

THE BIBLICAL CONCEPT OF PAIDEIA

by

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It is evident to anyone who has sat under sermons or read articles on the subject of chastening (παιδεία), that a great diversity of meaning is attached to this concept. Most often, it is presented in such a way as to be almost synonymous with the concept of punishment. The purpose and intent of this study is to examine the available material on παιδεία, in order to establish what chastening actually involves.

The concept of παιδεία found its origin in the secular Greek teachers of the Age of Sophocles (500-400 B.C.) and carried the idea of specialized child training. It was later given broader significance by Plato to include all the education of a culture. The basic idea of child training, however, was never lost sight of and was continued in its use in the LXX translation of the Old Testament, particularly in the Book of Proverbs. In the Old Testament the first appearance of punishment, or correction, as a part of παιδεία, is found. But the emphasis on correction only supplements the basic concept of training, and never replaces it.

The concept of παιδεία is used in three different ways in the New Testament, viz., (1) as education in general (Acts 7:22; 22:3; 2 Tim 3:16); (2) as scourging (Luke 23:16, 22); (3) as corrective training (1 Cor 11:32; 2 Cor 6:9; Eph 6:4; 1 Tim 1:20; 2 Tim 2:25; Tit 2:12; Heb 12:4-11; Rev 3:19). In these New Testament passages παιδεία is usually accompanied by affliction and adversity. In some cases the author almost equates the παιδεία and the affliction, but the distinction is always there. This παιδεία is seen to come upon both obedient and disobedient believers, and is not always necessitated by unconfessed sin.

In Hebrews 12:4-11 the concept of παιδεία is more extensively treated than anywhere else in Scripture. It is here used in the same sense as most of the New Testament and reinforces the concept that it comes upon all believers, regardless of their degree of obedience and progress in sanctification. The purpose of παιδεία is presented as being for growth in holiness and righteousness, both in character and behavior.

The conclusion is that παιδεία cannot be given a punitive emphasis. It is rather a corrective training designed to develop in the believer a character of holiness and overcome wickedness. Such παιδεία may best be experienced through affliction, and it is through such that it is usually derived.

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TABLE OF CONTENTS

INTRODUCTION	1
Chapter	
I. DEVELOPMENT OF THE CONCEPT OF παιδεία	2
Secular Greek Development of παιδεία	2
In the Age of Sophocles	3
In the Classical Period	4
Old Testament Development of παιδεία	6
The Meaning of παιδεία in the Old Testament	7
The Recipients of παιδεία in the Old Testament	9
The Purpose of παιδεία in the Old Testament	10
The Conditional Aspect of παιδεία in the Old Testament	12
The Method of παιδεία in the Old Testament	13
Summary	13
II. OVERVIEW OF παιδεία IN THE NEW TESTAMENT	15
Usages of παιδεία	15
As "Education"	15
As "Scourging"	18
As "Corrective Training"	20
Summary	33

III. EXPLANATION OF "παιδεία" in HEBREWS 12:4-11.	35
Background Discussion of Hebrews 12:4-11.	35
Exegesis of Hebrews 12:4-11.	36
Verse Four.	37
Verses Five and Six	38
Verse Seven	42
Verse Eight	43
Verse Nine.	45
Verse Ten	46
Verse Eleven.	47
Summary.	49
CONCLUSION	50
BIBLIOGRAPHY	51

INTRODUCTION

Recently, the author of this paper has had occasion to hear a number of different people make reference to the concept of "chastening" (παιδεία in Greek). One was a man discussing church matters who insisted that "chastening of the Lord" is the work of a local church toward its errant members. A mother was heard over the radio describing some heart-rending calamities in her life. She knew of no unconfessed sin in her life, but still considered these afflictions to be "chastening" of the Lord and rejoiced in how they had matured her walk with Christ. Another individual was giving a challenge on missions and indicated that if the church did not actively give to missions they would be "chastened" by the Lord.

These three illustrations present a small hint of the variety of ideas Christians have about "chastening" and the vast confusion that has produced a decreased emphasis on this important subject. This paper is presented as a biblical overview of the term, παιδεία, rendered in the English Bible as "chastening." This overview will include a survey of the origin and development of the term in secular Greek writings, the Old Testament, and, particularly, in the New Testament.

CHAPTER I

DEVELOPMENT OF THE CONCEPT OF παιδεία

The term rendered "chastening" in the English Bible is the Greek word, "παιδεία." A careful survey of the historical development of this concept is of particular importance for an understanding of biblical chastening. In the Greek writings and in the Septuagint version of the Old Testament it is extensively used. From such passages the New Testament authors took the concept and further developed its meaning. In order to properly evaluate "chastening" (παιδεία) in the New Testament, one must have a working knowledge of the shades of meaning it carried at the time of the writing of the New Testament. Such knowledge is best attained by a survey of the development of the concept. This survey includes an overview of the Greek writers who formulated it, and the authors of the Septuagint who further developed it.

Secular Greek Development of παιδεία

The Greek writers themselves gave differing emphases to the concept of παιδεία. There are no extant records which would indicate that the concept was ever used in

Homeric Greek (750-650 B.C.).¹ The oldest records of the use of it are from the fifth century B.C., and most feel this is probably when the concept originated. This fifth century period is designated by historians as the "Age of Sophocles."

In the Age of Sophocles

The Sophists, or followers of Sophocles (496-406 B.C.), were the first Greeks to view education as applicable to all men.² Prior to this period, education was transmitted only on the basis of birth, rank and calling.³ But the advent of democracy in the city of Syracuse (400 B.C.) and other cities brought a basic change in the Greek theory of education. Based on the new principle of human equality, a demand was created for a technical education that would prepare any man who wished for a position in public life.⁴ This situation gave rise to the formulation of "παιδεία." This παιδεία referred to all the training and education that

¹G. Bertram, "παιδεία," Theological Dictionary of the New Testament, vol. 5, ed. by Gerhard Friedrich, trans. and ed. by Geoffrey Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967), p. 597.

²D. Furst, "Teach," The New International Dictionary of New Testament Theology, vol. 3, ed. by Colin Brown (Grand Rapids: Zondervan Publishing House, 1967), p. 775.

³Bertram, "παιδεία," p. 597.

⁴Charles Alexander Robinson, Jr., Ancient History, second edition by Alan L. Boegehold (New York: The MacMillan Company, 1967), p. 286.

was necessary for man to live in his culture.¹ The Sophists travelled throughout Greece teaching παιδεία to all the people.

After a short time the Sophists returned to the practice of their forefathers and geared their teaching to the aristocracy.² But, they had given birth to a new concept of education which taught not only rhetoric, but also all knowledge essential to the statesman. It emphasized not only facts, but philosophy and theory. This concept of education was παιδεία and it would become the most significant ideal of the Classical Period of ancient Greece.

In the Classical Period

The Classical Period of Greece was the period which saw the writings and teachings of Plato (born in 427 B.C.). This period existed from the fourth century onward. In it the concept of παιδεία received very strong emphasis, due largely to the great change that came over Athens.

In 404 Athens was conquered by Sparta, ending the Peloponnesian War. Sparta dissolved the aristocracy of Athens, instituting their own board of rulers who received the proper title, "Thirty Tyrants."³ With the aristocracy gone, Athens' entire cultural structure was dissolved. In

¹Werner Jaegger, Paideia--The Ideals of Greek Culture, trans. from The Second German Edition by Gilbert Highet, vol. 1, second edition (New York: Oxford University Press, 1939), p. 4.

²Ibid., 1:290.

