

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

6-1-1958

Christian Education According to Ephesians 6:4 (Paideia Kai Nouthesia Kuriou)

Richard D. LaBore

Concordia Seminary, St. Louis, rglabore@sbcglobal.net

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Biblical Studies Commons](#)

Recommended Citation

LaBore, Richard D., "Christian Education According to Ephesians 6:4 (Paideia Kai Nouthesia Kuriou)" (1958). *Bachelor of Divinity*. 902.
<https://scholar.csl.edu/bdiv/902>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

GREEK EDUCATION ACCORDING TO EPICURUS

ΠΑΙΔΕΙΑ ΚΑΙ ΝΟΥΘΗΣΙΑ ΚΥΡΙΟΥ

A Thesis Presented to the Faculty
of Columbia University, New York,
Department of Practical Teaching

ΠΑΙΔΕΙΑ ΚΑΙ ΝΟΥΘΗΣΙΑ ΚΥΡΙΟΥ

Author of Essay

Richard S. Kelsey

June 1930

Approved by

Alfred G. ...
Professor

Arthur O. ...
Professor

CHRISTIAN EDUCATION ACCORDING TO EPHESIANS 6:4

(ΠΑΙΔΕΙΑ ΚΑΙ ΝΟΥΘΗΣΙΑ ΚΥΡΙΟΥ)

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

Richard D. LaBore

June 1958

Approved by:

Albert G. Markus

Advisor

Arthur C. Capp

Reader

CHAPTER I
INTRODUCTION

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION	1
II. WORD STUDIES OF <u>KURIOS</u> , <u>PAIDEIA</u> , AND <u>NOUTHESIA</u>	4
<u>Ho Kurios</u>	4
<u>He Paideia</u>	10
<u>He Nouthesia</u>	19
III. EXEGESIS OF EPHESIANS 6:4	23
IV. IMPLICATIONS FOR CHRISTIAN EDUCATION	35
The Nature of Christian Education	35
The Source of Christian Education	43
The Need for Christian Education	47
The Purpose of Christian Education	51
The Means of Christian Education	54
The Parents in Christian Education	57
V. SUMMARY OF FINDINGS	64
APPENDIX	66
BIBLIOGRAPHY	68

CHAPTER I

INTRODUCTION

Καὶ οἱ πατέρες καὶ τὸ ποιοῦτε τὰ τέκνα ὑμῶν
ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ κυρίου.

Although the New Testament offers no educational system to the Church, the Haustofeln of Saint Paul's Letter to the Ephesians contains the one passage which specifically refers to the education of children (6:4). It is in this context that we find the comprehensive phrase

παιδεία καὶ νοουθεσία κυρίου (paideia kai nouthesia kuriou),

which does not focus our attention upon a new philosophy of education, but does synthesize for us the dominant theological and educational principles in the New Testament. It is the purpose of this study to determine exegetically the meaning of this passage and to indicate its implications for the theory and practice of Christian education.

This study is timely. Existing definitions of a Christian philosophy of education are insufficient. Little has been written on the subject of this study in the English language. This study is vital. Current education foundations have led both education and educand far afield. The paideia kai nouthesia kuriou clearly divides Christian education with its divinely determined direction from secular, "autonomous" education with its own objectives and its own "lord." The promise that "Christ alone can save the world" meets head-on with the humanistic

axiom that "education will save the world" in this study. That we clearly understand why the former emerges victorious and why the latter must remain vain is a prerequisite to any useable philosophy of Christian education.

This is not intended to be a definitive work, but rather to determine the essence of that education which the apostle advocates in this passage and to cite its implications. Special emphasis will be given to the parent-child relationship within the home, although the place of the church and the school in Christian education are not negated by the absence of their individual treatment.

The following chapter descriptions should serve as a helpful overview of this study. Chapter II contains word studies of the terms Kurios, paideia, and nouthesia. Kurios will be examined in the light of its Old Testament connotation, its New Testament usage, and its meaning in the passage under study. Paideia will be studied in terms of its Hebrew-Old Testament usage, its Greek meaning, and its New Testament use. Nouthesia will be seen in its New Testament and Greek usages, and in relation with the paideia-concept of this passage. The third chapter will treat the exegesis of this passage. In Chapter IV the following implications for Christian education shall be discussed: its Christocentric nature, its source, the need for it, its purpose, its means, and the parents' responsibility in it. A digest summarizing the various findings will comprise the fifth, and final, chapter.

In addition to the sundry commentaries, lexicons, and linguistic aids dealing with the content of the passage under study, the reader will find these works basic to more detailed examination of the subject:

- (1) A. Fankhauser, Christliche Lehre von der Erziehung; (2) F. Gaebelain, Christian Education in a Democracy; (3) C. Jaarsma, Fundamentals in Christian Education; (4) W. Jentsch, Urchristliches Erziehungsdenken; (5) "Paideia" in G. Kittel's Theologisches Woerterbuch zum Neuen Testament; (6) R. C. Miller, Education for Christian Living.

CHAPTER II

WORD STUDIES FOR KURIOS, PAIDEIA, AND NOUTHESIA

The progression of theological thought and the inadequacy of our semantics often leave the Church with terms and concepts either from which contemporary usage has drained the essential meaning or into which it has injected foreign connotations, rendering these terms and concepts ambiguous or meaningless. Such may be the case with the concepts of Κύριος (Kurios), παιδεία (Paideia), and νοουθεσία (Nouthesia). In this chapter we shall make a word study of these terms, since they are the key to "Christian Education according to Ephesians 6:4," and ought to be understood in their true and full import.

Ho Kurios

In the mind of the Old Testament Hebrew three major concepts of God were expressed by as many names. אֱלֹהִים (Elohim) designated God as He was seen in all of His creative power, especially in the Creation itself (Genesis 1:1). In the Septuagint this is translated as θεός (Theos). אֲדֹנָי (Adonai) was the name of respect given to Him as Lord of might and master of all (Exodus 9:29). יהוה (Yahweh) labeled Him as the God of the covenant, the God of love and grace (Exodus 3:15). This was the Divine Name, so holy that it was not pronounced by the Hebrew. Instead Adonai was spoken whenever the

sacred tetragrammaton appeared in writing. In Old Testament Scriptures, Yahweh is His most commonly used name. In the Septuagint both Adonai and Yahweh are combined in the Greek term Κύριος (Kurios).

In the New Testament usage, Kurios, "Lord," has four meanings. First, it may refer to the owner, possessor, and disposer of a thing or a person; its meaning implies that mastery which fully controls such possessions (Matthew 9:38).¹ Secondly, it is used as a title of honor or respect, such as a servant would use in addressing his master or a son in speaking to his father (Matthew 7:21).² Thirdly, it refers to God as indicated in the above paragraph (Luke 1:6).³ Fourthly, it designates Jesus Himself (John 1:23).⁴ Thayer explains this last use with the words, "since by His death He acquired a special ownership in man and after His resurrection was exalted to a partnership in divine administration."⁵

The Κύριος Ἰησοῦς Χριστός (Kurios Iesus Christos) of Saint Paul's Letter to the Philippians and his First Letter to the

¹ Joseph Henry Thayer, A Greek-English Lexicon of the New Testament (New York: American Book Company, c. 1889), p. 365.

² Thayer, loc. cit.

³ William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: University of Chicago Press, c. 1957), p. 460.

⁴ Henry Liddell and Robert Scott, Greek-English Lexicon (26th edition; Chicago: Follett Publishing Company, 1949), p. 400.

⁵ Thayer, loc. cit.

Corinthians was the Credo of early Christendom. From the very beginning of the Church's missionary activities it was the faith of the believers that Jesus was the Lord, the Christ, the Anointed One.

Richardson points out that although the early Christians acknowledged only one "Lord," they still regarded the Old Testament in Greek as their Bible, and, hence, they continued to call God the Father "Lord" even when they were not quoting directly from the Old Testament.⁶ At the same time, the confession "Jesus is Lord!" is nothing less than the continuation of the Old Testament and Synoptic proclamation, "Thy God reigneth!"--it is the apostolic form of the proclamation of the Βασιλεία τοῦ Θεοῦ (Basileia tou Theou).⁷

This Spirit-revealed association is evidenced by several Scriptural references. The undeniable miracles of Jesus attested that the Kingdom of God (Basileia tou Theou) was present in His very Person. When speaking in His "home" synagogue in Nazareth, Jesus read from one of Isaiah's prophecies and blandly added, "This day this Scripture is fulfilled in your ears" (Luke 4:17-21). In rebuttal of the cynical charge that He cast out demons by power derived from Satan, the Savior emphasized:

⁶Alan Richardson, editor, A Theological Word Book of the Bible (New York: The Macmillan Company, 1957), p. 131.

⁷Albert G. Merckens and Martin H. Franzmann, "The Integrating Principle of a Lutheran Philosophy of Education" (Mimeographed class-notes distributed by A. G. Merckens, Concordia Seminary, St. Louis, 1958), p. 12.

Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? . . . But if I cast out devils with the finger of God, no doubt the kingdom of God is come upon you. (Luke 11:14-20)

On another occasion, the Pharisees asked when the Kingdom of God was coming. Jesus' answer again made reference to Himself:

The kingdom of God is not coming with signs to be analytically observed; nor will they say "Lo, it is here!" or "There!" for behold, the kingdom of God is in your very midst (Luke 17:20-21. Author's translation).

In his article on Βασιλεία, K. L. Schmidt notes that the Basileia tou Theou is always implicitly emphasized through the reference to the Κύριος Ἰησοῦς Χριστός.⁸

The terseness of this creed emphasizes that the Lordship of Jesus was the most important thing for the earliest Christians. Because many of them were Jews, they were as aware of the import of such a title as they were of the life, death, and resurrection of Him to whom they gave it. Later, as non-Jews were being added to the Church, the creed was expanded to say, "I believe in God, the Father, in Jesus Christ, His only Son, and in the Holy Spirit."⁹

⁸K. L. Schmidt, "Basileia," Theologisches Woerterbuch zum Neuen Testament, herausgegeben von Gerhard Kittel (Erster Band; Stuttgart: Verlag von W. Kohlhammer, 1933), p. 591.

⁹Randolph Crump Miller, The Clue to Christian Education (New York: Charles Scribner's Sons, 1950), p. 22.

Werner Jentsch, in his classic work, Urchristliches Erziehungsdenken, sees in the Kurios Iesus Christos a theology of protest, a theology of achievement, and a theology of the Cross.¹⁰ The protest was against all the other "lords" of the day, such as the oriental gods, the hellenistic emperors, and the Caesars in Rome (First Corinthians 8:5ff.). The Christian witness was an unavoidable challenge to, and denial of, the transient worldly authority of the "lords." It was soon met in the persecutions of those early centuries. The Kurios-name also expressed the fulfillment of God's revelation in the Old Testament through Christ (confer Philipians 2:11 and Isaiah 45:23). The Apostle Paul applies to Christ Old Testament passages in which "the Lord" meant "God," as in his Letter to the Romans (10:13; confer then Joel 2:32). However, it is "doubtful" whether in his letters, "the Lord" ever means anything but "the Lord Jesus Christ."¹¹ Finally the Kurios-name echoes the crucifixion of the Savior. The heart of the Gospel is the theologia crucis, the propitiatory death of Jesus Christ for the sinner on Good Friday followed by His victorious resurrection on Easter morn. "Tertia dei resurrexit a mortuis" was the very core of early Christian theology, the pivotal focus around which all faith, living, and teaching revolved.

¹⁰Werner Jentsch, Urchristliches Erziehungsdenken (Guetersloh: C. Bertelsmann Verlag, 1951), pp. 190-191.

¹¹Richardson, loc. cit.

