

Doctrine of Anger

- 1) Preliminary considerations.
 - a) Anger is an emotion that pervades mankind throughout all social strata.
 - b) It is a strong emotion or a state of strong displeasure; a feeling that is directed toward some real or supposed grievance.
 - c) Also, it is a common reaction when one believes he has been deliberately provoked.
 - d) The expression of anger may range from barely perceptible to a full blown rage.
 - e) Excessive anger frequently results in violent physical confrontations (cf. **Genesis 4:6-8** Then the LORD said to Cain, "Why are you angry? And why has your countenance fallen?"⁷ "If you do well, will not *your countenance* be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."⁸ And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him.).
 - f) Unrestrained anger commonly leads to the bearing of grudges and hatred (Est. 3:5-6, Psa. 55:3).
 - g) Anger may be illegitimate or legitimate (a.k.a. unrighteous or sinful anger and righteous or non-sinful anger).
 - h) Generally in the cosmic view, anger is a normal, human emotion.
 - i) Anger is viewed and managed according to a pragmatic, humanistic viewpoint.
 - ii) It is not viewed from the standpoint of what is sinful or non-sinful.
 - iii) Instead, it is frequently categorized as destructive or constructive.
 - iv) Some maintain the belief that everyone has a right to be angry and it is how one chooses to manage his anger that is important.
 - v) Anger management may take the form of visualization exercises, music therapy, physical exercise, etc.
 - vi) As a matter-of-course the biblical perspective of anger is neglected.
 - vii) Contemporary psychological models supersede divine viewpoint.
 - viii) Indeed, mental health is rarely approached from the standpoint of sound doctrine.
 - i) Contrary to the cosmic view, the divine viewpoint views the bulk of anger, as seen in Scripture and in the cosmos, as illegitimate or sinful anger.
 - j) Distinctions must be made between divine anger and human anger. God's anger is always righteous while man's anger is predominantly unrighteous or sinful.
 - k) Sinful anger is a mental attitude sin and is a product of the OSN. In this sense anger may be considered a "normal" human emotion (cf. **Galatians 5:19-20** Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,).

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- l) As an OSN manifestation, it is powerful and unpredictable (**Proverbs 27:4a** “Wrath is fierce and anger is a flood...”).
 - m) The believer must be diligent to control sinful anger otherwise it will prove to be damaging to the believer’s relationships and spiritual growth.
 - n) Believers are enjoined to have righteous anger against various forms of evil. However, the believer should be careful not to stray into sinful anger (Eph. 4:26 cf. Acts 17:16).
 - o) Various English synonyms of anger and related terms.
 - i) Agitated, agitation: troubled emotionally, to trouble the mind.
 - ii) Charged: possessing or showing strong emotion.
 - iii) Enrage: to fill with rage.
 - iv) Exasperate: to excite the anger of, to cause irritation.
 - v) Fluster: to put into a state of agitation, upset.
 - vi) Fury, furious: intense, disordered and often destructive rage, extreme fierceness.
 - vii) Despise: to look down on with contempt or aversion.
 - viii) Hate: extreme dislike, an intense hostility and aversion usually derived from fear, anger, or a sense of injury.
 - ix) Rage: a violent and uncontrolled anger, an intense feeling.
 - x) Vex, vexed: to afflict with mental distress, troubled persistently.
 - xi) Wrath: strong vengeful anger or indignation.
 - xii) Other terms: Indignation, ire, mad, peeved, provoked, stirred up, unhinge, etc.
- 2) Vocabulary.
- a) Hebrew terms.
 - i) אָנַף (anaph): To be angry (Isa. 12:1).
 - ii) אָף (aph): Anger.
 - iii) קָצַף (qatsaph): To be angry.
 - iv) זֶלַעְפָּה (zalaphah): Raging heat, burning indignation (Psa. 119:53).
 - v) זָעַם (zaam): To be indignant; to become enraged.
 - vi) חֶמָה (chemah): Heat, rage, fury, wrath (Psa. 37:8).
 - vii) חָרָה (charah): To burn with anger; to be angry (Jonah 4:9).
 - viii) חָרוֹן (charon): Burning anger (Psa. 2:5).
 - ix) עָבַר (abar): To be arrogant; to become angry.
 - x) עִבְרָה (ebrah): Overflow, arrogance, fury.
 - xi) רָגַז (ragaz): To be agitated, perturbed, or provoked.
 - xii) רִגַז (regaz): Rage (Job 3:17).
 - xiii) קָצַר (qatser): quick-tempered, short-tempered, or mean-spirited.
 - xiv) Related terms:
 - (1) בּוֹז (buz): To despise.