³Robinson, Ancient History, p. 264.

this vacuum the famous philosopher, Plato, presented his concept of making education a public affair. This education, as developed by Plato, had as its issue the relation of man and the state.¹ Education under Plato was geared to deal with every aspect of men's lives. Plato incorporated the term παιδεία as the title for all of this education. "Education (παιδεία) 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."² Thus, the concept of παιδεία was broadened to include every aspect of training which contributed to man's integration to his world. Such a usage of παιδεία made it almost synonymous with the concept of "culture." Plato laid out what παιδεία should be taught a child at various age levels.³

To Plato the concept of παιδεία even related to the eternal salvation of the soul. He wrote in his *Phaedo*, "For when the soul comes to Hades she brings with her nothing but her education and training (παιδεία), and this is said to do the greatest help or hurt to the dead man at the very beginning of his course thither."⁴

¹ Bertram, "παιδεία," p. 601.

² Plato, *Laws*, in *Works of Plato*, vol. 4, trans. by B. Jowett (New York: Tudor Publishing Co.), 804D.

³ *Ibid.*, 659.

⁴ "Phaedo." *Great Dialogues of Plato*, trans. by W. H. D. Rouse, ed. by Eric H. Warmington and Philip G. Rouse (New York: New American Library, 1956), p. 512.

As a result of the great importance Plato laid on παιδεία, he felt that its propagation should be mandatory. He stressed the need for the state to provide this teaching rather than parents, in order that "the training be uniform and exhaustive."¹

The Classical Period of Greece saw a marked development in the concept of παιδεία, primarily because of the work of Plato. The term had come to represent all of the training which an individual should receive to equip him for a life in society. But, in these secular Greek writings there is no record of a use of παιδεία to refer to corporal punishment or discipline.

Old Testament Development of παιδεία

The seventy translators of the Old Testament who prepared the Greek version, known as the Septuagint, incorporated the term παιδεία. In the overwhelming majority of cases they used the verb παιδεύω to translate the Hebrew verb יָצַר, and used the noun παιδεία to translate the Hebrew noun מִוְסָר. There are a few other scattered usages of παιδεύω and παιδεία to translate other Hebrew terms. However, these other terms are never translated with παιδεία more than once in the LXX. Through a careful study of the passages in which יָצַר and מִוְסָר are used in the Old Testament, one can learn much about the Old Testament concept

¹Plato, Laws, 804.

²Bertram, "παιδεία," p. 595.

of παιδεία. Such a study is imperative for a proper analysis of the New Testament concept of chastening. Many New Testament passages dealing with chastening are direct quotes or references to Old Testament discussion of the concept.

The Meaning of παιδεία in the Old Testament

The translators of the Septuagint brought to the concept of παιδεία new significance. In the secular Greek use of παιδεία the idea of chastening or discipline is never present. But the basic significance of צִיר and מוֹסֵר is discipline and chastening.¹ What the LXX translators did to the concept of παιδεία was to expand its meaning by using it to translate צִיר and מוֹסֵר. But they still maintained the secular Greek idea of "training" and "instruction." In the Book of Proverbs the idea of training is clearly demonstrated. Eighteen times in Proverbs the term is used in the phrase, "discipline in wisdom."² Clearly, "discipline" (παιδεία) involved training which would bring wisdom.³

In the Old Testament development of the term this training was primarily negative. It was usually brought about by adverse circumstances. Sometimes this training

¹Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew Lexicon of the Old Testament (Boston: Houghton, Mifflin Company, 1906), p. 416.

²The eighteen usages are: Proverbs 1:8, 4:1; 5:12; 6:23; 8:10,33; 10:17; 12:1; 13:18; 16:3,4,22; 17:8; 19:20, 27; 23:12,13; 24:47.

³Brown, Driver and Briggs, A Hebrew Lexicon of the Old Testament, p. 416.

was almost equated with the adversity itself, as in Jeremiah 30:14, "for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity." In the prophets Isaiah and Jeremiah particular emphasis is laid on the punitive element of chastening (παιδεία).¹ But in these books, as in the entire Old Testament, the concept of instruction is never set aside. Even in the writings of Jeremiah the idea of training is involved in παιδεία.²

This dual emphasis is seen throughout the Old Testament. In Moses' discourse to the nation of Israel, recorded in Deuteronomy 8:2-6, both emphases are seen. He states in verses 3-5 that the adversity that they had faced was brought on by God as chastening. In Deuteronomy 11:2 a similar statement is made by Moses. Obviously, Moses saw in the adversity they faced the παιδεία of God. Then, in Deuteronomy 8:6 he states that the product of such adversity should be a desire on their part to "keep the commandments of the Lord thy God, to walk in His ways, and to fear Him." Moses described παιδεία as the training that was derived through adversity.³

¹Note such passages as Jeremiah 2:30; 5:3; 46:48; Isaiah 26:16; 53:5.

²Notable examples of such are Jeremiah 17:23; 32:33; 35:13.

³Other passages which illustrate this use of the term παιδεία are Leviticus 26:18,28; Proverbs 3:11,12.

A classic, Old Testament passage on παιδεία is found in Proverbs 3:11,12. In this passage the meaning of chastisement is clearly identifiable. The verse reads,¹ "My son, despise not the chastening of the Lord, neither be weary of His correction; For whom the Lord loves He chastens, even as the father the son in whom he delights."² By use of a parallel construction Solomon indicates that παιδεία and correction are similar to one another. Thus, the idea of discipline is easily recognizable again. And in the context of the passage (verse 13ff), Solomon indicates that wisdom is the product of such παιδεία. These verses in Proverbs 3 reiterate the fact that παιδεία involves the training one may experience through adverse circumstances.

The Recipients of παιδεία in the Old Testament

Israel as a nation is seen as being subject to God's παιδεία (Deut 4:36; 8:35; Hosea 7:12; 10:10). Such παιδεία came about through the great works of God toward Israel by which they were rebuked for sin. God's desire for the nation was that they would learn to obey Him and keep His commandments (Deut 4:36; 8:35).

¹Scriptural quotes are taken from the KJV Bible, unless otherwise noted.

²Proverbs 3:12b reads יִכְזָּב אֵת-בְּנֵי יְרֻצָּה which is rendered, "even as a father the son in whom he delights." But the LXX understands the יִכְזָּב ("even as a father") as a form of the root כָּזַב in the hiphil ("to cause sorrow") which it renders by μαστινοῦν.

In most of the references to παιδεία in the Old Testament, however, it is a reference to an individual. The Book of Proverbs emphasizes this as 31 references are made to παιδεία in relation to an individual.¹ Proverbs 3:11,12 is an example of this individualized use of παιδεία as the recipient is, "my son."

The Purpose of παιδεία in the Old Testament

If men had never fallen into sin there never would have been a need for παιδεία in the Old Testament sense. There would have been a need for instruction and training from God to man, but not the training of παιδεία. For the very purpose of παιδεία in the Old Testament was to teach man to overcome sin. This παιδεία was directed to overcoming man's outward transgressions and also his sinful character. Therefore, its purpose was to correct what man did, and also to deal with what he was.

In Job 5:17 παιδεία is aimed at correcting man from his sinful deeds ". . . happy is the man whom God corrects; therefore despise not thou the chastenings of the Almighty." In Leviticus 26 this same emphasis is evidenced. The Lord lays down the conditions of blessing (verses 3-13), which involves obeying His commandments (verse 3). In verse 28 it is stated, "and I, even I, will chastise you seven times for your sins." Evidently the "sins" they would be chastened for involved not obeying the commandments.

¹Furst, "Teach," p. 776.