The relations of Calvary's cross to the open tomb of Joseph's garden must be clearly understood in order to grasp the full significance of that early creed. A. G. Merckens has related them in this manner:

The resurrection is the principium cognoscendi of the meaning of the Cross. It is for the entire kerygma of the New Testament the determining assumption that underlies the preaching of Christ and Him Crucified (First Corinthians 1:23ff. and 1:18).¹²

The early Christians did not boast a dead prophet nor profess themselves as the disciples of a martyr's ethics. Because Jesus Christ rose from the dead, ascended on high, and sat in power on the right hand of the Father, His word must have been true. He must have been what He claimed to be--the Son of God and the Savior of all men. The meaning of His Passion became conspicuously obvious; Luther's explanation to the Second Article of the Apostles' Creed aptly fills that early creed with meaning:

I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord [italics added] who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent suffering and death, in order that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.¹³

¹²Merckens and Franzmann, op. cit., p. 7.

¹³Book of Concord: The Symbolical Books of the Lutheran Church (Saint Louis: Concordia Publishing House, 1952), p. 161.

The Lordship of Christ is not limited to the realm of the religious. That He is the Lord over all things is clearly indicated in His parting words from the Ascension mount (Matthew 28:18), where He says, "All power is given unto Me in heaven and on earth." Saint Paul's assurance that "every tongue should confess that Jesus Christ is Lord, to the glory of the Father (Philippians 2:11)," refers to the many kinds of confessors that Jesus is to have. Jentsch stresses that "Jesus' Onoma ("name") triumphs over all other Onoma and therefore also over all the names of the most important educators of all times."¹⁴ There are orders to God's creation. Christ, the Lord of creation, does not abolish these; He becomes Lord over them also. Education, too, comes under the dominion and Lordship of the Kurios. This is a fact we cannot overstress.

Ho Paideia

The Hebrew noun מוֹסָר (musar) and its cognate verb יָסַר (yasar) are usually rendered παιδεία (paideia) and παιδεύειν (paideucin) by the Septuagint, and their three connotations express the weight of that Greek concept.¹⁵

¹⁴Jentsch, op. cit., p. 192.

¹⁵For comparison of usage of these terms confer: A Concordance to the Septuagint, edited by Edwin Hatch and Henry Redpath (Oxford: Clarendon Press, 1897), II, 328. Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae, herausgegeben von Solomon Mandelkern (Berlin: F. Margolin, 1935), p. 488. Hebrew and Chaldee Lexicon, edited by William Gesenius (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1952), pp. 457, 355-357.

Musar carries first the meaning of "correction" as exercised by parents upon their children (as in Proverbs 22:15 and 23:13), by kings upon nations (as in Job 12:18), or by God upon men (as in Hosea 5:2, Isaiah 26:16 and Isaiah 53:5). The verb carries the same force (Proverbs 29:17; First Kings 12:11, 14; and Leviticus 26:18), with special emphasis on the use of blows or scourging. A second use of musar indicates the "admonition and discipline" which children receive from their parents (as in Proverbs 1:8 and 8:33) or which men receive from God Himself (confer Psalm 50:17 and Jeremiah 2:30). The verb implies the use of words in such admonition (see Deuteronomy 21:18, 4:36; Job 4:3; and Psalm 94:12). The example by which others are admonished is in this second use (Ezekiel 5:15 and 23:49).

The third meaning is that of "instruction" such as fathers gave to their children (Proverbs 6:23 and 23:23), as the mother taught a child (Proverbs 31:1), or as God gave to a man (Isaiah 28:26). Girdlestone comments on the force of yasar, "In Proverbs 31:1 and Ezekiel 23:48, yasar, 'to chasten,' is used, a word which answers to the Greek paideuein, by which it is usually rendered, the instruction often involving chastisement."¹⁶

¹⁶R. B. Girdlestone, Synonyms of the Old Testament (Reproduction of the 2nd edition of 1897; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1956), p. 225.

Basic for the Old Testament Hebrew were the concepts of God as the educator who trained His people either by word (Deuteronomy 4:36) or by deed (Leviticus 26:16) and of education being "in the Lord." The function of God's Law to instruct is expressed in the verb יָרָה (Yarah), which means "to lay a foundation" or "to send out the hand," i. e., "to point."¹⁷

That God was the educator is expressed in the use of musar-yasar, as seen above. The concept of the Law as determinative for their education is not expressed; other verbs carry this force, as previously indicated. It was the Jew, after the Babylonian Captivity, who placed the great stress on obedience to the Law, made it his educator, and received his education "in the Law." All of these factors displaced the Lord Himself in the above mentioned concepts.

In classical Greek, paideia means the "education," the whole instruction and training of youth, including the training of the body (confer παις (pais) "a child".¹⁸ It was the very complete and harmonious development of the total man. The cognate verb paideuein has these meanings: (1) "to rear" or "bring up a child"; (2) "to teach, educate, instruct"; (3) to have anyone else taught or educated (used in the Middle

¹⁷Gesenius, op. cit., p. 366. (See also Psalm 25:8, 12).

¹⁸S. D. F. Salmond, "The Epistle to the Ephesians," The Expositor's Greek Testament, edited by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), p. 377.

mood as applied to parents)"; (4) "to correct, chasten."¹⁹ Werner Jaeger, in his exhaustive three volume work on Paidia cites that the Greeks were the first to recognize that education meant deliberately moulding human character in accordance with an ideal. He further states:

It meant the process of educating man into his true form, the real and genuine human nature. That is the true Greek paidia, adopted by the Roman statesman as a model. It starts from the ideal, not from the individual.²⁰

In his Laws, Plato also has the ideal in mind when he defines, "Education (paidia) is the constraining and directing of youth toward that right reason which the law affirms, and which the experience of the best of our elders has agreed to be truly right."²¹ For Plato, teaching involved the unfolding of truth which was preexistent, and the imparting of knowledge. Jaeger adds:

The German word Bildung clearly indicates the essence of education in the Greek, the Platonic sense; for it covers the artist's act of plastic formation as well as the guiding pattern present to his imagination, the idea or typos.²²

¹⁹Liddell and Scott, op. cit., p. 512.

²⁰Werner Jaeger, Paidia: the Ideals of Greek Culture (New York: Oxford Press, 1944), I, xxii.

²¹M. R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1905), p. 404.

²²Jaeger, op. cit., p. xxiii.

Trench suggests that there are hints of the Greek acknowledging the "chastisement" concept in the verb paideuein.²³ This is substantiated by Moulton, who finds the papyri using it as "chasten" and "discipline."²⁴ It is in the Septuagint and in those writings influenced by it that paideia appears to be used in the narrow sense of "chastening" only. Salmond affirms this:

In the New Testament as also in the Old Testament and the Apocrypha PAIDEIA and its verb PAIDEUEIN mean education per molestias (Augustine, Enarr., in Psalm 119:66), discipline, instruction by correction or chastening (Luke 23:16; Hebrews 12:5, 7, 8; Revelation 3:9; cf. Leviticus 26:18; Psalm 6:1; Isaiah 53:5; . . .).²⁵

Paideia is one of those many New Testament words into which Christianity has put a deeper meaning than was previously known. The emphasis in the New Testament is on "good news" and εὐαγγέλιον (euangelion) rather than on "education" and paideia. Jentsch stresses this distinction when he says that the pedagogical now gets a ministering task; whenever "education" is mentioned in the New Testament the παιδαγωγός (paidagogos) or διδάσκαλος (didaskalos) is never

²³Richard Trench, Synonyms of the New Testament (Reproduction of the 9th edition of 1880; Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 111.

²⁴The Vocabulary of the Greek New Testament, edited by James Moulton and George Milligan (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 474.

²⁵Salmond, loc. cit.

seen in a Greek-philosophical sense nor is the rabbi seen in a Mosaic sense. Rather there is only paideia in a special sense, and the problem of human education is now seen in a "God's-eye" view.²⁶ What is valid and important according to God's will now becomes the "good news" of "education through God" for men. Cyril calls it ΕΥΑΓΓΕΛΙΚΗ ΠΑΙΔΕΥΣΙΣ (euangellike paideusis), and this is an education which is better and more powerful than the Old Testament's ΠΑΙΔΕΙΑ ΝΟΜΟΥ (paideia nomou).²⁷

Paideia occurs in the original classical sense in The Acts of the Apostles in two places. The first occurs (7:22) when referring to Moses' instruction in all the wisdom of the Egyptians. The meaning here covers all the agencies which contributed to his training on the secular side. Since God was Moses' educator and, therefore, his spiritual and moral virtues had no ground in the Egyptian education, Kittel asserts that for Moses' paideia the Egyptian education played no role.²⁸ The verb is used again when Paul testifies concerning himself before the people in Jerusalem (22:3). Among the biographical terms we find that he was "born at Tarsus, brought up (ἐκτρέφθη) in this city at the feet of Gamaliel, educated (παραδεδουμένον) according to the strict manner of the law of the fathers. . . ."

²⁶Jentsch, op. cit., p. 189.

²⁷Theologisches Woerterbuch zum Neuen Testament, herausgegeben von Gerhard Kittel (Fuenfter Band; Stuttgart: W. Kohlhammer Verlag, 1954), p. 621.

²⁸Ibid., pp. 617-618.

As the Greek expression of musar, we can expect paideia to be a comprehensive term, embracing both the aspect of instruction and that of correction, while referring to the training or education of a child. Thayer defines this total training as all which relates to the cultivation of the mind and of morals, and he employs for this purpose now commands and admonition, and now reproofs and correction.²⁹

The New Testament uses the noun and its verb in this broad sense occasionally (Acts 7:22, 22:3; I Corinthians 11:32; Ephesians 6:4; II Timothy 2:25, 3:16; and Titus 2:12).

In Scriptural usage the tinge of "chastening" which colored the use of paideia in rare instances now blossoms into an integral concept of the term, by stressing the necessity of "correction" or "chastening" for thorough training. The "discipline" meaning is foremost in the New Testament occurrences of paideia and paideuein. The reason for this is simple enough. The "chastening" is the disciplinary action which comes from God's hand and is confined to His people; this is in contrast to the "chastisement" or "punishment" which is retributive upon, and applicable to, all people of the world. Paideia could not express such "chastening" until it became a vehicle of God's own expression in the Scriptures (I Corinthians 6:32; II Corinthians 6:9; Hebrews 12:6; Revelation of Saint John 3:19).

²⁹Thayer, op. cit., p. 473.

The stronger and narrow sense of "chastisement," i. e., with blows, whip, or scourge is conveyed by the German zuechtigen. It is descriptive of a father disciplining his son (Hebrews 12:5, 7, 8, 10, 11). In the Passion Story, it is used twice of Pilate's scourging Christ (Luke 23: 16, 22) as an attempt to "teach him a lesson" prior to the prelate's attempt to release Jesus as innocent. Such action by Pilate was a concession to the Jews. In even this paidois, many see Christ as suffering at the hand of God the Father in the course of His Passion.

The meaning of paidois in the passage of Saint Paul's Letter to the Ephesians under consideration in this study³⁰ is not simply settled. Jentsch speaks with caution when he suggests that on the one hand, the Septuagint-root invites us to understand it in the Old Testament sense of "correction and reproof," while on the other hand, the relation of the passage to the Haustafeln invites us to understand paidois in the Greek-paidois sense of "education" in the broadest possible sense.³¹ He does not feel that the paidois Kurios here means the same as that of the twelfth chapter of the Letter to the Hebrews, i. e., "divine education by sufferings." A. C. Stelhorn quotes Stoeckhardt as limiting the term to instruction, "The word 'nurture' really means training, and pertains to the instruction," and then defines it as "that which induces growth in

³⁰ Ephesians 6:4 will hereafter be referred to as "the passage under study."

