

**FOCUS ON THE SCRIPTURES** “SM”

**THE ACTION OF  
ANGER**

**A NEGATIVE, DESTRUCTIVE, AND TOXIC  
EMOTION**

**JAMES S. DAVIS**

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# FOCUS ON THE SCRIPTURES <sup>SM</sup>

## The Action of Anger

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## FOCUS ON THE SCRIPTURES “SM”

### *“The Action of Anger”*

#### What is it that makes you angry?

Do you get angry when someone falsely accuses you of something?  
Do you get angry when someone is rude and arrogant?  
Do you try to get even when you are angry with someone?  
When you get angry with someone do you take it out on whomever is around?

Do you get angry when your friends have habits that annoy you very much?  
Do you get angry when people are unfair?  
After expressing your anger do you have trouble forgetting about it?  
Do you get angry when you have to take orders from someone less capable than you?

Do you get angry when something blocks your plans?  
Do you get angry when someone embarrasses you?  
Do you hide your anger from others and think about it for a long time?  
Do you get angry when you are not given credit for something you have done?

Do you get angry when you do something stupid?  
Do you get angry when you have to work with incompetent people?  
Do you get angry when you are delayed?  
Do you harbor grudges that you don't tell anyone about?  
When you are angry with someone, do you let that person know that you are angry, or is it difficult for you to let people know that you are angry?

#### References:

*“Hostility Coping & Health”* edited by Howard S. Friedman, page 54 (American Psychological Association, Washington, DC. 1991). TABLE 1.

*“Dimensions of The Multidimensional Anger Inventory”* by J. M. Siegel (1986), *Journal of Personality and Social Psychology*, 51, 191-200.

## **INTRODUCTION**

### **The Action Of Anger**

“On the part of Truth there cannot be, and on the part of Philanthropy there ought not to be, any truce between Truth and error. . . . Satan is the oldest liar in the records of Eternity.”<sup>1</sup> His influence is seen everywhere this subject is written about, discussed or treated. Many are under the influence of his erroneous views and principles regarding anger and being angry without ever perceiving, designing or intending it. Anger has been a problem for human beings since Cain killed Abel. We must not let Satan’s erroneous views and principles regarding anger and being angry influence our thinking and our actions. Anger, suppressed or expressed by a human being, is a destructive, toxic and negative emotion recognized by a person when that person feels it. The heart rate increases. The blood pressure goes up!

In our society, human anger is an often misunderstood and misrepresented emotion. “The term emotion [from Latin, to move out, stir up, agitate] is defined by *Webster’s Universities Dictionary Unabridged* as: “In psychology, the faculty of feeling, of reacting to mental impressions involving the sentiments; the Sensibility.”<sup>2</sup> The Positive Emotions and Psychophysiology Laboratory at the University of Michigan exists to answer a single question: What good is it to feel good? Their research team is working to show how it is that being moved by positive emotions can move you forward, and not only lift you to your higher ground, but also create a world worth giving to our children.<sup>3</sup> “Goodness matters.” The Bible contains very clear instructions regarding "Positive" emotions and "Negative" emotions.

**It is written** in Ephesians 5:15-17 (NASB): "Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is." And Galatians 6:7 (NASB) says: "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap."

In Galatians 5:19-25 (NASB) **it is written**: "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit."

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<sup>1</sup> *Millennial Harbinger*, 1857 (Joplin, Mo., College Press, reprint), pages 94, 95.

<sup>2</sup> *Webster’s Universities Dictionary Unabridged*.

<sup>3</sup> [www.Isa.umich.edu/psych/peplab/](http://www.Isa.umich.edu/psych/peplab/)

**It is written** in James 3:11-13 (NASB): "Does a fountain send out from the same opening both fresh and bitter water? Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce fresh. Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

In Luke 6:43-46 (NASB) **Jesus said:** "For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. "For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. "The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart. "Why do you call Me, 'Lord, Lord,' and do not do what I say?" And, 1 John 2:3-4 (NASB) says: "By this we know that we have come to know Him, if we keep His commandments. The one who says, "I have come to know Him," and does not keep His commandments, is a liar, and the truth is not in him."

In Matthew 7:13-20 (NASB) **Jesus said:** "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. "For the gate is small and the way is narrow that leads to life, and there are few who find it. "Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. "You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? "So every good tree bears good fruit, but the bad tree bears bad fruit. "A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. "Every tree that does not bear good fruit is cut down and thrown into the fire. "So then, you will know them by their fruits."

Don Colbert, M.D., in his book entitled *Deadly Emotions*, on page 9, said: "Positive emotions such as joy, gratitude, happiness and serenity, to mention a few, are a universal part of human nature. No person experiences an emotion just in his 'heart' or in his 'mind.' Rather, a person experiences an emotion in the form of chemical reactions in the body and in the brain. These chemical reactions occur at both the organ level--stomach, heart, large muscles, and so forth--and at the cellular Level."

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So, "Positive" emotions, such as joy, gratitude, happiness and serenity, and "Negative" emotions such as anger, wrath and malice, are feelings that reflect a change in both our biological and psychological conditions. We can choose to change our thinking and that can change the way we feel and react.

The Bible instructions regarding anger and being angry, were recorded in the New Testament in the Greek language that was in common use during that period, perhaps one of the most perfect vehicles of expression ever known to man. The words of the Bible, in the original language, contain all the ideas in it, and in order that the ideas may be perceived, the words of the Bible need to be rightly understood. It is essential that we consider this subject regarding anger in the light of what the New

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<sup>4</sup> *Deadly Emotions* by Don Colbert, M.D. (Nashville, Tennessee: Thomas Nelson, Inc., 2003), page 9.

