die. You shall beat him with a rod, and deliver his soul from hell.*

Proverbs 26:3 *A whip for the horse, a bridle for the donkey, and a rod for the fool’s back.*

Proverbs 29:15 *The rod and rebuke give wisdom, but a child left to himself brings shame to his mother.*

Proverbs 29:17 *Correct your son, and he will give you rest; yes, he will give delight to your soul.*

Hebrews 12:6-7 *For whom the LORD loves He chastens, and scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?*

Hebrews 12:11 *Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

Revelation 3:19 *“As many as I love, I rebuke and chasten. Therefore be zealous and repent.”*

## Chapter 13 - Repentance, Forgiveness, and Restoration

### I. INTRODUCTION

One goal of the corrective side of discipline is to bring children to repentance. But how do we distinguish true repentance from regret?

#### A. Defining repentance

*“Now I rejoice not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation not to be regretted, but the sorrow of the world produces death” (2 Corinthians 7:9-10).*

μετάνοια / Metanoia: Repentance - having a change of mind / heart / way - but note: if there is not a change of direction, then there was no change of mind

People often confuse regret with repentance

#### B. Regret

Repentance is not the same thing as regret.

You cannot repent without regret, but you can regret without repentance.

μεταμέλομαι - **metamelomai**; - *feel remorse*

- regret actions because of consequences

Sorry they got caught, not sorry for what they did

Repentance begins with the offender in his contrite heart.

#### C. The doctrine of repentance must be understood in the context of \_\_\_\_\_

Sin damages the fellowship aspect of a relationship. Teaching a child simply to hate sin is insufficient without his understanding that it hinders the relationship.

#### D. The object of repentance is not the \_\_\_\_\_ itself, but the effect sin had on the relationship.

A child's obedience disturbs the relational peace between himself and his parents. Love for the relationship puts sin in context and should help lead to repentance. Children who regret their actions but fail to learn the affinity / correlation between actions and relationships actually weaken family cohesiveness.

#### E. Repentance and young children

##### Age Consideration

1. The most ideal state of repentance for children over four years of age is relational repentance.

2. For children under four years of age, regret is present, but relational repentance is difficult.

Young children are typically sorry that they got caught. Their regret is over the consequences they may experience and not because of a relationship that has been broken.

3. Fellowship - This requires deep and trusting relationships with one another. Not just living in the same place with the same set of rules. Repentance restores the relationships so that there can be fellowship again.

The book of judges presents the concepts of repentance, forgiveness & restoration in the cycle of God's dealing with Israel. They would sin, repent from the sin, seek God's forgiveness, and He would restore them.

## II. RESTORATION

- A. Restoring the relationship closes the offense and \_\_\_\_\_ it.  
This is the only way that true peace can exist for true peace must have harmony of relationship.
- B. Without restoration, relationships continue in a state of \_\_\_\_\_.  
Without it, the best that can be hoped for is a cease fire while waiting for the next battle to erupt. (Example: North & South Korea are at cease fire, not peace)

## III. FORGIVENESS

- A. Repentance begins with the \_\_\_\_\_.  
The repentant offender initiates by seeking reconciliation and asking to be forgiven (Luke 11:4; 17:4). Seeking reconciliation & forgiveness is the fruit of repentance. It demonstrates a contrite heart and desire to restore the relationship.
- B. Forgiveness begins with the person \_\_\_\_\_.  
The offender may seek it, but it is the one offended that must offer forgiveness to the offender. Parents should not assume that just because they have offered forgiveness, it automatically brings restoration. It does not!
- C. Forgiveness is the process which requires \_\_\_\_\_.  
Jesus Christ died on Calvary's cross, paid for our sin, and now offers forgiveness to "*whoever shall call upon His name*" (Romans 10:13). Does that mean God automatically forgives everyone in the world? No. Those forgiven and restored to the Father are the ones who have accepted His forgiveness according to the conditions He has set. God stands ready to forgive, but man must accept God's offer of forgiveness through repentance and faith Jesus Christ the Son before restoration can take place.
- D. Seeking forgiveness and saying, "I'm sorry"
1. Asking forgiveness does not equal saying, "I'm \_\_\_\_\_."  
Saying, "I'm sorry," expresses one's emotion. It leaves the question of repentance, restoration and forgiveness unanswered.  
Reconciliation & restoration are the objectives which are brought about by forgiveness. "I'm sorry" is not enough. There needs to be restoration to a right relationship.  
Restoring the relationship closes the offense and buries it.
  2. Saying, "I'm sorry," is to acknowledge an unintentional mistake.  
Reserved for childish mistakes (I disagree with the Ezzo's on this. It is good to also ask for forgiveness regardless of motives. Both unintentional mistakes and intentional sin can hurt / disrupt the relationship. "*I'm sorry*" may be enough for bumping into someone, but you may need to go beyond that to ask for forgiveness for not being more careful and offer restitution for any damage done).
  3. To ask forgiveness is to acknowledge the motive of the heart.  
Confessing the sin and saying, "*Will you forgive me?*" is an act of great humility that places the offender in his proper position before the one offended. At that point you are no longer in control of the situation, nor can you dictate the conditions of your apology

or of restoration. Although an attitude may be correct and repentance present, consequences must still be initiated. The life of David is a clear example of consequences for sin, even in the presence of true repentance. Sorrow is subjective and can range from little to great. Forgiveness is objective and has no middle ground. It is absolute.

E. Attach a confession. What is it that you have done?

Be as specific as possible about your sin and the offense you have caused

#### IV. RESTITUTION

A. Restitution means to make things \_\_\_\_\_

Restitution is a biblical concept defined as repayment for lost, damaged, or stolen property. It is repayment for loss caused to another person. Whenever financial liability occurs as a result of either mistakes or intentional wrongdoing, restitution should be part of the restoration process.

