



**Clanking Chains: The Anger-Bitterness Vortex, Eph 4:26, 31; Doctrinal Antidote, Eph 4:32; Applications to Child Rearing, Eph 6:4**

- d. The first order of business for parents is to develop a new lifestyle by means of spiritual growth. The application to child rearing is to function from a foundation of truth. Putting off the lie in parenting has to do with instability, confusion, and doubt fostered by the first husband.
- e. The new lifestyle for the parent is founded on the imputed righteousness possessed by every member of the royal family of God.
- f. Speaking truth has to do with communicating righteous standards based on doctrine and establishment viewpoint to their children.
- g. This passage goes on to address certain problems that can make this objective impossible to achieve:

**Ephesians 4:26** - Although you may have become angry [ ὀργίζω, *orgizō* ], in spite of that fact, stop sinning. The sun must not set on your angry mood [ παροργισμός, *paragismos* ].

- h. This passage addresses adult believers. The mandates to parents in chapter 6 have to do with an adult's relationship with his children.
- i. This passage instructs adults how to deal with an angry mood. In chapter 6 they are warned not to provoke anger in their children.
- j. The reason is given: if anger is not dealt with properly and quickly it develops into bitterness. Adults are able to utilize rebound and get control of the situation if they do so quickly. Children are not spiritually mature enough to manage anger so efficiently especially when they are provoked by an authority figure such as a parent.
- k. The context of Ephesians 4 instructs us about management of anger by adults. This anger is to be dealt with before sundown which by then is an angry mood.
- l. The word for “angry mood” is a derivative of the word “provoke” in Ephesians 6. There it is the verb form, *παροργίζω, parorgizō*, where as here in 4:26 it is the noun form, *παροργισμός, paragismos*.
- m. Anger is an impulsive sin which if not dealt with immediately will smolder into a chronic sin. This chronic anger develops into the angry mood of *paragismos*.
- n. Left to smolder this angry mood will develop into bitterness, *πικρία, pikria*, which remains passive in the soul until it is provoked by renewed anger.
- o. Such provocation ignites these embers of bitterness and an explosion of anger results called *θυμός, thumos*.
- p. This is the turbulent, irrational, and emotional outburst of anger which billows from smoldering ashes of bitterness. This explosion occurs whenever any circumstance provides it the fuel of opportunity.
- q. This devastating triumvir of emotional sins—*pikria, thumos, and orgē* are all found together in:

**Ephesians 4:31** - All bitterness [ *πικρία, pikria* ], both explosive anger [ *θυμός, thumos* ] and motivational anger [ ὀργή, *orgē* ], both brawling and slander, must be removed from all of you along with all evil.



- r. Failure to manage anger gives the devil an opportunity according to Ephesians 4:27. Conquering anger results in the development of *exōterikē harmonia* within the household. This is the conclusion drawn in:

**Ephesians 4:32 - But become kind, performing gracious acts toward each other, and compassionate, and keep forgiving each other just as God also by means of Christ has forgiven us.**

- s. These principles are fresh in the minds of the Ephesians when they arrive at chapter six and encounter instructions regarding parental responsibilities.
- t. The mental attitude of anger—*orgē*—is devastating to the child and is a precursor to bitterness—*pikria*. He will carry this bitterness around in his soul and when provoked it will ignite into a *thumos* explosion.
- u. Parents do not need to be the source of this. Instruction, training, discipline, and punishment must be administered through love. This love is only consistent when it references divine standards and enforces them through the guidance of the Holy Spirit.
- v. Parents want to lead their children to a place of responsibility, self-control, and honor. Children must be treated with the same courtesy that a believer would treat any other member of society.
- w. In turn, children must learn to treat their parents with respect. This must first be demanded by the parents until it becomes a willing behavior pattern based on genuine humility.

**Ephesians 6:4 - Fathers, do not provoke—do not incite—your children to anger; but bring them up ...**

- 17) The word “bring them up” is the second mandate in the verse; this is a positive one. It is the present active imperative of the verb:  
**ἐκτρέφω, *ektrephō* -** nourish; rear; bring up; to nourish up to maturity.
- 18) This word implies the provision of both physical and spiritual needs and therefore places on the parents the responsibility of logistical supply in both these areas.
- 19) The father is the corporate head of the household and thus the duty of providing these logistical provisions falls upon him and his wife becomes his chief assistant in this regard.
- 20) It has become politically incorrect to recommend or encourage women not to work but to stay home and care for their small children instead. Whether a wife works or not is a decision made mutually between her and her husband and based on information privy only to them.
- 21) However, I am obligated to point out that when they choose to procreate and when God selects the child into human life, that child has been placed by God into his parents’ protective care.