

Socio-Religious Relevance of Paidei, a in the Nigerian Context

Ikechi Chidi Ekpendu¹

Abstract

This work aimed at establishing the need of inculcating the value of self discipline into a child unto maturity as a means of saving the collapsing Nigerian Society. This process is encapsulated in the concept *paidei,a*. The objectives of this work were to discover the meaning of *paideia* in the New Testament etymology, investigate why this concept was introduced in the New Testament, find out if self discipline is declining in the Nigerian society today and discover its social religious undertone in the Nigerian society. This study was examined by Historical Grammatical Methodology as it is in the New Testament. *Paideia* was analyzed to mean: to train up, educate, discipline, correct a child by the parents within the context of the Bible. It was discovered that this concept was introduced in the New Testament because of the emergence of dissension and immorality. Abundance of sexual immorality, prostitution, fake prophets, uncountable denominations, and corruption in Nigeria is a clear indication of declining self discipline: *paideia*. The paper concluded that the acceptance of *paideia* as a model to inculcating self discipline will change Nigeria and this can be done by parents going back to training, correcting, educating their children based on biblical standards.

Keywords: Self- Discipline, Nigeria, Socio-Religious, *paideia*

1. Introduction

The practice of obeying rules or code of conduct and training people to do so is a daily concern to religion in this our era in Africa especially in Nigeria. The socio religious rational for encouraging *paidei,a* (discipline) in Christian religion remains that religion is a universal phenomenon that affects lives. It deals with mans relationship with the divine and his response in the worship of God. Thus the instructions, principles, virtuous standards and ethical theory of Christian religion should influence the daily conduct and personality of a believer. Ironically, the practice of different churches has overlooked the need for discipline and has become increasingly corrupt, materialistic, and permissive. This has apparently turned religion into a business which borders on commercialization or financial endeavors strongly indicating an external influence into the ideal practice of religious faith. Ekwueme (1999) describes this era as a period of basterdization of religion by corrupt believers for purely selfish reasons. The real problem of Nigerians' attitude towards our religious environment is colored by the fact we have fallen from a state of *paideia*. Christians are rather encapsulated in what this paper seems to be immorality and dissension. Nigeria looking like a procreant ground for all kinds of religious movements, though their founders and leaders postulate spiritual reasons for the emergence and expeditious growth of these religious movements, there appears to be a common notion that the pivotal reason of the emergence of these groups is basically commercial and economic. When religious adherents go to see men and women of God who are assumed to have developed power, predict the future, explain the present and uncover the past, they pay for the supposedly religious services rendered.

Strikingly, the poor pay to be free from poverty. Religion is now one of the easiest means of achieving riches rather than a means of making people better citizens for a healthier society in line with the doctrine of the New Testament; this is a clear case of declining *paideia* (discipline) especially self -

¹Department of Religious Studies, Babcock University Ilishan-Remo, Ogun State

discipline. As a result, Onwu (2005) asks if the church has any reasonable role to play in our day and age since more people now believe that the church exists as a labour organization. Certainly, Jesus must have seen this tendency in man and promptly warned: freely you have received; freely you give (Matthew 10:8). Religion is supposed to teach moral and decent behavior to its adherents. Mxumalo (1999) opines that there is gross lack of proper religious moral teachings, lack of fear of God, lack of commitment to religious tenets, lack of self-disciplined religious upbringing, multiplicity of churches and religious merchandizing, hatred of rival religious or religious sects member and religious fanaticism. Speaking on the extent of decline, Schaff (1934) said that the decline of *paideia* (self-discipline) is no longer remarkable, it is generally not even noticed.

Definitional Strategy

According to Encyclopedia Britannica “discipline” could be defined as a field of study or training that corrects, molds, or perfects the mental faculties or moral character. Discipline is control gained by enforcing obedience or order. It is also orderly or prescribed conduct or pattern of behavior, or a rule or system of rules governing conduct or activity. In its original sense, discipline refers to systematic instruction given to a disciple, to train them as students in a craft or trade, or to follow a particular code of conduct or "order". To discipline means to instruct a person to follow a particular code of conduct or order. In the field of child development, discipline refers to methods of modeling character and of teaching self-control and acceptable behavior, for example, teaching a child to wash her/his hands before meals. Here, washing hands before meals is a particular pattern of behavior and the child is being disciplined to adopt that pattern. To discipline also gives rise to the word *disciplinarian*, which denotes a person who enforces order.