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(2) בָּזָה (bazah): To despise.

(3) מָאַס (maas): To reject; to abhor; to despise.

(4) טָקַח (qut): Loathing; abhorrence.

(5) שָׂנְאָה (sane): To hate (Gen. 37:5, 8).

(6) שִׂנְאָה (sinah): Hatred; hating.

b) Greek terms.

i) ἄνοια (anoia): Irrational anger, extreme rage (Luke 6:11).

ii) διαπονέομαι (diaponeomai): to irk, to be annoyed or upset (Acts 16:18).

iii) διαπρίω (diatrio): lit- divide or cut with a saw. Fig.- to infuriate (Acts 5:33).

iv) ἐμμαίνομαι (emmainomai): To be enraged; to rage against, to be filled with rage that one appears to be insane (Acts 26:11).

v) θυμομαχέω (thumomacheo): To be extremely angry with the implication of violence (Acts 12:20)

vi) θυμός (thumos): Wrath.

vii) θυμώω (thumoo): To be exceedingly angry, to be enraged.

viii) ὀργή (orge): Anger.

ix) ὀργίζω (orgidzo): To make angry (Rev. 12:16).

x) ὀργίλος (orgilos): Inclined to anger; quick-tempered.

xi) παροξύνω (paroxuno): To anger, provoke or irritate (1 Cor. 13:5).

xii) παροργισμός (parorgismos): Irritation, anger.

xiii) παροργίζω (parorgidzo): To provoke to anger.

xiv) προκαλέω (prokaleo): to challenge, provoke (Gal. 5:26).

xv) προσοχθίζω (prosochthidzo): To be vexed, upset, or angry.

xvi) φρυάσσω (phruasso): Lit- to snort and stomp as a wild horse. Fig.- to be insolent, to rave angrily (Acts 4:25).

xvii) χολάω (cholao): To be mad or angry.

xviii) Related terms:

(1) ἐξουθενέω (exoutheneo): To set at naught; to despise.

(2) καταφρονέω (kataphroneo): To think little of; to disrespect; to despise.

(3) μισέω (miseo): To hate (Titus 3:3).

3) The righteous anger of God.

a) The anger and wrath of God are anthropopathisms for the righteous execution of the Lord's perfect justice (Anthropopathism: ascribing human characteristics or emotions to God so that mankind can understand some aspect of His essence).

b) God will execute justice in accordance with His righteous standards, without partiality (Rom. 2:11).

