

Having seen—love does not seek its own—this morning—we come this evening to—"love...is not provoked"—or—is not easily angered—the Gk word rendered "easily provoked"—literally means—"to sharpen"—and refers to a—sharpness of spirit—an easily angered or irritated spirit—a person who is quickly and easily angered...

- I. What is righteous anger?
- II. What is sinful anger?
- III. Why isn't love easily angered?

I. What is righteous anger?

1. Here—I simply want to assert—that the Scriptures do speak of an anger—that is very compatible with love...
2. Notice [1] God is angry, Ps.7:11—"God is angry with the wicked every day"—that is—all day or every day...
3. Notice—God isn't merely angry with their actions but their persons—"God is angry with the wicked every day..."
4. Thus—let us be very clear on this point—all anger is not sinful—for God who is love—is also angry every day...
5. Notice [2] Christ was angry, Mk.3:5—"He looked around at them with anger, being grieved by the hardness of their hearts [Prov.8:13]..."
6. That is—the Pharisees—who watched to see—"whether He would heal on the Sabbath, that they might accuse Him..."
7. Thus—we learn what angers Christ—namely—hard-hearted, pharisaic, unbelieving rebels—who oppose Him...
8. Furthermore—the anger of Christ is evident in Him—entering and cleansing the temple of the money-changers...
9. Jn.2:14-17—"and He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business. 15 When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. 16 And He said to those who sold doves, Take these things away! Do not make My Father's house a house of merchandise! 17 Then His disciples remembered that it was written, Zeal for Your house has eaten Me up..."
10. Here we not only learn about the reality of righteous anger—but also about the reason for righteous anger...
11. Why was Christ angry?—but because man had defiled His Father's House—treating without proper reverence...
12. Thus—His anger manifested itself in—zeal for His father's house—He was jealous—for the temple of God...
13. Thus—again we find—that all anger is not sinful—for our Savior—who was without sin—was at times angry...
14. Notice [3] saints are to be angry—that is—the Scriptures command the Christian—to hate—and to be angry...
15. Now—because that statement may seem radical to some—I want to take a few minutes and expand upon it...
16. Notice [a] it's anger that results from love to God, Ps.97:10—"you who love the LORD, hate evil [i.e. what's evil]..."
17. Why do we hate evil—why are we angered at evil—but because it seeks to rob God of His glory and honor...
18. Here is a fact—that you may never thought of—the absence of hatred—manifests—a lack of love to God....

19. Thus—when Paul says that—love is not easily angered—don't be misled—there is an anger that results from love...
20. To love is to hate—you cannot love without hating—to love something—is necessarily—to hate the opposite...
21. I can even go further—the more we grow in our love to God—the more intense will be our hatred for evil...
22. Why do we possess so little holy hatred from evil and sin—but because—we possess so little love for God...
23. Ps.119:113—"I hate the double-minded, but I love your law" v128—"all your precepts I consider to be right; I hate every false way" v163—"I hate and abhor lying. But I love your law..."
24. Acts 17:16—"now while Paul waited for them at Athens, his spirit was provoked (angered) within him when he saw that the city was given over to idols..."
25. Here—we find the Gk word used in 1Cor.13:5—the same man who wrote—love is not easily angered—was angered...
26. Why—"because he saw that the city was given over to idols"—he saw—that the city refused to honor God...
27. Oh—my brethren—how can we look upon the idolatry of this country—and not respond in a similar way....
28. When you and I drive to church on the Lord's day—and we see our countrymen—worshiping at their temples...
29. The temples of sports—of pleasure—of material gain—how should this make us feel inside—does it anger you...
30. My friends—as we drive my professed churches—that have turned our Father's house into a house of lies...
31. How should we respond—well I suggest—if we were more like our Savior—we would respond with holy anger...
32. Not self-righteous anger—but a holy anger—that such things attempt to rob our Father—of honor and glory...
33. Notice [b] its anger that results from love for sinners—that is—we hate sin—because of its horrific effects...
34. Dear brethren—how can it be that we no longer are moved with righteous anger—at the wickedness of our day...
35. How can we not hate sin (and in this sense be angry at it)—when we see its tragic results in those around us...
36. Think about sins such as abortion and sodomite marriage—how we can think of such things—without anger...
37. Watch the news for 30 minutes a day—and I assure you there will ample reason to express righteous anger...
38. Jude 1:22-23—"and on some have compassion, making a distinction; 23 but others save with fear, pulling *them* out of the fire, hating even the garment defiled by the flesh..."
39. We sometimes hear the phrase—"love the sinner but hate the sin"—well this is largely what Jude is here saying...
40. We are to save them—"with fear"—that is—with fear—for them—knowing what their sin will ultimate bring...
41. Thus—Jude says—we are to—"pull them out of the fire"—that is—out of the fires of never-ending—hell...
42. Notice—"hating even the garment defiled by the flesh"—the precise meaning of this phrase has been debated...
43. It seems evident—that Jude is using graphic imagery—we are not only to hate their sin—but also garments..
44. The imagery is likely to a garment infected by some kind of contagious disease—we're not even to get near it...
45. But what is very clear—we are to hate sin—and so much so—that we hate the garment defiled by the flesh...