B. Restitution is an effective \_\_\_\_\_ measure.

It demands taking responsibility for one's actions and reinforces the lesson to avoid sinning in that manner again.

#### V. MEASURING REPENTANCE

Two tests of repentance

A. The most obvious test of true repentance is whether the child goes \_\_\_\_\_ back to doing that for which he was just punished.

Why does this happen?

1. Parents forget to give the \_\_\_\_\_ reason why.

2. Parents give a half-hearted \_\_\_\_\_.

B. The second test of true repentance is the child's \_\_\_\_\_.

Note: One very practical point when implementing chastisement is that children often do need a few minutes to compose themselves and develop the attitude of repentance and the desire to restore. What to do after chastisement was discussed in the last session. Parents must be sensitive as to how their child indicated he wishes to restore. It may range from a single hug, to helping the parent, or spending time with the parent.

#### VI. TRAINING TO A FALSE REPENTANCE

What should a parent do if their child confesses before getting caught?

Scenario: You are putting your child to bed and after his prayers he confesses all his wrong behavior that he did not get caught for during the day. What do you do?

Praise your child for his honesty, but punish him for the offense. You do not rightly deal with sin by swapping it for a \_\_\_\_\_.

If a parent removes the consequence at every voluntary confession, the child will "repent" every time, whether or not he means it. Note: The punishment will be light compared to sin in which he is caught, and much less than sin which he seeks to hide.

Key Principle: Repentance begins with the offender; forgiveness begins with the offended.

*Scripture References - Repentance, Forgiveness & Restoration*

## Scriptures on Repentance & Restoration

**Exodus 22:1, 3, 5, 6,12** *If a man steals an ox or a sheep, and slaughters it or sells it, he shall restore five oxen for an ox and four sheep for a sheep. If the sun has risen on him, there shall be guilt for his bloodshed. He should make full restitution; if he has nothing, then he shall be sold for his theft. If a man causes a field or vineyard to be grazed, and lets loose his animal, and it feeds in another man's field, he shall make restitution from the best of his own field and the best of his own vineyard. If fire breaks out and catches in thorns, so that stacked grain, standing grain, or the field is consumed, he who kindled the fire shall surely make restitution. But if, in fact, it is stolen from him, he shall make restitution to the owner of it.*

**Judges 3:7 & 9:** *7 So the children of Israel did evil in the sight of the LORD. They forgot the LORD their God, and served the Baals and Asherahs. . . . 9 When the children of Israel cried out to the LORD, the LORD raised up a deliverer for the children of Israel, who delivered them: Othniel the son of Kenaz, Caleb's younger brother.*

**Judges 3:12 & 15:** *12 And the children of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon, king of Moab, against Israel, because they had done evil in the sight of the LORD. . . 15 But when the children of Israel cried out to the LORD, the LORD raised up a deliverer for them: Ehud the son of Gera, the Benjamite, a left-handed man. By him the children of Israel sent tribute to Eglon king of Moab.*

**Judges 10:6 & 10:** *6 Then the children of Israel again did evil in the sight of the LORD, and served the Baals and the Ashtoreths, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the people of Amman, and the gods of the Philistines; and they forsook the LORD and did not serve Him. . . 10 And the children of Israel cried out to the LORD, saying, "We have sinned against You, because we have both forsaken our God and served the Baals!"*

**Ecclesiastes 8:11** *Because the sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.*

**Matthew 6:12, 14-15** *12 'And forgive us our debts, as we also have forgiven our debtors. 13 'And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]' 14 "For if you forgive men for their transgressions, your heavenly Father will also forgive you. 15 "But if you do not forgive men, then your Father will not forgive your transgressions.*

**Matthew 18:21f** *Then Peter came and said to Him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?" 22 Jesus ^said to him, "I do not say to you, up to seven times, but up to seventy times seven.*

**Luke 17:3- 5** *"Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. 4 "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him." 5 And the apostles said to the Lord, "Increase our faith!"*

**Luke 19:8** *Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."*

**Romans 10:13** *For, "Whoever calls on the name of the LORD shall be saved."*

**2 Corinthians 7:9-10** *Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.*

**Ephesians 4:32** *And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.*



2. The three problem areas that make a child wise in his own eyes
  - a. Premature freedom in **decision-** making
  - b. Premature **physical** freedoms
  - c. Premature **verbal** freedoms

## II. UNDERSTANDING THE PROBLEM

### A. Premature freedom in decision-making

1. The problem is not giving your children choices, but giving your children too many choices before the establishment of the moral conscience which is necessary to monitor and regulate the decision-making process.

Too many choices too early push the child outside the funnel. Developmentally, young children prior to the development of a self-regulating, moral conscience cannot handle the power associated with decision-making. The power associated with unlimited choices in the many non-moral activities of the day carries over to the moral arena, such as when instructions requiring obedience are given.

2. Young children cannot handle the power that is associated with decision-making.

To avoid re-parenting, which is usually less than satisfactory, you should continually evaluate what you allow your child to do and how many and what kind of freedoms you have granted given his age, understanding, and abilities. (Examples: what to eat; toys to play with; books to read - programs to watch; choice of friends; taking a nap)

3. If your child can handle **not** having a choice, that is when your child is ready for choices. That is, contentment in being obedient to you / choosing between very limited choices shows they are ready to be stretched to handle more responsibility in having a part in making a choice / having more choices. A child who complains, whines, rebels or is just overwhelmed has too many choices.

### B. Premature physical freedoms

Children going where they want to without permission

Freedoms come gradually-from the playpen, to the backyard, to the neighborhood, to the

world at large. As your child demonstrates age-responsible behavior and sound judgment, he earns another level of freedom. This type of training results in a child who is a joy to everyone and has achieved a sense of affirmation within himself.