However, usually the phrase "to discipline" carries a negative connotation. This is because of the need to maintain order – that is, ensuring instructions are carried out. Order is often regulated through punishment (Douglas, 2007). To be disciplined is then, subject to context, either a virtue (the ability to follow instructions well) or a euphemism for punishment (which may also be referred to as "disciplinary procedure"). Self-discipline is to some extent a substitute for motivation, when one uses reason to determine a best course of action that opposes one's desires. Virtuous behavior is when one's motivations are aligned with one's reasoned aims: to do what one knows is best and to do it gladly. Continent behavior, on the other hand, is when one does what one knows is best, but must do it by opposing one's motivations. Moving from continent to virtuous behavior requires training and some self-discipline (Southern, 2007). Child Discipline is the process of teaching children to behave appropriately in different circumstances. This is often done with punishment, either physical or involving loss of property or privileges. Pavlina (2012) defines Self-discipline as the ability to get yourself to take action regardless of your emotional state. Self-discipline also means self-control, the ability to avoid unhealthy excess of anything that could lead to negative consequences. One of the main characteristics of self-discipline is the ability to forgo instant and immediate gratification and pleasure, in favor of some greater gain or more satisfying results, even if this requires effort and time. Sasson (2011) writing under the same topic says that Self-discipline appears in various forms, such as perseverance, restraint, endurance, thinking before acting, finishing what you start doing, and as the ability to carry out one's decisions and plans, in spite of inconvenience, hardships or obstacles

“Self-discipline, together with willpower, can help one overcome Laziness, procrastination and indecisiveness. It enables one to take action and persevere with it, even if the action is unpleasant and requires effort. With Self-discipline a person can exercise moderation in what he or she does, become more patient, tolerant, understanding and considerate. In addition, it helps one withstand external pressure and influence”.

According to Brooks (2008) “*Self-discipline* might be defined as marshalling one’s willpower to accomplish things that are generally regarded as desirable, and *self-control* as using that same sort of willpower to prevent oneself from doing what is seen to be *undesirable* or to delay gratification”. Dickman (1990) says that, having self-discipline means different things for different fields;

Personal development fans consider it the ability to change habit and refrain from practicing old, ingrained ones. Musicians consider it the ability to get up and practice each day, every day, so they never fall behind in their level of skill and muscle memory. **Self-discipline is the power to act on ideas.** It is the ability to take things from thoughts and realize them through actions and tangible results.

2. Paideia In the New Testament

Paideia in New Testament etymology means to “discipline”, “correct”, “educate”, “instruct”, “train up to maturity”, “self control”, and “chastisement” of a child (Metzger, 1993). It is a holistic endeavor seeking to form the morals, value, and intellectual knowledge of the young folks to prepare them for responsible citizenship, knowing how to rule and be ruled on the basis of justice. This is a process encapsulated in the word *paideia*. This holistic model was used for centuries ago and Christians understood this concept as bound to the formation of a whole person. In the New Testament times, Jesus, Paul, and other apostles wanted the formation of an ideal person rather than the Hellenistic ideology that was prevalent in their era. *Paideia* served as a means meant to inject the wisdom of God, good character, morality and appreciation of virtues as much as it involves the acquisition of knowledge. This was used by Biblical writers to describe the training of Moses, Jesus, and Paul, Timothy in the New Testament that made them effective and productive in the society in their time.

It is to be noted that throughout the entire New Testament, the verb form occurred twelve times (12), and the noun form occurred six (6) times, while there are two (2) occurrences of proper nouns. Total occurrence equals twenty times (20). The noun is used in this form, *paideia*, it refers to various shades of meaning: training, discipline, instruction, correction, targeted at improving behavior. The proper nouns are used in this form *en paideu, qh*, referring also to various shades of meanings: instructor, teacher, one who disciplines, a corrector, with the result of discipline being a sure and necessary path to success and glory (Molelton, 1978).