³¹ Jentsch, op. cit., p. 193.

spiritual knowledge and understanding; it is the instruction in the Word of God—in Law and Gospel.³² Others view the noun as referring to the Christian discipline which will form the child's habits in Christian living (Dale);³³ as the family, religious, and vocational duties of the growing child (Graham);³⁴ or as the regulations of the Christian home, whose transgression will prompt "correction" (Lenski).³⁵

We might note here the distinction between two Latin roots, "educare" and "educere."³⁶ The former, given as the proper root for the English word "education," means "to rear," "to educate a child mentally," and "to nourish." "Educere," the root for the English "educer," means "to lead forth, draw out, bring away," "to bring to summons," "to march out"; it can also mean to "bring up a child," although usually with reference to the physical aspects. Because these two distinctions have not been strictly observed, much misuse of the term "education" has arisen, and contradictory principles have claimed the same etymological parentage.

³²August C. Stelhorn, Ye Fathers (Saint Louis: Concordia Publishing House, 1939), p. 14.

³³R. W. Dale, The Epistle to the Ephesians (London: Hodder and Stoughton, 1882), p. 391.

³⁴William Graham, Lectures on the Epistle to the Ephesians (Philadelphia: Presbyterian Board of Publication, n. d.), pp. 408-9.

³⁵R. C. H. Lenski, Interpretation of Saint Paul's Epistles to the Galatians to the Ephesians and to the Philippians (Columbus, Ohio: Wartburg Press, c. 1946), p. 651.

³⁶Harper's Latin Dictionary, edited by E. A. Andrews (Revised edition; New York: American Book Company, c. 1879), p. 627.

The Appendix contains a chart listing the use of paideuein in the New Testament according to the Old Testament-rabbinical sense of "chastening" (Zucht) and according to the Greek sense of "instruction" (Bildung). Each distinction is further designated as an activity of God, or as one of man.

He Nouthesia

Νουθεσία (Nouthesia), "admonition," occurs only three times in the New Testament, and only in Paul's Epistles (Ephesians 6:4; I Corinthians 10:11; and Titus 3:10). With but one exception (Acts 20:31), the kindred verb, νοουθετέω (noutheteo), "to warn" or "to admonish," is found only in the Pauline letters. The verb comes from νοῦς (nous), "mind," and τίθημι (tithemi), "to put" or "to place"; hence, it literally means "a putting in mind" or "to remind, warn, advise, admonish."

The distinctive feature of nouthesia is training "by word of mouth," as is shown by its classical usage in close connection with such terms as "to exhort" or "to teach." According to Vincent, Xenophon uses the phrase νοουθετικοὶ λόγοι (nouthetikoi logoi), "admonitory words."³⁷ In addition to listing several word combinations as evidence for this connotation,³⁸ Trench offers this definition:

³⁷Vincent, loc. cit.

³⁸Trench, op. cit., p. 113, ΠΑΡΑΙΝΕΤΕΙΣ ΚΑὶ ΝΟΥΘΗΣΙΑΙ (Plutarch, De Coh. Ira. 2); ΝΟΥΘΗΤΙΚΟὶ Λόγοι (Xenophon, Mem. i. 2. 21); διδάχῃ καὶ νοουθεσίᾳ (Plato, Rep. ii. 399b); νοουθεσίᾳ καὶ διδάσκειν (Protag. 323d).

It is the training by word--by word of encouragement, when this is sufficient, but also by the word of remonstrance, of reproof, of blame, where these may be required; as set over against the training by act and discipline, i. e., paideia.³⁹

The concept of rebuke or correction may be included, although it does not necessarily have to be; at any rate, the term as such has been common ever since Aristophanes.⁴⁰ It is only in the writings of Plutarch that we are able to find the restricted sense of "admonishing with blame."⁴¹

As might be expected, the term eventually came to include "admonition by deed." It is with this meaning that Plato uses nouthesia when, speaking about the public instruction of music, he mentions that the spectators were "kept quiet by the admonition of the wand (πίπτου ϋουδεταισ)." ⁴² He also uses the phrase πληγῆσ ϋουδεταιν, "to admonish with blows."

There are numerous distinctions held between these two terms, paideia and nouthesia. Rienecker seems to echo Trench when he explains "Ermahnung hat gegeneber paideia einen weichen Klang."⁴³ Another

³⁹ Ibid., p. 112.

⁴⁰ Archibald Robertson, Word Pictures in the New Testament (New York: Harper and Brothers Publishers, c. 1931), p. 248.

⁴¹ Trench, op. cit., p. 113.

⁴² Vincent, loc. cit.

⁴³ Fritz Rienecker, Sprachlicher Schluessel zum Griechischen Neuen Testament nach aus der Ausgabe von D. Eberhard Nestle (3. Auflage; Basel: Brunnen--Verlag Gieszen, 1952), p. 454.

view makes paideia the general concept and nouthesia a special part of it. This may take the form of the reproof which is aimed at bringing about an amendment of the child's conduct, either by the admonition of words or that of actual punishment. This latter distinction has many adherents, such as Harless,⁴⁴ Vincent,⁴⁵ Meyer,⁴⁶ and The Lutheran Commentary.⁴⁷

A third notable distinction is that made by Salmond in The Expositor's Greek Testament:

The Vulgate translates very well, "in disciplina et correptione." The distinction, therefore, between the two terms is not that between the general and the specific, but rather that between training by act and discipline and training by word.⁴⁸

As the child grows into maturity, the paideia is seen to give way more and more to nouthesia. This distinction is not an absolute separation between the concepts of the two terms; this is not possible. Each includes some degree of the other's sense, as we have seen in studying the essence and the usage of each term. The difference lies in the emphasis as expressed either in the disciplinary instruction of paideia or in the correct-

⁴⁴Gottlieb Harless, Commentar ueber den Brief Pauli an die Ephesier (Erlangen: Verlag von Carl Herder, 1834), p. 521.

⁴⁵Vincent, loc. cit.

⁴⁶Heinrich A. W. Meyer, Critical and Exegetical Hand-book to the Epistle to the Ephesians (New York: Funk and Wagnalls, Publishers, 1884), p. 532.

⁴⁷The Lutheran Commentary, edited by Henry Jacobs (New York: The Christian Literature Company, 1896), p. 106.

⁴⁸Salmond, loc. cit.

ing admonition of nouthesia. Indeed, paideia would be incomplete without the nouthesia, which is intended to eliminate digressions from, and to establish the proper direction of, the paideia.

CHAPTER III

EXEGESIS OF EPHESIANS 6:4

It is the purpose of this chapter to uncover the meaning of the passage under study by studying the words in their own meaning and in their relation to one another.

The opening conjunctive carries with it the force of the preceding verses of the context. It stresses the "two-sidedness" of the child-parent relations begun in the chapter's first verse. After telling the children what their duty was toward the parents, the apostle reciprocates by indicating the parents' responsibility toward the children and joining both directives with the adhesive term "and." Realistically, the first four verses of this chapter ought not be separated, for they are mutually inclusive.

Without doubt, the "fathers" is to be taken in the natural sense, although it is found elsewhere as meaning "parents" (Hebrews 11:32). It is found here because the government and the discipline of the home rests with the father; as the head of the house, it is his obligation to provide for the proper training and nurturing of the children. The mothers are not excluded for any reasons derogatory to them, but merely because they are included under the term "fathers." Both the father and the mother are to train, but it is the father who is held responsible regardless of

who assists or represents him, be it the mother, a teacher, a pastor, or a relative.¹

The compound "provoke not to wrath" is a rare one, found only in two New Testament passages (here and in Romans 10:19), both of which are quotations from the Septuagint (Deuteronomy 32:21). The meaning is to "make angry." The active tense of the verb carries a causative sense; the present imperative refers to "iterative action"²: do not provoke again and again.

In the parallel passage in Saint Paul's Letter to the Colossians, he gives the reason why fathers should not provoke their children into anger, i. e., "lest they be discouraged" (3:21). Parental authority is easily abused. It is for this very reason that the apostle first gives the parental duty negatively as the avoidance of anything that would irritate or exasperate the children, such as injustice, undue severity, partiality toward others, unreasonable demands, or other miscarriages of authority. These serve only to make the children rebellious and reluctant to return to the parents that honor and obedience which the previous verses had called for. The children are to be governed, and punished if necessary,

¹August C. Stelhorn, Ye Fathers (Saint Louis: Concordia Publishing House, 1939), p. 9.

²R. C. H. Lenski, Interpretation of Saint Paul's Epistles to the Galatians to the Ephesians and to the Philippians (Columbus, Ohio: Wartburg Press, c.1946), p. 650.

but this is to be done in such a way that the younger ones will not lose their confidence in, nor love of, the parents. Luther would not have rigorous severity employed in any religious education, knowing that it only served to defeat its own purposes. On the contrary, he wanted the children to look upon their instruction as a pleasure. The entire tone of the home was to be one of delight, and neither its joys nor its sorrows were to deaden this spirit. Regarding the domestic discipline, he says:

We might thus train our youth, in a childlike way and in the midst of their plays, in God's fear and honor, so that the First and Second Commandments might be familiar and in constant practice. Then some might adhere, spring up and bear fruit, and men grow up in whom an entire land might rejoice and be glad. This would be the true way to bring up children; since, by means of kindness, and with delight, they can become accustomed to it. For what must be forced with rods and blows will have no good results, and at farthest under such treatment, they will remain godly no longer than the rod descends upon their backs.³

More will be said on the subject of parental authority and domestic discipline in Chapter IV.

The positive exhortation to the parents is given in the verb

ἔκτρέφω (ektrepho), whose two meanings are "to nourish (Ephesians 5:29)" and "to rear, bring up," i. e., to maturity. The force of the prefix ἐκ (ek) is to intensify. Whether these meanings are two separate concepts or a dual-idea is an interpreter's "bone of contention." Meyer does not equate the ektrepho of our passage with that of the preceding

³F. V. N. Painter, Luther on Education (Saint Louis: Concordia Publishing House, n. d.), p. 123.

chapter (verse 29), but considers the "bringing up" as being on the moral side.⁴ Salmond agrees with this view, although he himself translates the verb in our passage as "nourish."⁵ On the other hand, Lenski feels that the positive imperative indicates a "steady course of nourishing" and adds ethical nourishing to the physical nourishment called for in the earlier passage (Ephesians 5:29).⁶ The Interpreters Bible does not want to ektrepho to the mere exercising of discipline, but refers to the association with the verb τρέφω (thalpo) in the fifth chapter, which is expressed in the translation "nourishes and cherishes." Here it is maintained that the thought is not that of discipline, but of the tenderness of the care.⁷ This view makes the concept of "nurture" inherent in the verb ektrepho, and would then make it an automatic part of child raising (Kinderzucht). As such, the verb should be the vehicle of this concept, rather than the noun paideia (cf. the familiar expression of the King James Version).

⁴Heinrich A. W. Meyer, Critical and Exegetical Hand-book to the Epistle to the Ephesians (New York: Funk and Wagnalls, Publishers, 1884), p. 532.

⁵S. D. F. Salmond, The Epistle to the Ephesians, in The Expositor's Greek Testament, edited by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), p. 377.

⁶Lenski, loc. cit.

⁷The Interpreters Bible, edited by G. A. Buttrick (New York: Abingdon-Cokesbury Press, c. 1953), X, 731.