Testament writers said in the original language. For the Greek words translated as anger and be angry, see the footnote. <sup>5</sup>

Before I could put “The Action of Anger” into written form, there were a few lessons I had to learn about my own emotion of anger. It all began when two Professors of Ophthalmology were in the process of performing five separate operations on me, in order to restore sight in both of my eyes. They discovered that I had been experiencing transient ischemic attacks (TIA), as the result of an artery restriction in my brain in an area related to my optic nerves. This was confirmed by a Professor of Neurology, and I was put on blood thinners and told what to do and how to react when I felt an attack coming on. At that time, I was advised that an anger event could kill me. They said to me: “Mr. Davis this is a very, very serious matter, you must listen to us. You must give this your immediate attention.” They snapped their fingers to demonstrate, and they said: “you could die just that quick.” I was 56 years old at the time. My father, at the age of 56, had died suddenly during the course of a conversation with his first cousin. He simply dropped his head and immediately died. I asked them if it were possible that my condition was inherited. They said: absolutely.

They got my attention. I was introduced to the “Sociological and Psychological” approach to “Cognitive Restructuring,” a process of verbalization and internalization by which we can change the incorrect programming of our subconscious mind, and that includes our very own anger triggers. I was instructed to identify my embedded anger triggers, and to verbalize them and internalize a defused reaction to each trigger. Later it dawned on me: “Cognitive Restructuring” is taught in the Bible.

Our thinking controls our emotions. And, if we want to, we can change the way we think. And, we can choose to get rid of our "Negative" emotions. Just as **it is written**, we can "Get rid of all bitterness, rage and anger" (**Ephesians 4:31** NIV). It's easy to do. I did it. **If you want to, you can do it too.** And **John 8:32** (NIV) says: “Then you will know the truth, and the truth will set you free.” And **2 Corinthians 10:5** (NIV) says: “We take captive every thought to make it obedient to Christ.” <sup>6</sup>

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<sup>5</sup> We are focusing on the verbal word picture in the Greek word οργιζομαι, transliterated: orgizomai. Orgizomai is the middle voice or the passive voice of οργιζω, transliterated: orgizo. The middle voice (orgizomai) is that use of the verb which describes the subject as participating in the results of the action of anger. And the passive voice (orgizomai) is that use of the verb which describes the subject as receiving the action of anger. Orgizomai is translated in the KJV five times as be angry and three times as be wroth. And, we are focusing on the Greek noun οργη, transliterated: orgē. Orgē is translated anger three times and wrath 31 times in the KJV. Orgē is also translated vengeance one time, and indignation one time in the KJV. Orgē, a Greek noun, expresses the fact, topic or theme of anger. In biblical Greek the word οργη, transliterated: orgē, according to *Thayer's Greek-English Lexicon of the New Testament* is “from οργαω [transliterated: orgaō] to teem, denoting an internal motion.” The Greek word θυμος, transliterated: thumos, which is anger boiling up and bursting forth, is translated “wrath” 15 times; “fierceness” 2 times; and “indignation” 1 time in KJV.

<sup>6</sup> The Interlinear NASB-NIV Parallel New Testament in Greek and English by Alfred Marshall (Grand Rapids, MI: Zondervan Publishing House, 1993, pages 290, 536 & 565).

## Chapter I

### **A DESTRUCTIVE EMOTION and the BIOCHEMICAL CORRELATES**

Anger as experienced by human beings (with or without cause), expressed or suppressed, is a destructive, toxic and negative emotion. It is bad, wrong, evil, and sinful. The truth is that **being angry** is giving in to the devil. We must not allow the devil to dwell in anger in our earthly body and thereby influence our thinking, our actions and our speech. **It is written**, "Resist the devil and he will flee from you" (James 4:7 NASB).

“The Lord dwells in long-suffering but the devil in anger. . . . How wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and the doubting that it turns away. For as soon as it sees such men standing steadfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the servants of God. . . . But anger is foolish, and fickle, and senseless.” See footnote.<sup>1</sup>

**The action of anger is our subject**, and we do not have to choose either to express or suppress anger. There is another option. Human anger, expressed or suppressed, is damaging to our health, physical and spiritual, and it is damaging to our relationships. Let us choose the other option: “The Christian Solution.” The Bible contains very specific instructions regarding how to deal with human anger.

We can choose to follow the very specific instructions of **Colossians 3:5-9** (NASB) that says: “Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is on account of these things that the wrath of God will come, and in them you also once walked, when you were living in them. But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its evil practices.” And, we can choose to follow the specific instructions of **Ephesians 4:31** (NASB) that says: “Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.”

### **DANGER: ANGER!**

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<sup>1</sup> *THE ANTE-NICENE FATHERS* (Grand Rapids, Michigan: WM. B. EERDMANS PUBLISHING COMPANY, reprinted February, 1975), Vol 2, page 23. In ancient times it was widely held that the Hermas mentioned by the Apostle Paul in Romans 16:14 was the author of these words found in one of the most popular Christian books during the second, third and fourth centuries. Origen states this opinion distinctly, and it is repeated by Eusebius and Jerome. Early writers believed the book to be inspired.

All human anger, expressed or suppressed, short-circuits the human brain and impairs one's mental and physical ability to choose an appropriate response to a confrontation, or in getting something done that is important. "The Lord dwells in long-suffering, but the devil dwells in Anger."<sup>2</sup>

**The action of anger on the part of human beings** inflames the human mind, and it disturbs the human tranquility. The action of anger is a disturbing emotion of the human mind. We can prevent it. We can obey the absolutely clear biblical instruction of Colossians 3:8 (NASB), a command, to "put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth." Let's do it.

It has been rightly said: "The anger of God does not inflame His mind or disturb His tranquillity. And, it has been rightly said that the anger of God is not a temper tantrum." In **John 4:24** (NASB) **Jesus said:** "God is spirit." So, God is not a human being. And, even though we necessarily use human words and phrases to attempt to describe the anger of God, we do not suggest that the anger of God is a human passion or a human emotion.