### C. Premature verbal freedoms

A child who says: *“I am going to . . . ,”* instead of, *“May I go to . . . ”*

One important construct of a child’s world and life perspective is the established patterns of communication between parent and child. Our words and their words do count. How we speak to our children and how we allow them to speak to us greatly affect patterns of behavior. Listen to the way the child speaks. Does he ask if he can do something, which acknowledges parental authority in his life, or does he tell his parents what he is going to do? As the child is able to handle new responsibilities, the funnel widens so that they are making more of their own choices. The child may respectfully say what he intends to do within the areas of freedom yielded by the parents - to go beyond that is at least disrespectful and may be a sign of rebellion. Children are to ask - *May I . . . ?* Until the parent gives them freedom to make choices in that area - and only then, and only in that area may they state their choice - *I am . . .*

### III. PULLING IN THE BOUNDARIES

If your child cannot handle not having a choice, it is time to remove choices from him. When he can handle not having a choice, he is ready for more choices. That is, only as the child shows both respect and the ability to handle the responsibility is the funnel widened to allow the child to make more independent choices.

Key Principle: Children are ready for choices when they can handle not having any choices.



2. The three problem areas that make a child wise in his own eyes
  - a. Premature freedom in \_\_\_\_\_ - making
  - b. Premature \_\_\_\_\_ freedoms
  - c. Premature \_\_\_\_\_ freedoms

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# How to Raise A Responsible Child

## I. Introduction

Obedience vs. responsibility

1. Obedience is \_\_\_\_\_ conformity.
2. Responsibility is \_\_\_\_\_ conformity.
3. Obedience is submission to a \_\_\_\_\_
4. Responsibility is submission to a \_\_\_\_\_

(Government exists to force conformity social standards - Romans 13. Our republic was formed on the basis of society controlling itself through individual responsibilities. As our society becomes more irresponsible, government must increase to force obedience, protect the weak and naive).

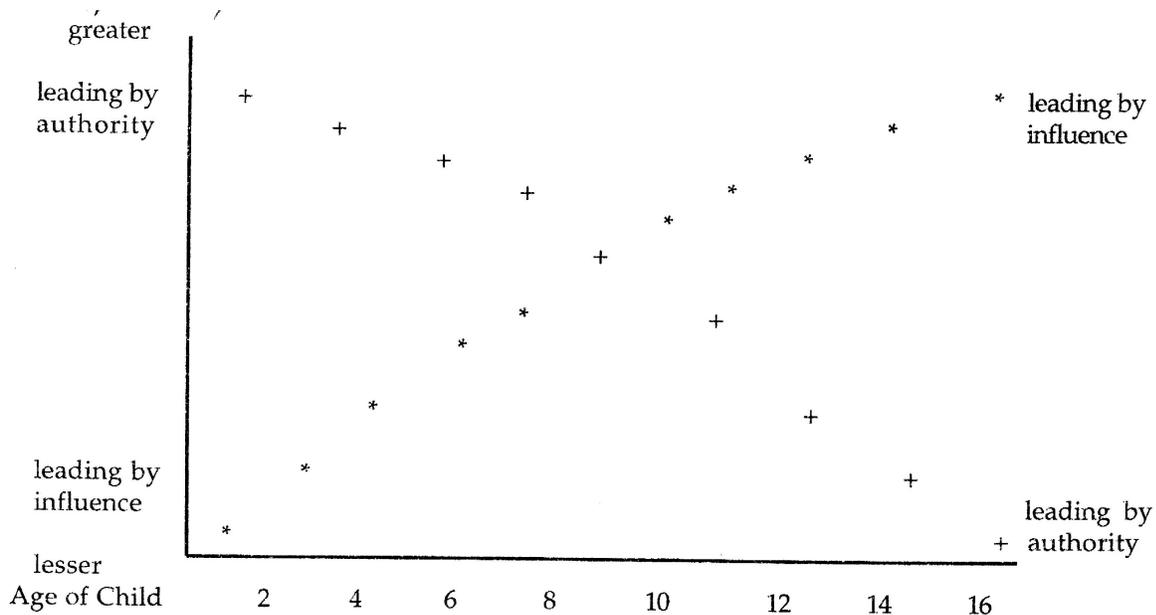
Moral training - teaching individual responsibility - begins in the family and the parents are responsible for training the children.

## II. Proper Use of Authority in Child Training

A. Parental authority represents the right of parents to insist on conformity and compliance, especially in three vital areas of life: 1) morality, 2) health and safety, and 3) life skills. How the flow authority is administered is as important as authority itself.

B. With young children, parents should lead by their \_\_\_\_\_. With pre-teens and teens, parents should lead by the strength of their relational \_\_\_\_\_.

Parents start with strict authority, and as training progresses then authority gives way to responsibility. We transition our children so that they can make their own decisions.



C. Biblical Authority and Moral Consensus

### III. Who Owns the Behavior?

#### A. Parents are responsible -

Parents are responsible for moral outcomes until the child is able to take moral ownership of his or her own behavior. Parental authority officiates a child's morality. As part of our social obligation, parents own all moral outcomes until they transfer behavioral ownership to the child when the child has been emancipated.

#### B. Making the Transfer

In child training, behavioral outcomes belong to the parent until they transfer ownership to the child. The question parents must wrestle with is what behavior falls under their management and what behaviors should be managed by the child? To answer that question, we need to understand the two phases of accountability training.

1. Phase One: Pre - Accountability training. This is the period of training when the child is in the process of learning specific skills, courtesies, and biblical patterns of behavior, but is not held personally accountable. You have to train them until they understand / learn, and then hold them accountable.
2. Phase Two: Accountability training. This is the moment when a child is both capable and knowledgeable to live out the specific skills, courtesies, and biblical patterns of behavior, and is held accountable for his/her actions.  
Example: Please & Thank You - i.e. if capable, then train and hold responsible

#### C. The learning of new behaviors and courtesies will take place throughout life.

It starts with the introduction of behavioral expectations, allows time for assimilation of the new behavior, and then passes \_\_\_\_\_ of the behavior to the child. Once the transfer is made, it's the child's \_\_\_\_\_.

