

071 - Be Angry and Do Not Sin - Part 2 - Ephesians 4:26-27 - 2015-12-13

Call to Worship: Psalm 103:1-4

Scripture Reading: Jonah 3:1 - 4:4

Sermon: "Be Angry and Do Not Sin - Part 2" Ephesians 4:26-27

Benediction: Psalm 103:8

NOTE

Before beginning the sermon, I need to tell you what's coming up in the next four sermons.

Several years ago, some of the worshipers asked me some good questions. To address those questions with the congregation, I preached four sermons under the four words that form the name of this church---Grace - Reformed - Baptist - Church. The doctrine in those sermons is more or less my manifesto --- my making clear to the congregation what I understand the Word of God to teach us about what a local church should believe and should do.

By God's grace, most of you have come to this church since then. Additionally, some of you are new to the Reformed system of theology and church life, or are new to the Baptist distinctives. So there is some need to lay that material before the congregation again.

At the same time, I have some things going on in my family life that are sure to be distracting to me over the next few weeks. So, I will do better to present sermons I have worked on before rather than working up new ones from scratch during this time.

So, for the next four weeks, I plan to present to you four studies:

1. What we believe the bible teaches us regarding salvation and Christian living by grace over against salvation by works
2. What we believe the bible teaches us regarding the historic and ongoing controversy of Arminianism
3. What we believe the bible teaches us regarding baptism
4. What we believe the bible teaches us regarding the church

TEXT

Ephesians 4:26-27 "BE ANGRY, AND DO NOT SIN": do not let the sun go down on your wrath, (27) nor give place to the devil.

INTRODUCTION

Last time, I spoke to you in three heading, according to the three parts of this commandment, as given here in these verses.

1. Temptation to Sin in Anger Considered in Relationship to the Alternative
Be angry, and do not sin
2. Temptation to Sin in Anger Considered in Relationship to Time
Do not let the sun go down on your wrath.
3. Temptation to Sin in Anger Considered in Relationship to the Devil
nor give place to the devil.

Those are the three main parts to the apostle's doctrine here regarding temptation to sin in anger. But as I was studying to teach from this place in Ephesians, I studied also our Lord Jesus' doctrine on this subject as found in the Sermon on the Mount. I was greatly helped by that study, and I want to teach it to you, that you may be helped by it, also, even though it is not exactly part of the Ephesians material.

So, today, as part of expounding to you the Lord's command that we not sin in anger, please look with me at the Word of the Lord in Matthew 5:21-24, and we will add a fourth main heading to the three we studied last week:

Temptation to Sin in Anger Considered in Relationship to God's Law of Love

Matthew 5:21-24 You have heard that it was said to those of old, "YOU SHALL NOT MURDER, and whoever murders shall be in danger of the judgment." (22) But I say to you that whoever is angry with his brother ~~without a cause~~ shall be in danger of the judgment. And, "Whoever says to his brother, 'Raca!' shall be in danger of the council." But whoever says, "You fool!" shall be in danger of hell fire. (23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you, (24) leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Temptation to Sin in Anger Considered in Relationship to God's Law of Love

