

## ANGER: 3709

***Matt. 5:22; "But I say to you that everyone who is angry with his brother shall be guilty before the court."***

The above verse literally pertains to a civil court, but it also applies to God's court of judgment. We hear a lot about anger being sinful and why it is sinful; namely that it is the seed from which bitterness sprouts, which leads us to sin. There are several scripture verses that speak against it, e.g. from the NT alone it is spoken of as being one of the deeds of the flesh in Galatians 5: 19, 20 *the deeds of the flesh are evident which are immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, out bursts of anger.* Eph. 4:26, 30, 31 tells us that it is a sin to hold onto our anger because it grieves the Holy Spirit; *do not let the sun go down on your anger. Do not grieve the Holy Spirit let all bitterness, and wrath and anger and clamor and slander be put away from you.* Col. 3:8 tells us that anger is a part of the "old man" which is the antithesis of the "new man," *in these you once walked anger, wrath, malice, and slander.* James 1:20 tells us that we are sinning by not being in God's will when we are angry; *the anger of man does not achieve the righteousness of God.* Our outbursts of anger can be like a defoliant that is sprayed on a fruit tree; it will kill and destroy our witness. At the very least our fruit will not be productive hence forth and will be like ripe fruit rotting on the tree. Preventing these angry outbursts, either vocal or physical, will save us from needing to humbly ask for forgiveness from those who our anger is intended.

Most of us as believers don't need to be taught that anger is wrong, we know from the result of our own outbursts that it is, but the real issue with our anger is; do we have control of the reigns of our anger? In other words do we have control over our anger or does our anger have control over us? And how do I keep my anger from controlling me; making me do or say things that I will eventually regret? The question is not one of knowing that anger is sinful because any mature Christian should have a grasp of that, but how do we prevent ourselves from falling into the temptation of sinful anger? Why is anger so pervasive and spread throughout our culture, especially in men today? When I think back over my lifetime from all of my early years, up to about age 40, was spent with an attitude of anger. Not toward anything specific, but just a general attitude of anger. How do we keep ourselves from repeating the same sins of anger over and over again? Just as in medicine a doctor needs to identify and define a malady before he prescribes a cure, let's define anger. The Greek word for anger comes from a noun that means *to covet after or to desire.* Anger is thus defined as *a state of mind, indignation, (a violent motion or passion of the mind—used in connotation with anger), the outburst of a vengeful mind.* Aristotle defined it as *desire with grief.* With this definition in mind let's examine some truths about the environment that we live in that may lead us into anger, so we may have a reasonable opportunity to cease being angry or at the least, make

attempts to avoid anger. These are points that either have in the past or currently have gotten me angry. This list is not intended to be exhaustive or all inclusive; there may be other things that make us angry; this study is aimed at giving us some practical ways to avoid getting angry.

1. To prevent our anger we need to acknowledge, believe, and accept fully that we presently live in an evil age. With this knowledge and acceptance in mind we should not be tempted to a state of anger when we see those who are abiding in or participating in the present evil age committing acts that we see as, in any sense, evil, instead of drifting off into thinking or determining that we live in a place where we are all treated equally, honestly, and equitably without fear of being scammed. ***Gal. 1:3, 4; Grace and peace from God our Father, and the Lord Jesus Christ, who gave Himself for our sins, that He might deliver us out of this present evil age according to the will of our God and Father.*** After each point I will define the Greek words of at least one verse in order to present the verse as the Greek would've presented it; *(Gal. 1:3, 4); May you be granted every kind of favor, blessing, and good wish that proceeds from God the Father and our Lord Jesus Christ, who gave Himself of His own accord and free will on account of our proneness to sin, that He might take us out of the danger of this evil, wicked, malicious, and immoral time that is at hand with its cares, temptations and desires, and bring us into a position conforming to the gracious disposition of God our Father.* Our anger can be evidence that we have not fully acknowledged that we live in a present evil age, because as we read in the amplified translation of this verse *Christ died to take us out of the danger that our anger will lead us to.* Grace and peace are two of the great words of the gospel. Grace is God's undeserved kindness toward ungodly sinners. Instead of asking man to *do*, it tells what God has *done* and invites men to receive salvation as a free gift. Scofield says, "instead of looking for good men whom it may approve, grace is looking for the condemned, guilty, speechless, and helpless men whom it may save, sanctify, and glorify." Peace is the result of grace. When a sinner receives the Savior, he has peace with God. Our anger can be evidence that we do not have peace with God! He rests in the knowledge that the penalty for his sins has been paid, that all his sins have been forgiven, and that he will never be condemned. But grace not only saves; it keeps as well. And we need not only the blessing of peace with God, but the peace of God also. These are blessings that Paul wishes for the Galatians as he opens his letter. Surely the Galatians realized that these blessings could never come by the law. The law brought a curse on all who broke its precepts. It never brought peace to a single person. Thus when we apply this to anger we can see obviously that we need the grace and peace of God within ourselves and it needs to be a practical way of life for us. In verse 4 Paul reminds his readers of the tremendous cost of their salvation.