#### D. Monkeys on your back

1. In the pre-accountability phase of training, parents carry all the behavior monkeys on their back. But there comes a day when your child is ready to take ownership of his own actions, behaviors, responses and attitudes.
2. As children learn and understand truth, they need to take ownership of their own \_\_\_\_\_ (behaviors and attitudes).
3. Monkey Types
  - a. general \_\_\_\_\_ monkeys - please & thank you, etc.
  - b. \_\_\_\_\_ responsibility monkeys - chores, cleaning room, personal hygiene, etc.
  - c. Christian \_\_\_\_\_ monkeys - Respect for authority, parents, age, peers, property, nature.  
Use of the interrupt rule, etc.
  - d. Personal \_\_\_\_\_ issues monkeys. This is the goal - repentance, forgiveness & restoration

4. The problem: Monkeys love to \_\_\_\_\_ back to their original owner. In parenting, there are behavior monkeys that love jumping from child to parent. That's the wrong way. Your goal is to get rid of your monkeys, not collect them.

5. How and when do monkeys jump?

When parents continue to instruct and remind their children how to behave or how to be responsible after accountability training has been achieved, they are taking back the ownership of a behavior that does not belong to them. Therefore, the child does not have to assume responsibility for it.

Example: A child asking for something without saying, "please." If we prompt them, we have taken the "monkey" back. We have to train them to take responsibility as above. If you say, "What do you say?" "What is the magic word," "how do you ask," etc., you have taken back the monkey of their responsibility.

E. There is a difference between obedience training and responsibility training. Parents tend to do more of the first and less of the second.

1. Obedience says: they do it when told / reminded.

2. Responsibility says: they do it \_\_\_\_\_ they need reminding. If you are always reminding, then you're undermining your objective to raise a responsible child.

3. The two sides of a threatening/repeating parent

a. Actively within the \_\_\_\_\_ context

b. Passively by always \_\_\_\_\_ the child what to do. The only difference is in the form of repeating, not in the \_\_\_\_\_ (It is just over a greater length of time)

4. Principle: You never quite transfer ownership if you are always \_\_\_\_\_ your child of what is expected.

#### PROBLEM: MONKEY'S GROW

F. Other Examples

1. Example one: What do parents need to fix the problem? Monkey repellent.

Key monkey repellent phrase: "*Do you have the \_\_\_\_\_ to do that?*"

You want them to think "Do I have the freedom?" - "have I fulfilled all my responsibilities?"

2. Example two: *I'm tired of always reminding you!* (Can apply to adults too!)

So warn, then hold them accountable for their failure. Stop reminding them.

3. Example Three: "*Whose responsibility is it?*" - Ends all debate and discussion.

Children (and adults) like to transfer responsibility to others so that they can avoid the consequences of their own decisions.

G. Giving ownership to your children is especially critical as they move into the middle and teen years.

1. Example one: Transferring Ownership of Virtuous Behavior - 10 yr old sharing with sibling.
  - a. When you exercise your authority you are saying: "I \_\_\_\_\_ the behavior."
  - b. When you lead by influence you are saying, "The \_\_\_\_\_ owns the behavior."
2. Example two: Transferring Ownership of Personal Responsibility (a 15 yr. Old asking if he can play basketball. We wants to take more responsibility)  
Where there is freedom, there is responsibility. AS they get older, they make decisions for themselves and must bear the responsibility for themselves.
3. Example three: Transferring Ownership of Heart
  - a. Reflective Sit Time: A \_\_\_\_\_ opportunity to consider thoughts, actions, or decisions. It is a corrective strategy to help bring a child to repentance, forgiveness, and restoration. It is used to help children \_\_\_\_\_ process and evaluate their circumstance.

Example one: Child did not say please. You tell them to think about why you cannot fulfill their request / do not have freedom to give them their request. They sit quietly to reflect, think, contemplate. To be effective there needs to be a directed assignment about what to think about without telling them their specific failure.

Example two: 'Tell me about what just happened and then tell me what went wrong. "Think about what you will do to correct it", etc.

- b. The two key questions to ask:
  - 1) What did you \_\_\_\_\_
  - 2) What must you do to make it \_\_\_\_\_

#### IV. The "Yes" Monkey

The child must verbalize a response to the instructions and take responsibility

#### VI. What to Say When it is not Time to Transfer Ownership

You do \_\_\_\_\_ have the \_\_\_\_\_ to:

1. do \_\_\_\_\_
2. make that \_\_\_\_\_
3. go into the \_\_\_\_\_ . without mommy's permission.
4. correct your \_\_\_\_\_ etc.

# The Appeal Process

## I. INTRODUCTION

### A. Scriptural Commands

The standard for children is first-time obedience. But how does one achieve this without exasperating the child or by requesting something that is unreasonable? How does one balance “*Children be obedient . . .*” and, “*Fathers do not exasperate . . .*”?

1. Colossians 3:20 - “*Children, obey your parents, for this is well pleasing to the Lord*”
2. Colossians 3:21 - “*Fathers, do not exasperate your children.*”

The appeal process offers the solution.

### B. Bridging the Two Commands

The appeal process gives children a way to present new information to the parents which give parents the option of altering the original instruction. Children can be exasperated if they have no way to give the parent new information.

The appeal process allows you as parents to rightly exercise your authority, while saving your children from unnecessary \_\_\_\_\_.

Insensitive and seemingly arbitrary commands can frustrate a child.