BODY

- I. The two great commandments are commandments to love
 - A. When the Lord Jesus was asked what is the greatest commandment, he answered
 1. The first and great commandment is to love the Lord your God with all your heart, mind, soul, and strength
 2. and a second is like it: love your neighbor as yourself
 - B. He added that all the law and prophets hang on these two
 - C. When we go to understand the 10 Commandments, then, we conceive of
 1. the first 4 commandments hanging on the great commandment to love God, (this is commonly referred to as the first table of the law)
 2. the other 6 commandments hanging on the great commandment to love our neighbor, meaning all other people, every other person (this is commonly referred to as the second table of the law)
 - D. the Lord Jesus said the other commandments "hang" on that one, and He was speaking figuratively
 - E. but it helps to picture what he said, as the figure
 - F. now consider what He meant by that figure
 1. they all depend on that one
 2. they all are derived from it
 3. they all are built on it
 - G. So, when you hear any of the Lord's commands about how you deal with your fellow man, you know it is a matter of love
 1. to obey the Lord's command is to love the Savior, yes, but also to love your fellow man
- II. One of the commandments that hangs on that second great commandment is "Thou shalt not kill" or "You shall not murder."
 - A. This is the sixth of the Ten Commandments
 - B. The Lord Jesus teaches us, here, that sins committed in anger toward other people are in that category of sins, the sins prohibited by the commandment, "Thou shalt not kill" or "You shall not murder."
- III. People tend to have a pair of wrong ideas about that commandment (if we think about it at all!)
 - A. First wrong idea about the commandment: that it pertains only to doing actual physical harm to someone
 1. Matthew 5:21b The people were used to hearing the sixth commandment expounded very briefly as "whoever murders will be in danger of the judgment."

- a) That served to teach people that the commandment dealt only with actual killing
 - 2. We might do a little bit better, and think ourselves thorough or devout for acknowledging that not only killing is forbidden in this commandment, but also hurting someone, even if stopped short of actually killing him
 - a) this is common sense, and understood naturally
 - b) the Old Covenant judicial laws cover this, also
 - c) our legal codes prohibit murder, of course, but also prohibit lesser kinds of assault
 - 3. But the Lord Jesus here says that being angry with your brother is essentially the same sin as is killing your brother
 - a) see how the Lord Jesus put it
 - (1) you say “whoever murders”
 - (2) I say “whoever is angry”
 - b) the Lord Jesus expounds the sixth commandment by saying that the commandment, “Thou shalt not kill” prohibits not only actual physical violence toward your fellow man, but also anger toward your fellow man
 - 4. So, the commandment that prohibits your killing another person also prohibits your being angry with another person
- B. Second wrong idea about the commandment: that breaking it exposes us to trouble only with other people
 - 1. Matthew 5:22b the people were used to hearing warnings from their leaders, “Whoever says to his brother, ‘Raca!’ shall be in danger of the council.”
 - 2. This is familiar to us, or in past generations it used to be familiar to us, that if a man curses at another man, especially in such a way as to provoke him severely, such speech constitutes disturbing the peace, and is considered a crime. In fact, we have this in our Texas penal code under DISORDERLY CONDUCT. (a) A person commits an offense if he intentionally or knowingly: (1) uses abusive, indecent, profane, or vulgar language in a public place, and the language by its very utterance tends to incite an immediate breach of the peace
 - 3. Besides the issue of legal trouble for cursing someone, we generally understand that if you speak to someone in an angry, profane, insulting way, you may have trouble from that person and his friends
 - a) you may get the same angry speech thrown back at you
 - b) you may get a punch in the mouth
 - c) you may get some act of violence in revenge later
 - d) if this happens on the job, or is directed toward the boss, you may get fired
 - e) if you are still living at home, you may get a spanking or some other trouble from your parents

- f) you may get the cold shoulder from the person you have spoken to like that, either temporarily or permanently
 - 4. We human beings understand that being angry with another person exposes you to trouble with man.
 - 5. But the Lord Jesus taught us that trouble with other people is not the worst trouble the angry person faces. The angry person faces trouble with God!
 - a) Matthew 5:22 (end of verse) "whoever says, 'You fool!' shall be in danger of hell fire"
- IV. This being understood, there are some applications that could be made at this point
- A. at least three
 - 1. Be angry and do not sin
 - 2. Do not let the sun go down upon your wrath
 - 3. nor give place to the devil
 - B. These three, which, of course, we have read in Ephesians, are applications of the law to ourselves, to teach us to walk worthy of the high calling we have received by not sinning in anger
 - C. The Lord Jesus, however, in this place makes an application of a different kind; He teaches us here in Matthew 5 what to do, when we already have sinned in anger, to recover from our error, and make peace in His church
- V. Therefore
- A. when you remember or realize that your brother has a just reason to be offended with you by the things you said to him in anger, you are to go be reconciled to him (Mt 5:23-24)
 - 1. maybe you never saw this in context; I did not
 - 2. the old guys show this as connected
 - 3. when you look, it is easy to see the connection
 - 4. The commandment "Thou shalt not kill" extends to anger in the heart and to profane or insulting words spoken in anger
 - 5. For that reason, there is something you must do
 - B. Worshiping the Lord while your fellow man is hurting from the angry words you spoke to him or to her is not the way of righteousness; that is not the worship that God ordained; let your coming near to the Lord to worship Him in His holiness make your sin against your fellow man become clear to you.
 - C. When you realize the sinfulness of what you have done, in venting your anger on your brother, let there be no delay in going to your brother to be reconciled.
 - D. how would you be reconciled? you repent to that person
 - 1. Luke 17:3-4 Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. (4) And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."
 - 2. careful not to apologize as has become customary today