Note the words: “our Lord Jesus Christ, who gave Himself for our sins.” If He gave Himself to settle the sin question, then it is both unnecessary and impossible for us to add to such work, or to help atone for our sins by keeping the law. Christ is the sole and sufficient Savior. Christ died to deliver us from this present evil age. This not only includes the moral and political corruption of this age, but also the religious world which mixes rituals and ceremonies with faith in Christ. If we are still getting angry at the politics of today (which does not mean that we have to agree with the politics of today) or other situations of this present evil age, it is evidence that we have not fully accepted that we live in a present evil age. Christ’s redemption was according to the will of our God and Father. This places all of the credit where it belongs—not in man’s puny efforts, but rather in the sovereign will of God. It emphasizes that Christ is God’s way of salvation and there is no other way. This is important as far as our taking a step to extinguish our anger and the acceptance of not only our condition as far as our psychic goes, but the current moral condition of this world. God is not interested in improving the world, or making man comfortable in it, but delivering men from it. This depraved world is not our intended residence. Our priorities should coincide with this fact.

2. We can prevent our anger if we believe that God has a purpose for the trials we face. *Nothing* happens in God’s creation that God, in His sovereignty has not allowed to happen. If we believe that God is omnipotent, then there is nothing powerful enough to usurp His will. ***Col 1:16; For by Him (or, in Him) all things were created, both in the heavens and on earth, visible and invisible, whether thrones and dominions or rulers and authorities—all things have been created by Him (or through Him) and for Him. And He is before all things, (or, has existed prior to) and in Him all things hold together, (or endure).*** *There to for He is the means by which everything is called into existence that previously did not exist, both in the over-arching, all-embracing heaven, beneath which is in the universe, and everything that we are able to see and that which cannot be seen, whether they are emblems of high authority, or orders of angels, or the beginning cause of things. This includes the angels and arch-angels: everything has been produced from nothing by Him and for His intended purpose. Also He existed before anything, because of Him anything that was or continues to be created, was called into existence by Him.* All of the things that God has created for us include the vision of our life’ ministry. Verse 16 states conclusively that Jesus Christ is not a creature, but the very Creator, as is also stated in John 1:3. All things, the whole universe of things inclusive, were created not only by Him, but through Him and for Him. Each of these statements conveys a different thought. First, all things were created *by Him*. Here the thought is that the power to create was in His being. He was the

architect. Further on the verse states that all things were created *through Him*. This speaks of Him as the agent in creation. He was the person of the Godhead through whom the creative act was performed. Also, all things were created *for Him*. He is the One for whom all things were created, the goal of creation. Paul teaches us that all things were created through Christ, whether things in heaven, or things on earth. This leaves no loop holes for anyone to suggest that although He created some things, that He Himself was also created originally. Then we read that He created the visible and the invisible and the explanation of “the invisible: thrones, dominions, principalities, and powers. As far as applying this verse to our anger we should know that the circumstances and situations which we find ourselves have been orchestrated or allowed by God as a part of His design in making us become who He wanted us to become. All of these circumstances have played a part in who we are today. If we would build a mechanical machine for a specific purpose we would design each part to function according to our design to accomplish a certain outcome. God has designed us and all of our parts for a specific purpose and He keeps us maintained to accomplish that purpose. If our mechanical machine fails to function as we designed it we make adjustments to fine tune it to accomplish our created purpose. Our situations and circumstances are sometimes intended to teach us, or to groom us, or pruned to produce God’s desired outcome. When we find ourselves in circumstances or situations that are not comfortable we should know that we are being shaped or prepared for God’s work. When we become angry at our situations we are critiquing God’s plan for us. Not only did the Lord Jesus exist before there was any creation, but also in Him all things consist. This means that He is the Sustainer of the universe and the source of its perpetual motion. Nothing occurs without His knowledge or His capacity to make something good for His kingdom come out of every circumstance.

3. We can prevent our anger by acknowledging that the heart of man is wicked, self-centered and will do whatever it can accomplish to get its own way. ***Gen. 8:21, And the Lord smelled the soothing aroma; and the Lord said to Himself; “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done.*** *Additionally the God of Israel felt a sense of relief, because of an acceptable, pleasing odor of sacrifice from Noah; so the God of Israel spoke these words internally, which expressed His nature, not only by what He spoke within Himself, but also by His actions, “I will never again take lightly the earth inhabited by the human race on account of mankind, because the inclination of his inner nature is bad in a moral and ethical sense since the time he is able to act with a consciousness along with what he experiences and he expresses by his character; so*