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- c) His omniscience guarantees that He has all the facts in every situation and His omnipotence guarantees that He has the power to execute His plan.
- d) His wrath is always correctly applied and is never arbitrary or whimsical.
- e) God is portrayed in the Bible as being slow to anger, even when greatly provoked. This demonstrates His perfect patience that proceeds from the attribute of love (Ex. 34:6, Num. 14:18, Neh. 9:17, Psa. 103:8ff, 145:8).
 - i) God may turn away His anger from those who change their evil thinking and conduct (i.e. repent, 2 Chron. 30:8, Jonah 3:5-10).
 - ii) The +v believer may add length of years to his life (Prov. 3:2, 10:2, 11:4).
 - iii) However, those that refuse to change are busy storing up wrath on a daily basis, which will be administered on the day of God's wrath. Those who neglect God and His plan will suffer for their negligence (Rom. 2:5-8 cf. Prov. 1:32, 8:36).
- f) Specific categories of men with which God is angry:
 - i) Those that rebel against the sovereign authority of God, exalting their will and authority over God's (Ex. 15:7, 14:27, Psa. 7:12-13, Isa. 5:24, Dan. 4:29-33).
 - ii) Those that oppress others that do not have sufficient resources or position to defend themselves (e.g. the poor, aliens, widows, or orphans, Ex. 22:21, 23:9, Deut. 1:16, Zech. 7:10-13).
 - iii) Grumblers, complainers, and those that reject their spiritual authorities (Num. 11:1, 14:2, 16:11-33).
 - iv) The Exodus generation (Num. 32:8-14, Heb. 3:7-11).
 - v) God is exceedingly angry against those that practice idolatry, often expressed through the concept of jealousy (Deut. 6:13-15, 7:1-5, 11:16-17, 31:16-18, 32:16-25, Jer. 44:8).
 - vi) All unbelievers are under the wrath of God on a daily basis and the only way to avert His wrath is faith in His Son (Psa. 7:11).
 - (1) This verse affirms God's absolute righteousness and perfect justice.
 - (2) His perfect essence makes it certain that there will be a future judgment to punish evil and reward the righteous (Isa. 13:11, 24:21, 26:21).
 - (3) The fact that God delays the execution of His wrath does not indicate indifference on God's part (2 Pet. 3:9).
 - (4) God's zeal against evil is far more constant than human zeal could ever be. Unlike man, He has no tendency to cool down, compromise or give up the fight.
 - (5) God continues to have a daily sense of indignation and outrage over the evil that pervades humanity (Rom. 1:18).
 - (6) All unbelievers are viewed as children of wrath, and can only be delivered from God's wrath through faith in Jesus Christ (Rom. 5:9, Eph. 2:3).

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- (7) The wrath of God abides continually on all unbelievers and, as we have seen, they continue to accumulate wrath on a daily basis (John 3:36).
- vii) Those who are involved with illicit sex are objects of God's wrath (Col. 3:5-6).
 - viii) Negative humanity in general is an object of God's wrath (Psa. 90:1-12).
 - g) Jesus Christ exhibited righteous anger on several occasions during His earthly ministry, 1st advent.
 - i) At the synagogue in Capernaum (Mark 3:5)
 - ii) Directed at his own disciples (**Mark 10:13-14** And they were bringing children to Him so that He might touch them; and the disciples rebuked them. ¹⁴ But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.).
 - iii) His actions and words when He emptied the Temple precincts certainly suggested that he was angry (Mark 11:15-17, Luke 19:45-46, John 2:13-17).
 - iv) While there is no mention of an overt angry demeanor, there are other times when Jesus' words or actions demonstrated indignation against what He knew was unrighteous (Matt. 16:23, 18:6-7, 23:13-36).
- 4) The anger of man.
- a) As a general rule anger is a mental attitude sin, the product of the OSN (**Galatians 5:19-20** Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, cf. **Titus 3:3** For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another).
 - b) As believers in Jesus Christ, we are commanded to put OSN anger away from us (Eph. 4:31, Col. 3:8).
 - c) Various facts and exhortations about anger.
 - i) Anger leads to evildoing (**Psalms 37:8** Cease from anger, and forsake wrath; Do not fret, *it leads* only to evildoing.).
 - ii) The quick-tempered person acts foolishly and exalts folly. In contrast, the person who is slow to anger has great understanding (Prov. 14:17, 29).
 - iii) We should seek not to give provocative responses in our communications with others (cf. **Proverbs 15:1** A gentle answer turns away wrath, But a harsh word stirs up anger.).
 - iv) A hot-tempered man stirs up strife (Prov. 15:18).
 - v) It is better to be slow to anger than powerful (Prov.16:32).