If the "nurture" concept is to be implied in the verb ektrepho, then its requirements are threefold. The fathers are to nurture their children physically by feeding, clothing, and caring for them; intellectually by giving them an education or teaching them a trade that will provide a living for them; and morally (or spiritually) by teaching them the moral principles which the parents accept and use. These duties, it would appear, are universally accepted and fulfilled. Mankind in general does not specify the nature of the third requirement in any way, leaving the Weltanschauung to the parents, whether that be naturalistic, humanistic, or "religious" in a broad sense. Paul is neither so unassuming nor so noncommittal in his address to the fathers. With the qualifying phrase ΕΝ ΠΑΙΔΕΙΑ ΚΑΙ ΚΟΥΦΕΣΙΑ ΚΥΡΙΟΥ (ev paideia kai nouthesia Kurion), he gives the parents an unavoidable directive: they are to bring up their children in a Christian education. It is not optional with the parents whether or not they want to give their children such an education. The child is not to be allowed to grow up without care nor control. He is to be instructed, disciplined, and admonished so that he may be brought to knowledge, self-control, and obedience "in the Lord" (verse 1). Irreligious men have always opposed or neglected the duty imposed in this passage. Their plea commonly is that to teach children religion is to make them prejudiced, to destroy their mental independence, and to prevent their impartial judgment on so important a subject as "the spiritual life." Such an attitude, however, is alien to Paul's inspired imperative.

The preposition ἐν (en) is not to be taken as an instrumental one, but rather as local, denoting the ethical sphere or element in which the paideia and nouthesia are to take place.⁸

If paideia is understood to include the two concepts of "instruction" and "training,"⁹ it may be translated as "discipline," or as the compound "disciplinary instruction." This rendering coincides with the German Zucht which is broad enough to include the inherent concepts of the Greek, without wandering far afield into the concepts of its synonyms. The nouthesia is generally translated "admonitions" and rightly so, as this term implies the verbal element and embraces its many forms, such as advice, counsel, warning, and reminding.¹⁰ The broad term "education" may thus be used to cover both the "discipline" and the "admonition," since the two terms are a hendiadys, i. e., both are used to express one concept.¹¹

Only one matter remains in this chapter. The "education" involved is qualified by the genitive Kuriou. The grammatical use of this genitive has been termed by various exegetes as: (1) an objective genitive; (2) a subjective genitive; (3) a characterizing genitive;

⁸Salmoud, loc. cit. and Meyer, loc. cit.

⁹Supra, p. 16f.

¹⁰Supra, p. 19f.

¹¹D. G. Bertram, "Paideia," Theologisches Woerterbuch zum Neuen Testament, herausgegeben von Gerhard Kittel (Fuenfter Band; Stuttgart: W. Kohlhammer Verlag, 1954), p. 623.

(4) a possessive genitive. "It cannot be so many kinds of a genitive."¹²

Jentsch calls Luther's translation of Kuriou (zum Herrn) philologically a genitive of the object.¹³ Stoeckhardt calls this translation one that "cannot be defended."¹⁴ The preposition zum would call for εις (eis) or προς (pros) in the original.¹⁵ Salmond explains how the advocates of the "objective genitive" would translate Kuriou--"about Christ," or "according to Christ," or "worthy of the Lord."¹⁶ Each of these views Christ as the object of the nouns paideia and nouthesia.

Most authorities narrow the use of Kuriou here to either the "subjective" or the "possessive" (qualifying) genitive. Cremer offers this choice in his lexicon.¹⁷

¹²Lenski, op. cit., p. 651.

¹³Werner Jentsch, Urchristliches Erziehungsdenken (Guetersloh: C. Bertelsmann Verlag, 1951), p. 193.

¹⁴G. Stoeckhardt, Commentary on Saint Paul's Letter to the Ephesians (Saint Louis: Concordia Publishing House, 1952), p. 250.

¹⁵Lenski, op. cit., p. 651.

¹⁶Salmond, loc. cit.

¹⁷Hermann Cremer, Biblico-Theological Lexicon of the New Testament Greek (Edinburgh: T. and T. Clark, 1878), p. 442.

Bertram defines Kuriou as a subjective genitive, i. e., the education which the Lord carries out through the father. For this activity He employs all the means that are available for education in the secular sphere: exemplo, beneficiis, admonitionis.¹⁸ Graham prefers the subjective classification, seeing the paideia and nouthesia as proceeding from the Lord and based upon His Gospel.¹⁹ H. A. Meyer also proposes this view:

Kuriou means neither to the Lord (Luther), nor according to the doctrine of Christ (Erasmus, Beza, Vatablus, Menochius, Estius, and others), nor worthily of the Lord (Matthies), or the like; but it is a subjective genitive, so that the Lord Himself is conceived as exercising the training and reproof, in so far, namely, as Christ by His Spirit impels and governs fathers therein. Compare Soph.

Electr. 335: ἅπαντα ἃ ἐγὼ σοὶ λαλοῦν καὶ ἐπιμαρτυροῦμαι
KEINOS didakta, KOU DEN EX EDUTAS HELES, "For all the admonitions given by you to me are of her teaching; you speak nothing of yourself."²⁰

Jentsch, on the other hand, points out that the paideia Kuriou of this passage does not mean divine education by sufferings, as in the twelfth chapter of the Letter to the Hebrews, and thus the genitive need not be a genitive of subject, as Meyer suggests. Wohlenberg's translation, which resembles Haupt's in a certain sense, reads, "Erziehung,

¹⁸Bertram, loc. cit.

¹⁹William Graham, Lectures on the Epistle to the Ephesians (Philadelphia: Presbyterian Board of Publication, n. d.), pp. 408-409.

²⁰Heinrich A. W. Meyer, Critical and Exegetical Hand-Book to the Epistle to the Ephesians (New York: Funk and Wagnalls, Publishers, 1884), p. 532.

wie sie Christus ueber wuerde," and appears to be a genitive of subject. Philologically, Jentsch continues, Wohlenberg and Haupt may have done better by explaining Kuriou as a "characterizing genitive" or one of "relation."²¹ Lenski also discredits this "subjective" view with the comment that "such discipline and admonition as the Lord would exercise, who does not incite to wrath," is unsatisfactory.²²

In support of the "possessive" view, Salmond decides:

But it is best understood either as the possessive genitive or as the genitive of origin, = "the Lord's discipline and admonition," i. e., Christian training, the training that is of Christ, proceeding from Him and prescribed by Him.²³

Lenski adds this insight, "the modified nouns are without articles, and are thus defined by the added genitive. That is a qualifying or a possessive genitive."²⁴ Regarding the term "genitive of origin," he adds that it would be better than the term "objective genitive," but only because it approaches the qualifying idea.²⁵ Jentsch favors a double use of the genitive in the case that paideia means "education" in the widest sense, i. e., paideia in relation to the Kurios (genitivus limitationis) and paideia qualified by the Kurios (genitivus qualitationis).²⁶

²¹Jentsch, loc. cit.

²²Lenski, loc. cit.

²³Salmond, loc. cit.

²⁴Lenski, loc. cit.

²⁵Ibid., pp. 651-652.

²⁶Jentsch, op. cit., p. 193.

Stoekhardt seems to detour around the grammatical skirmishes in favor of stressing the meaning of this passage:

The meaning of the phrase remains the same whether one adopts Hofmann's preference, who takes Kuriou to be genitivus subjecti, or that of Haupt, who takes it to be the genitive of reference, or that of Ewald, the genitive of the characteristic. "The Lord's discipline does not irritate and work wrath, but gains the love of its object; that is to be the discipline which parents are to exercise." (Hofmann)²⁷

It is certain that the genitive places the human paideia into definite relationship with the Gospel of the Kurios-Christos and offers the key to New Testament educational thought. The early creed of Christendom places the Lordship of the Risen Christ as the basic principle for a Christian philosophy of education; New Testament educational thought (Erziehungsdenken) is Kurio-centric and New Testament paideia is paideia Kuriou.²⁸

As evidenced by the preceding study of Kurion, the two most likely uses of the genitive are the "subjective" and the "possessive." If viewed as subjective, the meaning is that the Lord is the One who does the educating, although He may perform this through human fathers or teachers. This use stresses the work of the Holy Spirit in the lives and minds of men, an emphasis which we will note as heretofore unmentioned and yet wholly necessary in Christian theology. The possessive view of

²⁷Stoekhardt, op. cit., pp. 250-251.

²⁸Albert G. Merckens and Martin H. Franzmann, "The Integrating Principle of a Lutheran Philosophy of Education" (Mimeographed classnotes distributed by A. G. Merckens, Concordia Seminary, St. Louis, 1958), p. 11.

Kuriou bears the meaning that the education involved proceeds from the Lord, that He is its Source, that He has prescribed it. This use serves to place the educand under the Lordship of Christ to accept His teachings, follow His trainings, and heed His admonitions. In a word, it expresses that "total service" which is the Christian faith's "Verantwortung" to its Lord and Savior.

There are convincing factors for either use of the genitive, to say nothing of the notable authorities who support one or the other. This writer prefers to use the possessive genitive, not only for the reasons thus far given in its favor, but also because the genitive of subject tends toward viewing God as educating through chastening, in the sense of the Letter to the Hebrews' twelfth chapter. This latter thought is foreign to the passage under study.

Regardless of how the genitive is taken, Bertram's words remain a summarization of the import of the passage, "In these words is given the basic rule for all Christian education."²⁹ Those to whom the words are specifically addressed, parents, will see here the spirit with which their discipline and authority are to be administered, namely, in the loving manner appropriate among followers of the Kurios. They will determine the content of that education not according to their own intentions or desires, but in accordance with the Lord's Word and will.

²⁹Bertram, loc. cit.

That the paideia is to be under the Gospel and in love (ἀγάπη) is implicit in the genitive Kuriou. This is more than the controlling factor for the command "provoke not to wrath"; it is the very pulse-beat and expression of the Christian's faith in his Risen Redeemer.

The Nature of Christian Education

Christian education is Christocentric. This means more than merely that Christ is the Savior of all men or that He is the main subject of study. In Christian education it means that He is the Lord of education, He is the dispenser of all doctrinal truths, of all goals sought, and of all methods employed. The paideia is Christocentric is neither content-centered nor method-centered, but the approach to both the content and the method is centered by the Christ.

CHAPTER IV

IMPLICATIONS FOR CHRISTIAN EDUCATION

The preceding discussion of the passage under study has myriad implications for Christian education effecting its philosophy, its practice, and its content. A few of these will be discussed in this chapter. Noting first the Christocentric nature of Christian education, its source will be determined as being "under the Lord." After examining the need for such education, the purpose it is to achieve, and the means which it employs, the role and responsibility of the parents in the paideia kai nouthesia Kurion will be treated.

The Nature of Christian Education

Christian education is Christocentric. This means more than merely that Christ is the Savior of all men or that He is the main subject of study. In Christian education it means that, as the Lord of education,¹ He is the Determiner of all doctrines taught, of all goals sought, and of all methods employed. The paideia kai nouthesia is neither content-centered nor child-centered, but the approach to both the content and the child is settled by the Kurios.

¹Supra, p. 10.

Such education is to be carried on under the Gospel of Jesus Christ, and not under the Law. For the Jews prior to, and during, the days of Jesus' Incarnation, the Law was central in their education, as we have seen earlier. Saint Paul calls the Law the "schoolmaster" or the "custodian" which was to keep the chosen people of God "in check" until Christ came. After His advent, vicarious death, and resurrection, the children of God were to live by faith in Him and therefore no longer needed a "schoolmaster" (Galatians 3:24, 25). Christian education is to be "under the Lord" and not "under the Law," from which condemning imprisonment Christ has freed the Christian. Christianity makes a personal relationship between the believer and the Savior inevitable; it also makes the believer's service "under Kurios" imperative. In the following paragraphs, the Weltanschauung ("world view" or "view of life") of contemporary educational thought will be briefly examined, its lack of the "religious" element will be criticized, and this "religious" element will then be modified to include only Christianity with Jesus Christ as the Center.

There are as many answers to the question "What is education?" as there are differing views of its nature. Concerning this one factor, however, there is universal agreement, namely, education is primarily a utilitarian process; it must serve a purpose. Most, if not all, definitions have this additional qualification: education's purpose is to prepare for life and to meet its needs. One's Weltanschauung further influences his answer to the above question. Any definition usually

reflects one's educational philosophy and delineates the goals sought, the methods employed, and the limitations imposed, to say nothing of embracing the definer's own personal emphases.