The verb form is used in this form *paideu, w*, referring to various shades of meaning: to instruct, to train, to educate, correct, give guidance to, discipline with punishment, whip, and scourge. When someone refers to God bringing adversity into a believer's life, the King James translation uses the words “chastening” and “chastisement.” Some of the modern versions use the words “punish” and “punishment” in the same verses. In the King James it is translated “chastening” in Hebrews 12:5, 7, and 11. It is translated “chastisement” in Hebrews 12:8; “instruction” in II Timothy 3:16 and “nurture” in Ephesians 6:4. Therefore, the Greek “*paideia*” refers to “upbringing, training and instruction” (Belz and Schnuder, 1978). The basic idea of this word is that of discipline which is associated with training and education

Paideia according to the definition of the word may be educative, preventive, corrective and retributive. As we observe these different categories, we are brought again to the realization that this involves the entire spiritual education of a person, and not just a “whipping” for some wrong done. In Acts 7:22 we read, “And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” The word “learned” in this passage is from the Greek word that is translated “chastise” in Hebrews 12. Also, Paul said in Acts 22:3 that he was “brought up at the feet of Gamaliel and taught according to the perfect manner of the law of our fathers.” The word “taught” in this passage is a derivation of the word translated “chastise” in Hebrews 12. The very familiar passage, 2 Timothy 3:16 say, “the Scriptures are profitable for instruction in righteousness.” Again the word “instruction” is a form of the Greek word *paidian*. Hence, our spiritual education involves instructive discipline.

Another part of this education is brought to us by God in fulfillment of the Lord's promise, “The servant is not greater than his lord. If they have persecuted me, they will also persecute you” (John 15:20). But James says that it is for our benefit. “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worked patience” (James 1:2-3). As with the Hebrew brethren, persecution may mean trials both by word and deed. In fact, that is the very lesson taught these brethren. The larger context of Hebrews 12:5-11 goes back to Hebrews 10:24ff. They had forsaken the assembling of

themselves together. The reason, Paul implies, is because they, in the very beginning of their endeavor to live the Christian life, were willing to "endure a great fight of afflictions." They "took joyfully the spoiling of their goods." However, the implication is that they had "fainted" and were not "enduring" in the good fight of faith. Also, Paul points out in Hebrews 12:1-3 that Jesus had resisted unto blood. He chides them by pointing out that they had not been persecuted to this point, of resisting unto blood, as had Christ and others of the Old Testament mentioned in chapter 11. He implies that in their failure to persevere they had "despised the chastening of the Lord and had fainted" under the weight of that which could have made them strong. God, according to verse 10, always has our best interest in mind and allows us to be tried in these ways for our benefit.

Notice that the definition of *paideia* includes "train up to maturity", "self control", "correct" within the confines of the word of God which love is the foundation. Therefore when this work refers to discipline, it has in mind of the above mentioned and to punishment. Therefore it must be kept in mind that this work is making a distinction between punishment as a form of discipline based on the infliction or imposition of a penalty as retribution for an offence and training, correction, instruction, based on love with expectation for a glaring change that will make for better Christian religion and impact.

3. Dissension and Immorality in New Testament

Each of the gospel or Epistles has their own characteristics and unique situation. The object of prodigious labour was to plant churches on the Greek soil including Corinth where Paul labored for eighteen months until a congregation was formerly established (Ehrhardt, 1964). After Paul departure from the city, Apollos strengthened the belief (1 Cor 18:27-28). However, in spite of able pastoral leadership, the church's position was precarious in a pagan center known for the extravagance of its pleasure and vice. On every side, believes were subjected to influences which if unrestricted, could only erode the lines of distinction between the gospel and popular Hellenistic wisdom. Wrong teaching and licentious lifestyle was the order of the day in Corinth.

In the time of Paul, Corinth was the crown for travel and commerce, both north and south for the Greek peninsular and east and west from Rome to the Near East. It had two sea ports, Cenchrea on the apleam sea to the east and lecherous on the edge of the Gulf of Corinth to the west. Commercial ships, instead of sailing around the dangerous tip of Greece, were portaged across the isthmus from one part to the other (Verdalis, 1957). Corinth then became a city of wealth and pleasure. People went there with money to spend and to indulge themselves in valid pleasures (Godet, 1957). On the highest point in the city stood the pagan temple of Aphrodite, the goddess of love, full of religions prostitutes to serve the wishes of its devotes. These women also entertained in the night life of the city. Also located at Corinth was a stadium where athletic contexts, next best to the Greek Olympics, were held every two years. Though Corinth was inherence by the philosophy of Athens that it never became a center of intellectual learning, the citizen and tourists were too busy making and spending money to do much rationalistic speculation. This he concludes that the reason was because it was a mercantile centers hence the settlement of all kinds of people - Romans, Greeks, and Jews. Corinth became a cosmopolitan city with all of the attending vices attached to that type of society. This vices permitted attracted an unstable transient population.²⁸ More so, the Greek language received nouns, verbs, adjectives and adverbs coined from the root "brrinth" to express the life of luxury and licentiousness. In Corinth, its only aristocracy was one of wealth, while its sole tradition was the pursuit of profit and pleasure.

