

## Law as Pedagogue

In addition to discipline, parents are also responsible for the children's logistics. Among these are the provision of an education.

An education is something which is achieved by the positive volition of the individual who has a willingness to learn. Since knowledge depends entirely upon the willingness of the student to be instructed, then we may conclude that education is not a right but an achievement.

A right is defined by: **Webster's Ninth New Collegiate Dictionary, s.v. "right"**:

*privilege to which one is justly entitled.*

Education may result in the attainment of privilege but an education is not a privilege to which one is justly entitled. An education is acquired through the process of learning which means submission to instruction. Lack of submission to those with teaching authority means that no education can occur.

An education may only be acquired by those who are humble enough to submit to the authority of those who know something they do not. If a child is born *tabula rasa* then we may confidently conclude that his education can only occur if he has a willingness to learn.

Knowledge may be contorted, diluted, and altered in order to fulfill the false premise that an education is a right. But false knowledge cannot prevail. Only truth endures. Thus, only those who have truth in their souls can be properly classified as educated men.

In order to achieve this end, parents are delegated the plenipotentiary power to execute chastisement when necessary, to squash rebellion. Once done, often only a warning and a reminder is required for the parent to maintain discipline.

**CTL Hebrews 12:5 - My son, stop making light of chastisement [*paideia*] ...**

Now let's take a look at a teaching aid utilized in the Old and New Testaments to describe the believer's relationship with the Law and a child's relationship to parents.

## The Law as Pedagogue

Paideia, the Greek word for chastisement, finds its origin in the noun *pais*, which is the general term for a child of any age between birth and adulthood.

Another derivative from this noun is *paidagogos*, which is a slave appointed by a father to train and discipline his son in the areas of moral and physical well-being.

Although this word comes over into the English as pedagogue and is defined by Oxford as "*a man whose occupation is the instruction of children; a schoolmaster or a teacher,*" this is not its definition in the Greek language.

Here is an excellent definition of *paidagogos* by:

**Arndt, William F. and F. Wilber Gingrich. Greek-English Lexicon of the New Testament, s.v. “paidagogos”:**

*Lit. 'boy-leader', the man, usually a slave, whose duty it was to conduct the boy or youth to and from school and to superintend his conduct; he was not a teacher. When the young man became of age the paidagogos was no longer needed. Paul evaluates the Mosaic Law as a paidagogos. Mankind remains under its authority until God declares, by sending His Son, that it has come of age.*

Until a minor comes of age, he is in need of a pedagogue.

The implication is that a child is dominated by his sinful nature and the only way it can be controlled is by the power and authority of imperative moods which insure his enforced humility.

In order to fully understand the impact of this principle, it is necessary that we review the definitions of two vocabulary terms with which we are familiar, Enforced and Genuine Humility.

**Doctrine of Humility**

Promotion, prosperity, and professionalism in both one's secular and spiritual lives is dependent upon the development of genuine humility within the soul.

There are a number of verses which emphasize the importance of humility in the execution of the plan of God and the Christian way of life.

**Psalm 25:8** - Good and upright [integrity] is the Lord, therefore He instructs [hiphil form of the verb *yarâ* - teaching of the Law or doctrine to those who have objectivity] sinners [for centuries mankind has been trying to buck the tiger but the odds are always on the House] in the way [Christian way of life in the Church Age].

**Psalm 25:9** - In justice [*mishpat* - Righteousness is the principle of God's integrity while justice is its function. Whatever righteousness demands, justice executes, whether chastisement or reward] He guides the humble [Divine guidance is acquired through knowledge of doctrine. Violation of doctrine is punished while compliance is rewarded. Objectivity toward what amounts to opposite sides of the same coin produces guidance]; consequently, He teaches the humble [*'anaw* - The resultant mental attitude following suffering and pain. It implies enforced humility for the immature believer, genuine humility for the adult believer] His plan.

Here's a joke to amplify the point of Psalm 25:8 and Psalm 25:9:

A young vice-president was appointed by the board of a bank to replace the retiring president and founder. With fear and trepidation, he made an appointment to visit with the grouchy retiree to seek his advice.

“Mr. Clark, I need your counsel. How can I possibly be successful in your old job?”

The elderly man looked over the top of his wire rim glasses. “Young man,” he growled, “these two words are the key to your success--RIGHT DECISIONS!”

“Thank you, sir. But how can I make sure I am making right decisions?” “EXPERIENCE. Experience will insure you make right decisions.”

A long silence followed. “That is helpful,” said the young man, “but how do I get the right experience?”

The elderly man stood, grasping the hand of the aspiring executive, he looked him directly in the eye, smiled, and responded, “WRONG DECISIONS.”

**Braude, Jacob M. Braude's Treasury of Wit & Humor. Englewood Cliffs: Prentice-Hall, Inc., 1991; pp. 135-136.**