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- vi) A man who thinks according to sound doctrine will be slow to anger. Further, it is his glory to overlook a transgression against himself (Prov. 19:11).
 - vii) A man of great anger will suffer for it (Prov. 19:19).
 - viii) We are commanded to separate from a person who is given to anger (Prov. 22:24).
 - ix) Anger is associated with jealousy (**Proverbs 27:4** Wrath is fierce and anger is a flood, But who can stand before jealousy?).
 - x) A fool always loses his temper, but a wise man holds his back (Prov. 29:11).
 - xi) Anger produces strife; a hot-tempered man abounds in transgression (**Proverbs 30:33** For the churning of milk produces butter, And pressing the nose brings forth blood; So the churning of anger produces strife.).
 - xii) Do not be eager or quick to get angry because anger resides in the bosom of fools (Eccl. 7:9).
- d) Examples of sinful anger.
- i) Cain and Abel (**Genesis 4:5** but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.).
 - ii) Esau and Jacob (Gen. 27:41).
 - iii) Simeon and Levi (Gen. 34:7, 13, 25-26, 49:6-7)
 - iv) Balak and Balaam (Num. 24:10).
 - v) Naaman of Aram (2 Kings 5:1-14).
 - vi) King Asa and Hanani (2 Chron. 16:3-10).
 - vii) Saul and Jonathan (1 Sam. 20:30).
 - viii) Haman and Mordecai (**Esther 5:9** Then Haman went out that day glad and pleased of heart; but when Haman saw Mordecai in the king's gate, and that he did not stand up or tremble before him, Haman was filled with anger against Mordecai.).
 - ix) The prophet Jonah (Jonah 4:1ff).
 - x) Herod the Great (Matt. 2:16).
 - xi) The people in Nazareth (Luke 4:28).
 - xii) The older brother of the prodigal son (Luke 15:28).
 - xiii) The Sanhedrin and the apostles (**Acts 5:33** But when they heard this, they were cut to the quick and were intending to slay them).
 - xiv) The mob that stoned Stephen (Acts 7:54).
 - xv) Saul the Pharisee (Acts 8:1-3, 9:1, **Acts 26:9-11** "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth. ¹⁰ "And this is just what I did in Jerusalem; not only did I lock up many of the saints in prisons, having received authority from the chief priests, but also when they were being put to death I cast my vote against them. ¹¹ "And as I punished them often in all the synagogues, I

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- tried to force them to blaspheme; and being furiously enraged at them, I kept pursuing them even to foreign cities.).
- e) Anger must be avoided when learning sound doctrine (**James 1:19-21** *This you know, my beloved brethren. But let everyone be quick to hear, slow to speak and slow to anger;*²⁰ for the anger of man does not achieve the righteousness of God.²¹ Therefore putting aside all filthiness and *all* that remains of wickedness, in humility receive the word implanted, which is able to save your souls.).
- i) The standard in the adjusted LC is to be quick to hear, slow to speak, slow to anger.
 - ii) V. 21 makes it clear that this context is specific to Bible class, the place where the WOG is implanted or learned.
 - iii) The believer is commanded to receive the WOG in humility.
 - iv) True humility manifests that one is teachable.
 - v) Humility indicates an absence of the arrogance whereby one might suppose that he knows more than his teacher, or that he knows how the information should be taught, etc.
 - vi) Humility shows an absence of the arrogance that causes one to think that something he has to say or do is more important than the WOG that is being communicated.
 - vii) The adjusted believer will have some consideration for the p-t and maintain the proper mental attitude (cf. Heb 13:17).
 - viii) Thus the one who exhibits humility in class does not talk and/or do other “things” in Bible class while the WOG is being taught.
 - ix) Concentration is essential to learning spiritual information.
 - x) True humility indicates the absence of mental attitude sins such as anger, hatred, malice, etc.
 - xi) V. 21 states, ” **Putting aside all filthiness and all that remains of wickedness**” which stresses the necessity to begin in fellowship and remain in fellowship.
 - xii) The one who is angry puts himself back under the filthiness (i.e. influence) of the OSN.
 - xiii) As v. 20 indicates, the anger of man does not achieve the righteousness that God desires us to achieve.
- f) Christ taught that anger is mental attitude murder (**Matthew 5:21-22** "You have heard that the ancients were told, 'You shall not commit murder' and 'Whoever commits murder shall be liable to the court.'²² "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, 'Raca,' shall be guilty before the supreme court; and whoever shall say, 'You fool,' shall be guilty *enough to go* into the fiery hell.).
- i) His contemporaries among the Jews had been educated in the Mosaic Law and knew that it prohibited murder (**Exodus 20:13** "You shall not