- a) what it originally meant
 - (1) I have done you a wrong
 - (2) But there is an explanation that will defend me from any thought that I purposefully wronged you
 - b) what it came to mean
 - (1) I have done you a wrong
 - (2) I am very sorry for having done it
 - (3) I regret the hurt it caused you
 - (4) I hope you will forgive me
 - c) what it has now come to mean
 - (1) You think I have done you a wrong
 - (2) I am very sorry that you think anything bad of me
 - (3) I deny having done anything truly wrong
 - (4) I say I take full responsibility for my actions in order to avoid taking any responsibility for my actions
 - (5) I mildly accuse you of having done wrong by saying I did something wrong
 - (6) I urge you not to mention it anymore, and mildly threaten to criticize you if you do mention it anymore
3. the Lord Jesus did not command you to apologize; He commanded that you repent
- a) it was wrong of you to say what you said and/or how you said it
 - b) you regret the hurt you have caused
 - c) you purpose not to act like that again in the future
- E. We may marvel at the wisdom of our Lord Jesus Christ if we think that while he commanded the *offending* person to go to his brother and repent, he also commanded the *offended* person to go to his brother and convict him of his fault
- 1. Matthew 18:15 "if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother.
 - 2. Would that be called a redundant safety systems?

CONCLUSION

So, the Lord's doctrine regarding the temptation to sin in anger

1. Considered in Relationship to the Alternative
Be angry, and do not sin, but calm yourself with God's Word, and in meekness trust the in Him to set things right
2. Considered in Relationship to Time
Do not let the sun go down on your wrath; be slow to get angry, and quick to let anger give way to mercy and forgiveness
3. Considered in Relationship to the Devil
Do not, by sinning in anger, give place to the devil in your family or workplace or church, or in your own heart
4. Considered in Relationship to the Law of Love
Do not kill your brother by anger in your heart; if you have lashed out at him with words in anger, repent to him and be reconciled

Dear brothers and sisters in Christ, God in heaven has taken you, dead in your sins, an alien to the household of faith, and powerfully called you to a new life as an adopted son in Jesus Christ. Therefore, walk worthy of that calling with which you were called, working to maintain a peaceful unity in Christ's church. Do not walk as you used to walk, when you did as the world does, under the sway of the devil. Do not think as you used to think, judging evil to be good and good to be evil. Instead, walk as a new man in Jesus Christ, with a renewed mind, in true righteousness and holiness.

Therefore, putting away lying, "LET EACH ONE OF YOU SPEAK TRUTH WITH HIS NEIGHBOR," for we are members of one another. (26) "BE ANGRY, AND DO NOT SIN": do not let the sun go down on your wrath, (27) nor give place to the devil. If you have sinned in anger, go, be reconciled to your brother by repenting to him.

Let the body of Jesus Christ speak the truth in love, every member doing its part, every member being fitted together and joined firmly together, growing as the Lord causes the body to built itself up in love.

JRY:

Doesn't the Lord Jesus understand us so well?! It is very rare for a person actually to commit murder. It is rare even for a person actually to do physical harm to a person. But what is NOT rare---for us to attack someone with our speech! So that is the matter the Lord Jesus takes up!