Excerpts from the Eclectic Dictionary, John Dewey, and "progressive education" will suffice to present an example of current thought in educational philosophies. E. W. Koehler quotes the Eclectic Dictionary as supplying the following:

Generally speaking, every one is being educated, his powers, intellectual and moral, are being developed for good or evil, by all he sees, hears, feels or does. In this sense education begins when one enters the world and continues all the time he is in it. In a more specific sense the term is applied to a premeditated effort on the part of parents and teachers to draw out one's intellectual and moral endowments, encouraging what is good to oneself and society and discouraging what is hurtful.²

The Platonic concept of education shows through this definition. In his Laws, the Greek philosopher maintained, "Now I mean by education that training which is given by suitable habits to the first instincts of virtue in children," implying that these virtues were implanted in the mind even before the child was able to understand their nature.³

Using the insights of both empiricism and instrumentalism, John Dewey asserts in his now classic definition:

²Edward W. A. Koehler, A Christian Pedagogy (Saint Louis: Concordia Publishing House, 1930), p. 3.

³Randolph Crump Miller, Education for Christian Living (Englewood Cliffs, New Jersey; Prentice-Hall, Incorporated, c. 1956), p. 40.

Education is a constant reorganizing or reconstructing of experience. It has all the time an immediate end, and so far as activity is educative, it reaches that end--the direct transformation of the quality of experience. Infancy, youth, adult life--all stand on the same educative level in the sense that what is really learned at any and every stage of experience constitutes the value of that experience, and in the sense that it is the chief business of life at every point to make living thus contribute to an enrichment of its own perceptible meaning.⁴

The educand here becomes determinative, in so far as the educational value of any given experience is dependent upon his learning capacity at that time. What may be valuable for one may at the same time be irrelevant for another.

After outlining the basic principles of the American Education Fellowship (formerly The Progressive Education Association), Cornelius Jaaroma offers the following as an educational credo for this "new education":

I believe in the omnipotence of education;
 I believe in the disappearance of all egoism;
 I believe in the future for an improved humanity;
 I believe in man!⁵

Echoes of the French "apostle of naturalism," Jean Rousseau, are clearly perceptible in this refrain, i. e., the natural goodness of man. "Man is

⁴Ibid., p. 41.

⁵Cornelius Jaaroma, Fundamentals in Christian Education (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, c. 1953), p. 40.

born free, but everywhere he is in chains,"⁶ bewailed the author of The Social Contract, and it would appear that the 'new education' lays claim to the task of striking off these chains psychologically, socially, and pedagogically.

At least three assumptions are basic to the above-listed "secular" definitions. Each takes for granted: (1) that the goals of education are for man to establish; (2) that the educator is in a position to determine universal and eternally valid goals; (3) that the educand is educable. Each definition is centered in man and places his ideals at its apex. With its bi-dimensional, anthropocentric, and autonomous attention given to man and the things of this world, "this education is undeniably bound within time and space." The entire scheme of its Weltanschauung is designed to have the educand view this earthly life as the ultimate aim of his existence. "Es ist eine diesseits orientierte Weltanschauung, die der Erziehung unseres öffentlichen Schulwesens zugrunde liegt," according to Koehler.⁷

The reaction against such an autonomous educational philosophy is as overwhelming as it is emphatic. "Neither man, nor the life of man, may ever be presented as diesseitig, that is, as belonging only to this

⁶George Buttrick, Christ and Man's Dilemma (New York: Abingdon-Cokesbury Press, c. 1946), p. 140.

⁷Koehler, op. cit., p. 35.

world," insists Jan Waterink, who explains that not even a single act of education may be entirely divested of the religious aspect.⁸ The witness of two respected educators should suffice to establish the mandate that education must include religion. The first is that of D. L. Marsh, from his Annual Report as President of Boston University:

When we leave religion out of our educational program, we practically announce that life can be explained without God, which is the same thing as saying that either God does not exist or is of no consequence. The natural result is to rear a generation of practical atheists who live in an atmospheric pressure of secularism, and whose philosophy of life is a crass materialism.⁹

In a more forceful style, G. A. Buttrick strikes out with the same chord:

By our silences in secular education we have indoctrinated children to believe that God does not exist and that Jesus Christ does not matter. In protecting the scruples of agnostics, we have trampled roughshod over the convictions of believers. This debacle has come so slowly that most people do not realize its iconoclastic import.¹⁰

The issue is not settled with the mere inclusion of religion within the educational pattern; it is pressed to the point of requiring that education "be religious" if it is to be successful. According to Jaarsma, "True education is education of the total man. Hence, we insist on two things: (1) it must be religious to the very 'core'; (2) all

⁸Jan Waterink, Basic Concepts in Christian Pedagogy (Grand Rapids: Wm. B. Eerdmans Publishing Company, c. 1954), p. 120.

⁹Frank Caebelein, Christian Education in a Democracy (New York: Oxford University Press, c. 1951), p. 22.

¹⁰Buttrick, op. cit., pp. 135-136.

of man's experience must be brought within the sweep of a God-centered life.¹¹ That the significance of education is primarily religious is shown by Waterink's assertion that religious education is the foundation and principle, the objective and culmination of all education.¹² The bi-dimensional approach is not education; the needs of life are not fully met and dealt with until God is involved, that is, "sub specie aeternitatis" --in the light of eternity. Exactly what these needs are will be treated later in this chapter.

In what sense should the term Christian education be understood? Is it generally the same as "religious" education? Or does it carry some special denominational shade of meaning? In reply, let it be said at once that the word "Christian" is something more than a pious synonym for "religious." There are many religions; there is only one Christianity. The faith of the apostles and their successors through the ages is not just one among a number of world religions; instead it is nothing less than the revelation of God to a lost world. Though there is truth in ethnic religions, between them and Christianity there stands the immeasurable gulf of difference in kind as well as degree.¹³

That difference is Jesus Christ. Christian education is centered in and founded upon Him who is the Incarnate God, the Crucified Christ, the Risen Lord. Its educands are pilgrims in--but not of--this world; its keynote is teaching them to sojourn here as in a strange land, looking

¹¹Jaarsma, op. cit., p. 206.

¹²Waterink, loc. cit.

¹³Gaebelein, op. cit., pp. 13-14.

forward to the city whose builder and maker is God (Hebrews 11:10). Let it be said once more--this time for emphasis as the living nature of Christian education--that the One True God is known to man only in His Son, Jesus Christ (John 17:3). The following excerpt from the original "Rules and Precepts for Harvard College" (1643) substantiate this truth so basic to educational philosophy within the history of our own country:

Let every student be plainly instructed and earnestly pressed to consider well the main end of his life and studies is, to know God, and Jesus Christ which is eternal life (John 17:3). And therefore to lay Christ in the bottom as the only foundation of all sound knowledge and learning.¹⁴

Although the emphases of educators have been greatly diversified and their educational principles have run the gamut of man's philosophies many times over during the four hundred years since Harvard's inception, Christian education has retained its very nature and focus, as is evidenced by this statement taken from a program for the cornerstone laying of a Lutheran High School in Saint Louis last year:

Christian Education is concerned with the education of a Christian. It is always centered in Christ and is grounded in His teachings. It is not a "plus something," but rather a new way of thinking, a new way of doing, and a new way of living, in which the Holy Spirit is the real educator. In Christian Education, God's Word is the hub and center, around which all learning must revolve.¹⁵

Christian education is not a "plus something." Rather, this is the case: Christless education is a "minus something," a "subtraction

¹⁴Ibid., p. 27.

¹⁵Program for the Cornerstone Laying of the Lutheran High School South in Saint Louis County, 1957.

result" by man. To be Christ-less is to be diesseitig and Life-less. Such a deficient "corpse," popularly termed "education," is advocated by the eclectics, Dewey, and the progressive school. The transformation into Christian education involves more than the mere transfusion of Christ or Christianity into the educational shell; it requires a total commitment to the Lord of all, including education. Thus Christian education becomes a process in that "normal way of life" or Weltanschauung which the Creator has offered to His creatures in Christ. Because it is the Lord who has required that children be brought up in His "discipline and admonition," therefore, His education is the only true, correct, and complete one.

M. H. Franzmann, in his masterfully precise style, offers this brief summarization for our discussion:

Education, if it is to produce men qualified to make right evaluations and good decisions in their relationships to their God, their kosmos, and their fellow-men, men capable of seeing themselves rightly in relation to the present, the past, and the future, must be paideia Kuriou. Such an education may not make man's existence clear at all points, in the sense of rationally grasped and formulated clarity; but it will make his existence luminous, and that is enough.¹⁶

The Source of Christian Education

In Christian education the Lord is the source of the paideia kai nouthesia, as well as being the fountainhead of all authority which limits

¹⁶ Albert G. Merckens and Martin H. Franzmann, The Integrating Principle in a Lutheran Philosophy of Education (Micrographed classnotes Concordia Seminary, St. Louis, 1958), p. 23.

and of all freedom which broadens that education. In his monograph, Christliche Lehre von der Erziehung, A. Fankhauser contends that the source is not from any one individual's own resolution, but rather through God's intervention, i. e., through His divine grace. On this account no education can be labeled as "Christian" so long as it sets its own goals, determines its own expediencies, and aims to fashion one man to the liking of another. To use the author's own words, "the word 'Christian' shuts up within itself" the implication that it will be treated from Christ's "potentiality," or "power," namely, that He will act on the educands and through them. From out of His "potentiality" comes Christian education. ¹⁷

When John Colet founded Saint Paul's School in England during the year 1510, he placed a figure of Jesus over the headmaster's chair with the instructive inscription, "Hear ye Him."¹⁸ Even as He is the center and the Truth of Christian education, so God in Christ is its source. Such is not the sentiment of secular education. The modern French existentialist, Sartre, maintains that man has no foundation on which to stand; the eighteenth century German author, Lessing, argued that "revelation gives nothing to the human race which human reason could

¹⁷A. Fankhauser, Christliche Lehre von der Erziehung (Bern: Beg-Verlag Bern, n. d.), p. 17.

¹⁸Buttrick, op. cit., p. 155.

not arrive at on its own,"¹⁹ an attitude that is prominent in our own times; current experientialists charge that when any learner is bound to the external authority of God's revelation, then at that point growth has been rendered impossible. In reply to those who defy any authoritative or confining limitations upon man in his education, Allan Hart Jahemann in the former's definitive doctoral dissertation quotes Wesner Fallow:

If it be said that Christian education which leans heavily on indoctrination precludes the possibility of freedom for discovery and purposeful growth, the opposite must also be said: namely, that without a structure for discovery there is no freedom, there is chaos. It is just as harmful-- indeed, perhaps more harmful--to leave a child without wise guidance as it is to surround him with adult coercion. Society--democratic society--limits individuals and groups by erecting laws definite enough to provide freedom. Freedom is never a matter without limits--whether in politics, government, education, or religion. It is always freedom within limits. So also are Christianity and Christian education processes of freedom within theological limits.²⁰

While secular, autonomous education on the one hand regards authority and freedom as mutually exclusive, Christian education, on the other hand, finds these concepts as mutually inclusive "in the Lord." It is a paradox of Christianity that true freedom comes only after total submission to the authority of the Lord.

¹⁹Henry Chadwick, Lessing's Theological Writings (London: Adam and Charles Black, 1956), p. 39.

²⁰Allan Hart Jahemann, The Foundations of Lutheran Education (Unpublished Ph.D. Thesis for Saint Louis University, 1956), p. 87.

Wesner Fallow, The Modern Parent and the Teaching Church (Chicago: The Macmillan Company, 1945), p. 64.