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- murder. cf. **Genesis 9:6** "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.).
- ii) In this regard, they were also told that the accused must be brought to judgment (Deut. 16:18).
 - iii) The Greek noun translated "court" (κρίσις - krisis) literally means judgment or decision which refers to the function of a court. In an unfavorable sense it means condemnation or punishment.
 - iv) Under the Mosaic Law murder was a very serious offense which carried the death penalty (Num. 35:30-31).
 - v) Christ's support of the death penalty is implicit within this context.
 - vi) The opening words of v. 22, "But I say to you" is not meant to contradict or change the prohibition against murder or the subsequent punishment.
 - vii) Instead, Christ intends to expand on the audience's superficial understanding of the Law.
 - viii) His teaching delves deeper than the physical act of murder and addresses the root cause of murder, the mental attitude.
 - ix) Merely to refrain from the physical act of murder is insufficient and does not necessarily demonstrate obedience to the Law. One's mental attitude is of utmost importance.
 - x) His teaching is designed to make them understand that mental attitude anger is not only the root cause of murder, but that it also brings judgment on the individual that engages in it.
 - xi) Christ presents three scenarios that are antecedents to the potential of overt murder. Each case carries a progressively greater judgment.
 - (1) The first scenario deals with the mental attitude sin of anger directed toward another.
 - (a) The person who engages in mental attitude anger is guilty and deserving of punishment.
 - (b) This must refer to Divine discipline or judgment since no human court is competent to try a case of mental attitude anger.
 - (2) The second scenario is more serious.
 - (a) In this case, the mental attitude sin of anger progresses to verbal sinning against another person.
 - (b) Here a verbal confrontation is in view.
 - (c) The term "Raca" (Ῥακά - rhaka), derived from Aramaic, is a put down relating to lack of intelligence and expresses contempt.
 - (d) The term means "empty head, numskull, fool, or block head."
 - (e) Based on the reference to the "supreme court" (συνέδριον – sunedrion, Sanhedrin) the punishment in the second case is greater because it involves both MA sin and verbal sin.
 - (3) The third case is more serious than the second.

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- (a) In this case the verbal sin extends to calling another person a fool.
 - (b) “Fool” (μωρός - moros) is an even stronger put down.
 - (c) It should be noted that Scripture labels certain individuals as fools. However care must be taken to discriminate between the legitimate and illegitimate classification of a “fool.”
 - (i) From the biblical viewpoint, one may be legitimately classified as a fool when he follows his own plan and disregards God’s directive will (Prov. 1:7, 12:15-16).
 - (ii) Such a one engages in thinking, verbal activity, or actions that are in violation of wisdom or sound doctrine (Prov. 10:18, 14:17, cf. Gal. 3:1, 3).
 - (iii) Our context in Matt. 5:21-22, is clearly a case of an illegitimate classification of a fool.
 - (iv) The put down, “fool,” comes about as a result of sinful anger which is mental attitude murder.
 - (v) The one who calls another person a “fool” in anger is the real fool and openly manifests his foolishness (Prov. 13:16).
 - (d) Coupled with the anger, the person who engages in verbal sin on this level will incur even greater punishment.
 - (e) This person has incurred enough guilt to go into fiery hell.
 - (f) As Christ died and paid the penalty for all sins (m.a., verbal and overt), no one is actually going to be sentenced to hell for calling someone a fool in anger (Heb. 10:12, cf. Rev. 20:11-15).
 - (g) The primary issue here is not eternal destination. Rather, the focus is on the seriousness of anger and the verbal attacks which often comes as a result of unrestrained anger.
 - (h) The one who gets angry and engages in name calling or is otherwise verbally abusive has incurred enough guilt to qualify for hell.
 - (i) The person who engages in angry verbal attacks, as in this case, ought to expect progressively more severe DD (cf. **Proverbs 10:10** He who winks the eye causes trouble, And a babbling fool will be thrown down.).
 - (j) A believer must take serious steps to manage his mental attitude and his mouth according to the principles of sound doctrine.
 - (k) Angry outbursts and verbal attacks have no place in the LC or in any part of the CWL (2 Cor. 12:20, Gal. 5:26, **Ephesians 4:31** Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.).
- g) On the home front, parents are enjoined not to provoke their children to anger (Eph. 6:4, **Colossians 3:21** Fathers, do not provoke your children, that they may not lose heart.).