**Isaiah 55:8-9** (NASB) says: "For my thoughts are not your thoughts, Neither are your ways My ways," declares the Lord. For as the heavens are higher than the earth, So are my ways higher than your ways, And my thoughts than your thoughts." The truth is that God is the righteous Judge. And, **2 Timothy 4:8** (NASB) refers to Him as "the Lord, the righteous Judge." "The anger of God is not a disturbing emotion of His mind, but a judgment by which punishment is inflicted upon sin."<sup>3</sup>

The anger of God is the consequence of sin that He has built into the moral framework of the world. It is a matter of cause and effect. Touch a hot stove, and the consequence is pain. Commit sin, and painful consequences follow. **Romans 1:18** (NASB) says: "For the wrath [**οργη**, transliterated **orgē**; anger] of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness." **Romans 12:18-19** (NASB) says: "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 [**anger** – **orgē**] of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord. So, it is true that God himself is often angry at sin. But this fact in no way supports the "theory of righteous human anger" and/or the false doctrine that human anger is not sin. (See Chapter IV).

The anger of man is a destructive human emotion, and it is not in any way the same as the anger of God. In fact, **James 1:20**, says: "The anger of man doeth not that which is right in the sight of God" (*Alford's Greek Testament*, page 285).<sup>4</sup>

**The awful fruits of the action of human anger**, being angry, are seen everywhere. The action of human anger, being angry, is a major destroyer of relationships. It is a major cause of broken marriages. We see it in our schools. Children, influenced by anger, are killing and injuring schoolmates. We see it in our churches. We see it in our work places. We see it in the halls of

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<sup>2</sup> *The Ante-Nicene Fathers*, Volume II, Commandment V. CHAP. I and CHAP. II (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, reprinted February, 1975), Page 23.

<sup>3</sup> *St. Augustine's City of God and Christian Doctrine* by Philip Schaff, page 304.

<sup>4</sup> *Alford's Greek Testament* (Grand Rapids, MI: Guardian Press, 1976), Volume IV, page 285.

Congress and in our state legislatures. It is at the very center of wars. We see it almost daily in the international arena. In addition to all of this, it adversely affects the physical health of all.

All human anger is destructive, toxic and negative, whether expressed or suppressed. And, it has now been scientifically established that every time one becomes angry or wrathful, harmful biochemical correlates of these emotions are released into one's own system.

"Anger places every cell in your body on red alert. Your stomach churns out acid. Your skin hairs stand upright. Your adrenal glands pour out adrenaline and steroids. Your pupils dilate. Your blood pressure shoots up. Your pulse races. You are ready to run or gun."<sup>5</sup> So, our physical bodies respond to the way we think.

Our thoughts and our emotions not only affect our behavior but our health also. An article in *Science Daily* (Feb. 25, 2009) says: "**An Angry Heart Can Lead To Sudden Death** — Before flying off the handle the next time someone cuts you off in traffic, consider the latest research that links changes brought on by anger or other strong emotions to future arrhythmias and sudden cardiac arrests, which are blamed for 400,000 deaths annually."

In loving and forgiving others, as mentioned in "*Focus On The Scriptures: The Marks Of A Christian*," Christians are obeying the commandments of Jesus Christ. In so doing, Christians, themselves, receive fully God's divine gift of forgiveness which brings inner healing, and according to recent medical studies, substantial improvements in physical health and well-being.

This was clearly shown in a number of scientific studies as reported in a CNN special that aired on Sunday, May, 16, 1999.

Prior to the results of these studies that were reported by CNN, *HEALING AND THE MIND* by Bill Moyers was published by Doubleday in hard cover in 1993.<sup>6</sup> Inspired by Norman Cousins's published books (*Anatomy Of An Illness* and *The Healing Heart: Antidotes To Panic And Helplessness*) Moyers published his interviews with fifteen different experts involved in ongoing research in the complex field of the health effects of the relation between mind and body.

Moyers interviewed Candace Pert, Ph.D., formerly Chief of the section on Brain Biochemistry of the Clinical Neuroscience Branch at the National Institute of Mental Health. She discovered the opiate receptors and many other peptide receptors in the brain and in the body, which led to an understanding of the chemicals that travel between the mind and the body. She refers to this as: "Information is flowing."

"These molecules are being released from one place, they're diffusing all over the body, and they're tickling the receptors that are on the surface of every cell in your body." She developed ways to measure these receptors, which she described as similar to satellite dishes, "millions of them all over one cell. The cells are being told whether they should divide or not to divide, whether they

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<sup>5</sup> *None of These Diseases* by S. I. McMillen, M. D., & David E. Stern, M. D. (Grand Rapids, MI: Fleming H. Revell Company, February 2000), page 205.

<sup>6</sup> *HEALING AND THE MIND* by Bill Moyers (New York: DOUBLEDAY, 1993, reprinted 1995), pages 178 - 186.

should make more of this protein or that protein, whether they should turn on this gene or that gene. Everything in your body is being run by these messenger molecules, many of which are peptides. . . . Peptides, receptors, cells. The receptors are dynamic. They're wiggling, vibrating energy molecules that are not only changing their shape from millisecond to millisecond, but actually changing what they are coupled to. One moment they are coupled up to one protein in the membrane, and the next moment they can couple up to another. It's a very dynamic, fluid system."

Responding to Moyer's statement: "And every time they couple, every time they connect, every time they respond one to another, chemical messages are being exchanged and my body responds differently according to what cell is getting what chemical," she said: "Absolutely, You got it." So, we now know, as a result of recent research, that there are "biochemical correlates of emotions."

Regarding the dangers of toxic emotions and the heart, Dr. Caroline Leaf, author of *Who Switched Off My Brain*,<sup>7</sup> on pages 70-72 said:

"Here is a list of some of the dangers of toxic emotions and the heart:

- \* Hypertension (high blood pressure).
- \* Angina--chest pain and spasms of the heart tissue--heart ache.
- \* Coronary artery disease--hardening of the arteries causing narrowing. This can be triggered by anger.
- \* Strokes or cerebrovascular insufficiency--the clogging of blood vessels so brain tissue becomes starved.
- \* Aneurysm--ballooning or swelling of the artery or rupturing of blood vessels. This can also be triggered by anger."