JRY:

A common error is to think that if you can avoid getting in trouble with human authority, your actions in anger were not wrong.

Our struggle is not against flesh and blood; therefore let us not be angry at flesh and blood.

Concept: Be angry only at sin, not at person.

Calvin: we ought to be angry not at their persons, but at their faults

Trapp: He that will be angry and not sin, let him be angry at nothing but sin.

Spurgeon: If ever angry, be only angry with evil.

Wesley: Anger at sin is not evil; but we should feel only pity to the sinner.

Barnes: Anger is sinful when it is against the person rather than the offense.

Gill:

There is an anger that is sinful, when it is without a cause, or exceeds due bounds, and is not directed to a good end, and is productive of bad effects, by words or deeds; and when it is soon raised, or long continued; and there is an anger that is not sinful; when it arises from a true zeal for God and religion; when it is kindled, not against the persons, but sins, of men; and when it is continued to answer good purposes; as the good of those with whom we are angry, and the glory of God, and the promoting of the kingdom and interest of Christ;

James 1:18-20 Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. (19) So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; (20) for the wrath of man does not produce the righteousness of God.

Poole:

that anger which is merely human, and generally sinful, inordinate passion and carnal zeal

Matthew 5:21-24 "You have heard that it was said to those of old, 'YOU SHALL NOT MURDER, and whoever murders will be in danger of the judgment.' (22) But I say to you that whoever is angry [G3710] with his brother ~~without a cause~~ shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. (23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you, (24) leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

What we have here today is the second great commandment: love your neighbor as yourself. It is also this commandment: Thou shalt not kill or You shall not murder

If we are quick to become angry, and slow to forgive.

As God is slow to become angry, and quick to forgive.

Psalms 103:8-9 The LORD is merciful and gracious, Slow to anger, and abounding in mercy.

(9) He will not always strive with us, Nor will He keep His anger forever.

- I. Hear the Lord Jesus Himself Explain the Importance - Matthew 5:21-22
 - A. Sinful anger amounts to murder in the heart
 - B. Sinful anger is a matter judged not by human courts, but by God

- I. As Expounded by David in Psalm 4
 - A. meditate within your heart on your bed and be still
 - B. offer the sacrifices of righteousness
 - C. put your trust in the Lord
 - D. God has put gladness in your heart
 - E. This is meekness
- II. As expounded by the apostle here
 - A. Do not stay angry
 - B. Do not, in anger, make a place for the devil
- III. As expounded by the Lord Jesus Himself
 - A. "Thou shalt not kill"
 - B. Matthew 5:21-22
 - C. Therefore Matthew 5:23-24
- IV. As expounded by another apostle - James 1:18-20; 22; 26
 - A. how to act regarding anger
 - 1. swift to hear
 - 2. slow to speak
 - 3. slow to wrath
 - B. why: Christianity that does not remedy sinful anger is useless
 - 1. wrath of man does not produce the righteousness of God
 - 2. unbridled tongue indicates useless religion

Anger defined

Barnes:

"Anger" is a passion too common to need any description. It is an excitement or agitation of mind, of more or less violence, produced by the reception of a real or supposed injury

Webster 1812:

A violent passion of the mind excited by a real or supposed injury;

Lush

quoting Heart of Anger by Lou Priolo

Righteous anger is when God doesn't get what He wants

Sinful anger is when I don't get what I want

Prohibition on settled resentment

JRY:

giving place to the devil is the opposite of "give place to wrath"

give place

in your own soul

in your work

in your family/home

in your friendships

in Christ's church

it is natural, a very powerful temptation, to see this as not applying to your case

1 Corinthians 13:5

Ron Pearce:

Anger is sinful if it is uncontrolled in one of five ways:

1. too intense, too strong, too loud
 - a. Gal 5:19 "fits of anger"
 - b. Proverbs 29:11 A fool vents all his feelings, But a wise man holds them back.
2. too often Pr 19:19 it is becoming his character Pr 22:24
 - a. people afraid to speak to you because they know you will be angry
 - b.
 - c.
3. too soon James 1
4. too long
5. too wide

Hodge:

1. Not to allow anger to be an occasion of sin
 2. Not to cherish it
 3. Not to give Satan any advantage over us when we are angry
- The same generic feeling, if mingled with holy affections, or in a holy mind, is virtuous; if mingled with malice it is sinful.