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- i) In both passages, fathers are specifically addressed because they are the primary authority in the household. However, the command also applies to the mother as a parent in the household.
- ii) In Col. 3:21, the term “provoke” (ἐρεθίζω- erethidzo, also translated as “exasperated”), is to provoke to anger or rouse to fight.
- iii) At times, parents may exercise their authority in an inappropriate manner.
- iv) The provocation to anger may stem from harsh discipline for slight infractions, consistently saying one thing and doing another, unreasonable demands, harsh verbal attacks which disparage the child’s mental and physical abilities, etc.
- v) Constant provocation of a child may discourage him.
- vi) The term “lose heart” (ἀθυμέω- athumeo) in Col. 3:21 is to become disheartened to the extent of losing motivation which may extend to a loss of desire to obey parents, please God, etc.
- vii) Volition continues to function in the soul of the disheartened child so he is still responsible for his attitudes and actions.
- viii) However, parents must not place stumbling blocks (i.e. constant provocation to anger) in the path of a child (cf. Mark 9:42, Rom. 14:13).
- h) Although the bulk of anger exhibited in mankind is sinful, believers are commanded to have anger against evil (**Ephesians 4:26-27** Be angry, and yet do not sin; do not let the sun go down on your anger,²⁷ and do not give the devil an opportunity.).
 - i) The dual commands, “Be angry, and yet do not sin” indicate there is a type of anger which is non-sinful and, therefore not sponsored by the OSN.
 - ii) Non-sinful anger is to be expressed towards various forms of evil and those who practice evil.
 - iii) Various examples of non-sinful anger in Scripture.
 - (1) Moses and Paul exhibited anger against idolatry (Ex. 32:7-20, **Acts 17:16** Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was beholding the city full of idols.).
 - (2) Moses responds with anger to the revolt of Korah, Dathan, and Abiram (**Numbers 16:15** Then Moses became very angry and said to the LORD, "Do not regard their offering! I have not taken a single donkey from them, nor have I done harm to any of them.").
 - (3) David was indignant over the taunts of Goliath (1 Sam. 17:8-10, 23, 26, 36, 45-47).
 - (4) Jonathan was angry at Saul over the attempted murder of David (1 Sam. 20:33-34).
 - (5) Nehemiah was angered by corrupt commercial practices (Neh. 5:5-6).

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- (6) Christ expressed anger against negative volition (**Mark 3:5** And after looking around at them with anger, grieved at their hardness of heart, He [Christ] said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.).
- iv) It is evident that an open display of anger is not necessarily sinful.
 - v) In the last days of the CA, righteous anger may be expressed towards the brutality of humanity, injustice, the prevalence of adultery, sexual perversions, political corruption, the general –v toward the POG, the proliferation of false teachers and false doctrine, etc (2 Tim. 3:1-4, 4:3-4).
 - vi) The command to exhibit non-sinful anger is immediately followed with the command, “do not let the sun go down on your anger.”
 - vii) We see that non-sinful anger is of limited scope and for limited duration.
 - viii) Given the propensity of our OSN, righteous anger may degenerate into sinful anger in very short order.
 - ix) If the believer allows his righteous anger to become sinful, then he opens up an opportunity for Satan to promote his evil agenda.
 - x) Uncontrolled anger often leads to hate and strife which, if neglected, can lead to the spiritual ruin of the believer.
 - xi) There are similarities between hatred and anger.
 - (1) Hatred as a general rule, like anger, is a product of the OSN (**Galatians 5:19-20** Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, ²⁰ idolatry, sorcery, **enmities [hatreds or hostilities]**, strife, jealousy, outbursts of anger, disputes, dissensions, factions...” cf. **Titus 3:3** For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.).
 - (2) Also like anger, hatred is mental attitude murder (1 John 3:15).
 - (3) As such believers are not to maintain an attitude of hatred or enmity with another.
 - (4) Although most hatred is sponsored by the OSN, there exists the category of righteous, non-sinful hatred.
 - (a) Righteous hatred by God is exhibited towards those practice evil and violate His righteous standards (Psa. 5:5-6, Zech 8:17).
 - (b) Correspondingly, a believer ought to exhibit a strong aversion or hatred for various forms of evil. Do not ponder evil plans or engage in evil activities (e.g. false doctrine: Psa. 119:104, deception, lying: Psa. 119:163, personal sin, Rom. 7:15).
 - (c) Hatred of evil in its many varied forms is a characteristic of the growing believer (cf. Psa. 97:10, Prov. 8:13).

