



### Clanking Chains: Biblical Process & Procedure for Administering Corporal Punishment; Assertion That It Is Violent Is Verbal Inflation

- 43) Occasionally the parent must resort to corporal punishment simply because the child makes it necessary by rebellion. Parents must point out to the child that his mental attitude is the cause, rebellion is the effect, and punishment will always be the expected result.
- 44) It must be explained that he has displeased his parents and that this is not honoring to the Lord. He must be assured that both his parents and God love him but that he must learn to love them back by obeying.
- 45) The child should admit to his wrongdoing before the punishment is applied. If sins are involved, the child should be taught to confess these sins to God for forgiveness.
- 46) The issue is not to get the child to say, "I am sorry," but to get him to admit, "I was wrong." The Frankfurt-Summerhill-progressive approach to dealing with wrongdoing is quite different and has established an evil system for achieving reconciliation between those who are at odds.
- 47) Since these philosophies reject the idea of absolutes then the impact of wrongdoing is diminished to the level of a social indiscretion. Therefore, a child is not required to say, "I was wrong," but rather, "I am sorry."
- 48) The expression, "I am sorry," currently carries with it the implied expectation of forgiveness from the victim and the self-serving presupposition that all will then be forgotten without reference to damages.
- 49) God is in the business of forgiving sins and will do so if they are confessed. If people are victims of other's behavior, it is their prerogative to forgive or not.
- 50) The perpetrator on the other hand has three obligations: (1) confess any sins involved to God; (2) admit wrongdoing and trust that his victim will apply the royal law; and (3) submit to the penalty clause that applies to his violation.
- 51) Parents must counsel the child to admit wrongdoing and then confesses his sins to God. The parents then tell the child they forgive him because God has forgiven him.
- 52) Then it must be pointed out that justice demands punishment for violation of a divine standard or house rules. This is the way God loves his children who misbehave. He wants them to obey His rules and those of their parents and discipline is designed to achieve this.
- 53) It must be explained to the child that when he rebels his *behavior* is not honoring to the Lord, it disappoints his parents, and has been hurtful to his peers.
- 54) The device for punishment must never be the parent's hand. This makes the act personal. It is not personal; it is policy. A neutral object, initially a dowel, is appropriate.
- 55) A dowel is a flexible, round rod that causes a sting but cannot cause injury unless applied in the inappropriate ways we have just noted. The number of applications and their intensity should depend upon the age of the child, and later the extent of the violation.
- 56) Corporal punishment is not violence. This is verbal inflation used by those who promote progressive philosophies in the rearing of children.



- 57) It is used by Lucifer to create doubt in parents' minds about its use and to cause guilt if they do. However, used properly, it will quickly establish respect for authority in the soul of the child and its use will quickly become unnecessary.
- 58) Corporal punishment is designed to restore order not bring further discord to the household. The use of the word "violence" to describe its use casts false assertions upon a divinely approved method of correction.
- 59) The adjective "violent" and the noun "violence" are defined as follows by:

**Webster's Ninth New Collegiate Dictionary, s.v.:**

**Violent:** Marked by extreme force or sudden intense activity; notably furious or vehement; excited or mentally disordered to the point of loss of self-control.

**Violence:** Exertion of physical force so as to injure or abuse; an instance of violent treatment or procedure; intense, turbulent, or furious; vehement feeling or expression.

- 60) These definitions do not properly define corporal punishment. When it is used with loving intent it not only corrects wrongdoing it also alters the child's thinking, motivates better decision making, changes behavior, and inspires adjustment to divine standards.
- 61) Further, a parent who utilizes corporal discipline is not mean. This word is defined by:

**The New Oxford American Dictionary, s.v. "mean":**

Unkind, spiteful, or unfair; vicious or aggressive in behavior.

- 62) The use of the words "violent" and "mean" with regard to corporal punishment is verbal inflation, and anyone who looks up the definitions for each would naturally reject the notion of participating in such unacceptable behavior.
- 63) I have discovered an article that provides a good synopsis of parental discipline of children. However, the writer incorrectly uses the word "mean" to describe parents who are consistent, fair, and loving in the discipline phase of rearing children.
- 64) However, meanness is sinful and is therefore a poor choice of words to describe parental authority and proper discipline. With this in mind let me quote the opening paragraphs of a column by:

**Rosemond, John. "Defining 'Mean' Parents." *St. Louis Post-Dispatch*, Feb. 8, 1989, p. 6-W:**

The mother of a boisterous and very strong-willed 5-year-old girl explains, "I feel so mean. I yell all the time."

"Yelling isn't mean," I said.

Her expression changed to bewilderment, and she stared at me for several seconds before asking, "What is it, then?"

"It's not anything but yelling. As you've already discovered, it accomplishes nothing, unless you consider the guilt you feel afterward an accomplishment. Your problem is not that you're too mean, it's that you aren't mean enough."