

EPHESIANS - Ephesians 4:31

Message 76

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INTRO: What a wonderful book is the Bible. What tremendous revelations in the Word of God. God has chosen that the just shall live by faith. He created the universe and then gave man every piece of evidence necessary, and a lot more than necessary, to teach Him that there is a God.

I mentioned in the last message a matter regarding the outline of our present study. I had listed all the things the Christian is to put off and put on in verses 25-31. I had not noted originally in doing so, that there seems to be a slight change between verses 25-29 and 30-32. We have a few, crucial, sinful issues mentioned in verses 25-29. There is lying, sinning in anger, stealing and corrupt communication. All are very prevalent sins.

Then in verses 30-32 there is a shift in thought. We still have the idea of putting something off and another on, but we have the subject of grieving the Holy Spirit. It is important to note this change. For example, and we will look at it later, but in verse 26 we are told to be angry and not sin. It does not say we are not to get angry. Then in verse 31 it says we are to put away all anger and wrath. How do those verses work together, or do they? Well, we will look at that later, but it seems to me that seeing the change in verse 30 will help to answer that question.

In the last message we considered the personality of the Holy Spirit. This is one of clear differences between the belief of Evangelicals and those we refer to as the cults. The doctrine of God is probably the most important doctrine in the Bible. We differ with the cults on what or who the Holy Spirit is. Then we differ on who Jesus Christ is. We say the Holy Spirit and Jesus Christ are both God. The cults, or course, ridicule that idea. We showed briefly in the previous message that the Holy Spirit is a Person. From other Scriptures we learn that He is divine as well.

I have mentioned that A.W. Tozer has said that if, when we speak about God, we do not have the right perception of who the one true God is, then we are idol worshippers. When you look at the

five points of Calvinism, those points make one question whether those who believe the five points of Calvinism have the right God in mind. That is a very serious question indeed.

But with regard to the doctrine of God, Calvinism, I think I can safely say, would tick off with us on who Jesus Christ is and who the Holy Spirit is. That is huge agreement. We would probably agree on the attributes of God. But with regard to two doctrines within the doctrine of salvation, election and predestination, we are miles apart. There is no possible way we can see their views on those subjects as correct. We ask, how can God predestine some to hell? How can He reprobate anyone and then command them to repent and believe? He has made them so that they cannot repent, nor can they believe. He has chosen to not cause them to be born again. Then He has commanded them to repent, and when they don't do that which He made them not capable of doing, then He sends them to hell for not doing what He made them incapable of doing.

Now in the last message we looked at Ephesians 4:30 which says:

30 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption.

There we have what we are not to do. I mentioned in the previous message that in the original it is a command to stop doing something that is already in progress. Now we might ask, "How do I stop grieving the Holy Spirit?" We might even ask, "Am I grieving the Holy Spirit?" Well, I think Paul is thinking of one area in particular. He is thinking of things that have happened to these new believers before they were saved and that has caused them to be bitter. And now that they are Christians, they still carry that bitterness with them. For others, this bitterness may happen after they are saved. In both cases, if there is bitterness, the instruction would be the same: Stop grieving the Holy Spirit.

So we might ask, what am I to stop doing? Well that is what Paul will now tell them and that is our subject this morning.

e. Regarding grieving the Spirit (31)

-What to stop doing (30)

-What to start doing (31)

In the last message we looked at what the believer is to stop doing. We are to stop grieving the Holy Spirit. It says:

31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.

This time of year it is back to school time and some of you are homeschooling and so let me ask, what is the verb of this sentence? ... It is, "Let be." Now let me ask, what is the subject of this verb and thus the sentence? Since the verb is an imperative, the subject is not mentioned. So the subject is, "You." Paul is addressing each of the Ephesian believers, personally. The Lord, through Paul, is addressing you and I as well. You and I are to let all bitterness be put away from us.

Now notice what you or I are to let be put away. It is bitterness! What a huge subject lies before us. Some years ago I did a number of messages on bitterness. I cover the subject there in much greater detail but I will give you bits of it here. You can get those messages online at sermonaudio.com.

But we must identify bitterness. So go with me to the book of Acts chapter 8. We begin in verse 4:

4 Therefore those who were scattered went everywhere preaching the word.

5 Then Philip went down to the city of Samaria and preached Christ to them.

6 And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with a loud voice, came out of many who were possessed; and many who were paralyzed and lame were healed.