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- (d) Non-sinful hatred must not be used as a springboard to harbor malice or take personal revenge on another person.
- (e) Vengeance should be left to God (Rom. 12:19).
- i) Anger management for the believer.
 - i) A believer must come to an understanding that most anger is categorized as sinful. It is a natural emotion under the OSN.
 - ii) Consistently maintain the FGHS and think Divine viewpoint. This alone curtails sinful activity in general.
 - iii) If under anger the believer must determine if the anger is legitimate or illegitimate, righteous or unrighteous.
 - iv) If the former, take care in exercising righteous anger in a proper manner.
 - v) If under unrighteous anger, rebound in order to regain the FGHS.
 - vi) As with any area of sin, ask God for help in this area (Heb. 4:16 cf. Eph. 3:16, 2 Thess. 2:17).
 - vii) This ought to be done immediately as ongoing anger will typically progress to additional sin (e.g. verbal attacks).
 - viii) In this regard, when in a “fit” of anger, it is wise to shut one’s mouth. Get in fellowship and cool down. It may even be necessary to excuse one’s self and walk away.
 - ix) The believer should then compose himself by focusing his thinking on sound doctrine and bring the necessary principles to bear on the situation (e.g. my anger is sinful; anger constitutes MA murder, believers are to conduct themselves in wisdom, etc.).
 - x) The growing believer ought to have a desire to work on his anger as with on other weaknesses in his OSN.
 - xi) A primary goal of the CWL is to think and live in a manner that is pleasing to God.
 - xii) Controlling one’s anger is pleasing to God.
 - xiii) Identify circumstances, people, etc. that cause provocation and, in so far as it is possible, avoid them.
- 5) Concluding remarks.
 - a) In order to successfully control anger, one has to approach it from the standpoint of sound doctrine and not from human viewpoint.
 - b) Divine viewpoint deals with anger in broad categories: sinful and non-sinful anger.
 - c) The believer must recognize that the majority of anger exhibited in the cosmos is sinful, a work of the OSN.
 - d) Anger is openly manifested in many different ways, but it must be dealt with in the MA.
 - e) As with other areas of sin the believer must utilize his Divine operating assets to effectively control anger (e.g. FGHS, prayer, etc.).

Doctrine of Anger

- f) If uncontrolled, anger will lead to additional sin (**Proverbs 29:22** An angry man stirs up strife, And a hot-tempered man abounds in transgression.).
- g) The wise believer will avoid scenarios which stir up sinful anger.
- h) The believer who perpetuates his anger and engages in verbal attacks and hatred will face DD.
- i) We ought to be slow to anger because sinful anger violates God's righteous standards for the believer (**James 1:19-20** *This you know, my beloved brethren. But let everyone be quick to hear, slow to speak and slow to anger; ²⁰ for the anger of man does not achieve the righteousness of God.*).
- j) In God's perspective, those who don't control their anger are fools (**Proverbs 12:16** A fool's vexation is known at once, But a prudent man conceals dishonor. **Ecclesiastes 7:9** Do not be eager in your heart to be angry, For anger resides in the bosom of fools.).