46. Oh my friends—how can we look upon sin—and knowing what it will ultimately demand—and not hate it...
47. I suggest that a very wholesome and necessary practice would be—to be reminded—the wages of sin is death...

## II. What is sinful anger?

1. Let me suggest two principles before I give a few descriptions of sinful anger—[a] anger comes in various degrees...
2. That is—sinful anger can exist within our hearts in various or varied levels—from mild irritation—to open rage...
3. Eph.4:31—"get ride of all bitterness, rage, and anger"—bitterness, rage, anger—three levels or degrees of anger...
4. Notice [b] anger is oftentimes mixed—that is—it's possible to have—righteous and sinful anger at the same time...
5. That is—we can have a righteous anger—that is mixed with a measure of impurities—and sinful elements...
6. This of course—complicates matters—when it comes down to discussing what is and what is not sinful anger...
7. Notice [1] sinful anger is unfounded anger—that is—anger motivated by impure or improper causes or reasons...
8. Let me put it like this—anger caused by actions that are not sinful—is by definition—sinful or unlawful anger...
9. If you become irritated—angry—or—furious—because of any reason other than sin—that's—sinful anger...
10. Matt.5:22—"I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment..."
11. That is—without a just cause—anger without a just cause is sinful—anger caused by any reason except sin...
12. Thus—we can be confident—that anytime we experience anger—for any reason other than—its sinful anger...
13. Notice [2] sinful anger is disproportionate anger—that is—anger that is too severe for the crime—excessive...
14. For example—you tell a child to go to bed—and even though you've told them not to get out of bed—they do...
15. It's a crime that may warrant discipline—but instead of responding in a calm displeasure—you become furious...
16. Is the crime worthy of such anger?—it's not proportionate to the sin—it's excessive, extreme, and too much...
17. Thus—the anger must be in proportion to the crime—to become so angry at such a small offense is sinful...
18. Eph.4:26—"be angry, and do not sin, do not let the sun go down on your wrath, nor give place to the devil [cp.Ps.4:4-5]..."
19. This text begins with two commands—be angry—and do not sin—that is—be angry with righteous anger...
20. But notice the next phrase—"do not let the sun go down on your anger"—that is—be sure its in moderation...
21. Don't let your anger exceed its proper limitations—be sure it's in proper proportion—both in degree and duration...
22. Notice [3] sinful anger is quick anger, Prov.15:18—"a hot-tempered man stirs up strife, but the slow to anger pacifies contention..."
23. A "hot-tempered man"—is a man that is easily angered—that becomes irritated quickly—and thus stirs up strife...

24. In contrast—the slow to anger pacifies contention—the man able to control himself—and to control his temper...

### III. Why isn't love easily angered?

1. Notice [1] it's God-like, Ps.103:8—"the LORD *is* merciful and gracious, Slow to anger, and abounding in lovingkindness..."
2. When we think about God's anger—we must be very careful—to remove from it—what we know about anger...
3. For us—anger is almost mingled with a hasty and sinful anger—that's largely (if not totally)-selfish in nature...
4. We fly off the cuff because of something some says or does—we lose our cool—and take it out on others...
5. This is absolutely and completely opposite—to God and His anger—which is slow, controlled, and deserved...
6. Furthermore—think about that text I just quoted—"the LORD is merciful and gracious, slow to anger, and abounding in mercy..."
7. Anger—is one of several attributes—which is couched between such perfections as—mercy, grace, and lovingkindness...
8. In fact—the older writers spoke of God's wrath as His "strange work"—that is—a work done—reluctantly...
9. In other words brethren—a person whose always angry—whose always characterized by anger—isn't acting like God...
10. This in no way denies God's anger—but it is to say—God's overall disposition is one of benevolent kindness...
11. Neh.9:17—"but You *are* God, Ready to pardon, Gracious and merciful, Slow to anger, Abundant in kindness..."
12. Notice [2] it is humble—that is—a predominant reason behind sinful anger is pride—a high view of ourselves...
13. That is—why are we so often easily irritated with the behavior of others—but because we forget our own sins...
14. Thus the reason why—love is not easily provoked or angered—is because—love is not puffed up—with itself...
15. Love enables a man to endure others—because he knows—how difficult he is—and that God endures with him...
16. Notice [3] it is patient—that is—it endures the sins of others—because it gives place to the coming wrath of God...
17. Rom.12:19—"beloved, do not avenge yourselves, but give place to wrath; for it is written, Vengeance *is* Mine, I will repay, says the Lord..."