Mere "revelation" in the name of Christ can become a highly subjective matter and can lead to inestimable abuses. For this reason the Lord has revealed Himself in the written Word of the Holy Scriptures by His divine inspiration; Christian education, accordingly, affirms that the Bible is the only absolutely reliable and inviolable source of knowledge. This point is emphasized by A. C. Repp in his essay on "The Need and the Meaning of a Philosophy of Christian Education":

His [the Christian's] primary source is the Holy Scriptures. By primary he does not merely mean that it is the first source of truth but that it is the only absolute and unchallenged source of truth. No other source can ever be placed in judgment over the Scriptures. The Christian refuses to accept the dictum that nothing is to be believed that cannot be grasped or understood. This concept places revelation in subjection to the judgment of human reason.²¹

Further substantiation for this assertion may be found in the current writings regarding a philosophy of Lutheran education (which philosophy would inevitably incorporate Biblical Christian principles). An exemplary excerpt would be that of Merckens from his previously mentioned essay:

Even as in Lutheran theology, so in Lutheran philosophy of education the Scripture is the principium cognoscendi, the absolute, governing, and unchanging principle which serves as norma normans of faith and life, of theory and practice.²²

²¹Arthur C. Repp, "The Need and the Meaning of a Philosophy of Christian Education," in Concordia Theological Monthly, XXV (February, 1954), 140-141.

²²Merckens, op. cit., p. 2.

Christian education is not to be considered obscure. On the contrary, it draws upon these combined sources of knowledge:

(1) experience or science; (2) the faculty of reason; (3) intuition. In so doing, it bears in mind that these are but secondary sources to be used within the limits and under the primary origin of the paideia kai nouthesia Kurion.

The Need for Christian Education

In Plato's anthropocentric, "utopian" scheme he depicted man as the driver of two winged horses, the one being good and the other evil. Although he was in control, man's flight toward his goal of perfection was faulty, being steadily diverted or impeded by the influential capers of the good and the evil. For him to "receive help from God" meant that he kept his eyes on his goal just as the "gods" did whenever they, in perfect control, made their flight from earth to "perfection" in a straight and undeviating fashion. Man had only to become self-determined to succeed before he, too, could reach perfection in a god-like manner. Secular, autonomous education still campaigns for the "self-sufficiency of man." Buttrick has taken solid strides in negating that theory with his threefold description of man's dilemma: man is sinful, ignorant, and mortal. What is even more crushing to his pride is the realization that he knows this and can do nothing about it.²³ Christian education exists

²³Buttrick, op. cit.

to lead man to Christ, the Solution to this dilemma and the Answer to all his spiritual needs. In this unit the three "horns" of man's dilemma will be explained and Christ will be seen as the Solution for each.

From time immemorial man has rebelled against any emphasis upon his own sinfulness. Rather than even acknowledge that such a condition exists, he has developed his own constitutionally weak doctrine concerning himself. This is the postulate that man is innately good, wise, and virtuous, thus giving secular education the task of developing these inherent powers. The common, but erroneous, derivation of the term "education" from the Latin 'educere,' merely serves to bolster this postulate.²⁴ If this theory were to be stated negatively, it would affirm that man is not born with original sin. Such is the opinion of the educator quoted as follows by Arthur Brunn in his monograph on educating children:

We no longer insist with the old theologies that the child is completely under the curse of original sin, nor do we believe with certain sentimentalists that he comes "trailing a cloud of glory." We believe that he has infinite capacities for good and equally infinite capacities for evil, either of which may be developed. We know that at the beginning the child is sinless, pure of heart, his life undefiled.²⁵

Long before Rousseau influenced the secular education's definition of man, God expressed Himself on this same subject in unavoidable and

²⁴Supra, p. 18.

²⁵Arthur Brunn, The Church and the Christian Education of Children (Saint Louis: Concordia Publishing House, n. d.), p. 4.

all-inclusive charges. The Creator declares that man is shapened in iniquity and conceived in sin (Psalm 51:5), that he is by birth and nature a child of wrath (Ephesians 2:3), that the imagination of man's heart is evil from his youth (Genesis 6:5, 8:21), and that the carnal mind is hostile to God (Romans 8:7). Because man is a creature, he cannot escape the relationship which exists between him and his God. While it is true that man may freely choose whom he will serve and what he will believe regarding this relationship, it remains just as veritable that he will not escape the consequences of that choice. Man is not born free (Rousseau), nor is he born sinless, nor, in the words of Buttrick, is he capable of "playing marbles with the stars."²⁶

A more detailed definition of original sin would be in order here:

Original sin (in human nature) is not only this entire absence of all good in spiritual, divine things, but instead of the lost image of God in man, it is at the same time also a deep, wicked, horrible, fathomless, inscrutable and unspeakable corruption of the entire nature and all its powers, especially of the highest, principal powers of the soul in understanding, heart, and will; that now, since the Fall, man inherits an inborn wicked disposition and inward impurity of heart, evil lust, and propensity.²⁷

Man is a sinner, by nature and by his life, he knows it, and he is helpless to alter this condition in any way. He is not, however, without a solution to his dilemma; his answer is Christ, man's Savior from sin.

²⁶Buttrick, op. cit., p. 141.

²⁷Book of Concord: The Symbolical Books of the Lutheran Church (Saint Louis: Concordia Publishing House, 1952), p. 237.

This sinfulness of man and the necessity of redemption from it are basic needs for Christian education.

Correlative with our captivity "under the clock" and within the bounds of this world is our native ignorance. In the first place, man's past is lighted by his memories, individual or collective, but his future is veiled by a curtain of ignorance that "falls at his toes." He cannot possibly know what lies in store for him in the God-controlled future. Ironical as it may seem, this requires a "faith" for even the most professed unbeliever, though that be only the faith that "tomorrow is another day." Secondly, man is persistently taunted by God's command to "subdue the earth." Buttrick's explanation of this dilemma reads:

We are ignorant. The fact holds despite our pride of knowledge, Even in the realm of research we are ignorant. Our store of facts is now so embarrassingly vast that no one mind can hold it, and we are therefore at a loss, not only to give kindling meaning to this new awareness, but even to synthesize it.²⁸

Man is ignorant, by nature and within his daily life, and is frustrated at any attempt to resolve this condition. He is not, however, forsaken in this dilemma; once again Christ answers, offering both that firm faith and that dependable knowledge which will satisfy the needs of life. Man's ignorance in life and regarding life is another basic need for Christian education.

²⁸Buttrick, op. cit., p. 15.

Buttrick compares man's mortality with walking on the "eggshell of life"; when it cracks, man drops through into death.²⁹ Certainly, the frailty of the shell depicts the "step betwixt man and death." For him this poses at least two dilemmas. One is best described as referring to life as a "constant process of dying." Immediately upon his birth, man has begun to die, and the hallmarks of natural death are tattooed upon his features and within his frame with the passing of time by the corrosion of age, sickness, and daily life. If anything is a symbol of the inevitable in life, it is the reality of death. All must die; yet none wants to. The searching, unanswered query that seeks to probe beyond the grave betrays man's second dilemma. His own attempted reply is either to ignore or to deny any "other side of the grave," and to content himself with the oblivion of a nirvanic decaying. God's answer to his query reveals the Judgment that awaits all men (Matthew 25:31-46). Man is mortal, by nature and throughout his life, and must pay the toll of this mortality. As regarded his sinfulness and his ignorance, Christ has the solution for him here also, offering eternal life with Himself to that believer whom He has forgiven and educated through His own paideia kai nouthesia Kuriou.

The Purpose of Christian Education

In view of the discussion just concluded the spontaneous response

²⁹Buttrick, op. cit., p. 17.

to the question, "What is the purpose of Christian education?" would be in terms of the eternal existence which man must face and the temporal dilemma which he now confronts. A. C. Mueller has said, "Man's life on earth has meaning only as it is seen in the perspective of that eternal fellowship for which man was created."³⁰ The Scriptural assurance of this eternal life permeates Christian education's Weltanschauung, and, by virtue of the fact that the grave is the "terminus per quem" for the Christian also, always plays an imminent role in his future.

For the New Testament, eternal life is not seen as the detached end result of this life--nor, in this passage, as the purpose "in absentia" of Christian education--but rather it is portrayed as the culmination and completion of the Christian life begun here on this earth. Considering Saint Paul's emphasis on the ἄνθρωπος τέλειος (anthropos teleios; Ephesians 4:13; Colossians 1:28), the purpose is seen more clearly as the perfection of the saints, i. e., their sanctification. "The final purpose of Christ's redemption was man's sanctification to the eternal glory of God," states Repp, who continues with the assurance that "this fact does not mean that we can separate justification from sanctification, for the two ever go hand in hand."³¹

³⁰A. C. Mueller, "The Theological Basis of a Lutheran Philosophy of Education," Readings in the Lutheran Philosophy of Education, edited by L. G. Bickel and Raymond Surburg (River Forest, Illinois: Lutheran Education Association, c. 1956), p. 56.

³¹Repp, op. cit., pp. 142-143.

This is best clarified by remembering that the Christian is at the same time both saint and sinner (justus et peccator). His education must deal with the growth of his life under God on the one hand and with the battling of his life under Satan on the other. With respect to the former the paideia kai nouthesia Kuriou must increase his love for, and his faith in, his Lord and Savior, as well as equip him with the grace to live a life of service for his God. With respect to the latter it must produce in him repentance for, and renunciation of, his sinful living, as well as strengthen him to resist sin and Satan with the aid of the Holy Spirit. In reality this purpose is the Holy Spirit's purpose. Only He can establish it, and He alone is able to accomplish it. No human educator is capable of, nor should he be held responsible for, the conversion, sanctification, or salvation of any one, even of himself.

What then is the function of the teacher in Christian education, if the Holy Spirit alone is the Educator who will succeed? His function is "to open up the Scriptures as Christ did to the two disciples on the way to Emmaus and to point up the relevancy of the Word for every phase of life."³² The teacher's role is an instrumental one which requires faithfulness, though not results.³³ This role will be treated further in the following unit.

³²A. L. Miller, "Philosophic Basis of a Lutheran Philosophy of Education," Readings in The Lutheran Philosophy of Education, edited by L. G. Bickel and Raymond Surburg (River Forest, Illinois: Lutheran Education Association, c. 1956), p. 48.

³³Jahsman, op. cit., p. 226.

Through the countless goals and objectives which educators have seen within the paideia kai nouthesia Kurion, the humanly controllable factors and situations are readied for the Spirit's activity. Thus, the Holy Ghost's purpose becomes the Christian educator's purpose in so far as the latter concurs with, and serves, Him. No study of these goals and objectives shall be attempted here, but a principle is suggested for use in establishing or in evaluating such goals. Sanctification is an active process in the educand's daily life. Let the goals, therefore, be of the kind which will emphasize actual outcomes or results in the educand and not merely from a distant, dis-embodied point of view as though he were an inanimate subject.