"Your heart is not just a pump, it also acts like a mini brain. Science demonstrates that your heart has its own independent nervous system, a complex system with at least 40,000 neurons, as many as found in various subcortical centers of the brain. In effect, your "heart's brain" acts like a checking station or conscience for all the emotions generated by the flow of chemicals from thoughts."

"Science is discovering that your heart's brain is a real "intelligence force" behind the intuitive thoughts and feelings you experience. The "heart's brain" produces an important biochemical substance called ANF or atrial peptide, the balance hormone that regulates many of your brain's functions and motivates behavior."

"Your heart is in constant communication with your brain and the rest of your body in three scientifically documented ways: neurologically (through transmission of nerve impulses), biochemically (through hormones and neurotransmitters), and biophysically (through pressure waves). A growing body of scientific evidence also suggests that your heart communicates with the brain and body in a fourth way: energetically through electromagnetic field interactions."

"Through all these biological communication systems, the heart has a significant influence on the function of your brain and all your other bodily systems. The signals the heart sends to your brain influence not just perception and emotional processing, but higher cognitive functioning as well. New scientific evidence on the heart's neurological sensitivity points to feedback loops between the brain and the heart that check the accuracy and integrity of our thought life."

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<sup>7</sup> *Who Switched Off My Brain* by Dr. Caroline Leaf (PO Box 4227, Rivonia 2128, South Africa: Switch On Your Brain, 2007).

"The body of scientific research on the topic of heart intelligence is becoming so compelling, it is clearly time we develop new and personal attitudes about "following" our hearts."

"Once again, this is a case of science catching up with the wisdom of Scripture. A common theme in the pages of the Bible is the heart as a flowing spring of intelligence. And that the Lord knows the hearts of all men."

In the Greek texts of the New Testament, the Greek word **καρδια** occurs 160 times. It is transliterated kardia, and translated in each case as heart. Kardia is defined by Thayer's Greek-English Lexicon as: "1. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life. 2. Kardia denotes the centre of all physical and spiritual life, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors." The Greek word **καρδιογνωστες (καρδια, γνωστης)** occurs 2 times in the New Testament and is translated as know the heart or knows the heart. It is transliterated: kardiognostes, and is defined by Thayer's Greek-English Lexicon as: "knower of hearts: Acts 1:24; 15:8." <sup>8</sup>

**Acts 1:24** (NASB) says: "And they prayed and said, "You, Lord, who know the hearts of all men, show which one of these two You have chosen." And **Acts 15:8-9** (NASB) says: "And God, who knows the heart testified to them giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them cleansing their hearts by faith."

The "biblical theme of the heart as a flowing spring of intelligence" is very clearly expressed in hundreds of Old and New Testament passages. Here are just a few examples from Genesis to Revelation:

**Genesis 6:5** (NASB): "Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually."

**1 Chronicles 28:9** (NASB): "As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts."

**Psalms 44:21** (NASB): "Would not God find this out? For He knows the secrets of the heart."

**Proverbs 3:5** (NASB): "Trust in the LORD with all your heart And do not lean on your own understanding."

**Matthew 5:8** (NASB): "Blessed are the pure in heart, for they shall see God."

**Matthew 6:20-21** (NASB): "But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; for where your treasure is, there your heart will be also."

**Matthew 9:4** (NASB): "And Jesus knowing their thoughts said, "Why are you thinking evil in your hearts?"

**Luke 5:21-22** (NASB): "And the scribes and the Pharisees began to reason, saying, "Who is this man that speaks blasphemies? Who can forgive sins, but God alone?" But Jesus, aware of their reasonings, answered and said to them, "Why are you reasoning in your hearts?"

**Matthew 12:34-35** (NASB): "You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil."

**Hebrews 4:12** (NASB): "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."

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<sup>8</sup> *GREEK-ENGLISH LEXICON of the NEW TESTAMENT* by Joseph Henry Thayer, D.D. (Grand Rapids, Michigan: ZONDERVAN PUBLISHING HOUSE, First Zondervan printing 1962, Fifth printing 1966), page 325, 326.

**Revelation 2:23** (NASB): "And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds."

Regarding "DNA AND THE EVIDENCE FOR INTELLIGENT DESIGN," Dr. Stephen C. Meyer, author of *Signature In The Cell*,<sup>9</sup> on page 85 said: "In Darwin's time few, if any, biologists talked about biological or genetic information, but today they routinely refer to DNA, RNA, and proteins as carriers of information. Biologists tell us that DNA stores and transmits "genetic information," that it expresses a "genetic message," that it stores "assembly instructions," a "genetic blueprint," or "digital code." Biology has entered its own information age, and scientists seeking to explain the origin of life have taken note. Life does not consist of just matter and energy, but also information. Since matter and energy were around long before life, this third aspect of living systems has now taken center stage. At some point in the history of the universe, biological information came into existence. But how?"

Our subject is "The Action of Anger." The Greek verb **οργιζομαι** -- transliterated orgizomai concerns that faculty of feeling, of reacting to mental impressions, that is translated as being angry. Studies have clearly shown that anger, expressed or suppressed, only serves to reinforce anger. So, what is the solution? There is a solution and it is found in God's Word. The "Biblical Solution" is very specific and it says to "get rid of all anger."

*Webster's Universities Dictionary Unabridged* defines anger as follows:

1. A violent passion of the mind excited by a real or supposed injury; often accompanied by a desire to take vengeance, or to obtain satisfaction from the offending party; resentment; wrath; ire."

There is an appropriate, proper, and rational response, and, an approach to troubling events, or in getting something done that is important, and it is not anger. For instance, a response or an approach that is based on "Ratiocination" (which means to reason methodically and logically) is very clearly a more profitable and appropriate response to troubling events, or in getting something done that is important, than is a reaction of anger, wrath or malice.