The city of Corinth was confronted with perplexing variety of congregational problems. Boastful groups bickered about the relative merits of their teachers who falsely provided themselves upon their wisdom. Men who violated all social customs and offended even pagan moral standards which existed alongside nigorcots who proposed "Spiritual marriages" where pledged affection, root physically consummated, was considered the proper arrangement for a Christian husband and wife. Ecstatically gifted women claimed for freedom, disturbing the worship service by shouting across the woman to their husbands and seeking to abandon the customary hair covering. There was an almost magical approach to

baptism, while the Lords supper had been reduced to the station of a debauched test. An unbridled religious enthusiasm tended to convert spiritual privileges into social license. While some members of the church held firmly to the tradition Paul has established, others deemed the future resurrection of believers. Such were the baffling diversity of life and expression that can be grouped into two dissension and immorality. The two factors motivated Paul into teaching the concept of discipline (*paideia*) meaning to chastise, correct, train. Paul emphasis on the concept of discipline is the idea of instating charge. (See 1 Cor 11:32). Drunkenness, quttony, dissension, immorality bring their own reward which is death (see John 11:11, 12; Acts 7:60; 1 Cor 9:39; 15:51; 1 Thess. 4:13-15). The heathenish intemperance manifested by the Corinthian believers at their love feasts may have been of such a nature as to merit warring and applicable to all instances of like excess.

4. The Importance of Self Discipline

Our world today possesses a great deal of knowledge, but very little wisdom. As Christians, we have not simply changed our minds. We have totally changed our citizenship. We belong to God's "new creation" in Christ and therefore, the ideas and desires of the old creation no longer should control our lives. Such benefit that comes from Christian training is what the world needs. Also if child upbringing is to effect the desired change in the society it must follow the standard from above not the standard from abroad. God has to be the model. Training that is of the Lord must shun all forms of fornication and uncleanness. This training from this work must start from childhood, inculcating values that will make a child at maturity to have a stand and not being pushed around. The word *pornei*, a, can be translated, unchastely, prostitution, fornication, of various kinds of unlawful sexual intercourse. The word whoremongers also have the same root. It's from the same Greek word *pornos*, we got the word pornography. The fornicator and the covetous person each desire to satisfy the appetite by taking what does not belong to them. "The lust of the flesh and the lust of the eyes" (1 John 2:16) would describe these two sins. "Let there not be even a hint of these sins!" said Paul. Sexual immorality and greed are seen as idolatry by Paul, and to overcome such is the aim of training and admonition in the Lord. To avoid lust of the eyes which can be seen in Christianity today in the aspect allowing influences that are not of Christ to eat up the marrows of the church. Jesus was never materialistic, neither founded Christianity on the platform of commercialization or permissiveness. No wonder Paul tell the Philippians, let this mind be in you... humble yourself (Phil.2:5-11). It is rather unfortunate that the same immoral practices are found among Christians today. Therefore there is need for reawakening of Christian values in child training today. The principles so far are to be applied in relative duties. First to husband and wife relationship because without husband and wife there is no family, and without family there can be no child. So the husband and wife relationship which is the foundation of child training must be based upon Godly principles. It seems no matter where we look in modern society, we see antagonism, division, and rebellion. Husbands and wives are divorcing each other, children are rebelling against their parents and when children are not properly trained, it reflects in the church and the society reaps the result. The New Testament solution to the bastardization of religion is Paideia.

In Ephesians 6:4, there is a call for children to obey their parents, a duty that God will never dispense. The clause (*ev kuriou*) "in the Lord" though missing in some manuscripts, it is worthy of consideration because the manuscripts that contain it are far older than the ones that omit it. *Ev kuriou* "In the Lord" may mean, on account of the commandment of the Lord; or, as far as the parents commands are according to the will and word of God. For surely, no child is called to obey any parent if he give unreasonable or unscriptural commands. Literarily Training and admonition is only in the Lord. Paideia Training, may refer to all that knowledge which is proper for children, including elementary principles and rules for behavior, etc *Nouqesia*, admonition, may imply whatever is necessary to form the mind; to touch, regulate, and purify the passions; and necessarily includes the whole of religion. All of these should be administered in the Lord-according to his will and word, and in reference to his eternal glory. If left to themselves, children will be rebels, so it is necessary for the parents to train their children.