*I will never again wound all living things, as I have accomplished here with the distinct purpose and moral obligation of judgment in mind".* Noah's first act, after having been saved from God's curse of the earth, was to give God a sacrificial burnt offering of praise and thanksgiving. Noah is a great example to us and it begs the question, "Do we only give God praise and thanksgiving on Sunday mornings?" Or is it our first act of each day? It would be hard for us to start out a day with an angry attitude if we gave true thanksgiving to God as our first act each morning. God graciously accepted the feelings of Noah which metaphorically rose to Him in an odor that originated from the burnt offering. The smoke and the odor was a representation of his heart, it was a demonstration of his gratitude for his protection and a demonstration of his desire to receive further communication of grace from God. The Lord God made a covenant that He would never again curse the ground or destroy every living thing, as He had done. It was not because the thoughts and desires of the human heart are evil that God made His covenant; but because a man's heart is evil from his youth up, because evil is innate in man, and for that reason he needs the restraint of God. He would additionally provide regular seasons as long as the earth endured mankind. When we apply this verse to anger we must realize that we cannot get angry towards someone else's evil thoughts without being a hypocrite, because all of us have an innate evil heart in ourselves. We are saved from this wicked heart of ours only by the grace of God—and changed only after being born again. God can use our situations and circumstances to draw us closer to Him, because at these times we can come to the realization that we are helpless and we need to turn to God to seek His help and intervention. ***(see also 1 Sam. 24:13; As the proverbs of ancients says, out of the wicked comes forth wickedness. 2 Tim. 3:6-8; For among them (men) are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, always learning and never able to come to the knowledge of the truth. And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith. 1 Tim. 6:3-5; If anyone advocates a different doctrine, and does not agree with sound words, those of the Lord Jesus Christ, and with the doctrine conforming to godliness, he is conceited and understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, and constant friction between men of depraved minds and deprived of the truth, who suppose that godliness is a means of gain. Matt. 15:19; for out of the heart come evil thoughts, murders, adulteries, fornications, sexual immorality, thefts, false witness, and slanders).*** Referring to Matt. 15:19, all

of us are guilty of all of these sins at some time in our life, whether in the mind or in actual practice.

4. We can prevent our anger by knowing that as believers, we have been “set apart” (sanctified) for His purpose, separated from the world and the attitudes and values of the world, **Heb. 10:10; By which (or by this) we will have been sanctified through the offering of the body of Jesus Christ once for all.** *We are rendered clean in a moral sense, set apart from a common use to a sacred use, by the influences of the Holy Spirit on our heart and by means of Jesus Christ and His act of offering to God His body one time for everyone.* By the will of God, to which Jesus was utterly obedient, we have been sanctified through the offering of the body of Jesus Christ once for all. This is a positional sanctification and is true for all believers and not for merely a few “advanced” Christians. It is accomplished by the will of God and the sacrifice of Christ. We are set apart by God, to God, and for God. So, when the partakers of the world, or those who chose to live by the standards of the world, get angry, because their vision is limited to worldly gain, we set ourselves apart from their reasons to get angry and focus on the vision that Christ has given to us in Himself and conduct ourselves accordingly. So we have to ask ourselves; can we separate ourselves from what makes worldly people angry and manifest in ourselves the fruit of the Spirit? **(see also John 17:9; “I ask on their behalf; I do not ask on behalf of the world, but of those who Thou hast given Me; for they are Thine.)**
5. We can prevent our anger as a result of our being “set apart” from the world and adopting an attitude toward living that is different from the worldly attitudes; we are poor in spirit, i.e., humble. We have the Kingdom of Heaven. When we are mournful we are comforted by God. We are meek, we trust in the circumstances of the day as being a part of God’s perfect plan for us. We hunger and thirst for righteousness, we adopt God’s ethics as our own and we are not concerned about man-made ethics. We are merciful and in turn we receive mercy. We are pure in heart; we keep short accounts of wrongs done to or against us. We are a peace-maker; we seek peaceful solutions to all of our affairs, not offering our opinions or our sin tainted idea of justice. We are an example of who we follow in Jesus Christ to the rest of the present evil age and its followers. We are probably acquainted with the fruit of the Spirit, which can be sometimes referred to as the “fruit of righteousness.” **James 3:18; And the seed whose fruit is righteousness (or fruit of righteousness) is sown in peace by those (or for those) who make peace.** *Also the seed which results in faith acceptable to God is disseminated in instructions by those who follow divine wisdom and have the absence of confusion as those who continually put divine wisdom into action.* The fruit of righteousness is either

eternal life, which is the fruit of Christ's righteousness, and shall be enjoyed by all those who are justified by it; and who in consequence of it, through the grace of God, live controlled, righteous, and godly lives. Or it is enjoyed in this life as the fruit and effect of a righteous and holy conversation, (if we have the fruit of righteousness it will manifest itself in our conversations), which is peace of conscience and may truly be called the peaceable fruit of righteousness. Those who possess God's wisdom are peaceable and it makes the peace that they seek after, exercise, and maintain, a seed which is sown and followed by eternal happiness and appropriateness. They are the preservers of peace among men. We have witnessed that anger never brings about a lasting peace. ***(See also Matt. 5:3-10, 13, Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are those who are gentle for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called sons of God. Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled underfoot by men.)***