Will Rogers said: "People who fly into a rage always make a bad landing." Getting angry can sometimes be like leaping into a wonderfully responsive sports car, gunning the motor, taking off at high speed and then discovering the brakes are out of order.<sup>10</sup>

Steven Friedman, Ph.D., of the State University of New York Health Science Center at Brooklyn, NY., according to a webcast transcript entitled "*The Harmful Effects of Anger*," said: "THERE IS NOTHING GOOD ABOUT ANGER. Feeling angry, once the person is angry, holding it in is not good. Research shows that. And expressing it is even worse. One of the long term consequences, we know, in the research and what leads to cardiac disease is, quote, the type A personality. . . . I think it is worth reiterating, . . . There is nothing good about anger in any way. In terms of feeling it

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<sup>9</sup> *Signature In The Cell* by Dr. Stephen C. Meyer (New York, NY: Harper Collins Publishers, 2009).

<sup>10</sup> *New York Times Magazine* by Maggie Scarg

or expressing it. Feeling it leads to negative consequences, both physically in terms of health, and it leads to negative consequences about how people around you will avoid You.”<sup>11</sup>

### **DANGER: ANGER!**

Question: How wicked is the Action of Anger? Answer: The devil dwells in anger. And, we must resist the devil. We should not let the devil dictate our words or actions.

The Bible clearly teaches that Christians are to get rid of all anger, malice and slander. If we are angry we are not being kind to one another, tenderhearted, and forgiving each other, just as God in Christ also has forgiven us. If we are angry, we are not at peace and we are not experiencing the “joy” that should be ours as children of God.

Human anger is a sin, a destructive, negative and toxic emotion. And, in addition to the all important eternal values, there are medically proven and scientifically demonstrated health benefits to be realized, physiologically speaking, when one puts into practice in sincere Christian obedience, the unmistakable and specific Biblical command to get rid of all anger. **It is written**, “Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice” (**Ephesians 4:31** NIV). And, **it is written**, “But now you must rid yourselves of all such things as these, anger, rage, malice, slander, and filthy language from your lips” (**Colossians 3:8** NIV).<sup>12</sup> **Let’s do it.**

### **A DESTRUCTIVE EMOTION and the BIOCHEMICAL CORRELATES**

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<sup>11</sup>“*The Harmful Effects of Anger*” - Webcast transcript: broadcast on WNYC New York (National Public Radio) was recorded live August 12, 1999. Steven Friedman, Ph.D., State University of New York Health Science Center at Brooklyn.

<sup>12</sup>*The Interlinear NASB-NIV Parallel New Testament in Greek and English* by Alfred Marshall (Grand Rapids, MI: Zondervan Publishing House, 1993), pages 565 & 584.

## Chapter I

### A DESTRUCTIVE EMOTION and the BIOCHEMICAL CORRELATES Questions for Discussion

1. Do you believe that the Lord dwells in long-suffering but the devil in anger?
2. How wicked is the action of anger? Explain.
3. Do you see how that anger, experienced by human beings, expressed or suppressed, is a negative, toxic and destructive emotion? Explain.
4. Why would anyone want to allow the devil to dwell in anger in their earthly bodies, thereby influencing their thinking, their actions and their speech? Explain.
5. Can you describe what is meant by the instruction to “consider the members of your earthly body as dead to immorality, impurity, passion, evil desire and greed?”
6. Since Christians have laid aside the “old self” with its evil practices, do you accept the idea that it is therefore important for Christians to get rid of all “anger, wrath, malice, slander, and abusive speech from their mouth?” If not, why not?
7. Do you believe that human anger, expressed or suppressed, is damaging to one’s health, physical and spiritual, and damaging to one’s relations with others?
8. Should anger be suppressed, expressed or is there another option? Describe the Christian Solution?
9. What are some modern day justifications for anger? Can you make a list?
10. How is it that anger attacks one physically and emotionally to hurt, even to kill?
11. Since the anger of God is not a human passion or a human emotion, how would you describe the difference between the anger of humans and the anger of God?
12. Why is anger such a destructive emotion? Where and how is anger often manifested?
13. Where do we often see anger displayed in today’s world?
14. Can you describe how our bodies respond to the way we think?
15. From our study in this chapter, give a concise definition of the “action of anger.”
16. How would you describe the difference between anger and resentment; wrath; malice; indignation; fury; rage and ire?
17. Do you accept the idea that “there is nothing good about anger in any way?” Discuss what happens physiologically when anger is suppressed or expressed?
18. Do you believe the Bible means what it says in Ephesians 4:31 (NIV): “Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice?”

A DESTRUCTIVE EMOTION and the BIOCHEMICAL CORRELATES!

**Hear the Word of God!**



**“The Truth Shall Make You Free!”**

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## Chapter II

# THE BIBLICAL SOLUTION

An author for *Readers Digest* described how he studied the Amish people in preparation for an article on them. In his observation at the school yard, he noted that the children never screamed or yelled. This amazed him. He spoke to the schoolmaster. He remarked how he had not once heard an Amish child yell, and asked why the schoolmaster thought that was so. The schoolmaster replied, “Well, have you ever heard an Amish adult Yell?”<sup>1</sup>

**Ephesians 6:4** (NASB) says: “And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”

A lady once came to Billy Sunday and tried to rationalize her angry outbursts. She said: “There’s nothing wrong with losing my temper, I blow up, and then it’s all over.” “So does a shotgun,” Sunday replied, “and look at the damage it leaves Behind!”<sup>2</sup>

If we are angry, we are not obeying the teachings of Christ. What, then, will be the outcome for those who do not obey the teachings of Christ? After forbidding anger in **Matthew 5:21-22** (NASB), **Jesus** immediately said in verses 26 and 27: “And every one who hears these words of Mine and does not act upon them, will be like a foolish man, who built his house upon the sand. And the rains descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall.”