The Bible records the sad results of parents neglecting their children, either by being bad examples to them or failing to discipline them properly. David pampered Absalom and set him a bad example, and the results were tragic. Eli failed to discipline his sons and they brought disgrace to his name and defeat to the nation of Israel. In his later years, even Isaac pampered Esau, while his wife showed favoritism to Jacob; and the result was a divided home. Jacob was showing favoritism to Joseph when God providentially rescued the lad and made a man out of him in Egypt. Paul tells us that the father has several responsibilities toward his children. The matter of careless manner of conduct at the ordinance shows lack of respects for the suffering of Christ misses the blessings God desires him to have. Hence the individual is likely to be careless about other commands of God and so bring upon himself disease and suffering and even death. But if believers scrutinizes strictly their own attitude, and conduct, train their children to do so (see Eph. 6:4, Prov. 22:6), and be conscious to avoid meriting the displeasure of God. The sufferings that the lord permitted to come upon the Corinthians because of their careless celebration, or ordinance were a merciful means of dealing with their failures. Could it be that Christianity is in such confusion as a means of drawing our attention to where we have lost it? Discipline and its acceptance bring life while its rejection attracts death.

Discipline teaches the concept of right or wrong. If self-discipline is not inculcated in children cradle, they will never learn when their behavior is unacceptable either as a child or adult. The difference between right and wrong can never be learned and appreciated. It teaches containment, it will help imbue in the mind of people and children to be contented with what they have and accept Gods provision for their life. It helps develop good habits. No concept of discipline makes temperance an impossible thing to learn.

5. Socio-Religious Implication of Self Discipline in the Nigerian Context

If Nigerian Christians accept discipline as a concept which has to be inseminated in the people, then we come to give credence that one major significance of religion is the progressive advance of individuals from a lower or simpler life to a higher or more complete ideal. Speaking on this issue in the context under discussion, Onwu (2005) said that one major work of Christian religion is the development of an integral personality. He further said that discipline refers to the internalization of behavior pattern and lifestyle required for spiritual growth, societal perpetuation and social transformation.

The call to holiness, change of heart and mind, attitude and lifestyle is a call to be disciplined. Call to accept training, instruction, correction in the Lord and live a life in the fear of God. This was the whole thrust of the Gospel of Jesus in the New Testament. The follower of Christ who in turn as result of their lifestyle was called Christians became changed. This change of the early Christians consequently was able to change their communities to a great extent. This change can be noticed in the early years of missionary activities in Nigeria. The rate at which Christians today have decided to overlook moral precepts, have caused much misdirection and focus in the lives of Christians that many ideas are purely contrary to their belief as inscribed in the scripture which is the Christian code of conduct. It is only an integrated personality, a disciplined person that can be a role model or play part in bringing man to the ideal. It is only a disciplined and sound mind or person can feel the need for change, the importance of doing things right, the feeling of sympathy over the suffering humanity and decayed society. Only a disciplined man can see the need and feel the urge of establishing new pattern of relationship based on dedicated and sincere service, truth, compassion, forgiveness, reconciliation and humility.

Through a life of example and commitment, which comes as a result of adequate training, seek alternative to destructive patterns of failure, disunity, human suffering, and corruption in the society. Again the beginning to the solution of every problem lies first in the discovery of the cause of the problem. There is need for adequate training of one's mind to always know what is necessary for effective solution of lives problem and challenges. Once discipline is inculcated in a child from childhood, which is the inculcation of the ability to decipher between what is right or wrong, and the urge to choose what is right supersedes the incentive of what is wrong. This will enable for an integral developed mind that will bring reasons and critical analysis to every affair of life. Faith is mans conviction of things not seen (Heb.11:2), not the