6. We can prevent our anger if we live a life designed by God which is expressed, (put into words), evidenced, (seen by others), and practiced, (made a part of our lifestyle), by the Spirit in us. ***Gal. 5:22, 23; But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. On the other hand, the effect of the Spirit on us is to have the same disposition and the same frame of mind as Christ, which is the love of Christ, the joy that the Holy Spirit imparts by His influence, acquiring a tranquil state of the soul assured of its salvation through Christ, fearing nothing from God and consequently content with its earthly lot, the quality of a person who is able to avenge himself but restrains from doing so, grace that pervades the whole nature, mellowing all that would seem harsh and severe, active benevolence, sincerity, that is regulated by the Holy Spirit, (not by our emotions).*** We should distinguish the difference here between the works of the flesh and the fruit of the Spirit. Works are produced by human energy; fruit is grown as a branch that abides in the vine. The Holy Spirit produces one kind of fruit, that is, Christ-likeness. If we insert this fruit into our disposition there is no place for anger, for these attributes cannot co-exist with anger. If we choose to get angry, (all anger is a choice), we are not demonstrating that the fruit of the Spirit is in us. Conversely the fruit of the Spirit is never displayed in anger.

7. We can prevent our anger if we, as believers know that we are extraordinary, by the world's standards, in that we love our enemies, **Luke 6:35, *But love your enemies and do good, and lend, expecting nothing in return (or not despairing at all); and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men. Over and above all else do not neglect, disregard, or condemn Your adversaries, and be benevolent, and lend to them without interest, hoping for nothing in return; because your reward in the hereafter will be comparably much greater than anything you receive from the world, and you will be like God in eternal life in your disposition and benevolence; for He Himself is useful towards others, good, good-natured, gentle and kind, to unthankful, malicious, and immoral persons.*** Our Lord Jesus Christ did not get angry at ungrateful, evil persons, but expressed His love toward them equally as those who expressed love for Him. This behavior is distinctly Christian and marks out those who will go to any lengths to be like Christ and have a relationship with Him. It goes against everything that we know about our flesh or human nature. This is how we are treated by God and if we are true sons of God we will manifest these traits without discrimination. We cannot pick and chose the persons that we love! Expressing love toward someone who despises you is one of the greatest obstacles that we have to overcome that is of our flesh. Our natural instinct is to destroy anyone we see as our enemy and our evil heart has given us a laundry list of ways to destroy them. If we have this attitude we have not separated ourselves from the world but we have become a part of it. The whole book of 1 John really addresses how we are to appropriately love each other; here are a few samplings... **(1 John 4:5, 6; *They are from the world: therefore they speak as from the world, and the world listens to them. We are from God; he who knows God listens to us. By this we know the spirit of truth and the spirit of error. 1 John 4:8; The one who does not love does not know God, for God is love. 1 John 4:11 Beloved, if God so loved us, we also ought to love one another. 1John 4:18; There is no fear in love; but perfect fear casts out all fear because fear involves punishment, and the one who fears is not perfected in love. 1 John 4:20 If someone says, "I love God."* And hates his brother, he is a liar for the one who does not love his brother whom he has seen, cannot love God who he has not seen).**
8. To prevent ourselves from becoming angry believers are to be content in all and every circumstance, (not some, not most, but all circumstances). **Phil. 2:14, *Do all things without grumbling or disputing. Practice doing everything cheerfully apart from verbal contentions. As we do His good work or pleasures we should do it without complaining or questioning.*** Complaining and disputing are a form of anger, and that anger is ultimately aimed at God, because God has allowed these works in



our life for our betterment. Also when we verbalize our anger or physically demonstrate it we may be possibly drawing others into our anger and like it or not we are somewhat responsible for the resulting effects of their behavior because our actions may have prompted their reactions. We must go back to these persons eventually to “set the record straight” by asking for their forgiveness and letting them know that what they witnessed in us was inappropriate for Christians as soon as it is possible. We can strive to be content in these situations by realizing that God has a greater plan that designed for us in these particular set of circumstances that we might not be aware of at this time. ***(See also Phil.4:8, Finally, Brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things. Phil. 2:11, Not that I speak from want; for I have learned to be content in whatever circumstances I am in).***

9. To prevent our anger believers need to have a continual attitude of prayer. ***1 Thess. 5:16-18; Rejoice always pray without ceasing; in everything give thanks for this is God’s will for you. Joy to you always; pray to God for good without interruption every time an opportunity presents itself and be in a constant attitude of dependence upon God; for all things show yourself grateful, because it is what creates joy and pleases God who is represented by Christ Jesus with respect to you.*** Joy can be the constant experience of the Christian, even in the most adverse circumstances, because Christ is the source and subject of his joy and Christ is in control of the circumstances. Continual prayer relates to continual communion with Christ. Continual communion with Christ will present different perspective for us than the one that may be obvious or the worldly view is to us, which will help us to keep from getting angry. Constant communion with Christ cannot allow anger to be a part of the exchange, because His encouragement to all of us is to be thankful for all things and to not get angry, because anger and thanksgiving are mutually opposed.
10. Instead of looking for and finding faults in others as believers we can prevent our anger by the need to recognize their redeeming value as Christ did in us. ***Rom. 5:10; For if while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled we shall be saved by His life (or in His life).*** For even while we continued to be adversaries of the Messiah our spiritual position was changed by Christ through His redemptive work by taking our sin and becoming an atonement to God by means of His death on the cross, even comparably greater than that, mankind now has a relationship of peace with God which had been previously prevented by His justice, which means that now we shall