But the purpose of παιδεία in the Old Testament was not just to correct man's outward deeds. This παιδεία also had as its goal the overcoming of what man was in his character. In Deuteronomy 8:1-5 Moses challenged the people to remember that God had brought great adversity and difficulty upon them ". . . to humble thee, and to test thee, to know what was in thine heart, whether thou wouldest keep his commandments, or not" (verse 2). In verse 5 Moses indicates that such circumstances, and the lessons to be derived from them, were παιδεία of the Lord. Then, the training they were to learn was ". . . that thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him." Thus, παιδεία involved not only learning to obey the commandments, but also involved the development of a heart attitude of fear of God. These παιδεία were, then, given to change men, to teach them to overcome their sinfulness by fearing God. This sense of chastening is also evidenced in a parent's dealing with his son as presented in Proverbs 22:15, "Foolishness is bound in the heart of a child, but the rod of correction drives it far from him."

The concept, παιδεία, played a major part in God's dealings with Old Testament believers. The purpose of such παιδεία was that they might learn to obey God and fear Him, and, thereby, cease from sinful deeds, and overcome their own sinful character. Thus, one reads in Proverbs 3:11,12

that παιδεία occurs to those "whom the Lord loves," and thereby desires that they might live a life apart from sin.

The Conditional Aspect of παιδεία in the Old Testament

The Old Testament presents παιδεία as something that could be accepted or rejected. Thus, the benefit and application of παιδεία was conditioned upon a person's willingness to receive it. A few statements from the Old Testament demonstrate this.

In vain have I smitten your children; they have received no correction (Jer 2:30).

Thou has condemned them, but they have refused to receive correction (Jer 5:3).

Whoso loves instruction loves knowledge, but he that hates reproof is stupid (Prov 12:1).

This is a nation that obeyed not the voice of the Lord, their God, nor receive correction (Jer 7:28).

That παιδεία is conditioned on man's reception of it is clear evidence that παιδεία is not synonymous with the trying circumstances that came into one's experience. Rather, παιδεία is the training that is to be brought about through such circumstances. An individual may, therefore, be the object of the difficulties and hardships God brings to him, yet totally refuse the παιδεία God seeks to bring through those experiences.

This conditional aspect of παιδεία is manifested in Proverbs 3:11,12. Solomon tells his son, "do not despise the chastenings of the Lord." The term translated "despise"

is better rendered, "reject, refuse."¹ Solomon is encouraging his son to not reject the παιδεία that is inherent in the hardships God brings into his life.

The Method of παιδεία in the Old Testament

The concept of παιδεία in the Old Testament is many times described as being a responsibility of fathers to their children (Deut 21:18; Prov 13:24; 19:18; 23:13; 29:17). It is a reference to paternal discipline which seeks to correct wrong behavior and develop proper behavior in the child. It is done out of love and concern for the well-being of the child (Prov 19:18; 23:13). God's παιδεία of believers is likened to this parental παιδεία, in that God as a loving Father brings παιδεία to the children He loves (Prov 3:11,12).

God's method, as presented in the Old Testament, was to bring adversity and hardships to the experience of His children. He did not do such to punish them, but that through them He might change them and bring about their spiritual well-being.

Summary

The early Greek sophists initiated the concept of παιδεία. To them it was a term referring to the technical education needed by one preparing for public life. Plato later developed the term and broadened it to include all

¹Brown, Driver and Briggs, A Hebrew Lexicon of the Old Testament, p. 544.

training which would help an individual live in society. To him, παιδεία involved not only facts, but philosophy, theory and culture. To all the secular Greek writers, the idea of discipline and corrective training was a foreign idea.

The translators of the LXX further developed the concept of παιδεία. Using it to translate מוֹסֵר, "chastening, discipline," they added nuances never conceived in secular Greek writings. The Old Testament concept of παιδεία, then, referred to training which was accomplished through the medium of hardship. Thus, the translators of the LXX maintained the secular Greek significance of training, but viewed such training as being brought about through adversity. This carried the concept of corrective training.

CHAPTER II

OVERVIEW OF παιδεία IN THE NEW TESTAMENT

The New Testament authors, under the direction of the Holy Spirit, used παιδεία and its derivatives in a variety of ways. In the overwhelming majority of instances, the New Testament usage of the term is clearly the same as that of the Old Testament. However, some New Testament usages of παιδεία are more akin to the secular Greek significance than that of the Old Testament.

Usages of παιδεία

This chapter presents a survey of how παιδεία is used in the New Testament, by reviewing those passages in which it is used. Through such a survey one finds three different usages of παιδεία.

As "Education"

The secular Greek usages of παιδεία, under Plato, referred to all the education needed by an individual for life in society. This same usage of the term is seen in three New Testament passages.

Acts 7:22

In Acts 7 Stephen addresses the Sanhedrin with a defense of his preaching ministry. He traces for them the

history of Israel up to the birth of Moses in verses 1-19. Then in verses 20-22 he cites Moses' birth and place in Egyptian society. In verse 22, he states that "Moses was learned in all the wisdom of the Egyptians." The Greek term for "learned" is ἐπαιδεύθη. Here the verb form of παιδεία, used with the dative of manner, "in all the wisdom,"¹ must be viewed as a usage similar to those of the ancient Greeks. It is a reference to the education which equipped an individual for society. The idea of discipline, or corrective training is not involved. Thus, Luke's reference to παιδεία here must be viewed as more similar to that of Plato, than to the LXX usage.

Luke's reference to Moses' education (παιδεία) while in Egypt coincides with that of other early historians. Josephus describes the unique grasp of such education which Moses demonstrated.² Philo credits Moses with proficiency in arithmetic, geometry, poetry, music, philosophy, astrology and all branches of education.³ Through the records of these early historians it is evident that Moses had access to all of the education available in the culture of ancient

¹R. J. Knowling, "The Acts of the Apostles" in Vol. 2 of The Expositor's Greek Testament, ed. by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1979), p. 187.

²Josephus, "The Antiquities of the Jews" in Complete Works, ed. by William Whiston (Grand Rapids: Kregel Publications, n.d.), pp. 57-58.

³F. F. Bruce, The Acts of the Apostles (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951), p. 168.

Egypt. Thus, Stephen's record of Moses' παιδεία must be taken as a reference to the entire educational process of the Egyptian society.

Acts 22:3

Acts 22 records Paul's defense before the mob in Jerusalem. In verse 3 Paul traces his Jewish heritage in order to gain the ear of the Jewish crowd before him. He states that, "I am . . . brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers." The word rendered "taught" is a verbal derivative of παιδεία. The teaching that Paul mentions here is obviously a reference to the total educational program of the Jews. Again one finds the concept of παιδεία used in the New Testament to refer to training and education in general. Thus, this usage in Acts 22:3, is clearly more akin to the secular Greek concept of παιδεία, than to that of the normal Old Testament usage.

2 Timothy 3:16

In 2 Timothy 3:16 one finds the third and last use of παιδεία to refer to training, or education in general. In this passage, as in Acts 7:22 and 22:3, the education referred to in the term παιδεία is not brought about through adversity and hardship, nor is it corrective in nature. Paul is presenting the four-fold value of the Word of God. Its fourth value, says Paul, is for "instruction (παιδεία) in righteousness."

This verse and its use of παιδεία corresponds with the two references to παιδεία in the Book of Acts. In Acts 7:22 the term refers to the overall education in the culture of ancient Egypt which Moses received. Acts 22:3 presents παιδεία as the overall training in the culture and laws of Israel which Paul received. Here in 2 Timothy 3:16 it refers to the overall training in righteousness which the man of God may glean from the Word of God. All three uses of παιδεία present the secular Greek concept of παιδεία, that of education, and do not emphasize the idea of discipline or corrective training, which is the Old Testament norm.

As "Scourging"

A second usage of παιδεία and its derivatives in the New Testament is used as a reference to physical "scourging." Outside of the Bible there is no instance recorded of this sense of "παιδεία."¹ However, this usage is not totally alien to that of the Greeks who emphasized the παιδεία of young children. This παιδεία, to the Greek, referred to the total education of children. Physical scourging was a part of this educational process, but the Greeks never equated the παιδεία with scourging. The latter was rather a part of the former.²

¹ Bertram, "παιδεία," p. 621.

