



Searching for a Winner: Clanking Chains: Parental Discipline Based on Righteous Standards & Administered in Love; Parents Must Not Provoke to Anger, Eph 6:4

- 9) Unless he ultimately believes in Christ before physical death his punishment is reserved for Torments and the Lake of Fire.
- 10) Punishment, or **παιδεία, paideia**, is designed to correct wrongdoing so that the believer can resume his spiritual life and advance toward the objective.
- 11) The only corrective measure available to the unbeliever is faith in Christ. Thus if a person finds he is not being punished for his sins then it indicates he is not a son but a bastard.
- 12) The benefits derived from parental discipline are now used as an illustration of the benefits derived from divine discipline in:

Hebrews 12:9 - Another case in point: we used to have our human fathers for corrective discipline [**παιδευτής, paideutes**] and we respected [**ἐντρέπω, entrepō**] them. Therefore, to a greater degree you will become subordinate to the Father of our spirits and continue living the spiritual life.

- 1) The Holy Spirit continues to draw comparisons between the discipline of a parent to children and God to the believer. In this verse He comments on the mental attitude that develops in the soul of the child toward the parent and the believer toward God.
- 2) This verse is among several in Scripture that confirms parental discipline as one of the primary obligations and responsibilities of parents. Children are provided parents for the purpose of corrective discipline.
- 3) Parental discipline eventuates in the development of a mental attitude of respect. This is brought out by the customary imperfect middle indicative of the verb:
ἐντρέπω, entrepō - respect; reverence
- 4) The need for consistency of parental discipline is brought out by the imperfect tense. A helpful definition of this tense is provided by:

Dana, H. E. and Julius R. Mantey. A Manuel Grammar of the Greek New Testament. (Toronto: The Macmillan Co., 1955), 186, 188:

The imperfect tense functions in the indicative mood to refer to the significance of continuous action in past time. The imperfect is a sort of moving panorama, a moving picture show. It helps you see the course of an act. It passes before the eye the flowing stream of history. That is, it dwells on the course of an event instead of merely stating its occurrence.

The customary imperfect may be used to denote that which has regularly or ordinarily occurred in past time. Here the English expression "used to" is generally a good rendering.

- 5) The Holy Spirit takes us back to our experience with parental discipline. It stresses no one particular episode but rather the entire course of events that made up the corrective discipline imposed by our earthly fathers.
- 6) A key component to effective discipline has already been given in verse 6, a quote from Proverbs 3:12, "For whom the Lord loves He disciplines."



- 7) The governing principle behind divine punishment is God's undiminished, unfading, and unconditional love. His love is defined by the attributes of righteousness and justice.
- 8) Righteousness expresses the unalterable, immutable, and absolute standards of divine thought. Justice insures the fair, just, and equitable application of these standards with reference to human adjustments to them.
- 9) Parents make up the first human organization for the enforcement of divine policy called the home. The father sets policy for the establishment of organized humility within his household.
- 10) These policies are based first on divine viewpoint and then establishment viewpoint. The desire is to create an environment where love can have its maximum impact within an ordered environment.
- 11) No parent wants his child to remain ignorant, naïve, childish, uncontrolled, self-centered, irresponsible, boorish, crass, immoral, unethical, or cruel.
- 12) Instead he wishes his child to grow up to be a believer who knows the plan of God, orients to authority, has manners, thoughtfulness of others, is courteous, moral, and kind.
- 13) The biblical approach to training, instructing, punishing, and disciplining children requires that the parent be filled with the Holy Spirit and motivated by unconditional love.
- 14) The Scripture forbids that correction should be administered in anger motivated by emotion and accompanied by vituperations. Again, the key motivation for correction is unconditional love.

Ephesians 6:4 - Fathers, do not provoke [*παροργίζω, parorgizō*] your children to anger; but bring them up [*ἐκτρέφω, ektrephō*] in the discipline [*παιδεία, paideia*] and instruction [*νουθεσία, nouthesia*] of the Lord.

- 15) Here are found two mandates to parents, the first an imperative of prohibition and the second a positive command.
- 16) The word “provoke” is the present active imperative of *παροργίζω, parorgizō* - “to incite to anger”
 - a. This word is a derivative of the noun *ὀργή, orgē* which means anger. This word associated with others in Scripture develops a warning to parents. Ephesians 6:4 issues a prohibition against inciting a child to anger.
 - b. Paul has just addressed the problem of anger and provocation in chapter 4, a passage we have noted in detail. The context is very instructive to parents for it gives them a heads-up about the kind of mental attitude they must possess to successfully rear children.
 - c. Paul first exhorts us all to lay aside the lifestyle of unbelief associated with the first husband and its lust patterns and instead become renewed by means of spiritual growth:



Ephesians 4:22 - Put off for good the lifestyle of unbelief under the first husband and its corruption in association with the lust pattern of deceit.

v. 23 - Be renewed in the Holy Spirit by means of spiritual growth.

v. 24 - Clothe your soul with a new lifestyle, founded on imputed righteousness and built up by doctrinal integrity.

v. 25 - Therefore, putting off the lie once and for all, speak truth, each one of you with his neighbor, for we are members of one another.