In summarization, the purpose of Christian education is to teach men to live to the glory of the Triune God in this life and to live in His glory in the life everlasting. The intimate relationship of the Christian's justification and his sanctified life of service is reviewed in the closing words of Luther's explanation to the Second Article, in which he says that the Lord Jesus Christ "has redeemed me . . . that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness" ³⁴

The Means of Christian Education

"Means" refers to those instruments through which the Holy Spirit carries on His paideia kai nouthesia Kurion; the methods, agencies,

³⁴Supra, p. 9.

or techniques employed to achieve it will not be treated here. These instruments are easily divided into two categories: the "means of grace" and the "tools of grace." Behind all of them stands the Holy Ghost, the Sanctifier. Of his activity Jesus commented, "When the Spirit of truth comes, He will guide you into all truth" (John 16:13). Luther enlarged on this when he explained the work of the Holy Spirit in child-like clarity:

I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith; in which Christian Church He forgives daily and richly all sins to me and all believers, and at the last day will raise up me and all the dead, and will give to me and all believers in Christ everlasting life. This is most certainly true. ³⁵

Autonomous, man-centered education concerns itself with the bi-polaric relationship between the educator and the educand. Not so in Christian education, for here the Trinity is the Power in the uniquely personal tri-polaric relationship among the Lord, the educator, and the educand. This power is essentially the love of Christ (ἀγάπη, agape) as seen in God's ordo salutis and which is engendered in the hearts of Christians. Through it, God takes men who were formerly sin-servants and transplants them into His service. Fankhauser depicts this operation as a limb that was previously nourished by sin, but which

³⁵Book of Concord; The Symbolical Books of the Lutheran Church (Saint Louis: Concordia Publishing House, 1952), p. 161.

is now grafted into a body whose Head is Christ (Ephesians 1:22-2:1). New growth and power surges from this Head into the transplanted limb, penetrating it, and producing a similar power within it. Finally, the newly grafted limb breaks forth suddenly into a fruit-bearing branch.³⁶

The "means" which the Holy Ghost uses to convey God's loving grace, i. e., "undeserved mercy," upon Christians are the Word and the Sacraments. The Word is that soul-converting, heart-changing, life-giving revelation of God to man. Its written form is the Holy Scripture. Its verbal form is any Gospel-laden witness from one Christian to another fellowman. Visibly, it may take any form, pictorial, graphic, artistic, so long as it communicates the content of the recorded Word of the Bible. The other "means" which the Holy Ghost uses are the Sacraments, i. e., Baptism and Holy Communion. The blessings of the Sacraments and the benefits of the Scriptures' use are the latent thrust in the Christian's sanctification; the generating, driving, unlimited force that effects the Spirit's purpose in Christian education.

The "tools of grace" refer to those persons through whom the Holy Ghost administers His "means" and conveys His education. These are the Christians who serve the Spirit by preparing those situations in which God in Christ may meet head-on with the educand. These are the "tools" of the Kurios who bring up children in the paideia kai nouthesia

³⁶Fankhauser, op. cit., pp. 17-18.

Kuriou. The educational situation may be formal or informal; the learning may be direct or concomitant; the "tool" may be the parent, teacher, pastor, or relative. The "tools" are characterized by their total submission under, obedience to, and faithfulness toward the Kurios of education, as revealed in this passage.

The Parents in Christian Education

The Lord has designated the home (Deuteronomy 6:4-9), and the father in particular (Ephesians 6:4), as responsible for the education of children. Pious fathers, like Abraham, thoroughly inculcated their households with God's Will, teaching them to "keep the way of the Lord, to do justice and judgment" (Genesis 18:19). The Apostle addresses himself to the fathers in this passage because the primary responsibility lies with them; they are, and must remain, the masters of child training in God's sight. The mother is not, on this account, to be considered as having no role or responsibility of her own in the children's education. On the contrary, as her husband's helpmeet, she bears the burden of their home training during the early years (Proverbs 31). In view of the Lord's directives to the parents all others who assume the role of teaching the child do so in loco parentis; into whose hands they will permit the child's education to be entrusted becomes a matter of gravest concern for the truly responsible parents.

To be responsible for something also implies being responsible to someone; in the paideia kai nouthesia Kuriou that Someone is the

Kurios Himself. Children are His creation, given to the home for nurture and education. He requires that these two aspects, as all of one's life, be fulfilled according to His commands and within His Will. Any deviations, by the unconverted or the believers, within "secular, autonomous" education or Christian education, willfully or accidentally, must answer to Him. This factor is basic to His divine, omnipotent authority; it is also basic to natural man's refusal to acknowledge that authority. Despite his failings in these matters, the Christian has "an Advocate with the Father" (I John 2:1), and remains a "tool of grace." This assumes, and so it must be, that the parents are Christians themselves; that they are "tools" of the Holy Spirit in carrying out His education of the children; that they are prayerful, faithful, willful children of God. Only when this is the case can they in turn bring up their children "under the Lord."

The relationship which exists between such parents and their children is to be one permeated with mutual Christian love (agape), "even as Christ loved the Church and gave Himself up for her" (Ephesians 5:25). Because of the child's capacity to learn by imitation, the parents should be examples of Christian living, of obedience to God's Will, of respect for His Word, and of forgiving love toward one another. Luther, commenting on parental duties, advised:

The parents should in all things set an example of upright living; and as long as the children are under parental

control, they should be held to respect, love, and obedience. Thus trained they go forth into life to become honored and useful members of society.³⁷

In order to accomplish their mission properly, parents have been given extensive authority over their children. "If one person is to train another, he must have control over him."³⁸ This authority, of course, is always a derived one, coming from the Kurios. No "Chinese wall" is to be erected between this authority and the agape-love previously discussed; they are inseparably intertwined as they flow from the Kurios through the parents. The passage under study appears in the Haustafeln context of Paul's letter; this brings parental authority into context with the child's obedience. Contemporary methods of child discipline, as seen in the home, the school, or the court, may owe much to the "science of child psychology," but how little they owe to the power and influence of the Holy Spirit!

In his "Address on Vainglory and the Right Way for Parents to Bring up their Children," John Chrysostom exemplified parental authority with these directives:

Make a law straightway that he use no one in despite, that he speak ill of no man, that he swear not, that he be not contentious. If thou shouldst see him transgressing this law, punish him, now with a stern look, now with incisive, now with reproachful, words; at other times win him with gentleness and promises. Have not recourse to blows constantly

³⁷F. V. N. Painter, Luther on Education (Saint Louis: Concordia Publishing House, n. d.), p. 127.

³⁸August C. Steinhorn, Ye Fathers (Saint Louis: Concordia Publishing House, 1939), p. 5.

and accustom him not to be trained by the rod; for if he feel it constantly as he is being trained, he will learn to despise it. And when he has learnt [sic] to despise it, he has reduced thy system to nought. Let him rather at all times fear blows but not receive them. Threaten him with tawse, but do not lay it on and do not let thy threats proceed to action. Do not let it appear that thy words do not pass the stage of threats; for a threat is only of use when attended by the belief that it will be put into effect. If the offender learn your intention, he will despise it.³⁹

It has already been pointed out that the parental duty is stated in a negative-positive antithesis in the passage under study.⁴⁰ "Power corrupts" has been a resounding echo throughout the history of interpersonal relations. Paul heard these rumblings within the home, for where is the temptation to misuse power greater than in the parent-child relationship? The child himself is powerless to check such abuse; he has no choice but to submit for the time being, but it is a submission that breeds distrust, feelings of hatred, and desires for rebellion on the one hand, and stifles confidence, love, and willing obedience on the other.

Continual mistreatment of children will finally discourage them; they will turn in disgust from their unjust superiors and lose all confidence in and love to them. The superiors will henceforth have little or no influence over them; training becomes impossible and will be impossible as long as those conditions obtain.⁴¹

³⁹John Chrysostom, "Address on Vainglory and the Right Way for Parents to Bring Up their Children," in M. L. W. Laistner, Christianity and Pagan Culture in the Later Roman Empire (Ithaca, New York: Cornell University Press, c. 1951), pp. 99-100.

⁴⁰Supra, pp. 24-25.

⁴¹Stellhorn, op. cit., p. 13.

The Apostle's positive imperative is "bring them up in the paideia kai nouthesia Kurioy." Two distinct contradictions to this charge can be immediately recognized in current practice. The first is on the part of parents who fail to "bring them up," and the second is by those who would militate against any such scheme of doctrinal inculcation by them.

Commenting on techniques by which parents can ruin their children: neglect, bad example, and worldly training, Luther seems to be speaking about homes of the mid-twentieth century. On neglect, he says:

Those parents that knowingly neglect their children and let them grow up without proper instruction, bring about their ruin; and though they do not set a bad example, yet they spoil their children by undue indulgence.

Regarding those who offend through their bad example, he cautions,

"Young people are inclined to evil desires and to anger, and therefore it is necessary that parents should not excite them thereto by their example in word and deed." The emphasis on worldly training caused him to muse:

We find but few at the present time who are as solicitous that their children be provided with those things that relate to God and their soul, as that they be provided with clothes, pleasures, wealth and honor.⁴²

Further opposition comes from those who would let the child "grow up and decide for himself" what he will believe and how he will live in relation to "God." This "plea for tolerance" must be faced for two reasons: (1) it stands diametrically opposed to the paideia kai

⁴²Painter, op. cit., pp. 125-126.

nouthesia Kuriou; (2) its force is felt ubiquitously in current thought. To permit any child to grow up to the age of "decision" without Christian instruction is analogous to permitting a garden to lie unattended until harvest time. Both the garden and the child's mind would soon be overrun and impeded by "weeds, briars, and thorns." If men will teach their children other truths about the universe in which they live, why are they not to teach the Truth about its Creator-Redeemer-Sanctifier? If the parents, or their proper representatives, do not teach the child truth en paidois kai nouthesia Kuriou, then others will teach them error in the sundry experiences of daily living. "Parents, as priests of God, cannot evade the primary responsibility which they have for the religious instruction and training of their children."⁴³

In his previously cited "Address," Chrysostom offered this advice:

Like the creators of statues do you give all your leisure to fashioning these wondrous statues children to God. And, as you remove what is superfluous and add what is lacking, inspect them day by day, to see what good qualities nature has supplied so that you will increase them, and what faults so that you will eradicate them.⁴⁴

The Christian education of children is a process that can only be done one day at a time, drawing from the Holy Spirit's reservoir of strength, living in the intimacy of His fellowship, heeding those directives

⁴³ Jahsmann, op. cit., p. 280.

⁴⁴ Chrysostom, op. cit., p. 96.

He has given, and coloring all things with the message and love of the Savior. The Kurios has not given parents a Gargantuan task without purpose, source of aid, direction, means, or content. He has indicated all of this in His paideia kai nouthesia Kurion, i. e., "the discipline and admonition of the Lord."

CHAPTER V

SUMMARY OF FINDINGS

The paideia concept as used in the passage under study is best translated "discipline" and understood to include both "instruction" and "training." Although it has shadings of both "correction" and "verbal admonition," these are a minor chord; it is basically discipline through deeds or actions.

The concept of "verbal admonition" is, however, the dominant chord for nouthesia. Here the shading includes that of "admonition by deed," i. e., "correction." These two terms, paideia and nouthesia, are actually to be taken as an hendiadys, and together rendered "education."

As is peculiarly Pauline, Kurios refers solely to the Risen Christ, accentuating the acceptance of His sacrifice on Calvary and His victory over sin, death, and the devil. The concept is like the crest of a flood, carrying the entire New Testament theology along with it. The use of the genitive is best taken as a "possessive genitive," qualifying the "education" as that which proceeds from Him, is dictated by Him, and is carried out under Him.

Implications for this education are prescribed by the exegesis.

Among the most important are the following:

1. Its nature is Christocentric; the Kurios is to be its Determiner and its Heart. Without Him, any attempt will be an incomplete "education-so called."
2. The Triune God is to be the Source of all education, as He is revealed through His Holy Scriptures.

3. The very existence of paideia kai nouthesia Kuriou presupposes a need for it, namely, man's sinfulness, ignorance, and mortality.
4. The Holy Spirit's purpose is "to teach men to live to the glory of the Triune God in this life and to live in His glory in the life everlasting."
5. The Spirit carries on His work in Christian education through the "means of grace" and through the service of the "tools of grace," i. e., those Christian parents, teachers, or other persons who are His "instruments" through their own Christianity.
6. The earthly responsibility lies with the parents, primarily the father, whose derived authority is inseparably intertwined with their Christian love, and whose task is amply defined in the passage under study.

The writer proposes this definition of Christian education as fitting the framework of the passage under study:

Whatever a Christian teaches, exemplifies, or counsels, as a tool of the Holy Spirit, in leading another human into the right relation with God in Christ and into upright living with his fellowmen, constitutes Christian education.