When carried out properly, the appeal process maintains the parent’s authority and makes obedience attractive to children because they can trust the parent to be fair. It also reduces a child’s frustration, prepares him for a real world relationship to authority, and develops self-control and character

Authoritarian and permissive parents have difficulty assimilating the concept of the appealing to authority. The first sees authority as absolute, regardless of parental error or misjudgment. The second rejects the role of authority, and therefore has no use for its safeguards. For those standing between these extremes, the appeal process can help bring authority into focus.

To appeal to authority is to acknowledge another’s rule in your life. To be in a position of leadership and to hear an appeal is to accept our human imperfection.

### C. Television Example

Children given a command with only minutes left on a TV show

Or - children playing a game with only a few moves left, but then told to go to bed  
(The “five minute” rule - works with husbands too!)

### D. The Biblical precedent

#### 1. Daniel 1:8 -16

Daniel appealing to the king to abstain from certain foods

#### 2. Paul - Acts 25:11 (“*If then I am a wrongdoer, and have committed anything worthy of death, I do not refuse to die; but if none of those things is [true] of which these men accuse me, no one can hand me over to them. I appeal to Caesar.*”)

Philemon 10 (*I appeal to you for my child, whom I have begotten in my imprisonment, Onesimus,*)

Paul appeals to Caesar and then to his friend to receive Onesimus again

## II. HOW DOES THE APPEAL PROCESS WORK?

A. To activate the appeal process, the \_\_\_\_\_ must initiate the conversation with the parent by providing \_\_\_\_\_ information, realizing that, “Yes.” “No,” &, “Maybe,” are all possible answers

1. Child initiates “May I appeal”
2. Parent decides whether to allow it or not
3. Child provides new information, not objections or opinions Making an appeal is not a forum to present likes and dislikes.
4. Parent considers the new information
5. Parent gives instructions

B. Examples of the appeal process

1. Scenario One

The child at the game moved over because the banner was in his way. Without the appeal process, he had no acceptable way to communicate to his father.

2. Scenario Two

Because the parents had taught their child the appeal process, the son was able to respectfully appeal, which allowed him to put his toys away and still obey.

## III. GUIDELINES FOR MAKING AN APPEAL

The appeal process is often misused. To prevent that, consider these seven basic guidelines

A. The appeal process is only for children who are mature enough to understand the concept and who are characterized by first-time \_\_\_\_\_.

Children around age 5 can usually understand the basic concept, but it may be longer for them to consistently make appeals properly. Teach them to do it, but remove the privilege when they are not doing it correctly.

B. The appeal must be made to the parent currently giving \_\_\_\_\_. That is, if Dad is instructing, the child cannot take his appeal to Mom.

The parent should ask the child if they have talked with the other parent

C. Parents should only entertain an appeal when the child comes in \_\_\_\_\_

The child must demonstrate self-control. Appeals should be made face to face - not hollering from one room to another, etc. (Phone, etc. OK if remote distance)

D. Appeals can only be made \_\_\_\_\_. In other words, a child cannot repeat or plead his case.

The child needs to learn to graciously accept the answer given by the parent, whether “yes,” “no,” or “maybe.” If they cannot, then they lose the privilege for a time.

The appeal process is based on trust. The parent is trusting the child to bring new information that legitimizes the appeal process. The child is trusting the parent to be fair and flexible, so pay attention to the appeal.

E. Start by teaching your children to use the exact phrase, “May I \_\_\_\_\_.”

This teaches the child submission to parental authority. If you can find a better - or even equal phrase - then use it instead. (Why? How come? etc. are challenges to authority).

F. The appeal process is a \_\_\_\_\_, not a way to avoid objectionable tasks or to get out of personal responsibility.

Don't let them appeal everything. Appeals must have new, legitimate information. If they abuse the privilege, they lose the privilege for a short time.

G. If the appeal process is to work effectively, parents must be \_\_\_\_\_ and flexible.

Think about why you say no. Is there a good reason it cannot sometimes be yes?

#### IV. TEACHING YOUR CHILDREN TO MAKE AN APPEAL

A. Sit down with your children and work through the principles, examples, and guidelines of this lesson.

Explain it.

B. Set up a few scenarios that might fit your family situation. Include in each an example of how to correctly and incorrectly make an appeal. Role-play.

Practice it until they master the concept.

C. Once your children have mastered the concepts, test them. Allow the natural consequences of wrong choices to reinforce your training. It may seem unfair at first, but they will learn quickly to apply what you have taught them.

#### The Benefits:

A) It allows parents the right to change their minds without compromising their authority.

B). It makes obedience attractive to the child since they know how their parents are approachable and willing to revisit previously given instruction.

C). It protects from needless frustration.

D). It prepares the child to deal properly with present and future authorities.

E). It prevents parental authority from being arbitrary, legalistic, or authoritarian.

F). It encourages sibling relationships as each child learns to appeal to the others.

G). It reinforces family harmony during the teen years. When children grow confident of their parents' fairness, the harmony derived is further magnified in the teen years.

H). It helps accomplish the needed transition from hupakouo (ὑπακοῦω), the duty of obedience, to hupotasso (ὑποτάσσω), submitting to parents out of devotion.

I). It helps facilitate communication in a host of relationships from classroom, to boardroom, to courtroom. It should be used in all relationships - parent/child; husband/wife; employer/employee; government authorities, etc.

J). It communicates to the world how biblical authority maintains fairness with integrity.

**Key Principle:** The appeal process helps make obedience attractive.

## Some Suggested Resources for Marriage

### Marriage

*What Did You Expect?* Paul David Tripp. Marriage, according to Scripture, will always involve two flawed people living with each other in a fallen world. Yet, in counselor Paul Tripp's professional experience, the majority of couples enter marriage with far different expectations. These unrealistic expectations leave them unprepared for the day-to-day realities of married life.

This book introduces a biblical and practical approach to those realities that is rooted in God's faithfulness and Scripture's teaching on sin and grace. "Spouses need to be reconciled to each other and to God on a daily basis," Tripp declares. "Since we're always sinners married to sinners, reconciliation isn't just the right response in moments of failure. It must be the lifestyle of any healthy marriage."

