



Clanking Chains: Horses & Babies Are Flight Animals; Severity Alone Results in Problem Children; Parental Authority: Coaching + Discipline + Benevolence = Nurturing

- 29) The “conventional method” of “breaking” horses is an example of the use of severity that was neither moderated nor balanced by benevolence.
- 30) Some of the principles that Monty Roberts learned about equine behavior makes the “conventional method” completely impractical unless your intent is to torture the animal into submission.
- 31) The reason horses are so hard to “break” using the “conventional method” is because virtually all its techniques convince the horse he is being attacked by a predator.
1. When you face a horse you drive him away. He views you as a predator and thus seeks to use his speed to escape.
 2. When you harness him and constrain him with ropes he feels trapped and since he cannot escape his human predator he panics.
 3. When the “trainer” uses a whip against his flanks the horse instinctively believes he is being attacked by a predator. The horse’s flank is one of the first targets of a predator such as a coyote.
 4. The horse is a *flight* animal and when he perceives he is under assault he flees. But when constrained he panics. If he is continually constrained and constantly assaulted by ropes and whips he eventually gives in from exhaustion.
 5. Eventually he ceases the struggle and as a result the ordeal ceases. This horse has not been “broken” but rather “terrorized” into submission. He can then be trained to follow directions but always through pain, such as with ropes, bits, spurs, and quirts.
 6. He will do what he is directed to do but he will never do so willingly or without fear.
- 32) A child may be characterized as a *flight* animal. He is totally dependent upon his parents for protection, sustenance, and survival. When a parent becomes violent with the child he becomes fearful of losing his place of security.
- 33) His accommodation with the parent is therefore not motivated by a willing correction of wrongdoing but rather a desire to reestablish his haven of refuge.
- 34) When the parent is inconsistent with discipline and uses corporal punishment motivated by anger and for reasons other than rebellion, then the child becomes confused.
- 35) Unsure of what the rules are the child loses trust in his parents and is constantly fearful his place of security is in jeopardy.
- 36) By the teenage years he is both desirous of breaking away from the tyranny but frightened at the same time to do so.
- 37) Such a child will often do what he is told while at home but he does so unwillingly and out of fear and dread.
- 38) Once he acquires some independence away from the home he reverts to the desires of the sinful nature and becomes a “problem child.” He both punishes his parents and expresses his desire to escape their legalistic tyranny by engaging in behavior that violates their taboos, for example, alcohol abuse, drug use, and premarital sex.



- 39) The father believes he has been a “tough parent” when in reality he has been a cruel parent. He has chosen severity as the primary application of his authority when it should have been benevolence.
- 40) And since his severity was never balanced by benevolence the child was subjected to a system of pain, fear, and coercion. This system was never consistent and therefore the child was never quite clear what was required to comply with his parents’ wishes.
- 41) Severity without the balance of unconditional love and benevolence results in the child being provoked to anger.

Ephesians 6:4 - Fathers, do not provoke your children to anger [παροργίζω, parorgizō: to incite to motivational anger]; but bring them up [ἐκτρέφω, ektrephō: nourish them to maturity] in the discipline [παιδεία, paideia: correction and punishment] and instruction [νουθεσία, nouthesia: teachings, warnings, repetitions, influences, and soothing] of the Lord.

- 42) We are familiar with all the vocabulary words in this verse. *Parorgizō* warns us against unrestrained severity. Paul cautioned believers in Ephesians 4 that unconfessed anger leads to bitterness and bitterness results in explosive anger under pressure. We are not to provoke this in our children.
- 43) Instead we are to use discipline—or severity—as a means of correction, guidance, and punishment when necessary but this is to be balanced by the benevolence of unconditional love which motivates all parental instruction.
- 44) This is the mental attitude Paul commands all believers to possess in:

Ephesians 4:32 - But become kind, performing gracious acts toward each other [χρηστός, chrēstos: from a mental attitude of benevolence comes gracious acts], and compassionate, and keep forgiving each other just as God also by means of Christ has forgiven you.

- 45) It is by means of this mental attitude of benevolence that we are able to properly manage children. It is with this mental attitude that we are commanded to “bring them up,” the present active indicative of the verb:

ἐκτρέφω, ektrephō - “nourish to maturity”

This nourishment involves all that is necessary for both physical and spiritual growth. Two things are mentioned as components of this nourishment. The first is the locative of sphere of the noun:

παιδεία, paideia - “correction and punishment”

Rules have to be followed, parents have to be obeyed, morals have to be learned, and good behavior has to be developed. The correction that is necessary to accomplish these objectives is emphasized by *paideia*.

Although discipline is administered with severity it is performed as a gracious act, **χρηστός, chrēstos** and is a necessary part of nurturing to maturity, **ἐκτρέφω, ektrephō**. It speeds the learning process which is mentioned next with the locative of sphere of the noun:

νουθεσία, nouthesia - “teachings, warnings, repetitions, influences, and soothing” (“coaching”)



This word amplifies the benevolent approach to teaching and stresses it as the primary function of parental authority. While severity, or **παιδεία, paideia** in context, is necessary it is designed as a system of jurisprudence that maintains order so that **χρηστός, chrēstos** can accomplish its objective more efficiently.

The word **νουθεσία, nouthesia** emphasizes the content of what is taught. To amplify, we consult:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 1019, 1021:

νουθεσία. Describes an effect on the will and disposition, and it presupposes an opposition which has to be overcome. It seeks to correct the mind, to put right what is wrong, to improve the spiritual attitude. Whereas **διδάσκω, didaskō** means to teach by showing how, **νουθεσία, nouthesia** means to teach by showing what is wrong. The basic idea is that of the well-meaning earnestness with which one seeks to influence the mind and disposition by appropriate instruction, exhortation, warning and correction. Hence the dominant meanings "to admonish, warn, soothe, remind, correct. (p. 1019)

It denotes the word of admonition which is designed to correct while not provoking or embittering. (p. 1021)

This teaching process, **νουθεσία, nouthesia**, is protected by discipline, **παιδεία, paideia**, motivated by benevolence, **χρηστός, chrēstos**, and it results in nurturing, **ἐκτρέφω, ektrephō**.