*be saved from eternal death, sin, and the punishment and misery consequent to sin and given an eternal life of bliss and glory in the kingdom of God.* We were hostile toward God and we were quite content to have it that way. Left to ourselves we didn't see the need to be reconciled. Fortunately God did not see it our way. He intervened in a display of pure grace. God knew of our many faults and disgraces, but instead of focusing on His justice, on *our* defects, He chooses to see us in a way that would preserve us, He looked at our redeeming value as His creation and chose to express His love toward us rather than His wrath. We can't be angry at someone in whom we are searching to find some value. Focusing on defects in a person only leads to exposing *our* greater defect, our prideful arrogance and our lack of participating in our God-given love toward everyone in our life.

11. No matter how tough we think life gets we are still able, as believers, to give thanks to God. ***Col. 4:2, Devote yourselves to prayer, keeping alert in it with an attitude of thanksgiving. Remain steadfast and faithful in the outgoings of your Christian life-style by praying to God, and in your praying caution yourself against anxiety resulting from the fear of the loss of your salvation with an attitude of expressing gratitude to God.*** Doubtless, when we get to heaven and see all of the furnishings of heaven, one of our regrets, if we will have any, will be that we did not take advantage of the times that we had to pray and chose spending time with our idols instead. Every day we have a choice of how we are going to spend our time—with our idols or with God; unfortunately we chose our idols far too often! At that time we may understand to the fullness of our capacity the gratitude that we should have been expressing to God for all that He is and all that He has done. There are no comparisons here on earth to match what we will find in heaven, but if we could imagine the fullest extent of joy that we have experienced on earth compared to heaven, it would be like comparing a tear drop to the ocean. No matter how angry we get at our circumstances or situations, what we have waiting for us is well worth more than any discomfort we may experience here on earth. ***(See also 2Cor. 9:10, 11; Now He who supplies the seed to the sower and bread for food, will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything in liberality, which through us is producing thanksgiving to God. 1 Thess. 1:2 We give thanks to God always for all of you, making mention of you in our prayers).***
12. We can prevent our anger if we remember that in our sanctification process (or spiritual maturity) we are developing the mind of Christ. ***1Cor. 6:17, But the one who joins himself to the Lord is one spirit with Him. Therefore the person that becomes a servant to the Lord is the one person that is in unity of life with the Lord.*** Just as in a holy marriage union there is a union of two into one, so it is when a

person believes in the Lord Jesus Christ and is joined to Him. The believer and Christ become so united that they can henceforth be spoken of as one spirit. This is the most perfect merging of two that is possible. Those who are joined to the Lord should never tolerate any type of union that would be in conflict with this spiritual wedlock. As we continually devote ourselves to deepening our relationship with the Lord, we can't help but to become more like Him and become more like-minded. As we become more like-minded with Christ we will find more reason to love and less reason to get angry. ***(see also, 1 Cor. 2:5-16, Your faith should not rest on the wisdom of men, but on the power of God. Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away; But we speak of God's wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory; the wisdom which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory; but as it is written, "things which the eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him." For to us God has revealed them through the Spirit; for the Spirit searches all things, even the depths of God).***

13. It may make us angry if we think of ourselves as being victims of our circumstances and situations, but as believers we are not victims in this evil age nor justified in our anger, we have all been tempted in anger to the same degree. ***1 Cor. 10:13; No temptation has overtaken you but such as is common to man; God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also. That you may be able to endure it. There is not one state of a trial which God brings to you through adversity and affliction that He allows you to endure, in order to encourage and prove your faith and confidence in Him, that has additionally violently seized your emotions and strong affections, that is distinctive to any man; and also know this, God is faithful in His promises to all men, He will continually not permit you to be tested in your faith and confidence in Him in excess of certain standards that you are not also strong enough to withstand, so know and believe that with the trial that proves your faith and confidence in Him He will bring about the way to resist the enticements that have violently seized your emotions and strong affections, so that you may also have the power to endure and overcome this evil.*** We may not all be tempted by the same temptations; e.g., the temptation to overeat liver and onions is not a problem with me, but we are tempted to the same degree in our human emotions and affections that we claim for ourselves. One man is not tempted to a higher degree than another man. We can have the confidence to know, though, He

does promise to put a limit on the intensity of the temptation. And it will never be more intense than what we are able to stand and back away from before we fall into sin. At the same time though, we do have a responsibility to not expose ourselves to things that we know will tempt us to sin. When it comes to anger we may not all be tempted to get angry at the same things, but we are all tempted to be angry to the same degree at things that do make us angry.