The “biblical” commandment to get rid of anger is also very clearly expressed in **Colossians 3:8** in the Greek text and in all of the following translations of the text. (See the footnote for the Greek text).<sup>3</sup>

Colossians 3:8. New American Standard Bible (NASB):

“But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth.” (© Copyright 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by The Lockman Foundation.)

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<sup>1</sup> *Counter Attack*, Jay Carty, Multnomah Press, 1988, p. 41ff.

<sup>2</sup> *Maggie Scarg* in New York Times Magazine.

<sup>3</sup> The Greek text of Colossians chapter 3 and verse 8, with an interlinear English translation, reads as follows:

Νυνι	δε	αποθεσθε	και υμεις	τα παντα,	οργην,
Now	but	put off from yourselves	also you	wholly all;	<u>anger</u> ,

θυμον,	κακιαν,	βλασφημιαν,	αισχρολογιαν,	εκ του	στοματος	υμων.
wrath,	malice,	slander,	abusive speech	out of the	mouth	your.

Colossians 3:8. King James Version (KJV):

“But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.” (Public Domain 1611, 1769.)

Colossians 3:8. New King James Version (NKJV):

“But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.” (© 1982 Thomas Nelson.)

Colossians 3:8. New Living Translation (NLT):

“But now is the time to get rid of anger, rage, malicious behavior, slander, and dirty language.” (© 1996 Tyndale Charitable Trust.)

Colossians 3:8. The Holy Bible, English Standard Version (ESV):

“But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth.” (© 2001 Crossway Bibles.)

Colossians 3:8. Revised Standard Version (RSV):

“But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth.” (© 1947, 1952.)

Colossians 3:8. New International Version (NIV):

“But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips.” (© 1973, 1978, 1984 International Bible Society.)

Maurice E. Wagner, Th.M., Ph.D., 1914-2005,<sup>4</sup> in the “Introduction” to his book entitled *Anger’s Fire Extinguisher - What Anger Is And How To Get Rid Of It*, said: “The Bible gives very specific instruction about the emotion of anger, its source, its destructive effects, and how it needs to be managed. The Bible is not commonly viewed as a resource book for psychological insight, but our God who created and redeemed us has not left us to guess about such an important emotion as anger. The Bible contradicts the usual teachings about anger and speaks specifically about getting rid of the emotion as soon as possible. It explains that our anger is under the control of our will, that we are not victims of our feelings, as we may think. Anger is both a physical problem and a spiritual problem.”

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<sup>4</sup> From 1940 to 1950, Maurice E. Wagner studied and he received Th.B., B.S., B.D. and Th.M. degrees. In 1956, he became a part-time chaplain at the Downey, Va. Mental Hospital where he served for over four years. He took special notice of how the Bible speaks to the emotional needs of people. In 1961, he accepted the challenge of becoming the first counselor at the Narramore Christian Foundation, then in Pasadena, now in Rosemead, California. Coincident with his full-time counseling position, he studied and received the degree of Ph.D. in 1969 from Southern California Institute of Psychology in Beverly Hills. In 1979, Dr. Wagner moved to Atascadero, California where he began the Mid-Coast Counseling Service. In 1989, he retired from counseling to devote his time to writing; preparing practical studies which apply to the emotional needs of people. He said that he had been eager to write the book: *Anger’s Fire Extinguisher* for nearly two decades, but the Lord had a few lessons for him to learn about his own emotion of anger before attempting to put anything into print.

And, Dr. Wagner said: “Anger is the most treacherous emotion we have. It does much damage to our own disposition, to our relationship with others, and to our spiritual walk with the Lord. Anger may give us a sense of momentary power, but it deadens many of our sensitivities. Anger, by its very nature, creates a self-deception that blights our intelligence and causes us to do strange things we would not otherwise do. Anger is the killer of our conscience, [our conscience is] the unconscious organ of the mind that God uses to speak to our Hearts.” <sup>5</sup>

The commandment to “put off from yourselves” in **Colossians 3:8** translates the Greek verb **αποθεσθε**; the English transliteration is apothesthe. <sup>6</sup> It is defined by Thayer’s *Greek-English Lexicon* as follows: “New Testament middle voice: to put off from one’s self.” The word all, in them all as the *New American Standard Bible* translates the Greek text, clearly refers to all, not some (see footnote for Greek lexicon references). And the word all, in all these as the *King James Version* translates the Greek text, refers to all, not some. It can not be any plainer than that.

The English word anger, mentioned in Colossians 3:8, is a noun (previously defined in Greek and English) that translates the Greek word **οργην**; the English transliteration is orgēn. <sup>7</sup> **οργην**, translated anger, is the direct object of the verb **αποθεσθε**; the English transliteration is apothesthe, and in addition to the other sins listed, is to be put off from one’s self.

**Robertson’s Word Pictures in the New Testament** says: “Put ye also away (*apothesthe kai humeis*). Second aorist middle imperative of old verb *apotithēmi*, to put away, lay aside like old clothes. . . . *All these (ta panta)*. The whole bunch of filthy rags (**anger orgēn, wrath thumon, malice kakian, railing blasphemian, shameful speaking aisehrologian**).” <sup>8</sup>

**Matthew Henry Commentary on the Whole Bible, Commentary on Colossians, Chapter 3**, says: “I. The apostle exhorts us to set our hearts upon heaven and take them off from this world (v.

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<sup>5</sup> *Anger’s Fire Extinguisher* by Maurice E. Wagner, Th.M., Ph.D. (Atascadero, CA: Christian Growth Publishers, Inc., 1992), page 1 of Introduction.

<sup>6</sup> The Greek verb **αποθεσθε** - English transliteration, apothesthe is the 2nd person, plural, aorist 2 tense, imperative mood, middle voice of **αποτιθημι**, transliterated apotithemi. The aorist tense means: simple occurrence without regard to time. The imperative mood means: a command or instruction given to the hearer, charging the hearer to carry out or perform a certain action. The middle voice shows the subject acting in his/or her own behalf, or participating in the results of the verbal action. So, get rid of, or put them all off from one’s self is the clear command.