² I. Howard Marshall, The Gospel of Luke, in The New International Greek Testament Commentary (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1978), p. 859.

In only one New Testament passage does one find παιδεία used as "scourging." In Luke 23:16-22 it is used twice. Pilate is recorded to have sought for Jesus' release. Wanting to appease the religious leaders he suggests, παιδεύσας οὖν αὐτον ἀπολύσω ("Therefore, having scourged Him, I will release Him"). Pilate hoped that by carrying out this παιδεία on Jesus the religious leaders would be satisfied and would no longer seek His crucifixion. Though the Jews refused to accept such arrangements, it appears that Pilate went ahead with his plan. In John 19:1 it is recorded that Pilate took Jesus and ἐμαστίγωσεν Him. This term μαστίνω refers to the scourging that the Romans did to criminals. Such scourging was done with cords or strips of leather, each with a pellet of bone or metal at the end, so that the flesh was cut and mangled.¹ So severe was the ordeal that men sometimes died from it.² Pilate obviously hoped that the punishment would make Jesus pitiable to the Jews, and, hence, they would accept His release.³ Pilate's scourging (ἐμαστίγωσεν) of Jesus in John 19:1 took place very shortly after his statements in Luke 23 that he would παιδεύω Him. Thus, it is evident

¹A. C. Bouquet, Everyday Life in New Testament Times (New York: Charles Scribner's Sons, 1954), p. 140.

²R. C. H. Lenski, The Interpretation of St. John's Gospel (Minneapolis: Augsburg Publishing House, 1946), p. 1117.

³Norval Geldenhuys, Commentary on the Gospel of Luke, in The New International Commentary on the New Testament, ed. by F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1979), p. 595.

that Pilate is using the two terms as synonyms, both referring to a violent scourging of criminals. These two usages of παιδεία in Luke 23:16,22, therefore, are used in the sense of physical punishment upon a criminal, best rendered by the term, "scourging."

As "Corrective Training"

In the overwhelming majority of cases, the New Testament usage of παιδεία carries the sense of "corrective training." The idea of education is still present, but such education is derived through the vehicle of adverse circumstances and hardships. Thus, one finds that this New Testament usage corresponds with the normal Old Testament use of παιδεία in the LXX.¹ There are eight passages in the New Testament where this usage is present. Seven of these--1 Corinthians 11:32, 2 Corinthians 6:9, Ephesians 6:4, 1 Timothy 1:20, 2 Timothy 2:25, Titus 2:12 and Revelation 3:19--will be discussed in the remainder of this chapter.²

1 Corinthians 11:32

The use of παιδεία in 1 Corinthians 11:32 can only be fully understood in its context. A quick overview of such context demonstrates that παιδεία is used in the sense

¹ See chapter 1, Summary, pp. 13-14.

² Hebrews 12:4-11 is such a key passage on the subject of biblical παιδεία that the whole third chapter is given to an exegetical analysis of it, pp. 35-49.

of "corrective training." This overview is accomplished through taking note of four things--the setting, cause, description and goal of παιδεία.

Setting of παιδεία

In I Corinthians 11:27-34 Paul applies his teaching on the sanctity of the Lord's Supper (verses 17-26) to the conduct of the Corinthian believers. He uses the term "therefore" (11:27) to tie the two passages together. In verse twenty-seven he indicates that some of the Corinthian believers were guilty of partaking "unworthily" (ἀναξίως). This term refers to the drawing up of weights. It signifies "of unequal weight," one side of the scales rising high, the other dropping low. The communicants heart, mind and conduct did not accord with the sacred elements of the ordinance.¹ They were, therefore, "guilty of the body and blood of the Lord" (verse 27b).

Cause of παιδεία

The passage indicates that their guilt was in partaking of the Lord's Table in this irreverent manner. Paul encourages the believers to "examine" themselves (verse 28), and, thereby, assure themselves that they did not come to

¹R. C. H. Lenski, The Interpretation of St. Paul's First and Second Epistles to the Corinthians (Minneapolis: Augsburg Publishing House, 1963), pp. 476-77.

the Lord's Table with unconfessed sin.¹ The result of not carrying out this examination would be judgment (verse 29). In verse 32 this judgment is linked with παιδεία. Thus, the παιδεία that God brought upon the Corinthian believers was because of sin in their lives.

Description of παιδεία

In verse 30 the judgment that God brought upon these Corinthian believers is described. Their spiritual ills brought upon them physical sickness and even death. God judged (κρίνω) them (verses 29,31) with these physical calamities because they did not "distinguish (διακρίνω) themselves" (verses 29,31). The term, διακρίνω, is best rendered "to discern, distinguish."² Thus, the way they could escape such judgment was to "discern between what they are and what they should be."³ In verse 29, διακρίνω is tied to the context of the Lord's Supper, but in verse 31 it is used in a more general sense as Paul broadens the application.

It is important to note that Paul also broadens the application of his teaching on judgment (κρίνω) in verse

¹ Leon Morris, The First Epistle of Paul to the Corinthians, in The Tyndale New Testament Commentaries, Vol. 7, ed. by R. V. G. Tasker (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1958), p. 163.

² Frederick Büschel, "κρίνω," Theological Dictionary of the New Testament, Vol. 5, ed. by Gerhard Kittel, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967), p. 947.

³ Morris, The First Epistle of Paul to the Corinthians, p. 164.

31ff. To that point he had related all of his teaching on judging to the immediate situation of the Corinthians' conduct at the Lord's Supper. In verse 31, Paul includes himself in the exhortation and indicates that he is now presenting a general principle, applicable to all, not just the Corinthians, and not just at the Lord's Supper. The principle is stated with an imperfect verb. He uses this imperfect verb (from διακρίνω) to indicate that this "discerning of oneself" should be a habitual activity.¹ Thus, the principle, "if we judged (διακρίνω) ourselves we would not be judged (κρίνω)" is generally applicable to the life of any believer, and not just limited to the Corinthian context.

Then, in verse 32, Paul explains that when these believers are being judged (κρίνω) they are given παιδεία by the Lord. The participial form of κρίνω, coupled with the verbal form of παιδεύω, indicates that when they are judged it is given as παιδεία of the Lord. It is clear that the two are not synonymous. Judgment is not identical to παιδεία. Judgment, as used in I Corinthians 11 refers to judicial punishment, and involves physical and emotional affliction. This παιδεία, on the other hand, refers to that which occurs to the individual in the midst of these judgments (verse 32). It is very easy to see that defining παιδεία as corrective training through adversity fits the context very nicely.

¹ Ibid.

One last thing should be noticed in verses 31 and 32. Paul says that if believers would "judge ourselves, we should not be judged" (verse 31). But he does not say that if we judged ourselves we would not receive παιδεία. Though examining one's life will protect him from the onslaught of judgment (κρίνω), it does not guarantee freedom from corrective training (παιδεία). Therefore, it must be concluded that this passage does not in any sense limit this "παιδεία of the Lord" from falling upon a believer who is walking in obedience and faith.

Purpose of παιδεία

The Apostle Paul concludes this section in verse 32. He uses a *ἵνα* clause to introduce the purpose of παιδεία. He writes in verse 32, "But when we are judged we are disciplined by the Lord in order that we may not be condemned along with the world."¹ The word "condemned" is a strong term (κατακρινῶ) and refers to eternal condemnation which is to be brought upon the unsaved world.² The Apostle Paul contrasts the manner in which judgment is to be brought about. Judgment upon the world leads to eternal condemnation (verse 32b), but God gives παιδεία to His children in the midst of judgment, in order that they will not experience the condemnation (verse 32a). Thus, God brings

¹Taken from NASV Bible.

