

Training Day

Proverbs 22:6 Ephesians 6:4
Pierre Cannings

I. Trainer

- a. Fathers -male and female together as parents οἱ πατέρες *parents*
 - i. It is true that πατέρες can sometimes include mothers (Heb 11:23) but the change from 'parents' of v. 1
 - ii. The plural οἱ πατέρες, "fathers," can refer to parents in general and not just fathers (cf. Heb 11:23)
 - iii. But the change of wording from γονεῖς, "parents," in v 1, the omission of the mention of mothers after this has been explicit in the commandment of v 2, and the fact (as we have observed under *Form/Structure/Setting*) that in the ancient world in both Greco-Roman and Jewish writings it is fathers in particular who are held responsible for the education of the children, make it far more likely that Ephesians is in conformity with this way of thinking and is addressing male heads of households in their role as fathers.
- b. Child
 - i. God's greatest gift and guarantee of the covenant with Israel was that of children. Despite every other gift, Abraham felt at a complete loss without children (Gen 15:1–3).
 - ii. Children were important in worship, prayer, and ritual (Exod 13:8, 14; Deut 4:9; 6:7).
 - iii. Despite this special esteem for children, they were the powerless ones on the bottom rung of Hebrew and other ancient societies. Tradition and custom allotted the most important place to older people (Prov 16:31; Job 12:12; Sir 25:4–6). Parents had almost absolute authority over children, who were educated through strict obedience often enforced by severe physical punishment (Prov 13:24; 19:18; 22:15; 23:13; Sir 30:1, 12). The law reinforced parental authority with its own strong sanctions (Exod 21:17; Lev 20:9).

II. Training

- a. Train Proverbs 22:6
 - i. *Train up* = give instruction experience; **to train up, dedicate**. Can refer to bringing up children as well as to dedicating buildings. Elsewhere in the OT, it refers to dedicating (*ḥānak*) buildings (e.g., 1 Kgs 8:63).

1. The Hebrew word for **train** (*hānāk*) means to dedicate. It is used of dedicating a house (Deut. 20:5), the temple (1 Kings 8:63; 2 Chron. 7:5), and an image (Dan. 3:2).
2. Only in Proverbs 22:6 is the verb translated “train.” *Hānāk* seems to include the idea of setting aside, narrowing, or hedging in. The word is sometimes used in the sense of “start.” Child-training involves “narrowing” a child’s conduct away from evil and toward godliness and starting him in the right direction.
3. verse 6 this gives “the following range of possible meanings: ‘Dedicate the child to God,’ ‘Prepare the child for his future responsibilities,’ ‘Exercise or train the child for adulthood’
4. meaning that the teacher must take into account the idiosyncrasies of the child and customize the method of training accordingly. Others, including the NIV, take it to mean simply that one should train a child in the way he should go
5. In other words, one should train a child using vocabulary, concepts, and illustrations a child can understand. It does not mean that instruction should be tailor-made for each individual child (however valid that concept may be) but that one should begin instructing a child in elementary principles of right and wrong as soon as possible.

ii. The Way he should Go

1. Way- is a common translation of the obscure Hebrew (literally, “according to the mouth of his way”)
2. upon the mouth of his way.” “Upon the mouth of” is a Hebrew idiom meaning “according to” or “in accord with
3. in accordance with the manner of life to which he is destined,” the implication being that the manner of life will not be morally bad
4. Way’ is used generally of man’s conduct
5. Verse 15 is fairly clear. In conjunction with v. 6, it implies that if one gets the folly out of a child in the beginning, the child will continue in the right way
6. it is preferable to say that “way” means *proper* way, the path of wise, godly living, which is emphasized frequently in Proverbs-basically the way of wisdom. It is from this proper behavior pattern or godly lifestyle that he will not turn **when he is old**, that is, when he is grown (attains adulthood).

b. Do not Provoke Ephesians 6:4

i. Provoke- **make angry**

1. If fathers enraged their children, this would produce the opposite effect to what they were seeking, for anger is sinful (4:26) and enraged children would then sin.

2. Like Col 3:21, v. 4 begins negatively but, unlike it, it ends positively. Since in the ancient world fathers had great authority over their children they might tend to hector them, lay down the law and thus enrage them.
3. The exhortation to fathers in Col 3:21 remained in the negative, “Do not provoke (embitter) your children, lest they become discouraged,”
4. Fathers are made responsible for ensuring that they do not provoke anger in their children. This involves avoiding attitudes, words, and actions which would drive a child to angry exasperation or resentment and thus rules out excessively severe discipline, unreasonably harsh demands, abuse of authority, arbitrariness, unfairness, constant nagging and condemnation, subjecting a child to humiliation, and all forms of gross insensitivity to a child’s needs and sensibilities

ii. To Anger

c. Bring Them Up

- i. Bring - **to bring up from childhood, rear** Gen 18:19; Deut 6:7; 11:19; Ps 78:4; Prov 22:6; 2 Tim 3:15 In the positive addition to its Colossians counterpart, Ephesians also calls on fathers to bring up their children in a distinctively Christian way. The verb ἐκτρέφειν had been used earlier in 5:29 with the force of “to nourish,” but here it has the more general sense of “to rear, bring up.” *In fact, with his fondness for similar terms, the writer employs here three closely related words. The verb ἐκτρέφειν with παιδεία, “training, upbringing,” is virtually tautological*

1. Discipline **the act of providing guidance for responsible living, upbringing, training, instruction**
 - a. that the sense of παιδεία here in Ephesians is broader than discipline, and it is more likely that the genitive is a genitive of quality, indicating that the training and admonition is that which is in the sphere of the Lord or has the Lord as its reference point, i.e., Christian instruction
 - b. Learning that molds character and enforces correct behavior; from a Latin word meaning “instruction” or “training.” To discipline a person or a group means to put them in a state of good order so that they function in the way intended. Discipline, in spite of a popular misconception, is not inherently stern or harsh. Bible translators chose “disciple” as an appropriate term for one who learns by following
 - c. verses on child-rearing (13:24; 19:18; 22:15; 23:13–14; 29:17) are all on discipline.
2. Instruction -**counsel about avoidance or cessation of an improper course of conduct, admonition, instruction**

- a. is a means of Christian upbringing in the household table of Eph. (6:4b). It denotes the word of admonition which is designed to correct while not provoking or embittering
- b. In the NT also, the word group can have both the more comprehensive meaning of education or training (cf. Acts 7:22; 22:3; 2 Tim 3:16; Titus 2:12) and the more specific sense of discipline or chastisement (cf. 1 Cor 11:32; 2 Cor 6:9; Heb 12:5, 7, 8, 11). Here in Eph 6:4, it is most likely that the general sense is in view and that *νοουθεσία* then denotes the more specific aspect of this training that takes place through verbal admonition or correction
 - i. Of the Lord - *Instruction is to be conducted κυρίου; the genitive cannot mean instruction about the Lord but could mean either 'with the Lord in view', 'in the light of the Lord or with the Lord seen as the ultimate instructor who works through the father*
 - ii. *By specifying that the various forms of instruction are to be "of the Lord," the writer underlines that the education that goes on in the household has a new orientation. The learning Christ and being taught in him spoken of in 4:20, 21 is to be an activity that takes place not only in the Christian community in general but also specifically in the family, with the fathers as those who teach their children the apostolic tradition about Christ and help to shape their lives in accordance with it*

III. Trained

- a. Old -Proverbs 22:6
 - i. Old" here does not mean after he is "elderly," however; the point, after v. 6a, is that he will build on the fundamental principles as he grows up and persevere in the right way.
 - ii. They will not Depart - to **turn aside**