*What Did You Expect?* presents six practical commitments that give shape and momentum to such a lifestyle. These commitments—ranging from "We will honestly face our sin, weakness, and failure" to "We will change our agenda" and "We will protect our relationship"—will equip couples to develop a thriving, grace-based marriage in all circumstances and seasons of their relationship. 288pp. Paperback.

*Strengthening Your Marriage*, Wayne Mack. Wayne Mack recognizes the challenges involved in building a strong marriage. He also knows that Scripture provides the method and means for meeting those challenges with growing success. In this volume, Dr. Mack offers a wealth of practical information on marital roles, communication, finances, sex, parenting, and family religion. This valuable counseling aid for pastors can also be used with great benefit by couples on their own.

\**Love that Lasts*, Gary & Betsy Ricucci. "Love That Lasts is thoroughly biblical, very practical, and quite convicting. The Ricuccis write not from an ivory-tower mindset but from their own experience of working through to a successful marriage. Every Christian couple should benefit from this book." —Jerry Bridges, Author of *The Pursuit of Holiness*

"If you knew Gary and Betsy like I do, if you could see them together and feel the warmth, respect, and deep romantic love that they have for one another, you would snatch up this book and read it just to learn all you could from them. I recommend that you do so! They live what they write about, and that's what makes their book so compelling." —Joshua Harris, Senior Pastor, Covenant Life Church, Gaithersburg, Maryland  
176 pp. Softcover.

*Masculine Mandate*, Richard D. Phillips. "... based solidly on Scripture, ... an accurate picture of what it means to be God's man." —Jerry Bridges from the foreword

There is a crying need in the church today for men to be men. But competing visions for what a man is to be some growing out of popular culture and others arising from flawed teaching in the church are exacerbating the problem. Richard Phillips believes it is possible to cut through all of this confusion by consulting the Bible. Only in the pages of Scripture, he asserts, can men find a clear explanation of their God-given roles as leaders, husbands, fathers, and churchmen.

Beginning in Genesis, Phillips shows that God commissioned Adam to work and tend the Garden of Eden. In these twin tasks, he perceives a template for manhood, one that, when carried out with diligence, provides dignity to men, service to mankind, and glory to God. He then goes on to show that men are called to lead, to love their wives, to discipline their children, and to serve the church of Jesus Christ. Here is a biblical exposition of the most practical sort teaching that reveals not only what men are to think but what they are to be. 175 pp.

*Helper by Design*, Elyse Fitzpatrick. Are you growing into the woman God has called you to be in your marriage? Follow Elyse Fitzpatrick as she takes you on a theological journey that should bring about a deeper relationship with Christ and your husband.

Websites: [http://gracebibleny.org/category/sermons/family\\_marriage\\_children](http://gracebibleny.org/category/sermons/family_marriage_children)  
<http://www.familylife.com/> <http://www.oneplace.com/ministries/familylife-today/>

## Some Recommended Parenting Resources

### **Websites**

[http://gracebibleny.org/category/sermons/family\\_marriage\\_children](http://gracebibleny.org/category/sermons/family_marriage_children)

<https://gracebibleny.org/saturday-seminars> -

<http://www.doorposts.com/http://www.familylife.com/>

<http://www.oneplace.com/ministries/familylife-today/>

<http://www.growingfamiliesusa.com/>

Materials from Growing Families USA (All materials by Gary & Ann Marie Ezzo)

Covers from birth through teens. Books, downloads, streaming - Many resources are free

Growing Kids God's Way is <https://growingfamilies.life/06b-video-gkgw-117/?rq=06B>

Each of the 17 sessions can be watched individually

*Parenting 101 Seminar* is from Sessions: 1, 2, 4, 5 and Pastor Harris' own material

*Parenting 102 Seminar* is from Sessions: 6, 7, 8, 9

*Parenting 103 Seminar* is from Sessions: 10, 11, 12, 13,14,15

*Parenting 104 Seminar* is from Sessions: 16, 17 and Pastor Harris' own material

### **Books:**

*A Hive of Busy Bees*, Effie M. Williams (*Character sketches to read to your children*)

*Creative Family Times*, Allen & Connie Hadidian (*Practical activities for building character in Your Preschooler and handling children in multiples*)

*Shepherding Your Child's Heart*, Tedd Tripp

*Instructing a Child's Heart*, Tedd & Margy Tripp

*Toilet Training in Less than A Day*, Nathan Azrin (*No fail toilet training*)

*The Shaping of a Christian Family*, Elizabeth Elliot (*Practical general guide for Christian family life*)

*What Every Child Should Know Along the Way*, Gail Martin (*Teaching practical life skills in every stage of life*)

*Age of Opportunity*, Paul Tripp (adolescence)

## Some Suggested Resources for Parenting

### *Shepherding a Child's Heart* (2nd Edition) Tedd Tripp

Shepherding a Child's Heart is about how to speak to the heart of your child. The things your child does and says flow from the heart. Luke 6:45 puts it this way: "...out of the overflow of the heart the mouth speaks." Written for parents with children of any age, this insightful book provides perspectives and procedures for shepherding your child's heart into the paths of life.

In this revised edition of *Shepherding a Child's Heart*, Dr. Tedd Tripp not only draws on his thirty years experience as a pastor, counselor, school administrator, and father, but he also shares insights gained in many years of teaching this material in conferences worldwide, providing more valuable help for parents.

"With the plethora of material on parenting and the family, it is surprising—and distressing—to see how few books are genuinely biblical. Here is a refreshing exception. Tedd Tripp offers solid, trustworthy, biblical help for parents. If you are looking for the right perspective and practical help, you won't find a more excellent guide." —John MacArthur, Pastor-Teacher, Grace Community Church; author of *What the Bible Says About Parenting Revised & Expanded Edition*. 212 pp. Softcover.