The wise man says: "Anger resteth in the bosom of fools." Ecc_7:9.

"To give place to" is to get out of the way of, to allow free scope to; and therefore to give an occasion or advantage to any one. We are neither to cherish anger, nor are we to allow Satan to take advantage of our being angry. Anger when cherished gives the Tempter great power over us, as it furnishes a motive to yield to his evil suggestions.

Satan, against whose wiles we are commanded to be constantly on our guard.

Ellicott:

[as others, also] Anger itself is not sin, for our Lord Himself felt it (Mar_3:5) at the "hardness of men's hearts;"

excess of wrath is forbidden, as giving opportunity to the enemy, who desires to break up unity, and "set at variance" those who should be one in Jesus Christ.

Matthew 5:21-24 "You have heard that it was said to those of old, 'YOU SHALL NOT MURDER, and whoever murders will be in danger of the judgment.' (22) But I say to you that whoever is angry [G3710] with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. (23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you, (24) leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Poole:

Therefore, how near soever you be come to a religious action, if you there remember that your brother hath a just reason to be offended with you, for any malice or rash anger showed or expressed by you, do not think this will discharge you of your obligation to pay your homage to God; but forbear a while,

leave your gift before the altar, and do what in you lies to be reconciled to your brother, to have a placable spirit to him, to purge your heart of wrath and malice

Ellicott:

The worshipper is to ask himself, not whether he has a ground of complaint against any one, but whether any one has cause of complaint against him. This, and not the other, is

the right question at such a moment—has he injured his neighbour by act, or spoken bitter words of him?

Broadus:

quoting “Alexander”

he law of God forbids not only murder but malignant anger, and its oral manifestations

not merely is murder a crime, deserving the severe punishment which the local tribunals were wont to inflict, but that anger is a crime, and should be punished too; (compare 1Jn_3:15) and that the use of words of contempt is an offence worthy to be punished by the highest tribunal, yea, worthy of eternal perdition

Barnes:

Summary:

“If you be angry, which may be the case, and which may be unavoidable, see that the sudden excitement does not become sin. Do not let it overleap its proper bounds; do not cherish it; do not let the passion remain in your bosom even to the setting of the sun.”

Bayne:

Summary:

Be ye holily angry, but be not sinfully angry; and if such anger enter, yet continue not in it, let not the devil further and further close with you.

1. touching the beginning or rising of it: be angry, but sin not
2. touching the durance and continuance of it: let not the sun go down upon your wrath
 - a. which is amplified by the reason: give not place to the devil

These words may be taken as giving a commandment, or a permission only, like as that Genesis 2:16 did not bind Adam to taste them all, but gave him leave if so he would.

commanding spiritual anger, with forbidding carnal

We must know that by being angry three things must be understood:

1. the indeliberate passion; for this, if it rise unjustly, is sinful, a spark of the fire of hell kindled in the soul
2. the revengeful affection yielded unto, and willingly entertained
3. the inward affection now accomplished in look, word, behavior

“Let not the sun go down upon your wrath.” These words do proverbially import as much as, let it not lodge with you, nor take up an inn in your breasts.

it is not unlawful to be angry; yea, that in some manner a Christian may and must be angry. . . here Paul doth not say, “In no case by angry,” but “Be angry so as you sin not in your anger.” And anger is ascribed to God himself, which if it were bad in the kind, it could not be. But to be angry in one manner is commended, to be angry in another is dispraised.