8 And there was great joy in that city.

Here is Samaria, that despised city by the Jews. And through persecution the believers in Jerusalem were scattered and pushed out. And Philip, one of the deacons preached to the Samaritans and the Lord empowered him both in the preaching of the word and in doing miracles. There were people with demons, and the demons came out of them.

Now let me just briefly mention a most unfortunate translation here. Both the KJV and the NKJV make this error. It says many were possessed. You are allowed to take out your concordance on your phone and check this out for yourselves. It does not say they were *possessed*. It says they *had* spirits. If you are checking out the word it says *echo*, meaning to have.

Because of this mistranslation, there is huge misunderstanding on demonism. I understand we had an outside preacher in town who said that Christians cannot be possessed by demons. That is very common among Evangelicals. Listen to me carefully: every unbeliever is possessed by the devil. That is because they belong to the devil. That does not mean they all have demons. Second, no believer is possessed by the devil. Now listen again very carefully, I think that not all unbelievers have demons. I also think that many believers are demonized. They are not possessed by them, they have them. Having demons and being possessed are two very different things. Again, you can listen to our series on demonology. This is a most serious and important topic.

Well, in Samaria, many who had had demons were delivered and many wonderful things happened when people believed the preaching of the Word and many were saved, so there was great joy there. Verse 9:

9 *But there was a certain man called Simon, who previously practiced sorcery in the city and astonished the people of Samaria, claiming that he was*

someone great,

10 *to whom they all gave heed, from the least to the greatest,
saying, "This man is the great power of God."*

11 *And they heeded him because he had astonished them with his
sorceries for a long time.*

Note in verse 9 it says that this man practiced sorcery. And he claimed to be someone great. And all the people were amazed and treated him like some great one. Now let me tell you what the problem is with people like Simon. Why do many people want to be considered some great man by others? Because they are full of pride, and thwarted pride leads to bitterness! Verse 12:

12 *But when they believed Philip as he preached the things
concerning the kingdom of God and the name of
Jesus Christ, both men and women were baptized.*

13 *Then Simon himself also believed; and when he was baptized
he continued with Philip, and was amazed,
seeing the miracles and signs which were done.*

Isn't that amazing. Simon believed! And he was baptized. Why? Because he saw that what was happening through the Apostles was beyond his trickery! Verse 14:

14 *Now when the apostles who were at Jerusalem heard that
Samaria had received the word of God, they sent
Peter and John to them,*

15 *who, when they had come down, prayed for them that they
might receive the Holy Spirit.*

16 *For as yet He had fallen upon none of them. They had only
been baptized in the name of the Lord Jesus.*

17 *Then they laid hands on them, and they received the Holy
Spirit.*

18 *And when Simon saw that through the laying on of the
apostles' hands the Holy Spirit was given, he
offered them money,*

19 saying, "Give me this power also, that anyone on whom I lay hands may receive the Holy Spirit."

Now we begin to get a look at the true Simon. His interest is in miracles. His interest is still in being someone great. These miracles proved to be beyond the magic he had practiced. Wow! What could he be if he could do miracles? And how had he learned to do magic? By paying somebody money to learn how to do tricks! So if you can get the ability to do magic by paying for it, surely that is how you get the ability from God to do miracles. But his words opened his heart wide open to the apostle Peter. Peter was not interested in numbers or influential people or money. So we read on in verse 20:

20 But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money!"

21 "You have neither part nor portion in this matter, for your heart is not right in the sight of God."

22 "Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you."

Peter is saying, "Simon, you are so far off the track it is unbelievable. Your thinking is horrible. You thought you could buy the gift of God with money! You are so far off base you have absolutely no part in any of this. What you need the most is to repent of your wickedness and pray to God, if perhaps the thought of your heart might be forgiven you!"

Now look at a most revealing verse, verse 23:

23 "For I see that you are poisoned by bitterness and bound by iniquity."