### *Instructing a Child's Heart*, Tedd & Margy Tripp

From interaction with friends to instructions received at home, children interpret their experiences from their worldview that seeks to answer fundamental questions like "Who am I?" "What do I exist for?" and "Where can I find lasting happiness?" As parents we therefore need to provide our children with consistent, persuasive, biblical answers for understanding God, the world, and their place in it.

*Instructing a Child's Heart* is essential to help you inform their minds and persuade their hearts about the wisdom and truthfulness of God's ways. Learn how to impress truth on the hearts of your children, not to control or manage them, but to point them to the greatest happiness that they can experience—delighting in God and the goodness of his ways!

## FAMILY RULES

1. We obey the Lord. Children obey parents the first time with a good attitude.
2. We respect parents and elders:
  - We speak when spoken to.
  - We use the interrupt rule correctly.
  - We use the appeal process correctly.
3. We tell the truth.
4. We consider the interests of others before our own.
  - We do not hurt one another.
  - We ask for forgiveness & We forgive others
  - We rejoice with those who rejoice & weep with those who weep
5. We are thankful for & take good care of what God has given us.
  - We graciously & gratefully accept what we are given
  - We respect the property of others.
  - We respect nature.
6. We do not create unnecessary work for others.
  - We close what we open, We turn off what we turn on, We put away what we take out, We clean up the messes we make.
7. When we do not know what to do we ask.
8. When we disobey, we accept discipline willingly.
9. We follow these rules even when away from this home.

## **Three Laws of Correction:**

### **One: All Correction Must Promote Learning**

*“Becky, don’t splash your baby sister in the face,”* mom says, only to see her Becky wander across the wading pool to her next victim. Splash. Splash. Mom is shocked and the shouting ensues. If only mom had explained the real issue behind Becky’s first playful flick of water.

If learning didn’t take place, correction didn’t happen. Correction requires explanation. Without the why of wrong there is no correction, just a random redirection of behavior. Whether a child’s actions be innocent mistakes or malicious disobedience, explanatory teaching will always be necessary. The parent’s job is to move the child from what he did this time to what he should do next time. Whatever the wrong, use it to impart knowledge. If you complete your talk and learning didn’t take place, correction didn’t happen.

Don’t be fooled. The reason five young children never picked un-ripened grapefruit again was not because they were severely punished (they weren’t), but because they were made to understand why their actions were wrong. Knowledge that they formerly did not have became the basis of their future self-restraint. Meaningful correction took place.

Children learn by gaining knowledge but not all knowledge comes through textbooks or living room lectures. Sometimes we teach our kids what not to do by walking them through behaviors. In the Ezzos’ vegetable garden there is a series of brick walkways which children thrill in playfully weaving through. Sometimes, however, little two-year-old feet mindlessly leave the path. A toddler has no knowledge of the plants underfoot. She would not understand a discourse on the recovery rate of crushed cucumber stems. Education in this case is facilitated by hands-on learning—taking the child for a walk on the bricks, pointing out where she can step and where she cannot. Make the education you give age-appropriate. Just be sure to give it.

Children learn in a variety of ways. Sometimes the painful consequences associated with their actions become their tutors. Let’s say your child ignores your instructions to not exit the swing in midair. His beautiful brush burn on his right thigh is the natural consequence. It teaches him the why behind your prohibition.

Consider the behavioral explanation you give today to be a deposit on tomorrow’s behavior. Your goal is to transfer the impetus for right moral behavior from the external (you) to the internal (your child). That cannot happen without the why of behavior.

Two: Make the Punishment Fit the Crime

It’s natural for parents to react spontaneously to negative behavior. You see defiance and boom, you jump on it. But before you jump, stop and think. You must act for the child’s good. Recklessly reacting in the heat of the moment isn’t the wisest plan.

Where should parents begin when considering correction for their children’s intentional disobedience? Disobedient behavior needs correction, but parents should not correct all disobedience the same way or with the same strength of consequence. Parents should modify their correction based on the following five factors.

1. The age of the child. Am I training a toddler who is just learning to put his world together or a second-grader approaching the middle years of childhood?

2. The frequency of the offense. Is this the first time this offense has been committed in six months or the sixth time in six minutes? Correction should be handled with reference to frequency. If the first offense was handled at correction level one (whatever that may be in your home), the second, third, and sixteenth occurrences should be treated at progressively higher correction levels.
3. The context of the moment. Context is not an excuse for disobedience, but it should be taken into consideration when determining consequences. Look back to the original inciting incident to determine context. Did your child disobey as part of the group, or was he the leader of the insurrection?
4. The overall characterization of behavior. Is this the only behavior in need of correction or is it part of a larger pattern in need of attention? Is this the kind of thing your child often does or was it some strange aberration? Is there some deeper problem that's causing this behavior? Treating symptom does not take care of the root problem.
5. The need for balance. When considering consequences, parents should also consider that overly harsh punishment exasperates a child, while excessive leniency fails to put a correct value on the offense. You know your child. Decide what level of punitive effect is appropriate for the offense and take action that is calculated to achieve that effect.

#### Three: An Offense against a Person or Property Requires an Apology

This law of correction is completely incompatible with child-centered parenting. A child's moral sensibility is intimately connected to his or her willingness to accept responsibility for wrongful actions. This awareness cannot be a silent introspection. Teach your children to admit they're wrong when they're wrong. It is the first step in mending wounds.

Relationships work best when there is no unresolved conflict simmering within them. That is why this fourth law is so much a part of healthy families. Have you ever been offended by a friend, coworker, or family member and the person knows he's done wrong but refuses to admit it? At best, he'll just be unusually nice to you for a while. That's his way of apologizing without having to admit wrong. But it's unsatisfactory.