The English word all translates the Greek word **παντα** -- transliterated panta and translated: all and is the accusative case, plural, neuter of **pas** (**πας**) preceded by the article **ta** (**τα**) which means according to Bauer, Arndt, and Gingrich’s *A GREEK-ENGLISH LEXICON of the New Testament*, page 638: “-As acc. of specification, almost like an adv.: **τα παντα** in all respects - As a summation of what precedes all this 2 Cor 4:15; Phil 3:8b; Col 3:8.”

Thayer’s *Greek-English Lexicon*, page 493 says: “accusative **παντα**, wholly, altogether, in all ways, in all things, in all respects.” *The Analytical Lexicon*, page 311 says: “**παντα**, in all respects.”

<sup>7</sup> The Greek word **οργην** -- transliterated orgēn is the accusative case of the noun **οργη**. The accusative case is the case of the direct object, receiving the action of the verb.

<sup>8</sup> *Word Pictures in the New Testament*, Volume VI by A. T. Robertson (Nashville, TN: Broadman Press, 1931), page 501.

1-4). II. He exhorts to the mortification of sin, in the various instances of it. . . . Those who do not obey the precepts of the law incur the penalties of it. The sins he mentions were their sins in their heathen and idolatrous state, and they were then especially the children of disobedience; and yet these sins brought judgments upon them, and exposed them to the wrath of God. We should mortify these sins because they have lived in us: In which you also walked some time, when you lived in them, v. 7. Observe, the consideration that we have formerly lived in sin is a good argument why we should now forsake it. Col 3:8-11: As we are to mortify inordinate appetites, so we are to mortify inordinate passions (v. 8): But now you also put off all these, anger, wrath, malice; for these are contrary to the design of the gospel, as well as grosser impurities; and, though they are more spiritual wickedness, have not less malignity in them. The gospel religion introduces a change of the higher as well as the lower powers of the soul, and supports the dominion of right reason and conscience over appetite and passion. Anger and wrath are bad, but malice is worse, because it is more rooted and deliberate; it is anger heightened and settled. And, as the corrupt principles in the heart must be cut off, so the product of them in the tongue; as blasphemy. . . . Lying makes us like the devil (who is the father of lies), and is a prime part of the devil's image upon our souls; and therefore we are cautioned against this sin by this general reason: Seeing you have put off the old man with his deeds, and have put on the new man, v. 10. The consideration that we have by profession put away sin and espoused the cause and interest of Christ, that we have renounced all sin and stand engaged to Christ, should fortify us against this sin of lying. Those who have put off the old man have put it off with its deeds; and those who have put on the new man must put on all its deeds -- not only espouse good principles but act them in a good conversation.”<sup>9</sup>

***The People's New Testament by Barton W. Johnson, Colossians: Chapter III - The New Life in Christ*** says: “5-8. Mortify therefore your members. The Greek word is stronger. It means, "Put to death." Since you died to the world and the flesh, slay also the earthly lusts and passions which belong to the flesh. They belong to the old nature, not to the new creature. Uncleanness. Every kind of impure act. Inordinate affection. Lustful passion. Covetousness. See note on Eph. 5:5. 6. For which things' sake. Because these things are practiced by those who live in disobedience, God's wrath is coming upon them. 7. In the which ye also walked. They had been Gentile heathen, and among them licentiousness was at that time universal. . . . 8. Also put off all these. The sins that follow as well as those named above. Anger, wrath, malice. A climax, full of evil to other men.”<sup>10</sup>

**It has been said that anger is as a stone cast into a wasp's nest.**

***The Biblical Conception of Sin*** by Thomas Whitelaw says: “Most men know that sin is in themselves a fact of consciousness they cannot deny, and in others a fact of observation they cannot overlook. As Chesterton expresses it, the fact of sin any one may see in the street: the Bible assumes that any man will discover it who looks into his own heart.”

**"The Nature of Sin.** It scarcely requires stating that modern ideas about sin receive no countenance from Scripture, which never speaks about sin as ‘good in the making,’ as ‘the shadow cast by man's immaturity,’ as ‘a necessity determined by heredity and environment,’ as ‘a stage in the upward development of a finite being,’ as a ‘taint adhering to man's corporeal frame,’ as a ‘physical disease,’ ‘a mental infirmity,’ ‘a constitutional weakness,’ and least of all ‘as a figment of the imperfectly enlightened, or theologically perverted, imagination,’ but always as the free act of an

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<sup>9</sup> *Matthew Henry Commentary on the Whole Bible* (Blue Letter Bible. 01 Mar 1996).

<sup>10</sup> *The People's New Testament* by Barton W. Johnson (St. Louis, MO: Christian Publishing Company, 1891. These files are public domain and are a derivative of an electronic edition that is available on the Christian Classics Ethereal Library website, [www.ccel.org](http://www.ccel.org).

intelligent, moral and responsible being asserting himself against the will of his Maker, the supreme Ruler of the universe. That will the Bible takes for granted every person may learn, either from the law written on his own heart (Romans 1:15); or from the revelation furnished by God to mankind, first to the Hebrew Church in the Old Testament Scriptures, and afterwards to the Christian Church and through it to the whole world in the New Testament Gospels and Epistles. Hence, sin is usually described in the Sacred Volume by terms that indicate with perfect clearness its relation to the Divine will or law, and leaves no uncertainty as to its essential character.”<sup>11</sup> To ignore the sins described in the Bible, as some do, is absolute lunacy.