Note that Peter connected Simon's desires to bitterness and injustice and unrighteousness. Now notice that

Simon made a profession of faith. And note after his apparent conversion, he carried bitterness with him. Now note the words of Peter to Simon, "...you are poisoned by bitterness..." The KJV says more accurately that he was in the gall of bitterness. I will quote here from the messages I did on bitterness:

"Acts 8:23 gives further interesting light on this subject. Peter said to Simon, 'I perceive that you are in the gall of bitterness...' Here bitterness is described as being 'in the gall'. The Greek word for *gal* is *cholee*, of which Vine says, "'A word probably connected with *chloee*, yellow, and denotes gall.'

"My computer Encyclopedia says of the gall, 'The gallbladder, in humans, is a small, pear-shaped sac that stores bile, or gall, a yellowish brown or green fluid, secreted by the liver, that aids in the digestion of dietary fat. Upon stimulation by the hormone cholecystokinin, the gall bladder contracts and discharges the bile into the small intestine.' Now this material is very, very bitter.

"In Acts 8:23 Peter says to Simon, "For I perceive that you are in the gall of bitterness, and [in] the bond of iniquity." Peter said that he recognized this man's problem. He was submerged in the yellow-green bile, or bitterness of the gall." (Let me just insert here, remember that this man was a professing believer who had been baptized.) In continue to quote now:

"The NT word for bitterness is *pikria*. It comes from the root word *pik*, which Vine says means, "'to cut, to prick,' hence literally, 'pointed, sharp, keen, pungent to the sense of taste, smell etc..." This word is used in James 3:11 like this: "Does a spring send forth fresh water and bitter from the same opening?"

"From my own studies I have concluded that bitterness is either closely related to, or it is a form of anger.

This is the conclusion of others as well. My wife showed me an interesting paragraph in her SS material from the Sunday School material which we get from Bob Jones University. It is given under the heading, 'Regulation of Temper'. Here is what they write: "Paul uses four words to describe the human temper. Of these, *pikria* ('bitterness, 4:32) never belongs in the believer's life. Bitterness is a deep-seated resentment, an intense animosity that continues to grow. It often stems from an act of abuse for which a person seeks to get even. These ill feelings grow until they consume and destroy the individual." (pg. 17). So, in this quote we have bitterness viewed as a form of anger.

"Lou Suter has said something like this: 'Bitterness is basically anger in the deep freeze. The rebellious shall dwell in a dry land.' Henry Teichroeb, who used to travel and teach with the Suter family writes, 'Bitterness is the response to pride that has been thwarted.'

"Here is the definition I have come to after much study on this subject: 'Bitterness is a state of unresolved anger caused by violated rights or thwarted desires which causes a bitter taste in the soul.'

"So, one of the key matters related to bitterness is anger. When an event happens that is negative it will often cause anger. This anger may be towards God or towards man. There are three words in the Greek NT that have to do with the word anger; *orge*, *thumos*, and *parorgismos*. Much labor has gone into the distinguishing of these three. If bitterness is also a form of anger, as some believe, then there are four.

"We have two of these words for anger used together in Ephesians 4:31 (read). These two words are translated as 'wrath' and 'anger'. The word translated 'wrath' is *thumos*. According to Bishop Trenchard *thumos* "is more of the turbulent commotion, the

boiling agitation of the feelings..." (Trench, 131). It seems that *thumos* is that anger that comes quickly and subsides quickly." end quote.

So Paul instructs the believer to let all bitterness be put away. Some people believe, or profess to, they get baptized and enter the church, but they are a time bomb. We go to our verse now as it continues. It says, "Let all bitterness, and wrath and anger, and clamor and evil speaking be put away from you. Now we note that there is a list of things that follows the word the 'bitterness'.

So we continue in the verse and the next word is *wrath*, and the next one *anger*. I take those together because they are closely related and we looked at some of this earlier. However, the word translated 'wrath' in this verse did not occur earlier. I mentioned that there were three words for anger in one form or another. Only two were used in the previous reference.

Let me quote now from an earlier message:

"Well, the NT speaks of three kinds of anger described by three different words. These are; *thumos*, *orge*, and *parorgismos*. Much labor has gone into seeking to distinguish between these three words.