Moses was justly angry, Exodus 32:19

It may be asked how we may discern a spiritual anger?

1. it riseth from a love of God and our neighbor, with hatred of sin
2. it doth not rashly arise in us, for that is rash which hath no just cause (Now Moses his anger was sudden, but not rash, because the occasion was so grievous)
3. it must be duly proportioned to the fault. Thus God is angry at all sin, yet idolatry, tempting God, blasphemy, oppression, shedding innocent blood, etc. his fierce wrath is poured out upon such sins
4. in regard of persons, wrath must go as love goeth: it beginneth at home, then goeth to those who are nearest us, then further off. So God stirreth more quickly in temporal corrections against his own household than those that are without.
5. our wrath, and the accomplishment of it, must be within the compass of our calling. So Moses powdered the calf and took vengeance, but it was within compass of his calling, for he was a magistrate. So that if a private person should reform public abuses and plead zeal, it were carnal fury, not holy zeal.
6. it must stand with love of those at whom we are angry, and with the duty of prayers. So Moses he did love the people notwithstanding his anger, and did pray that they should be received to favour

we must be angry at our sins; we must hate the ways of evil, that God hateth

Our anger is sinful,

1. whenas pride and self-love doth cause it in us; as when men are altogether angry, because they are disgraced, wronged, receive not such measure as they look for, or are moved because their minds are not served.

2. when our anger keepeth no due bounds, is excessive. Such was the anger of the sons of Jacob; it had a just cause, but
 - a. they knew no measure in revenge
 - b. their displeasure brake out against the innocent as well as the guilty
3. when it hindereth good duties, breaketh off love, occasioneth other sins, as James 1:20

be watchful against this inordinate passion
not excuse it, as if it were our nature to be hasty

get conscience of our own deservings, for pride will make frays of nothing, but poverty of spirit will withstand anger; in remembering what we are and may be Titus 3:3

consider the thing that angers you

1. as in regard to the party, the example of Jesus Luke 23:24, "Father, forgive them; they know not what they do."
2. as God doth bring it upon us, it is most just
3. as He doth order it for our good, it is most amiable

to suppress anger, it is good when we feel it coming on us, to bind the whole man to the good a-bearing; for as it is with flames, if they have no vent, they soon go forth, so this flame, if it have nowhere issue, will soon be extinguished.

We must take heed of occasions. We must not come in the company of angry men, flint striking on flint will bring forth fire; Proverbs 25:15

Calvin:

three faults by which we offend God in being angry

1. when our anger arises from slight causes, and often from no cause whatever, or at least from private injuries or offenses
2. when we go beyond the proper bounds, and are hurried into intemperate excesses
3. when our anger, which ought to have been directed against ourselves or against sins, is turned against our brethren

With respect to others,

1. we ought to be angry, not at their persons, but at their faults
2. nor ought we to be excited to anger by private offenses, but by zeal for the glory of the Lord

3. our anger, after a reasonable time, ought to be allowed to subside, without mixing itself with the violence of carnal passions

The first remedy was, be ye angry, and sin not; but, as the great weakness of human nature renders this exceedingly difficult, the next is not to cherish wrath too long in our minds, or allow it sufficient time to become strong.

Before the poison of hatred has found its way into the heart, anger must be thoroughly dislodged.

Trapp:

Anger must be warily managed.

He that will be angry and not sin, let him be angry at nothing but sin.

If ye have overshot in passion, let it not rest or roost in you, lest it become malice.

Vindictive spirits let the devil into their hearts.

[on Matthew 5:23]

Strangers we must love as ourselves, Luk_10:27-28; but brethren, as Christ loved us, with a preventing constant love, Joh_15:15, notwithstanding provocations to the contrary.

Spurgeon:

If ever angry, be only angry with evil, and never retain anger in your heart. It must not last more than a day.

Poole:

by way of concession, rather than by way of command: q.d. If the case be such that ye must be angry, yet see it be without sin

if your anger is excessive, (for so this word signifies, being different from the former), yet let it not be lasting; be reconciled ere the sun go down.

