



Clanking Chains: Biblical Resolutions of Parent-Child Conflict, Eph 6:1-4; 4:32

Ephesians 6:4 - Fathers, do not provoke your children to anger [παροργίζω, *parorgizō*: to incite to motivational anger]; but bring them up [ἐκτρέφω, *ektrephō*: nourish them to maturity] in the discipline [παιδεία, *paideia*: correction and punishment] and instruction [νουθεσία, *nouthesia*: teachings, warnings, repetitions, influences, and soothings] of the Lord.

- 21) But not mentioned in our study thus far is the total context in which this verse is found. Consider the three verses which precede it:

Ephesians 6:1 - Children, obey your parents in the Lord, for this is right.

- 22) Children do not inherently obey their parents. This is a mental attitude that must be developed by the imposition of parental authority.
- 23) We have been discussing since before Thanksgiving the process and procedure that will lead to a proper respect for and obedience to parents: benevolence as the primary function of parental authority supported by severity when necessary.
- 24) Consequently, obedience is a learned response to legitimate authority. However, abuse of this authority is sinful and evil. Nevertheless, children are commanded to honor their parents, a quote from the Fifth Commandment found in Exodus 20:12:

Ephesians 6:2 - Honor your father and mother (which is the first commandment with a promise),

v. 3 - in order that it may be well with you [**in adulthood**], and that you may live long on the earth [**the reward for honor, respect, and obedience**].

- 25) Note that children are commanded to honor fathers and mothers. The Bible does not recommend a single-parent household. There are divine duties to be performed by each parent and either parent's absence is detrimental to the child, threatens the stability of the next generation, and contributes to national decline.
- 26) Therefore, the corporate structure of the home is essential for the proper instruction of the child, the just administration of parental authority is required for the tranquility of its environment, and the obedience of the child is mandatory for his future well-being and stability of the Client Nation.
- 27) It is inexplicable to me how some of you who have been in doctrine for decades are openly antagonistic to legitimate authority. Many of you resent anyone who is in a position of leadership over you; you try to undermine, alter, or abolish established policies of an organization, and therefore you have an extremely difficult time achieving *exōterikē harmonia* no matter where you go.
- 28) When such is the case for those of you who function in this church you need to know that you are always treated by me with benevolence first and severity when no other recourse is possible. I allow you to use your free will to be a winner or a loser.
- 29) But never forget. The Supreme Court of Heaven remains in session from eternity past to eternity future. I prefer to leave your malfeasance in the Lord's jurisdiction. But you should think long and hard before you self-justify spreading discord or challenging the leadership of the Lord's church and His flock. The Scripture is clear:



Romans 11:22 - Therefore, behold the benevolence [χρηστός, chrēstos] of God and the severity [ἀποτομία, apotomia] of God. On the one hand, severity to those who fell, but, on the other hand, to you the benevolence of God, if you continue to persist in the sphere of the benevolence of God, otherwise you also shall be cut off [**a shift from the blessings of benevolence to the discipline of severity**].

- 30) Children should remember: it is often your disobedience that becomes the catalyst for your parents' severity. Although they may on occasion fail to balance severity with benevolence, what lit the fuse was your misbehavior.

- 31) Therefore the solution is mutual submission to the biblical mandates found in:

Ephesians 4:32 - But become kind, performing gracious acts toward each other [χρηστός, chrēstos: from a mental attitude of benevolence comes gracious acts], and compassionate, and keep forgiving each other just as God also by means of Christ has forgiven you.

- 32) The obligation and the objective of parents remains the same as always and are expressed in the second half of:

Ephesians 6:4 - Fathers, do not provoke your children to anger [παροργίζω, parorgizō: to incite to motivational anger]; but bring them up [ἐκτρέφω, ektrephō: nourish them to maturity] in the discipline [παιδεία, paideia: correction and punishment] and instruction [νουθεσία, nouthesia: teachings, warnings, repetitions, influences, and soothings] of the Lord.

- 33) This teaching process, νουθεσία, nouthesia, is protected by discipline, παιδεία, paideia, motivated by benevolence, χρηστός, chrēstos, and it results in nurturing, ἐκτρέφω, ektrephō.
- 34) With this system in place, children are made free of fear and anger and parents are relieved of guilt and remorse.
- 35) This results in a renewed relationship in which the child's respect for his parents is restored and the parents' may nurture them to maturity by means of benevolence and reward backed by severity and punishment when necessary.