"According to Bishop Trench it appears that *thumos* 'is more of the turbulent commotion, the boiling agitation of the feelings...' (Trench, 131). This *thumos* the boiling agitation of the feelings may come quickly and subside quickly or they may develop into *orge*. Trench says of *orge* that it, and I quote, 'is more of an abiding and settled habit of mind with purpose of revenge...' (131). But the third word, *parogismos*, is the kind of anger he says one must get rid of at once. He says it is, 'the irritation, the exasperation, the embitterment which must be dismissed at once...' (134)," end quote.

When it said, "Be angry" the word is *orgee*. When it said, "Do

not let the sun go down on your wrath" the word is *parorgismos*. But when our text says, "Let all bitterness and wrath..." the word translated wrath is *thumos*. This is that anger that comes quickly and subsides quickly, according to Trench.

The next word that is given is here translated as 'anger'. This is the word *orgee*, which we looked at in the clause, "Be angry and sin not." It was mentioned to me that Davis another preacher taught that a Christian should never get angry. The Lord Jesus and God can get angry, but we, as people, may not. I am not familiar with that teaching. But there is a legitimate question: If a Christian can get angry without sinning, why is he told here to put away all wrath and anger? Does 'all' not mean 'all'?

In the message that one of our folk heard the teacher said something like, we might become angered, but we should not become angry. So look briefly at verse 26. It says, "Be angry and sin not." The word translated *be angry* is the word translated *anger* in our text. Now it is true that it is passive, and means to be angered. However, it is also an imperative, a command. So the person becomes angry whether it is viewed as active or passive.

It is my own view that verse 26 is a quote of some saying in that day. But neither the anger nor the wrath of that verse are prohibited. In our verse now, both the word wrath and anger are prohibited because we are to put all bitterness and wrath and anger away. So that would prohibit any wrath or anger.

So here is my proposition. Unresolved anger is the basic cause of bitterness. Lou Sutera said bitterness is anger in the deepfreeze. Anger in the deepfreeze is the result of *parorgismos* in verse 26, and that anger is to be dealt with before the sun goes down.

If bitterness is anger in the deepfreeze, I propose this: We have a natural progression in this verse. If we carry bitterness, it will at any given trigger sprout into *thumos* anger, which will then easily turn into *orgee* and it will in turn bring about clamor, which will bring about evil speaking. If that is correct then the wrath and anger that is to be put away is the wrath and anger that is the result of bitterness. If that happens, it will simply bring about deeper bitterness and the cycle has no end unless bitterness is lifted up and carried away. So the anger and wrath spoken of here, are that anger and wrath that spring out of bitterness and it is never good. It must all be put away with the bitterness.

Now if one should take the view that Christians should never be angered, I think one would have to define anger in such a way as to make it possible to never be angered. Here is how I defined bitterness before, and maybe better said, it is that which causes anger. I'll read it again:

"Lou Sutura has said something like this: 'Bitterness is basically anger in the deep freeze. The rebellious shall dwell in a dry land.' Henry Teichroeb, who used to travel and teach with the Suterases writes, 'Bitterness is the response to pride that has been thwarted.'

"Here is the definition I have come to after much study on this subject: 'Bitterness is a state of unresolved anger caused by violated rights or thwarted desires which causes a bitter taste in the soul'" end quote.

Now, anger resulting from thwarted desires or pride must be dismissed before nightfall, if it is not to develop into bitterness. But there is an anger that comes from violated rights. That is what makes God angry. Sin makes God angry. When Jesus was angry with the people in the temple, it is because the rights of God Almighty were being violated. God's house was to be a house

of prayer and they had made it a den of thieves. A truly righteous person who sees something like that cannot but get angry. It would be shameful if we could not get angry with something like that. We have that in many churches today. We even have sins like homosexuality, not only tolerated, but protected. If this does not agitate the soul of the righteous, I have little doubt that they are not truly a Christian.

Watch some children playing nicely. And along comes big bully and he goes in there and smashes their toys and pokes at them and punches them when they resist, does that not agitate your soul? It does. Why? Because some rights are being violated by a bully! Now when anger sets in, the first thing we must do is watch how we respond. Sin lurks at the door. The devil knows how to get an advantage out of that which is ever so justified.

Once more a word to parents. I told you last Sunday about a Christian who was suffering some debilitating disease. And he asked the elders to pray for him on one condition. He wanted to be healed if the devil was the cause. If God was wanting to get his attention on something, he did not want to be healed but he wanted to take care of that.