visible ones, implying that the one seen must go through analysis, scrutiny before conviction. To allow oneself to go astray is not faith but exhibition of faithlessness which in the context of this paper requires correction to put man to the ideal. The genuine acceptance of discipline which moulds man to the ideal is what is advocated in this paper and not pretence that make men prey to the surge of discipline. The situation of religion, in particular Christian religion is lamentably being commercialized and the proliferation of churches has contributed immensely to the decay in Christianity as everybody comes up with a reason for establishing a church and perhaps runs to join Christian Association of Nigeria (CAN) and Cooperate Affairs Commission (CAC) for registration of the churches. All sort of evil are committed in the name of religion. People are deceived and duped of their money, the bible is interpreted to suit them, false prophecies uttered in exchange for money, treasures not goodwill emphasized, members collude with pastors to fake miracles,. Adultery, fornication, and other forms of indiscipline have become the order of the day. This is an alarming decay in the house of God. True ministers of God are meant to feed their flock like Christ but the reverse is the case as those false ones dupe their flock. In the analysis of Jesus message and the method He used, there is a distinct difference between His style and what is being practiced today. Jesus never extracted money from anyone or manipulated the masses with cheap emotionalism rather said "freely you have received freely give (Mat. 10:8). Come unto me all you who are weary and are heavy laden and I will give you rest (Mat. 11:8). These abnormalities and corruption can be overcome if we accept discipline as something that can be inculcated in man. There is a strong need of training every minister, pastor or Reverend with a curriculum that will inculcate spiritual disciple, contentment and self-control. The Christian association of Nigeria should discipline ministers who are caught in such dubious acts, their churches closed down, culprits investigated and corrected in line with such acts of defrauding people as enshrined in the Nigerian law and jail sentence meted out to the person. This will help the erring soul come back to obedience. The notion of discipline as familial correction remains in the New Testament. (Eph 6:4, 2 Tim. 4:7-8, Heb.5:14). In addition the concept is derived from Hellenistic athletics of the Christian life as "training" for righteousness (1 Cor.9:24-27, 1 Tim.4:7-8). Akin to these notion is the recurrent promise that instruction, submission to others, and experiences of pain will prepare on for a better life in righteousness.

Strong rules should be set up for all registered and intending Churches on the process of registration and the monitoring to avoid throwing Christianity into more confusion. Those registered and already in operation must be headed by trained and disciplined persons because this paper posits that only disciplined persons can discern what is good, acceptable and perfect will of God (Rom. 12:2). Countless congregations claim to belong to Jesus; therefore, discipline in the Lord is important in preserving the integrity of the Church before the eyes of world. The society has bias enough against Christians, and Peter urges that we should live lives and be separate from the world (1 Pet.2:11-12), or give occasion for adversary for reviling(1 Tim. 5:14).Discipline is obviously designed to save the erring child of God. The Corinthian fornicator was to be disciplined so that he might be motivated to destroy "the flesh", that is his ungodly fleshy passion. Discipline is designed to "gain" the wayward (Matt. 18:5) to make him "ashamed" (2Thess. 3; 14) to the end that he may be restored (Gal.6:1). Discipline is needed for the protection of the Church against false teaching. Two false teachers of the early Church, Hymeneals and Alexandra had made shipwreck of the faith, hence Paul "delivered them unto Satan" that they may be disciplined (1 Tim.1:19-20; cf. 1 Cor.5:5) for the welfare of the brethren. False teaching and false religious practices, if allowed to go unchecked with the body of Christ can eat like a cancer and cause the faith of some to be overthrown(2 Tim.2:16-18). It is imperative that the conduct of Christians and clergy be such that "the name of God is not blasphemed" (1 Tim.6.1) and the way of truth are not being spoken as evil (2 Pet.2:2). This paper argues that the acceptance of Paideia in socio-religious Nigeria Content will restore the image of Christianity to its original context. We have to go to the "catch them young campaign" and inculcate, educate and train them in the values of God for they will not turn away at old age.

6. Conclusion

The concept of *paideia* is non-negotiable. Jesus and Paul did not avoid the issue and neither should the Church and Society. A fair reading of the New Testament reveals that this concept teaches that if the church and the society live disciplined lives as persons that are morally sound, self controlled, contented, trained and exemplary. This is a life of righteousness. Jesus is revealed in this research as Supreme example of the fulfillment of the concept of Paideia as revealed in Heb. 12:1-11. As an epitome of discipline, he is cited as the father that disciplines the son He loves whose example should be followed.