You may not be able to change your coworkers, friends, father or mother, or brother or sister, but you can certainly train your children in this area. Think how these relationships bother you. Don't let it happen in your family between siblings or between your child and you.

Humility is the basis for healthy families. Seeking forgiveness for an offense and humbly admitting error in an effort to be restored with the offended party is a prerequisite for a loving and enduring relationship. This is serious heart business. Children and adults who are in the habit of asking for forgiveness take ownership of their wrong actions. They show they believe the relationship is worth the possible embarrassment often associated with admitting wrong.

In practice, what does an apology look like? What are the components? First, understand the distinction between saying "*I'm sorry*" and asking for forgiveness. Both are appropriate but not always in the same situations. "*I'm sorry*" is associated with unintentional mistakes, childishness. Apologizing expresses regret over an action that caused hurt but which was void of malice or hurtful intent. Seeking forgiveness on the other hand is appropriate when the person has willfully committed a hurtful act. There was intention to defy, injure, or destroy. This is a heart problem.

When Kenny unintentionally stepped in Mrs. Brown's flower bed and uprooted a couple of new plants, his mom had him apologize by saying, "*I'm sorry, Mrs. Brown, for stepping on your flowers.*" That was

an appropriate response since his actions were childish and devoid of purposeful wrongdoing. Kenny's "*I'm sorry*" does not signal guilt but his acknowledgment of the innocent wrong.

Let's change the scenario slightly and add a second dimension: instruction. We'll say Kenny had received instructions from Mrs. Brown not to play near the flower bed. He even received a second warning from his mother. But Kenny chose to ignore both, leading to the trampling of the flowers.

In this case, Kenny's actions just leaped from childishness to defiance. His actions can no longer be blamed on innocent immaturity. In the first instance, he did not know any better. This time around, he disregarded Mrs. Brown's instructions and continued on a careless path. Simply put, he disobeyed.

Here a simple "*I'm sorry*" isn't enough. Kenny is compelled to a deeper commitment: seeking forgiveness. "*Mrs. Brown, will you forgive me for playing in the flower bed even though you told me not to?*" A matter of semantics? Not at all. The difference is great. To say "*I'm sorry*" is to acknowledge a mistake; to ask for forgiveness is to acknowledge a bad motive of the heart. This is a humble acceptance of guilt. *Mea culpa!* (it was my fault).

Not convinced? Try it out on your marriage. The next time you and your spouse get to that place in a dispute where you are ready to make amends, seek out your spouse and, instead of just saying, "*I'm sorry,*" say, "*Honey, will you forgive me for losing control of my tongue?*" or "*Will you forgive me for being so stubborn?*" Difficult? You bet. Try it a couple of times and you will realize its curbing power. You will find yourself guarding your tongue and actions more fervently. And that is exactly what happens with morally sensitive children.

Why is this forgiveness thing so powerful? Simply, it gets to the heart of the matter. Our hearts. When you say "*I'm sorry,*" you're in control of that moment. You control the depth and sincerity of your sorrow. But when you seek forgiveness, the one you're humbling yourself before is in control. You're asking something of that person that you cannot get without his or her consent—forgiveness. It is this humbling effect that so wonderfully curbs a child's (and a parent's) appetite for going back and doing the same wrong thing again.

To train this into your child, guide her to the phrase, "*Mom, I'm sorry,*" when she makes a mistake. When there is an act of defiance, teach her to ask forgiveness. "*Sister, will you forgive me?*" In both cases, have her add on a confession of the specific infraction. "*Sister, will you forgive me for taking your toy?*" Confession, as they say, is good for the soul.

This training will help cure your child of the "*It was only an accident*" sob story, which goes something like this. Mom says, "*Honey, you need to say you're sorry to Mr. Franklin for knocking down all of the boxes.*"

"*But Mom!*" Adam says, "*I didn't mean to do it. It was just an accident. I shouldn't have to say I'm sorry.*" This condition is the result of only teaching apologies with the phrase "*I'm sorry*" and not "*Will you forgive me?*" When parents limit the options, they unintentionally force a child into unnecessary self-incrimination. If "*I'm sorry*" is linked to both innocent mistakes and purposeful wrong, then a child struggles with accepting responsibility for his honest mistakes.

In the scene above, the son could not say "*I'm sorry*" because he would be admitting guilt to something he did not intentionally do. That is why separating childishness from defiance necessitates the two forms of apology. It keeps "*I'm sorry*" where it belongs, in the category of mistakes. A child is more willing to accept responsibility for his childish mistakes if he knows that saying "*I'm sorry*" will not falsely

incriminate him. "I'm sorry" means one thing. Seeking forgiveness, while more difficult, means quite another.

<http://www.growingfamiliesusa.com/general-parenting-themes>

*Please note - This last section in trying to separate "I'm sorry" from "Please forgive me" is an area in which I strongly disagree with the Ezzos for the simple reason that we are to take responsibility for unintended mistakes / accidents. For example, the Scriptures require restitution for a wrong suffered regardless of the innocent motive that still resulted in the accident / damage. If there was evil motive (lying, stealing, etc.), then there was an additional penalty required that was over and above the cost of restoring the loss.*

*"I'm sorry" is an expression of the emotion of personal sorrow. "Please forgive me" is an expression of the desire to reconcile with the one offended. In most accidents there is a lot of room for guilt in not being more careful or anticipating the possible consequences. Though the responsibility for an accident is often shared between both parties involved, the godly person should desire to take ownership of his part regardless of the other person. Alternative phrases are "Please pardon me" and "please excuse me," and as with the Ezzo's earlier discussion, it is best to be specific about there reason you are asking to be forgiven / pardoned / excused. Example: You bump into someone in the store while looking for an item - "excuse me" may be sufficient. If you knock them down, then "please pardon me, I was not paying enough attention / looking where I was going" is more appropriate."*

*Rev. Scott L. Harris*