Do not give advantage to the devil to possess your hearts, and put you upon more and greater evils

Wesley:

That is, if ye are angry, take heed ye sin not. Anger at sin is not evil; but we should feel only pity to the sinner. If we are angry at the person, as well as the fault, we sin. And how hardly do we avoid it. Let not the sun go down upon your wrath - Reprove your

brother, and be reconciled immediately. Lose not one day. Neither give place to the devil - By any delay.

Gill:

it should be considered, that as God is slow to anger, so he does not retain it for ever; and that to retain anger, is to gratify the devil; wherefore it follows, "do not give way to Satan"; which is done, when men indulge any lust or corruption; and when they easily fall in with his suggestions and temptations; when they are off of their watch and guard; and when they do not resist, but quietly yield unto him.

Clarke:

If you do get angry with any one, see that the fire be cast with the utmost speed out of your bosom. Do not go to sleep with any unkind or unbrotherly feeling; anger, continued in, may produce malice and revenge. No temper of this kind can consist with peace of conscience, and the approbation of God's Spirit in the soul.

if, unhappily, you should be overtaken in this fault, let not the sun go down upon your wrath; go to your brother, against whom you have found your spirit irritated; tell him what you have heard, and what you fear; let your ears be open to receive his own account; carefully listen to his own explanation; and, if possible, let the matter be finally settled, that Satan may not gain advantage over either.

JFB:

Should circumstances arise to call for anger on your part, let it be as Christ's "anger" (Mar_3:5), without sin.

Our natural feelings are not wrong when directed to their legitimate object, and when not exceeding due bounds.

indignation at dishonor done to God, and wrong to man, is justifiable anger.

Passion is sinful (derived from "passio," suffering: implying that amidst seeming energy, a man is really passive, the slave of his anger, instead of ruling it).

that is, occasion, or scope, to the devil, by continuing in "wrath."

Barnes:

Anger is sinful in the following circumstances:

1. When it is excited without any sufficient cause
2. when it transcends the cause, if any cause really exists.
3. when it is against "the person" rather than the "offence." The object is not to injure another; it is to protect
4. when it is attended with the desire of "revenge." That is always wrong
5. when it is cherished and heightened by reflection
6. When there is an unforgiving spirit; a determination to exact the utmost satisfaction for the injury which has been done.

"Do not yield to the suggestions and temptations of Satan, who would take every opportunity to persuade you to cherish unkind and angry feelings, and to keep up a spirit of resentment among brethren." Many of our feelings, when we suppose we are merely defending our rights, and securing what is our own, are produced by the temptations of the devil. The heart is deceitful; and seldom more deceitful in any case than when a man is attempting to vindicate himself from injuries done to his person and reputation. The devil is always busy when we are angry, and in some way, if possible, will lead us into sin; and the best way to avoid his wiles is to curb the temper, and restrain even sudden anger. No man sins by "restraining" his anger: no man is certain that he will not who indulges it for a moment.

Carroll:

The first part of this statement shows that there is no sin per se in indignation against a wrong. Christ became terribly indignant at many evils which he saw in his day. We cannot stand by and see a great, burly boy browbeat and evil treat a weak little fellow without being indignant, that is, if we are any good ourselves. If a man sees a snake creeping up just about to strike a child, love in that case reaches out after a stick and hits quickly, and hits to hurt. In this way a man may be angry and sin not.

We come now to a nice point of discrimination: In our indignation at what is wrong there is a great hazard of committing a sin, so our text puts in three cautions. One is, "do not let the sun go down on your wrath," that is, "do not cherish it until it breaks out in the wrong direction – get rid of it before night." When a man carries anger in his heart and broods over it for a week, or a year, or waits, as Absalom did, two years before striking, it grows into malice.