Areas not discussed in this study will warrant treatment by subsequent writers: (1) the content of the paideia kai nouthesia Kuriou, which was included only by inference; (2) those contemporary pedagogics which will further the effectiveness of "the discipline and admonition of the Lord" should be critically examined; (3) the specific goals and objectives of Christian education should be outlined in the light of this study.

APPENDIX

PAIDEUEIN IN THE NEW TESTAMENT

The O. T. -Rabbinical Emphasis:

"to chastise, discipline (Zucht)"

The Graeco-Hellenistic Emphasis:

"to instruct, draw out, develop
(Bildung)"

I. EDUCATIONAL ACTIVITIES OF GOD

a. God as Educator

I Corinthians 11:32

II Corinthians 6:9 (Psalm 119:18)

Hebrews 12:5 (Prov. 3:11f.)

(Acts 3:19) (Prov. 3:11f.)

Hebrews 12:6 (Prov. 3:11f.)

Hebrews 12:7

Hebrews 12:11

b. The Law (O. T.) as Educator

II Timothy 3:16

(Galatians 3:24)

(II Timothy 3:16)

Galatians 3:24

c. Grace as Educator

(Titus 2:12)

d. Satan as Educator (indirectly)

I Timothy 1:20

II. EDUCATIONAL ACTIVITIES OF MAN

a. To bring up, to chasten

Ephesians 6:4

Hebrews 12:7, 8, (9) 10

I Corinthians 4:15

II Timothy 2:25

Hebrews 12:9

b. To chastise

Luke 23:16, 22

c. To instruct, educate

(Romans 2:20

Acts 7:22 (Moses)

Acts 22:3 (Paul)

Romans 2:20 (the Jew)

II Timothy 2:23 (unlearned questions)

BIBLIOGRAPHY

A. Commentaries and Lexical Aids

Analytical Hebrew and Chaldee Lexicon, The. Edited by B. Davidson. London: Samuel Bagster and Sons Limited, 1956.

Arndt, William F., and F. Wilbur Gingrich. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Chicago: University of Chicago Press, c. 1957.

Barnes, Albert. Ephesians, Philippians, and Colossians. Vol. VII of Notes on the New Testament. London: Blackie and Son, n. d.

Bertram, D. G. "Paideia," Theologisches Woerterbuch zum Neuen Testament. Herausgegeben von Gerhard Kittel. V. Stuttgart: W. Kohlhammer Verlag, 1954. Pp. 596-624.

Bible, The Holy. Revised Standard Version. New York: Thomas Nelson and Sons, 1952.

Biblia Hebraica. Edidit Rudolph Kittel. Stuttgart: Privileg. Wuertt. Bibelanstalt, c. 1937.

Concordantiae Novi Testamenti Graeci. Edidit Alfred Schmoller. Stuttgart: Privileg. Wuertt. Bibelanstalt, 1953.

Cremer, Hermann. Biblico-Theological Lexicon of New Testament Greek. Edinburgh: T. and T. Clark, 1878.

Dale, R. W. The Epistle to the Ephesians. London: Hodder and Stoughton, 1882.

Gesenius, William. Hebrew and Chaldee Lexicon. Translated from the German by S. P. Tregelles. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1952.

Girdlestone, R. B. Synonyms of the Old Testament. Reproduction of the 2nd edition of 1897. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1956.

Graham, William. Lectures on the Epistle to the Ephesians. Philadelphia: Presbyterian Board of Publication, n. d.

- Harless, Gottlieb. Commentar ueber den Brief Pauli an die Ephesier. Erlangen: Verlag von Carl Heyder, 1834.
- Harper's Latin Dictionary. Revised Edition. New York: American Book Company, c. 1879.
- Hatch, Edwin, and Henry Redpath. A Concordance to the Septuagint. II. Oxford: Clarendon Press, 1897.
- Heilige Schrift, Die. Saint Louis: Concordia Publishing House, n. d.
- Hexaglot Bible, The. Edited by E. R. DeLevante. VI. New York: Funk and Wagnalls, 1906.
- Hodge, Charles. A Commentary on the Epistle to the Ephesians. New York: Robert Carter and Brothers, 1878.
- Lenski, R. C. H. Interpretation of Saint Paul's Epistles to the Galatians to the Ephesians and to the Philippians. Columbus, Ohio: Wartburg Press, c. 1946.
- Letters to Young Churches. Translated from the original by J. B. Phillips. New York: The Macmillan Company, 1953.
- Liddell, Henry, and Robert Scott. Greek-English Lexicon. 26th edition. Chicago: Follett Publishing Company, 1949.
- Mandellkern, Solomon. Veteris Testamenti Concordantiae Hebraicae atque Chaldaicae. Berlin: F. Margolin, 1935.
- Meyer, Heinrich A. W. Critical and Exegetical Hand-book to the Epistle to the Ephesians. New York: Funk and Wagnalls, Publishers, 1884.
- Moulton, James Hope, and George Milligan. The Vocabulary of the Greek New Testament. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1949.
- Novum Testamentum Graece. Edidit Eberhard Nestle. Stuttgart: Privileg. Wuertt. Bibelanstalt, 1953.
- Richardson, Alan. A Theological Word Book of the Bible. New York: The Macmillan Company, 1950.
- Rienecker, Fritz. Sprachlicher Schluessel zum Griechischen Neuen Testament nach der Ausgabe von D. Eberhard Nestle. 8. Auflage. Basel: Brunnen-Verlag Gieszen, 1952.

- Salmund, S. D. F. "The Epistle to the Ephesians," in The Expositor's Greek Testament. III. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1951.
- Septuagint Version of the Old Testament, The. London: Samuel Bagster and Sons Limited, n. d.
- Schmidt, Karl Ludwig. "Basilica," Theologisches Woerterbuch zum Neuen Testament. Herausgegeben von Gerhard Kittel. I. Stuttgart: W. Kohlhammer Verlag, 1954. Pp. 579-592.
- Scott, E. F. The Epistles of Paul to the Colossians, to Philemon and to the Ephesians. New York: Harper and Brothers, Publishers, n. d.
- Stoeckhardt, G. Commentary on Saint Paul's Letter to the Ephesians. Translated from the German by Martin Sommer. Saint Louis: Concordia Publishing House, 1952.
- Thayer, Joseph Henry. A Greek-English Lexicon of the New Testament. New York: American Book Company, c. 1889.
- The Interpreters Bible. Edited by G. A. Buttrick. X. New York: Abingdon-Cokesbury Press, c. 1953.
- The Lutheran Commentary. Edited by Henry E. Jacobs. New York: The Christian Literature Company, 1896.
- The New Bible Commentary. Edited by Francis Davidson. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1953.
- Trench, Richard Chenevix. Synonyms of the New Testament. Reproduction of 9th edition of 1880. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1953.
- Vincent, Marvin R. Word Studies in the New Testament. New York: Charles Scribner's Sons, 1905.
- Vine, W. E. Expository Dictionary of New Testament Words. IV. London: Oliphants Limited, 1941.
- Weigle, Luther Allen. Bible Words that Have Changed in Meaning. New York: Thomas Nelson and Sons, 1955.
- Weiss, Bernhard. A Commentary on the New Testament. III. New York: Funk and Wagnalls Company, 1906.

Westcott, Brooke F. Saint Paul's Epistle to the Ephesians. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1952.

Wuest, Kenneth. Ephesians and Colossians in the Greek New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953.

B. Books, Periodicals and Monographs

Angus, Samuel. The Environment of Early Christianity. New York: Charles and Scribner's Sons, 1951.

Bickel, L. G. and Raymond Surburg, editors. Readings in the Lutheran Philosophy of Education. River Forest, Illinois: Lutheran Education Association, c. 1956.

Book of Concord: The Symbolical Books of the Lutheran Church. Saint Louis: Concordia Publishing House, 1952.

Brunn, Arthur. The Church and the Christian Education of the Children. Saint Louis: Concordia Publishing House, n. d.

Bushnell, Horace. Christian Nurture. New York: Charles Scribner, 1865.

Buttrick, George A. Christ and Man's Dilemma. New York: Abingdon-Cokesbury Press, c. 1946.

Chadwick, Henry. Lessing's Theological Writings. London: Adam and Charles Black, 1956. Pp. 30-49, 82-106.

Erb, Alta Mae. The Christian Nurture of Children. Scottdale, Pennsylvania: Herald Press, 1949.

Fankhauser, A. Christliche Lehre von der Erziehung. Bern: Beg-Verlag Bern, n. d.

Gaebelein, Frank E. Christian Education in a Democracy. New York: Oxford University Press, c. 1951.

Haentschel, Ad. "A Lutheran Philosophy of Education," Mimeographed class notes distributed by A. G. Merckens, 1958.

Jaarsma, Cornelius. Fundamentals in Christian Education. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, c. 1953.

- Jaeger, Werner. Paideia: the Ideals of Greek Culture. I. New York: Oxford University Press, 1939. Pp. xiii-xxix, 13-54.
- Jahsmann, Allan Hart. "The Foundations of Lutheran Education." Unpublished Ph.D. thesis, Saint Louis University, 1956.
- Jentsch, Werner. Urchristliches Erziehungsdenken. Guetersloh: C. Bertelsmann Verlag, 1951.
- Klinck, Arthur W. Home Life in Bible Times. Saint Louis: Concordia Publishing House, c.1947. Pp. 130ff.
- Kochler, Edward. A Christian Pedagogy. Saint Louis: Concordia Publishing House, 1930.
- Laistner, M. L. W. Christianity and Pagan Culture in the Later Roman Empire (with translation of Chrysostom's "Address on Vainglory and the Right Way for Parents to Bring Up Their Children"). Ithaca, New York: Cornell University Press, c.1951. Pp. 75-140.
- Lueker, E. L. "Sources of a Lutheran Philosophy of Education." Mimeographed class notes distributed by A. G. Merckens, 1958.
- Lutheran Cyclopedia. Edited by E. L. Lueker. Saint Louis: Concordia Publishing House, 1954.
- Merckens, Albert G., and Martin H. Franzmann. "The Integrating Principle of a Lutheran Philosophy of Education." Class notes distributed at Concordia Theological Seminary, St. Louis, by A. G. Merckens, 1958.
- Miller, Randolph Crump. Biblical Theology and Christian Education. New York: Charles Scribner's Sons, c.1956.
- Education for Christian Living. Englewood Cliffs, New Jersey: Prentice-Hall, c.1956.
- The Clue to Christian Education. New York: Charles Scribner's Sons, 1950.
- Mueller, A. C. "The Scope of Sanctification in the Field of Christian Education." Mimeographed and distributed by the Board for Parish Education, The Lutheran Church--Missouri Synod, n. d.
- Painter, F. V. N. Luther on Education. Saint Louis: Concordia Publishing House, n. d.

- Pieper, Francis. Christian Dogmatics. III. Saint Louis: Concordia Publishing House, 1953.
- Rein, R. C. "A Lutheran Philosophy of Christian Education," Lutheran Education, LXXXIV (April, 1949), 466ff.
- Repp, Arthur C. "The Need and the Meaning of a Philosophy of Christian Education," Concordia Theological Monthly, XXV (February, 1954), 138-144.
- Robertson, Archibald. Word Pictures in the New Testament. New York: Harper and Brothers Publishers, c. 1931.
- Stellhorn, August C. "The Lutheran Philosophy of Education." Mimeographed and distributed by the Board for Parish Education of The Lutheran Church--Missouri Synod, 1947.
- Ye Fathers. Saint Louis: Concordia Publishing House, 1939.
- Van Dusen, Henry P. God in Education. New York: Charles Scribner's Sons, c. 1951.
- Waterink, Jan. Basic Concepts in Christian Pedagogy. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, c. 1954.
- Way, Arthur S. The Letters of Saint Paul. Chicago: Moody Press, 1950.