He was not healed and he sensed the Lord asking him, "What do you think of how you disciplined your children?" Anger had overtaken him in his discipline. It cost him a price no Christian wants to pay. But he humbled himself and confessed and asked for forgiveness from each family member including his wife.

You see, with anger I am not talking about a temper tantrum. Even adults have those. But a tantrum is the wrong response to anything, no matter how unjustified something may be. By justified anger I am talking about that which happens to normal people when they see injustice or

violated rights.

But these Ephesians who had become Christians who may well still be carrying bitterness from the past need to deal with that bitterness because it will flare up at any moment as wrath or anger and then develop into words and actions that are wrong. When Paul says let it all be lifted up and carried away, I think that is what he is talking about.

So the Christian is to put away all bitterness. And he is to put away all wrath, *thumos*. And he is to put away all anger, *orgee*. Then he is to put away all clamor. Many people are bitter within to various degrees. And it does not take much for bitterness to flare up into an immediate anger, which in turn wants to settle in a little deeper and then it opens up into clamor. When that happens, anger has become manifested in actions. It is a sudden outburst of a raised voice. That is clamor.

Clamor, when let go, wants to become evil speaking. It is the word rightly translated blaspheme. Blaspheme is slander or speech that injures. What a horrible progression, and I believe it is all rooted in bitterness. The anger that arises out of a soul poisoned by bitterness must all be put away. It is never right.

We go back to our passage. I wonder if anyone can pick out the verb of verse 31? Well, in our English it is a verb phrase. It is *let be put*. In the original it is the one word *airo*. We could read it like this, "Let all bitterness be lifted up and carried away from you." So, Paul, in our passage, encourages the Ephesians to let all bitterness be lifted off of them. We will look at the "how" later.

Now in verse 30 Paul has told the believer what to stop doing. He is to stop grieving the Holy Spirit of God. Then in verse 31, the believer is told what to start doing. The verb *airo*, is in the aorist

tense and I believe the reason is because Paul means they are to start doing what he will now tell them. They are told what to stop doing and what to start doing. And what should they start doing? Verse 31:

31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.

Now notice that Paul lists bitterness, wrath, anger, clamor and evil speaking, and then he puts the verb in and after that he adds malice. Now that is precisely the order of the original Greek text.

Well, let us look at this word *malice*. The original word is *kakia*. It comes from the word *kakos*. There are two words used in the original NT for evil and *kakos* is one of them. Let me read what Vine's Dictionary says, "Kakos stands for whatever is evil in character, base..." The word *kakia* comes from that word and here is how it is translated in the KJV, and that gives us a good idea of its meaning. It is translated malice 6, maliciousness 2, evil 1, wickedness 1, naughtiness 1. The onlinebible gives these definitions: 1) malignity, malice, ill-will, desire to injure 2) wickedness, depravity, wickedness that is not ashamed to break laws 3) evil, trouble.

So I would see Paul as saying, Let all bitterness, wrath, anger, clamor and evil speaking be put away from you, and any other kind of evil that lurks within. And we might say, "Yes. That is what I want. I want to be freed from this bitterness. What do I need to do to get rid of these spiritual tumors? If someone else has to do this for me, but I have to do something to let that one do it for me, what must I do?"

The answer is not easy. But I think right here lies a tremendous truth when it comes to dealing with bitterness. Look at our verb phrase again, "let be put." They are to let all these things be put away

from them. Now notice that the verb is passive. It does not say, "Put away bitterness and wrath and anger etc..." Why not? Because we can't do it. It says to let them be put away. Let me give an example. Bitterness is like a cancerous tumor. We have gone to the doctor and he has advised that we should let it be removed. We cannot remove it ourselves. The doctor can't say, "You should remove that tumor." He can't say that because you can't do it. But he knows some doctor can remove it, so he says, "You should have it removed."

Now who wants to have a tumor removed and go through all that is involved? Nobody. But we know it is for our good. Now what we have to do is make an appointment and then follow all the instructions of the doctors. They will do it, but I must choose to have it done and allow it to be done.

Now look at our text, "Start allowing bitterness and wrath and anger and clamor and evil speaking and malice to be put away from you!" That is the Lord's instruction to all who have bitterness.