²S. Lewis Johnson, "1 Corinthians," in The Wycliffe Bible Commentary, ed. by Everett F. Harrison (Chicago: Moody Press, 1962), p. 627.

judgment upon His children in the sense that He examines their works and brings hardship (weakness, sickness, death) on them if they are behaving "unworthily." He brings "corrective training" (παιδεία) to them through these judgments, rather than bringing upon them condemnation, which He does to the unsaved world. This "corrective training" (παιδεία) is given with the positive intent of instructing the believer in his walk with God.

2 Corinthians 6:9

In 2 Corinthians 6 Paul discusses his apostolic ministry. In verse 8 and following, he presents a series of contrasts to describe his ministry. In verse 9 he writes, "as unknown, yet well known; as dying, and, behold, we live, as chastened (παιδεύω), and not killed." The nature of Paul's discussion in verses 3-10 indicates that he is using these statements as a defense of his ministry. Therefore, verse 9 should be viewed in this light. It is doubtless that there were those in Corinth who proclaimed that the sufferings and sickness (1:8) that Paul experienced, were a mark of divine wrath upon him.¹

Paul acknowledges that he has received παιδεία from the Lord (verse 9). But Paul follows such an admission with the phrase, "and not killed." He seems to be arguing

¹ Philip Edgcumbe Hughes, Paul's Second Epistle to the Corinthians, in The New International Commentary on the New Testament, ed. by F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1962), p. 235.

that though he has had need of this "corrective training" (παιδεία) he did not experience such severe judgments (in the sense of 1 Corinthians 11:29-32 . . . sickness, weakness, death), to the place that the Lord took his life. This would indicate that Paul was being obedient to God, and to use his own words from 1 Corinthians, he was "examining" himself. This was then an evidence of his validity as a messenger of God. Also, since these sufferings were used of the Lord to bring παιδεία, rather than condemnation (1 Cor 11:30-32), they provided another proof of Paul's legitimacy as an apostle of God.¹

In this passage the circumstances through which corrective training (παιδεία) is given are almost inseparable with the παιδεία itself. Yet, the concept of παιδεία is here, as throughout the New Testament, on the corrective training, rather than the circumstances through which it comes.

Ephesians 6:4

Paul's discourse in Ephesians 6:1-4 is directed to families, as he presents the proper role of parents and children. In verse 4 Paul challenges fathers with their responsibility to their children. After saying what these fathers are not to do ("provoke not your children to wrath"), he says, "but bring them up (ἐκτρέφω) in the nurture (παιδεία) and admonition (νουθεσίω) of the Lord."

¹ See Hebrews 12:5-11 for a similar discussion.

Fathers are required to "bring up" their children. The term "ἐκτρέφω" refers to "bringing up, rearing children."¹ In extra-biblical writings of the first century A.D. it is used of a woman who agrees to "nurse (ἐκτρέφω) the infant . . . for two years."² The verb states that fathers carry the ultimate responsibility for the raising of the children, and that such is to be done, "in the nurture and admonition of the Lord." These two terms, describing the spheres in which ἐκτρέφω occurs, are complimentary with each other. The first term, παιδεία, is best understood, in this context, as referring to "training by act."³ The παιδεία a father gives his child is received primarily through what is done to the child (i.e. spanking). The best way to render it is "corrective training." The second term, νοουθεσία, is best understood as "training by word," and refers primarily to what is said to the child.⁴ Thus, the basic concept of παιδεία is again manifested as "corrective training" in the sense that it is used to refer to instruction that is given through difficult circumstances (in this case, spanking).

¹William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Chicago: University of Chicago Press, 1979), p. 246.

²James Hope Moulton and George Milligan, "ἐκτρέφω" in The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980), p. 199.

³Richard Chenevix Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976), p. 112.

⁴Ibid.

1 Timothy 1:20

In 1 Timothy 1:19b-20 Paul stresses the value of the moral and spiritual elements (verses 12-19a) by reminding Timothy of "some" who have made a failure of their warfare. These men had loosely handled the Scriptures and had "put away" their good conscience which goaded them in their abuse of the Word. In verse 20 Paul identifies two individuals who had done such (Alexander and Hymaneus), and declares what he had done with them. He states that he had "delivered them unto Satan" (used also in 1 Cor 5:5). This phrase has generated quite a degree of controversy regarding its proper interpretation. Some scholars see in the term a reference to excommunication, as the individuals were put out of the local assembly to face, unsupported by other believers, the onslaughts of the devil.¹ Others believe that this "delivery to Satan" involved more than excommunication. Plummer writes:

Excommunication was a punishment which the congregation itself could inflict; but this handing over to Satan was an Apostolic act, to accomplish which the community without the Apostle had no power. It was a supernatural infliction of bodily infirmity, or desire, or death as a penalty for grievous sin.²

It seems that the latter view was more tenable both here and in 1 Corinthians 5:5.

¹Homer Kent, Jr., The Pastoral Epistles (Chicago: Moody Press, 1958), p. 98.

²Alfred Plummer, The Pastoral Epistles, in The Expositor's Bible, ed. by W. Robertson Nicoll (London: Hodder and Stoughton, 1889), pp. 74-75; William Hendriksen, 1 and 2 Timothy and Titus (London: The Banner of Truth Trust, 1957), p. 87; Edmond D. Hiebert, First Timothy (Chicago: Moody Press, 1957), p. 47.

Paul then states the purpose for such action, "that they may learn (παιδεύω) not to blaspheme." It is best to render παιδεύω, here, as "be taught," rather than "learn," as it better carries the sense of the passive voice of the verb.¹ Paul's desire is that these men would be taught spiritual truth which would be transforming truth, producing a renunciation of their blasphemous teaching. His use of παιδεύω, here, is clearly that of "corrective training." In this instance the corrective training is severe in both the circumstances used to transmit it, and the content of its lesson.

2 Timothy 2:25

Paul, in 2 Timothy 2, challenges Timothy to be strong in his service for Christ. In so doing he employs a number of different roles that the minister must be involved in to effectively carry out his work. In verses 24-26 he presents the minister as a "bond slave" and emphasizes his ministry toward those that "oppose him."

Perhaps nowhere in the New Testament is the emphasis of teaching in the term παιδεία manifested so clearly as in 2 Timothy 2:25. In this particular usage of παιδεία the sense of adverse circumstances is virtually nonexistent, with all of the corrective elements being in the teaching that Timothy is told to carry out. There is no indication

¹Newport J. D. White, "The First and Second Epistles to Timothy," in The Expositor's Greek Testament, Vol. 4, ed. by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1979), p. 102.

that this instruction takes place through physical affliction (as in 1 Cor 11:30; 2 Cor 6:9; Eph 6:4; and 1 Tim 1:20), or through social rejection (2 Cor 6:9; 1 Tim 1:20). Rather, the teaching itself is to provide the corrective training.¹

This passage is of particular importance in establishing a proper understanding of the concept of "παιδεία." It demonstrates that the emphasis in παιδεία is on the teaching, not on the circumstances through which the teaching occurs. The "corrective training," here, is the things Timothy said, which would be issued to correct the erroneous concepts of these false teachers. This same concept of corrective training is found in each of the New Testament usages reviewed thus far (except those under the headings of "education," and "scourging").² This παιδεία must be understood to refer to corrective training, though, in this case, it is not accompanied by the adverse circumstances which normally do accompany it.

Titus 2:12

In Titus 2:11-15 Paul discusses the subject of living in response to God's grace. He writes, "For the grace of God that bringeth salvation hath appeared to all men, teaching (παιδεία) us that, denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present age." Paul indicates that the grace

¹Hendriksen, 1 and 2 Timothy and Titus, p. 275.