14. Sometimes we see ourselves as being victims of our sin and that makes us angry, but we, as believers, are no longer victims of this present evil age, but over-comers in Christ. ***John 16:33; These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world. In the same manner the things of suffering that I have talked to you a lot about, I have done so, so that by means of Me you may have within yourselves a state of tranquility. While you live with the mass of people who are hostile or at least indifferent to the followers of Christ and His truth you will have trouble and afflictions, but I say this as a means of encouragement; I have been victorious over the people who are hostile to the followers of Me, evil, and all of the adversaries of My kingdom.*** The purpose of Christ's discourse to His disciples was so that they might have peace. There will be times when we as His disciples will be hated, unlawfully pursued, persecuted, called liars, and experience some kind of torture. But He and His peace do not abandon us. He overcame all of these things at Calvary. In spite of all that we have to go through, as His followers, we know that we are ultimately on the winning side. In our natural state we want to overcome an evil perpetrated against us by committing a greater evil. If our situations make us angry and we consider ourselves victims, we are on the losing side and Christ death was for naught as far as we are concerned. Because being a victim is admitting defeat and in Christ we are victorious in all things. ***(see also Rom. 12:9-21; Let love be without hypocrisy. Abhor what is evil; cling to what is good. Be devoted to one another in brotherly love; give preference to one another in honor; not lagging behind in diligence, fervent in spirit, serving the Lord; rejoicing in hope, persevering in tribulation, devoted to prayer, contributing to the needs of the saints, practicing hospitality. Bless those who persecute you; bless and curse not. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. Never pay back evil for evil to anyone. Respect what is right in the sight of all men. If possible, so far as it depends on you, be at peace with all men. Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "Vengeance is Mine, I will repay," says the Lord. "but if your enemy is hungry, feed him, and if he is thirsty,***

*give him a drink; for in so doing you will heap burning coals upon his head.” Do not be overcome by evil, but overcome evil with good. 1 John 2:13-14; I am writing to you young men, because you have overcome the evil one. I have written to you, children, because you know the Father. I have written to you fathers, because you know Him who has been from the beginning. I have written to you young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. 1 John 4: 3, 4; every spirit that does not confess Jesus is not from God; and this is the spirit of the antichrist of which you have heard that is coming, and now is already in the world. You are from God, little children, and have overcome them; because greater is He who is in you than he that is in the world. 1 John 5:4-5; For whatever is born of God overcomes the world; and this is the victory that has overcome the world—our faith. And who is the one who overcomes the world, but he who believes that Jesus is the Son of God? (the Book of Revelation gives us some great promises of being an over-comer), Rev. 2:7, He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will grant to eat of the tree of life, which is in the Paradise of God. Rev. 2:11, He who has an ear to hear, let him hear what the Spirit says to the churches. He who overcomes shall not be hurt by the second death. Rev. 2:17, He who has an ear to hear let him hear what the Spirit says to the churches. To him who overcomes, to him I will give him a white stone, and a new name written on the stone which no one knows but he who receives it. Rev. 2:26; And he who overcomes, and he who keeps My deeds until the end, “to him I will give authority over the nations.” Rev. 3:5, He who overcomes shall be dressed in white garments; and I will not erase his name from the book of life, and I will confess his name before My Father, and before His angels. Rev 3:12, He who overcomes, I will make him a pillar in the temple of My God, and he will not go out from it anymore; and I will write upon him the name of My God, and the name of the city of My God, the new Jerusalem, which comes down out of heaven from My God, and My new name. Rev. 3:21; He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne. Rev.21:7 He who overcomes shall inherit these things, and I will be his God and he will be My son).*

15. We, as believers, can avoid the temptation to anger by not assuming to know the thoughts of intentions of others. **2 Chron. 6:30; then hear Thou from heaven Thy dwelling place, and forgive, and render to each according to all his ways, whose heart Thou knowest for Thou alone dost know the hearts of the sons of men.** .  
*Then listen now and obey the content of what you are to understand about the Lord your God and how you are to respond to Him who speaks from His throne, His abode,*

*the place from which God operates, and pardon the transgressions of others, and grant unto every individual according to his pattern of life, whose inner being You discern relationally and experientially; because only You, Lord, can discern the entire disposition of a person's inner being.* In spite of what we see on a person's outside, we cannot be sure, with a 100% certainty what is going on in a person's mind. If we could, we would never have to apologize for a misunderstanding that we had of a person's motive. How many times have you been misunderstood? How many times have we hurt a person's feelings because we misunderstood their intentions toward us? Fortunately we have a God that can see our inner being as easily as He can see our outer self. Instead of getting angry at what we thought were a person's motives, it is better to try to come to a resolution and a clear understanding of a person's motives and intentions. As a general rule we can discern a person's reasoning by his behavior, but in this discernment there is also room for error on our part; e.g. giving an opinion without hearing a whole conversation, injecting attitudes and voice inflections in cyber mail etc). ***(see also Heb. 4:12; For the word of God is living and active and sharper than any two edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. 1 Cor. 2:11, For who among men knows the thoughts of a man except the spirit of the man, which is in him? Even so the thoughts of God no one knows except the Spirit of God).***