The church as a sacred institution seriously requires discipline both at pastorate and the membership so that exemplary lives can be emulated by all and the dignity of the head of the church preserved and protected. In order to achieve this, texts in the New Testament where paideia occurred strongly emphasized the need for inculcating Paideia which means discipline, education: teaching or inculcating right values that is based in the Lord in an individual for an ideal lifestyle, training up: directing and guiding towards the ideal, instruction: focusing an individual to the right living and chastising: correcting whatever in adult or children to cultivate the soul which aims at curbing the passions or correcting the mistakes with the aim of increasing virtue. If the church is to faithfully practice discipline, the church will have credibility and her leaders with such lifestyle will command confidence which will help the church fulfill her reason for being here.

References

- Arndt, W.F. and Gingrich, F.N. (1957) *Tixifeix in a Greek – English Lexicon of the New Testament and other early Christian Literature*, translated and adopted from Walter Bavers Griechisch Deustcher Worterbush by Chicago: University of Chicago Press p. 608
- Brooks, D (2008), “The Art of Growing Up,” *New York Times*, June 6, p. A23
- Davis, William Hersey (1926) *Beginners Grammar of the Greek N.T.* Oregon: Wipt and Stock publisher, p. 146.
- Dickman, Scot J. (1990) “Functional and Dysfunctional Impulsivity”, *Journal of Personality and Social Psychology*, Vol. 58, p, 95.
- Douglas, A. (2007) “Discipline by Parents and Child Psychology”, *International Handbook of Psychology and the Law*. New York: Wiley Press, 2007, p.1-2.
- Donald, William G. Mac (2005) “Greek Enchiridion” *A concise Handbook of Grammar for translation and evangelism* Peabody: Hendrickson Publishers p. 113-116.
- Ehrhardt, Berdation (1964) *Social problems in the early church*,” In the frame work of the New Testament, stories Cambridge: Herald University press pp. 275-312
- Ekwueme, J.E. (1999) in *The Divine Deceit: Business in Religion* by Obiora, Fidelis K. Nimo: Rex Charles and Patrick Ltd, p13.
- Godet, F. (1957) *Commentary on St Paul’s first Epistle to the Corinthians* 2 vol. Grand Rapids: Zondervan Publishing House. 1132.
- Horst Belz and Gerad Schnuder. (Ed) (1978) *Exegetical Dictionary of the New Testament* Grand Rapid MI: Eeredmans, p. 300.
- Kubo, Sakae (1975) *Readers Greek – English lexicon of the New Testament*. Grand Rapids MI: Andrews University press P. 283-286
- Metzger, Bruce M. (1993) *A. Textual Community on the Greek New Testament* second Edition. Princeton: University Press, p. 148
- Mokle, C.F.D (1954) “The Judgment theme in the sacraments”, in the Background of the

- New Testament and its eschatology, W.D. Davis and D. Daube, Ed's pp. 464-481.
- Molelton, Harold K. (1978) *The Analytical Greek lexicon Revised*, Michigan: Zondervanpublicity House, p. 298.
- Morris, Leon (1963) *The first Epistle of Paul to the Corinthians*. Grand Rapids: Win B.Eerzmans Publishing Co., p. 106
- Mxumalo, M. (1999) *Social Consequences of Corruption in: K. Frimpong, G. Jacques(Eds.): Corruption, Democracy and Good Governance in Africa: Essays onAccountability and Ethical Behavior*. Botswana: South Africa UniversitiesSocial Science Conference.
- Onwu, Emmanuel. (2005) *A Critical Introduction to the Traditions of Jesus*. Nsukka:A.P.Express Publishers, p. 153.
- Onwu, Emmanuel (2005) *A Critical Introduction to the Traditions of Jesus*. Nsukka:A.P.Express Publishers, P.85.
- Sassoon, Ramson (2011) "Willpower and Self", an article pasted on www.willpowerandSelfdiscipline.com extracted January 10.
- Schaff, David J. (1934) "The Belgic Confession", In *the Creeds of Christendom*, Vol .3.New York: Haper and Row, p 419.
- Southern, P. *The Roman Army: A Social and Institutional History*. New York: Oxford Up, p, 159
- Verdelis, N.M. (1957) "How the ancient Greeks transported ships over the isthmun ofCorinth," *Illustrated London News*, No 231, pp. 649-651
- Steve Pavlina (2005) "Self Discipline" An article posted on www.steveparlina.com extracted April 15, 2014.