²See pp. 15-20.

that brought salvation to believers has a continuing purpose of changing those who are saved. That Paul uses παιδεία to describe the process is very significant. For the goal of this παιδεία is not so much changed action as changed character.¹

Paul uses the concept of παιδεία in the sense of "corrective training." It is God's grace that provides such training and the purpose of such is stated in the text. It is stated both negatively and positively. The negative purpose of this "corrective training" (παιδεία) is that believers will "deny ungodliness and worldly lusts." The term "ungodliness" (ἀσέβειαν) refers to a lack of reverence toward God.² It is the natural disposition of all unsaved men (Rom 1:18). This "corrective training" is given by God to overcome such a disposition in those who have been recipients of His saving grace. Paul states that it is also given to the end that believers might renounce "worldly lusts." These lusts (ἐπιθυμίας) are the natural desires of the depraved heart (1 Pet 4:2), and are continually denounced in Scripture as those things which a believer should renounce (1 Pet 1:14). They are not sinful actions, but are, rather, that which brings about such actions (Jas 1:14,15). These "lusts" refer to the character of an individual and, again, illustrate that this

¹D. Edmond Hiebert, Titus and Philemon (Chicago: Moody Press, 1957), p. 58.

²Kent, The Pastoral Epistles, pp. 234-35.

"corrective training" is directed at what man is as well as what he does. This "corrective training" could very conceivably be brought to a man living a life of obedience to God. The passage indicates that all believers are recipients of this "corrective training," because it has as its goal the changing of a man's character, which all will need until taken to glory (1 Jn 1:7; 3:2).

The positive purpose of this "corrective training" is that man might display changes in three areas. In relation to oneself, a man is to become "sober" (σωφρόνως). The term refers to a mind which has gained mastery over itself.¹ This mastery over oneself is the means of overcoming "ungodliness" and "worldly lusts." Thus, the "corrective training" is given to change man's character from being at the mercy of his natural sinful disposition toward "ungodliness" and "worldly lusts," by developing in him "mastery over himself." The positive purpose of this "corrective training" in a man's relation to others is that a man would live "righteously." And the positive purpose of "corrective training" in a man's relation to God is that he might live "godly." It is through this "corrective training" of the grace of God that these changes in the character of a man occurs. As in most of the uses of παιδεία in the New Testament, it is likely that this "corrective training" will be accomplished through adversity and hardship.

¹ Ibid., p. 235.

Revelation 3:19

In Revelation 3:14-22 the Apostle John addresses the last of the seven churches, Laodicea. In verse 19 he states, "As many as I love, I rebuke (ἐλέγχω) and chasten (παιδεύω)." John, here, states a general principle about his preaching ministry and couples the two terms ἐλέγχω and παιδεύω as the things he does toward those he loves. These two terms are combined elsewhere in Scripture (Prov 3:11; Heb 12:5). When such is done, they are used almost as synonyms, although παιδεύω is a broader term.¹ The meaning of ἐλέγχω is, "to discipline, punish,"² and its use with παιδεία is given to emphasize the corrective training of παιδεύω.

This passage is similar to 2 Timothy 2:25 in that there is no indication of physical or emotional hardship associated with the παιδεία. The "corrective training," here, is accomplished through the vehicle of teaching.

Summary

As a result of an overview of the uses of παιδεία in the New Testament,³ one finds three concepts which the word

¹James Moffatt, The Revelation of St. John the Divine, in The Expositor's Greek Testament, Vol. 5, ed. by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1979), p. 372.

²Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 249.

³Excluding Hebrews 12:5-11 which will be studied in Chapter III, pp. 35-49.

carries. First, in line with the secular Greek, it is presented as a reference to "education" in general (Acts 7:22; 22:3; 2 Tim 3:16). Secondly, it is used to convey the concept of "scourging" (Luke 23:16,22), a use unknown in secular Greek records, and seen only once in the Old Testament (Isa 53). The third, and most predominant, usage of παιδεία presents the concept of "corrective training" (1 Cor 11:30; 2 Cor 6:9; Eph 6:4; 1 Tim 1:20; 2 Tim 2:25; Tit 2:12; Rev 3:19). This use of the term is also the overwhelmingly predominant usage in the Old Testament.

A survey of New Testament usages of παιδεία reveals that the "corrective training" usually comes through the vehicle of hardship and adverse circumstances (1 Cor 11:30; 2 Cor 6:9; Eph 6:4; 1 Tim 1:20; Tit 2:12). This "corrective training" is not synonymous with the circumstances and hardships, but rather, is that which may be derived through them. This παιδεία comes upon obedient as well as disobedient believers, for it works not only to correct the actions of individuals, but also their character (Tit 2:12). That it comes to the believer is a proof of his favored position as an object of God's love, rather than His wrath (1 Cor 11:30; Rev 3:19). This παιδεία must be viewed as playing a major role in God's dealings with His children, according to its emphasis in the New Testament.

CHAPTER III

EXPLANATION OF "παιδεία" IN HEBREWS 12:4-11

The exegesis of Hebrews 12:4-11 is necessary in order to ascertain how παιδεία is used. This passage uses παιδεία, and its derivatives, eight times.¹ Since there are only twelve usages in the rest of the New Testament, Hebrews 12:4-11 must be considered the classic passage on the interpretation of the concept of παιδεία.

Background Discussion of Hebrews 12:4-11

One cannot launch into an exegetical study of this passage without first laying some background to it. The significance of its location in Hebrews must be established.

The Book of Hebrews can be divided into two parts, doctrinal discussion (1:1-10:18) and practical exhortation (10:19-13:17). In the doctrinal discussion the author presents the superiority of Christ to the Old Testament economy. Having laid such a basis, the author exhorts his readers to do certain things in 10:10-13:17. These exhortations center on getting them to not react to persecution by compromising their new faith. In 9:19-31 he exhorts them to use their new access to God, that they now have in

¹ In Hebrews 12:5,6,7 (twice),8,9,10,11.

Christ. He exhorts them in 10:32-39 to keep remembering their former sufferings, as an encouragement to endure them now. In 11:1-40 he demonstrates that it was this idea of maintaining faith and not turning back that God was most interested in, even in Old Testament times.¹

Then, in chapter 12:1-29, the author exhorts the believers outright, to endure suffering. In verses 1-3 he cites some examples of suffering; then in verses 4-11 he gives the explanation of suffering, and follows this by the Christian's proper response to suffering in verses 12-17.

The passage dealt with in this chapter (12:4-11) immediately follows the author's citing of some examples of suffering (12:1-3). These examples include the Old Testament saints (Heb 11:1) and Christ (Heb 11:2-3).

Exegesis of Hebrews 12:4-11

In the exegetical analysis of the passage two reasons are presented as to why believers should not be overcome with the difficulties of their circumstances. In verse 4 the first reason is that they have not yet been persecuted to martyrdom. Then, in verses 5-11 the second reason is that the suffering is coming in the form of παιδεία.

¹ Homer A. Kent, Jr., The Epistle to the Hebrews (Winona Lake, IN: BMH Books, 1972), p. 215.

Verse Four

The author challenges his readers that they "have not yet resisted unto blood, striving against sin." The term "resisted" (from ἀντικαθίστημι)¹ is in the aorist tense and states the historical fact that the readers had not had to resist to the point of blood.² The phrase "unto blood" is best understood as a reference to martyrdom. This becomes clear in light of Hebrews 11:35-38, and early inscriptions in which the phrase is used to refer to mortal combat.³ The author personifies "sin" in the believer's adversaries and represents it as the combatants with which the Hebrew Christians were contending.⁴

These believers were facing persecution and adversity. This was beginning to cause them to be disillusioned with their Christian experience. The author, having just demonstrated in 11:35-38 that suffering is not abnormal for the true believer, challenges them that they have not faced martyrdom as many before them had. He does not discredit their claim to suffering, but reminds them that others have

¹Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 74.