The next danger in anger is this: We are apt, if we are very hot about a matter, to take vengeance into our own hands. I will cite a passage which explains: "Avenge not

yourselves, beloved, but give place unto the wrath of God; for it is written, vengeance belongeth to me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." No matter how angry we get, we should never forget that vengeance is a divine prerogative. Nobody is qualified to take vengeance except God. He never forgets, and he takes everything into account.

Our text says, "Neither give place to the devil." When a Christian gets angry there stands the devil, whispering, "Hit him!" "Kill him!" "Take vengeance in your own hands!"

JRY:

It is of some interest that in studying for this sermon, I have found Spurgeon reading Trapp and Barnes reading Webster!

JRY:

If you are angry and it is not from love

not love for God

not love for person or persons harmed

not love for person sinning

If you are angry and it is murder in the heart

I want to hurt that person

I would kill him if I could do it and get away with it

If you are angry and you are constantly or frequently so

If you are angry and give full vent to that anger

If you are angry and forget forgiveness

If you are angry and you just stay angry

If you are angry and seek revenge

If you are quick to anger

Sinning in anger gives a place to the devil.

he does not deserve a place---resist him and he will flee

Do you want him to have a place?

in your struggle against sin
in your household
 marriage
 parent-child
 brother-sister
in your workplace
in Christ's church

Keep hold of that tongue! It can start a fire you can't put out.

Keep hold of those hands!

- people's bodies can be cut and broken
- you may do injury that will not heal

Titus 1:7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,

1 Timothy 3:2-4 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; (3) not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; (4) one who rules his own house well, having his children in submission with all reverence

Psalm 4

- A. meditate within your heart on your bed and be still
- B. offer the sacrifices of righteousness
- C. put your trust in the Lord
- D. pray that the Lord will show you His favor
- E. think of how God has put gladness in your heart
- F. rest in the sure knowledge that the Lord protects you
- G. to trust in the Lord this way in the face of provocation is meekness

James 1:18-20; 26

- A. how to act regarding anger
 - 1. swift to hear
 - 2. slow to speak
 - 3. slow to wrath
- B. why: Christianity that does not remedy sinful anger is useless
 - 1. wrath of man does not produce the righteousness of God

2. unbridled tongue indicates useless religion

Matthew 5:21-24

- A. "Thou shalt not kill"
- B. People tend to think the commandment
 1. pertains to actual physical harm only
 2. exposes a person to human punishment only
- C. Actually the commandment
 1. pertains to anger
 2. exposes a person to divine punishment
- D. Therefore
 1. when you remember/realize that your brother has a just reason to be offended with you by the anger you showed him, by what you said to him in a moment of passionate anger
 2. go be reconciled to him
 - a. specifically, repent of what you have done and tell him so (Luke 17:3-4)

Eph 4:26-27

- A. Do not stay angry
- B. Do not, in anger, make a place for the devil

Poole:

if you there remember that your brother hath a just reason to be offended with you, for any malice or rash anger showed or expressed by you

do what in you lies to be reconciled to your brother, to have a placable spirit to him, to purge your heart of wrath

Gill:

it came into his mind, that he had offended any man by showing any undue passion, or by any reproachful words

if thou hast done him any injury, or given him any offence: particularly, if he had at any time said Raca to him, or called him "fool" for those words have reference to what goes before, and are a corollary, or conclusion from them, as appears from the causal particle "therefore".

Luke 17:3-4 Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. (4) And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."

Psalms 103:7-14 He made known His ways to Moses, His acts to the children of Israel. (8) The LORD is merciful and gracious, Slow to anger, and abounding in mercy. (9) He will not always strive with us, Nor will He keep His anger forever. (10) He has not dealt with us according to our sins, Nor punished us according to our iniquities. (11) For as the heavens are high above the earth, So great is His mercy toward those who fear Him; (12) As far as the east is from the west, So far has He removed our transgressions from us. (13) As a father pities his children, So the LORD pities those who fear Him. (14) For He knows our frame; He remembers that we are dust.

Proverbs 16:32 He who is slow to anger is better than the mighty, And he who rules his spirit than he who takes a city.