16. As believers we must realize that we will become like those we associate with. Our angry behavior will be less of an acceptable way of life for us if we associate with other believers who do not get angry. ***Prov. 22:24-25; Do not associate with a man given to anger; or go with a hot tempered man, lest you learn his ways and find a snare for yourself. Do not form a friendship with an individual given to anger or has a quick temper, or associate with a person that displays a hot displeasure for things, so that you will not become familiar with his ways, and find the lure of a trap, a moral pitfall for yourself.*** Association with an angry, hot tempered man is bad business. It often makes a man become like the company that he keeps. This can really be a snare because in a moment of passion, a man can ruin his life and his testimony. We hear of many parents tell us that their children are only obedient out of fear; they fear the consequences of making a parent angry. These same parents that make this confession also tell us that they would much rather have their children's obedience out of respect, rather than fear, or they have confused fear with respect. When someone fears us we have really made them a prisoner to our anger and these persons, who the anger is aimed toward, keep up an association with us because they fear the retribution that will come if they try to disassociate with an angry person. This is not friendship, or even least of all a

relationship. *(see also, Ps. 37:8; Cease from anger and forsake wrath; do not fret, it leads only to evil doing. Prov. 14:17; A quick-tempered man acts foolishly, and a man of evil devices is hated. Prov. 13:20; He who walks with the wise men will be wise, but the companion of fools will suffer harm. Prov. 29:11, A fool always loses his temper, but a wise man holds it back. Ecc. 7:9; Do not be eager in your heart to be angry, for anger resides in the bosom of fools).*

17. When someone speaks to us in anger it does not give us the right or privilege to respond in anger, in fact it lowers ourselves to his level. Instead we should respond with kindness and usually a “God bless you” response cools the situation. **Prov. 26:4; Do not answer a fool according to his folly, lest you be also like him. Do not respond to a person who is unable to deal with life in a successful, practical way and is lacking in spiritual sympathies, or does not understand issues and conducts their lives in a haze of darkness. They act rashly and laugh at things that are senseless. They are always going to the left or to the right and are a source of despair to their parents. Don’t associate with him, that is, unless you want to be just like him. Do not answer a fool in such manner that you become a fool in the process. Don’t lose your temper, or behave rudely or speak unadvisedly, that is, use some common sense before giving your opinion and make sure that when you offer your opinion that it is both welcomed and truthful. If you discern that it is not welcome, then don’t become like the fool inverse 4; but keep your opinions for a later profitable time or need. This does not mean that your opinions are wrong nor useless, but timing is everything! If the person just wants a sounding board and doesn’t want to hear your opinion then all of your wisdom is for naught because they won’t hear it anyway. (see also Prov. 15:1; A gentle answer turns away wrath, but a harsh word stirs up anger. Prov. 17:27; He who restrains his words has knowledge, and he who has a cool spirit is a man of understanding. Prov. 16:32; He who is slow to anger is better than the mighty, and he who rules his spirit, than he who captures a city. Prov. 3:3; do not let kindness and truth leave you; bind them around your neck, write them on the tablet of your heart. Prov. 19:22; what is desirable in a man is kindness; and it is better to be a poor man than a liar. Zech 7:9; Thus the Lord of hosts has said, “Dispense true justice, and practice kindness and compassion each to his brother.” Rom. 11:22; Behold then the kindness and severity of God; to those who fell, severity, but to you, God’s kindness, if you continue in His kindness; otherwise you will also be cut off; Prov. 18:13, He who gives an answer before he hears, it is folly and shame to him).**
18. As believers we can prevent our anger by dwelling on the positives of our life instead of the negatives by asking God for help to see the opportunities that even bad situations may provide. **Gen. 50:20; “And as for you, you meant evil against**

*me, but God meant it for good in order to bring about this present result,” But as for you, you devised a harmful evil event against me, but God devised it for a kind and benevolent act in order to accomplish this present result, to keep alive a nation.* By the world’s standard what Joseph’s brothers did to him was unforgivable. But God chose to use their evil intent to save a whole nation! We should not underestimate God’s plans for our circumstances. Joseph’s brothers tried to kill him; then they tried to sell him, all with evil intentions to get rid of him because they were jealous of him. But they underestimated Joseph’s relationship with God. God not only protected Joseph from harm but He turned their intentions and acts of evil into a circumstance that was able to save the Israelite nation. If someone tries to set us up by making us look bad, or attempts to embarrass us, we should not get angry with those perpetrators, but sit back and watch God turn this situation into something good. Let’s don’t sell God short. His love for us provides that He *always* has our best interest in mind. Look for the positives, even if the positives are narrowed down to just being a learning lesson for us that keeps us out of future harm’s way. But we must also be willing to get out of His way and let Him do the work required, without our suggestions. God’s response to our assistance would probably be as Judge Judy would say, “Do I look like I need your help???”