²R. C. H. Lenski, The Interpretation of the Epistle to the Hebrews (Minneapolis: Augsburg Publishing House, 1966), p. 432.

³F. F. Bruce, The Epistle to the Hebrews, in The New International Commentary on the New Testament, ed. by F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), p. 357, citing account in Heliodorus, Aeth. VII.8.

⁴John Brown, Hebrews (Edinburgh: The Banner of Truth Trust, 1961), p. 618.

faced much more adversity for their belief. This comprises the first reason why they should not be overcome with their difficulties.

Verses Five and Six

In verses 5-11 the author presents the second reason for not being overcome with adversity. He discusses the character of these adversities, and refers to their knowledge of the Old Testament to do such.

In verse 5 he challenges them that they had forgotten to heed the Old Testament teaching on the concept of suffering and adversity. He says that such teaching related to them as "sons." He then quotes an Old Testament passage from Proverbs 3:11,12 in order to shed light on their present circumstances.

Use of Proverbs 3:11,12

The words in Proverbs 3:11,12 are used, in their context, as a corrective of the idea which might be mistakenly derived from the previous verses; that prosperity will always accompany piety. It is an explanation that מוֹסֵר (rendered παιδεία in LXX) is a natural part of God's teaching process, much as one's earthly father uses it to train his own children.

It is clear, upon comparison of the Masoretic Hebrew text and the Septuagint Greek text, that the author of Hebrews quotes directly from the LXX. These two verses, Hebrews 12:5-6, quote the LXX rendering of Proverbs 3:11,12

verbatim, but they are not a verbatim citation of the Masoretic Hebrew text. This leaves the English reader with the confusing situation of finding in Hebrews 12:6 a non-identical quote of Proverbs 3:12. For, the Masoretic text, as translated in Proverbs 3:12, reads, "For whom the Lord loves He corrects, even as a father the son in whom the Lord delights." But Hebrews 12:6 reads, "For whom the Lord loves he corrects, and scourges every son in whom he delights" (Prov 3:12 in LXX). It was not uncommon for the LXX translators to deviate from the Masoretic text.¹

There are many significant divergencies from the Masoretic text in the Book of Proverbs. Many of these divergencies are the result of particularly free and paraphrastic translations, most notable in Job and Proverbs.²

In Proverbs 3:12 the LXX translators changed the pointing of כָּאֵב ("as a father") to read כָּאֵב ("scourges"). Such a pointing rendered this term as a piel of כָּאֵב, which means "to be in pain." The piel means, "to cause pain." The rendering the LXX translators chose for this verse is quite divergent from that of the Masoretic text. The choice of "scourges" over "as a father" does not seem to be a result of any free or paraphrastic translation, but rather a clear rejection of the pointing of the Masoretic text. At first glance this is quite unsettling, particularly when it

¹Samuel J. Schultz and Morris A. Inch, Interpreting the Word of God (Chicago: Moody Press, 1976), p. 84.

²Ibid.

is the LXX rendering which the author of Hebrews chose to quote; making the quote in Hebrews 12 different from that in Proverbs 3.

The best solution to this particular problem is provided through the discoveries at Qumran. In the findings at Qumran were found fragmentary manuscripts of such books as Jeremiah and Samuel in Hebrews which agreed closely with the Septuagint, both in text type and abridgment or alteration of order. This stands in marked contrast with the Masoretic text of Jeremiah, which differs so greatly from the LXX that it is one-eighth longer.¹ The conclusion that has been drawn from such data is that the LXX text, where it differs from the Masoretic text, is not the result of the whim of the translators, but depends on an early non-Masoretic text Hebrew recension which existed alongside the Masoretic recension. As a result, many scholars believe the LXX is often the more closely akin to the original.²

Therefore, it is very probable that the LXX translators derived their rendering of קָצַב from a manuscript other than the Masoretic text. The Holy Spirit then directed the author of Hebrews to quote this LXX rendering, because it was that of the original text.

¹ Ibid., pp. 84-85.

² Ibid., p. 85; Marcus Dods, The Epistle to the Hebrews, in The Expositor's Greek Testament, Vol. 4, ed. by W. Robertson Nicoll (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1979), p. 367.

Analysis of verses 5 and 6

With their Jewish prejudices, the Hebrew Christians, addressed here, probably anticipated blessings and special favors, not afflictions, in their new faith. Hence, when afflictions came, they felt that they might do better to revert to their old creed, by means of which they would obtain security from their present evils.

The author of Hebrews seeks to encourage them by presenting a proper perspective of what these afflictions meant. In verse 5 he encourages them to "despise not the παιδεία of the Lord, nor faint when thou art rebuked of Him." The term, "despise" (ὀλιγωρέω) means, "to think lightly of something."¹ The παιδεία, as used here, is almost synonymous with the afflictions and persecutions they faced.² The author is emphasizing that the παιδεία which is "of the Lord" was a part of the afflictions which these believers experienced. He emphasizes the importance of this παιδεία by exhorting them to not think lightly of it, nor to "be weary" at His rebuke. These believers were failing to appreciate what the Lord was doing for His sons, and were desiring to be rid of His chastening and reproof.

Several observations can be made about this παιδεία. It was brought about through affliction (i.e. the persecutions they faced) and came as a form of correction. That

¹Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 564.

²See notes on 2 Corinthians 6:9 for similar emphasis, pp. 25-26.

correction is involved is clear from its usage in parallel construction with the concept "ἐλέγχω" ("to punish").¹ The concept of corrective training is discernable in this verse, as the afflictions were designed to teach them lessons.

In verse 6 the author of Hebrews continues his quotation of Proverbs 3:11,12. He qualifies this παιδεία as coming upon those whom "the Lord loves." The verse presents another poetic parallelism, combining παιδεύω and μαστιγόω. The verb μαστιγόω means "to whip, flog, scourge."² The punitive element is brought out, in these afflictions, by this term, much as in verse 5 by the term "ἐλέγχω." Thus, though the παιδεία is not synonymous with punishment, the corrective aspect of it is emphasized.

The author of Hebrews is challenging these believers to not lightly regard the afflictions they faced, and thereby seek to avoid them by returning to their old ways. Rather, they should see in them the "corrective training" from a loving, heavenly Father.

Verse Seven

This verse begins as a condition in the Authorized Version, "If ye endure παιδεία" This reading takes the first word as εἴ. But, this rendering is found in only a few miniscules, and is not even mentioned in the textual apparatus of the Greek New Testament of the United Bible

¹Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 249.

²Kent, The Epistle to the Hebrews, p. 262.

Societies.¹ The first word is actually "ἐν," and the phrase is best rendered, "for παιδεία you endure. . . ." Here one finds παιδεία used in a different sense than verse 5. In verse 5 it is identified as being so clearly related to the afflictions they faced, as to be almost synonymous to it. Here, in verse 7, παιδεία is the object of the afflictions.² The emphasis in verse 7 is on that "corrective training" that can be derived from the afflictions. This concept of παιδεία is identical to that of the majority of New Testament usages.³

The author of Hebrews uses the analogy of a father and his son to encourage the readers "to endure" the afflictions. By so doing they will receive the "corrective training" of God, as a Father would give them. In the same sense an earthly father would bring affliction and punishment upon his son to correct his behavior.

Verse Eight

In verse 8 "παιδεία" is used in a similar fashion to that of verse 5. It is presented here as being almost synonymous with the circumstances of affliction, when he

¹Lenski, The Interpretation of the Epistle to the Hebrews, p. 435.