Now I want to give you a proposition as to how we let bitterness to be removed from us. I believe it is found in the previous verse. We are told to not grieve the Holy Spirit of God. That is how we overcome bitterness. It can take a long time.

We overcome bitterness by not grieving the Holy Spirit. It is the clear obligation of the believer to maintain his relationship with God. This relationship is spiritual. We need to be praying people. I believe strongly in the united prayer meeting of the church. I believe in praying as a family. I believe in personal prayer. For me, this is one of the most difficult disciplines in my life.

Furthermore, to overcome bitterness I believe we need to read the Word of God regularly. I believe we need to fellowship with other believers if at all

possible. It is a command of Scripture to not forsake the assembling of ourselves together as believers. I believe we should put ourselves under sound preaching of the Word of God wherever possible. I do not believe in lone ranger Christianity.

Now when one does those things, it is without question that the Holy Spirit of God will convict us of sin time after time. And when we do not heed His promptings, we grieve Him. When the Holy Spirit convicts me to go and clean up some wrong with another believer, if I do not do that I will grieve Him and stunt myself.

So here is my proposition: When I constantly put myself through these Christian disciplines and I heed the promptings of the Holy Spirit when He convicts me, I will be allowing the Lord to start to deliver me from all bitterness and that which proceeds from that bitterness. And it will go beyond that to delivering me from all maliciousness and all evil inside.

Let me give you an example of wickedness in a professing Christian's life that proceeds from bitterness. Turn to Acts 8 again. You will remember Simon the Magician in Acts 8. He saw miracles and wonders done by true Christians. Oh how he longed for the power that does real miracles. And so he offered money to the disciples for the gifting to be able to do miracles. We'll begin in verse 20:

20 *But Peter said to him, "Your money perish with you, because you thought that the gift of God could be purchased with money!"*

21 *"You have neither part nor portion in this matter, for your heart is not right in the sight of God."*

22 *"Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you."*

In verse 22 Peter speaks of Simon's wickedness. That is the last word in our text. You see, Simon, the Apostle Peter had perceived, was in the gall of bitterness. And it was the cause of his wickedness. Now who in our day would perceive this as wickedness? We might call it misguided spiritual zeal, or carnality, but if Peter had let it go it would have been the source of a lot of church trouble. Simon, with his bitterness, could well have put himself forth as a godly man with godly concerns, but underneath was a deep desire to be looked upon as someone great. ***

Now notice where this wickedness is produced. Peter said in verse 21 that Simon's heart was not right. He turned his life around and got baptized, but his heart was not right. It only became apparent when he thought his opportunity had come to be considered someone great among Christians.

Now note in verse 22, this wickedness sprang up in his thoughts, and it was these thoughts he needed forgiveness from the Lord for. Oh, man is a sinful creature. What lurks in us is only revealed when opportunity for it to rise comes along.

And how do we overcome these things? By heeding the voice of the Holy Spirit when we put ourselves under His instruction by reading the Word of God or attending church with fellow Christians. When we regularly put ourselves under good preaching, the Holy Spirit will convict us. And we will give way to Him or grieve Him.

CONCL: So we conclude. What a verse is this?

31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.

Oh the bitter results of anger in the deepfreeze. All of us will meet those things that can make us bitter. You see, thwarted desires can make us bitter. Let us say I wanted a certain lady or a lady wanted a certain man, but somebody else got that one.

We can become bitter towards that person who got what we wanted. Those are thwarted desires. Then a man or a woman might cheat on their partner. The rights of that partner have been violated in a huge way and that can make us bitter. So I must learn how to keep from becoming bitter. I recommend again our messages on this subject.

And when I become bitter I am in the wrong though I might be in the right regarding the thing that made me bitter. And here is what this Scripture teaches: Bitterness, like a tumor, cannot be removed by the one who has it. Someone else has to remove it. But the one who has it must submit him or herself to the one who can remove it. I have proposed we can start to have it removed by putting ourselves under the Word of God in every way we can. We can give ourselves to prayer. We can read and study God's Word. We have never had more access to messages than we have today. And I believe that when we come under the unadulterated Word of God, God will begin to do surgery on our bitterness.

And last, it is all the anger and wrath that results from bitterness that we are to allow to be removed from us, along with clamor and evil speaking and any other kind of wickedness.