19. As believers we should not get angry in our weaknesses, but use them as an opportunity to give glory to God. **2 Cor. 12:8-10; Concerning this I entreated the Lord three times that it might depart from me. And He said to me, “My grace is sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, that the power of Christ may dwell in me. Therefore I am content with my weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong. In talking over this matter with the Lord, about the thorn in my flesh, that is, this thing that is a constant, continual irritation to me, I beseeched God on three different occasions, that this messenger from Satan might be departed from me, and these are the words that He laid before me in His reply to my supplication. “Now that you are justified freely by My grace, and you have received the forgiveness of your sin, and you have been reconciled to a holy God, who is strong enough and able to assist you in any matters of this world and beyond, because when My almighty energy is exercised it has the power to heal and to carry you through any weakness in you that I derived from Adamic sin, it should not be overwhelming to you because the power of God is made manifest in your weaknesses.” So I, Paul, most gladly would rather exult in the glory of my weaknesses so that the achieving power of Christ may abide in me and influence my life. I will, confidently now, take pleasure in my weaknesses, with being mistreated,**



*with the results of depravity and the wickedness of men and from when the inevitability of offenses occur, with hostile prosecution, with great distresses, contingencies, crisis, emergencies, and hardships. For I have confidence now that God's objective of these weaknesses is in the manifesting of the glory of Christ; because while I am weak, that is the time I am able to overcome the demands pressing in on me through Him who gives me the strength to endure.* Sometimes our spiritual progress can be like walking in ankle deep mud. Just when I think I am able to take a step forward, I realize that my boot is still stuck in the mud and I must go back and retrieve it before I can move on. When I think I am of the mindset to move on spiritually the Holy Spirit reminds me that I still have some unfinished business to clean up before I can move forward. With our anger, we may think that we have it under control, in our own strength, but a situation arises that proves us wrong and we must go back and take care of another area that still needs work. Paul brings up still more areas that need our attention that may lead us to be tempted to get angry in his lists of weaknesses, It's quite a list, one that could be easily overlooked. At first glance it may seem odd for us to conceive of Paul taking pleasure in these things on his list, but his pleasure comes, not from any kind of sadistic pleasure in pain, but from the many opportunities that his and our weaknesses provide for us to give glory to God.

20. As believers we can prevent our anger by believing that our anger is as offensive to God as murder. ***Matt. 5:21-22, You heard that the ancients were told, you shall not commit murder and whoever commits murder shall be liable in court. But I say to you that everyone who is angry with his brother shall be guilty before the court.*** Do we really believe that our anger is as offensive to God as murder? Or is it one of those spiritual good thoughts that stay stuck in our head as knowledge, but hasn't quite made it down to our heart yet? In other words, we know that it is as offensive because this verse would imply that it is, but do we really believe it in our heart? Is our understanding of the offensiveness to God over our own anger one of those things that we perceive to be in our heart, but in a practical reality of daily living is it still in our head? When we engage in our conversations do we talk about our angry moments and basically take the attitude of dismissing it as "no big deal," or do we think of it as being permissible behavior in our Christian walk? As a conclusion to this study my prayer would be that we would all take a serious look at our anger and understand all of the implications of it and strive to be obedient to the conviction of our Holy Spirit.
21. As a believer we should be able to accept correction or criticism without getting angry, because it is usually motivated by love and we should accept it as we would anything else that would be given to us in love. We should not let our pride be a

blockade between allowing another person's love for us being manifested to us and our receiving it as a growth experience, i.e. remain teachable. **Gal. 2:11; But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. And at the time when Peter journeyed to Antioch, I verbally stood against him as a warning to him because he was living as one who would be condemned.** Sometimes our sinful pride can come between a person's love and concern for us and our receiving spiritually good food from another for our growth. Here Paul openly rebuked Peter for his actions. Peter was considered by many Jewish Christians to be the chief leader of the Christian movement. When Peter first came to Antioch, he would eat with the Gentiles in the full enjoyment of his Christian liberty. By Jewish tradition, he could not have done this. Sometime later a group came down from James in Jerusalem to Antioch for a visit. They claimed to represent James, but he later denied this (Acts 15:24). They were probably Jewish Christians who were still clinging to certain legal observances. When they arrived, Peter stopped having fellowship with the Gentiles, fearing that the news of his behavior would get back to the Jewish faction in Jerusalem. In doing this, he was denying one of the great truths of the gospel—that all believers are one in Christ Jesus, and that national differences do not affect fellowship. Peter was condemning himself by refusing to eat with uncircumcised men; he affirmed implicitly that, though they were believers in Christ, they were still to him unclean and common. Thus assuming that the Mosaic Law imparted a higher sanctity than the righteousness of faith. **(see also, Acts 10:28, And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean. Acts 10:34, And opening his mouth Peter said: "I most certainly understand now that God is not one to show partiality." 1 Cor. 4:14; I do not write these things to shame you, but to admonish you as my beloved children. Heb. 12:7; It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? Luke 17:3; Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. 2 Tim. 2 :24, 25, And the Lord's bondservant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth).**