²Brooke Foss Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980), p. 400.

³See notes on 1 Corinthians 11:30; 2 Corinthians 6:9; Ephesians 6:4; 1 Timothy 1:20; 2 Timothy 2:25; Titus 2:12; Revelation 3:19, pp. 20-33.

states, "But if ye be without παιδείας. . . ." The author challenges these believers with the fact that to be without παιδεία (the corrective training and the accompanying circumstances) is demonstration that they are not legitimate children of God. For this παιδεία is something "of which all are partakers." The perfect "γεγόνασιν" of γίνομαι is used to emphasize that this partaking of παιδεία was personally accepted and continual in its effect, and not just a transitory pain.¹ Thus, he indicates that παιδεία, and the circumstances of affliction through which it comes, are to be understood as a normal part of the believer's experience.

That it is a natural part is emphasized in the latter part of verse 8, as the author indicates what it means if one does not experience such παιδεία. He states, "then are ye bastards, and not sons." The term translated as "bastards" is the word "νοθόι." This is a reference to those "born out of wedlock, illegitimate."² What the author implies is that for those who are not God's children, He is not concerned for their character, as He is for His own sons. Therefore, they are beyond the range of His "corrective training."³ All of God's children should then

¹Westcott, The Epistle to the Hebrews, p. 400.

²Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 540.

³Westcott, The Epistle to the Hebrews, p. 401.

rejoice in such παιδεία, as it is an evidence of their sonship.

Verse Nine

In verses 9-10 the author compares the παιδεία of God to that of earthly fathers. In verse 9 he emphasizes that the παιδεία of God demands greater response than that of earthly fathers, and uses an argument from the lesser to the greater to argue such. In the use of παιδεία here, one finds both of the emphases of the earlier verses. When he says "we have had fathers who παιδεύτας," he brings out the concept of both the corrective training (vs. 7) and the circumstances through which this training comes (vss. 5,8).

The author states that to earthly fathers "reverence was given." This verb literally means "am ashamed,"¹ but when used in the middle voice, as here, it is best rendered "turn toward (something)," or "have respect for something."² This attitude is contrasted with the attitude of "thinking lightly" (ὀλιγωρέω) of the παιδεία of the Lord (vs. 5), which these believers were manifesting. In the latter part of verse 9 the author continues his argument from the lesser to the greater. The form of this second clause is different from that of the clause to which it corresponds. Instead of saying τῷ δὲ πατρὶ τῶν πνευμάτων

¹James Hope Moulton and George Milligan, "έντρέφω" in The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1980), p. 219.

²Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 269.

οὐχ ὑποταγησόμεθα, the writer brings forward the overwhelming superiority of the obligation by adding οὐ πόλυ μᾶλλον. He also contrasts the gentle respect (έντρέπω) due to an earthly parent, with the complete submission (ὑποτάσσω) due to God. This complete submission, in the context, refers to one's response to the παιδεία of the Lord. Such submission will allow the individual to "live"; probably a reference to "life as opposed to spiritual death."¹

Verse Ten

The author continues his comparison of the παιδεία of God to that of earthly fathers. In this verse he states that the παιδεία of God has a nobler goal. The earthly fathers are said to "επαίδευον for a few days." This emphasizes that the fathers were concerned with the circumstances of a transitory life. It is contrasted with the παιδεία of the Lord who brings it for "our profit." Such "profit" that God has in mind for His children has as its goal not only this earthly sojourn, but also eternity. Thus, the παιδεία of God has eternal "profit," as compared with the few short years of benefit from the παιδεία of earthly fathers.

A second comparison is then made between the παιδεία of earthly fathers and that of God. The παιδεία of earthly fathers is "according to what seems good to them."² Such a

¹ Kent, The Epistle to the Hebrews, p. 264.

² Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 202.

statement emphasizes the severe limitations of such παιδεία as it is subject to all of the fallibility of sinful, human judgment.¹ The παιδεία of God, on the other hand, is provided by an infinitely, holy God whose motives are always of ultimate goodness. This παιδεία has as its goal the believer's participation in His holiness. That such is the goal of God's παιδεία gives insight into the aim of παιδεία in the realm of all Christians' experiences. This "corrective training" comes not only to change the actions of God's children, but also their character. Thus, it is evident that παιδεία comes on all believers, that they might partake of God's holiness in their character.

Verse Eleven

Having compared the παιδεία of God with that of earthly fathers in verses 9 and 10, the author now gives some summary statements relating to the παιδεία of the Lord. He acknowledges that the reception of παιδεία is a painful experience. The author uses the verb "δοκέω," as he did in verse 10, and says "no παιδεία for the present seems good to them." He emphasizes two things by such a statement. First, that it is only in their own estimation that it is not a good experience. And second, that such an attitude only lasts for the present time (i.e., when it is

¹ Philip Edgcumbe Hughes, A Commentary on the Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1977), p. 530.

experienced¹). The reason it seems to be such an experience to the believer is because to him it is a "grievous" thing (from λύπη--"grief, sorrow"²), an experience in which he finds a measure of sorrow, or grief through affliction.

In the latter part of the verse the author indicates that though such grief is undeniable, it is due only to the believer's shortsightedness. Grieving for the present will "afterwards" be rewarded with "the peaceful fruit of righteousness." Righteousness is best understood as appositional to fruit and is rendered, "the peaceful fruit which is righteousness."³ The term peaceful is often used to convey the concept of "happiness, prosperity," and such seems to be its use here.⁴ Thus, the happy fruit of παιδεία is righteousness. This fruit comes upon those who have been "exercised" by the παιδεία. This verb reminds the reader of the athletic metaphor with which the author started Hebrews 12. In verse 1 he pictures a setting in which believers are to run the ἀγών (race).⁵ The first eleven verses of this chapter, thereby, form a unit.

¹ Ibid., p. 532.

² Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 487.

³ Kent, The Epistle to the Hebrews, p. 265.

⁴ Brown, Hebrews, p. 631.

⁵ Lenski, The Interpretation of the Epistle to the Hebrews, p. 425.

Summary

Hebrews 12:4-11 comprises a two-fold argument why believers should continue in the race toward spiritual maturity, even in the face of affliction. Verse 4 gives the first reason as being that they have not yet suffered unto martyrdom. Verses 5-11 emphasize that the afflictions are παιδεία of the Lord, and that such is a good reason to endure the afflictions. Some conclusions may be drawn about παιδεία from these verses. This παιδεία carries the concept here, of "corrective training." The author almost equates the term with the afflictions the believers were experiencing (vss. 6,8). But the concept of corrective training through these afflictions is the basic emphasis of the passage. (verses 7,9 in particular). This παιδεία is an evidence of one's sonship to God (verses 7-8). The purpose of παιδεία is that believers may partake of God's holiness, which is for their own eternal benefit (vs. 10). It is acknowledged to be a grievous experience, but produces righteousness, which, in turn, is the means of happiness (vs. 11).

CONCLUSION

A study of the biblical concept of παιδεία is a relevant one for believers today. Both the frequency of its usage in the Scriptures, and the importance of the contexts in which it is used argue for its relevance. This paper has demonstrated that παιδεία is not synonymous with punishment. God brings it upon all believers for its basic significance is "corrective training," which is needed by all. The purpose of such training is that we might grow in holiness (Heb 12:9-11). This usually is accomplished through the vehicle of adverse circumstances. Adverse circumstances, in the life of a believer, are viewed as being either a trial or a temptation. Therefore, παιδεία is the corrective training that the Lord desires His children to experience through trials and temptations.

Believers may find great comfort in a study of the concept of παιδεία. It will enable them to understand that the adversity, which they are facing, is the vehicle God has chosen to bring παιδεία to their Christian experience.

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