*The Standard Bible Commentary On Thessalonians, Corinthians, Galatians and Romans* by J. W. McGarvey, LL.D., and Philip Y. Pendleton, A. M. says: “Verily all professing Christians would do well to take heed to what the Bible designates as sins, and not trust too much to their own fallible sentiment and judgment in such matters.”<sup>12</sup>

The “biblical” solution requires the removal of the sensual sins: immorality, impurity, passion, and evil desire. And, the “biblical” solution requires the removal of the social sins: the sins of the emotions: anger, wrath, and malice. And, the “biblical” solution requires the removal of the sins of the tongue: slander, abusive speech out of the mouth. **How can it be any plainer than that?**

**Colossians 3:9-11** (NASB). “Do not lie to one another, since you laid aside the old self with its *evil* practices, and have put on the new self, which is being renewed to a true knowledge according to the image of the One who created him, -- a *renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all and in all.”

The importance of the message contained in the 3rd chapter of Colossians is clearly seen as we consider the fact that the first two chapters deal with the need to be established in the faith of Jesus Christ, and the 3rd chapter offers a detailed description of “The Christian Solution.” Mark Copeland in his “Study Guide on Colossians” points out that in chapters 1-2, the Apostle Paul has maintained that Christ is “all-sufficient” in matters of salvation and overcoming sin. Beginning in chapter 3, the text gives basic and practical admonitions that pertain to living a life in Christ. The 4th chapter is an exhortation to the Colossians to walk in unity and in a manner worthy of their calling.

The “biblical” solution says in **Colossians 3:12-14** (NASB): “And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against any one; just as the Lord forgave you, so also should you. And beyond all these things *put on* love, which is the perfect bond of unity.”

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<sup>11</sup> *The Biblical Conception of Sin* by Thomas Whitelaw, M.A., D.D., (Kilmarnock, Ayrshire, Scotland in *The Fundamentals* Ed. by R.A. Torrey. Blue Letter Bible. 6 Oct 2003).

<sup>12</sup> *Commentary On Thessalonians, Corinthians, Galatians and Romans* by J. W. McGarvey, LL.D., and Philip Y. Pendleton, A. M. (Cincinnati, OH: Standard Publishing Company, Public Domain), page 283.

And, the “biblical” solution says in **Colossians 3:15-17** (NASB): “And let the peace of Christ rule <sup>13</sup> in your hearts, to which indeed you were called in one body; and be thankful. Let the word of Christ richly  dwell <sup>14</sup> within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to God; And whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father.” **Proverbs 21:23** (NASB): “He who guards his mouth and his tongue, Guards his soul from troubles.”

**Origen** (A.D. 185-254), the early Christian writer said: “The scripture, which tells us not to be angry at all, and which says in the thirty-seventh Psalm, ‘Cease from anger, and forsake wrath,’ and which commands us by the mouth of Paul to ‘put off all these, anger, wrath, malice, blasphemy, filthy communication,’ would not involve God in the same passion from which it would have us to be altogether Free.” <sup>15</sup>

It has been rightly said that our perceptions and judgments should be guided by wise discernment, not by deluded passions. **1 Thessalonians 5:9** (NASB) says: “For God has not destined us for wrath [**οργη** *orgē*; **anger**], but for obtaining salvation through our Lord Jesus Christ.”

**But what about God’s territory?** Christians have been taught, very clearly, not to venture into the territory reserved exclusively to God. **Romans 12:19** (NASB): “Never take your own revenge, beloved, but leave room for the wrath [**anger**] of God for it is written, VENGEANCE IS MINE, I WILL REPAY, SAYS THE LORD.” The English word wrath in this passage translates the Greek noun **οργη** that is transliterated *orgē*; the topic, theme or fact of **anger**. From this passage we understand that God alone claims the right to anger and vengeance, perhaps, because we are not qualified, and because we cannot “get all worked up” without injury to ourselves, or handle it without injury to ourselves and to others.

“**The Biblical Solution.**” There are many verses in the Bible warning about human anger, and there is a “biblical” solution for human anger. It is clearly commanded in the Scriptures to “put off from yourselves all these: anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another . . . put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, . . . and let the peace of Christ rule in your hearts.” **Let’s do it.**

## THE BIBLICAL SOLUTION

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<sup>13</sup> Let rule - the Greek verb is: **βραβευετω** -- transliteration is *brabeuetō*; 3rd person, singular, present tense, imperative mood. Translation is: **let preside** or **rule**. So, let the peace of Christ continue to rule in your hearts, this is a **command**.

<sup>14</sup> Let dwell - the Greek verb is: **ενοικειτω** -- transliteration is *enoikeitō*; 3rd person, singular, present tense, imperative mood. Translation is: **let dwell**. So, let the word of Christ continue to dwell in you richly; this is a **command**.

<sup>15</sup> *The Ante-Nicene Fathers*, Origen Against Celsus, Book IV, Chap. LXXII, Vol. IV (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1976), page 529.

## Chapter II

# THE BIBLICAL SOLUTION

## Questions for Discussion

1. Explore the role “anger learned in childhood” plays in the personal and social lives of those who do not obey the “Biblical” command to get rid of all anger. What should the “Amish” example say to us.
2. Ephesians 6:4 (NASB) says: “And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” Parents, by the manifestation of anger and the provoking of their children to anger, cause anger triggers to be embedded in their children’s brain cells with the result that their children can become angry caused by the embedded anger triggers. Agree? Disagree?
3. How were you taught as a child to deal with anger? Were you taught that it was all right to be angry?
4. Or, were you taught as a child to identify your anger triggers and to defuse them? Do you consider it difficult to accept the teaching of Christ concerning anger because of what you were taught as a child?
5. What do you think that Jesus means when He forbids anger in Matthew 5:21-22 and what do you think that Jesus means in verses 26-27 when He says: “And every one who hears these words of Mine and does not act upon them, will be like a foolish man, who built his house upon the sand. And the rains descended, and the floods came, and the winds blew, and burst against that house; and it fell, and great was its fall.”
6. What do you believe the outcome will be for those who do not obey the commandments and teachings of Christ?
7. Is it essential that we consider this subject regarding anger in the light of what the New Testament writers said in the original language? Do you believe that the words of the Bible contain all the ideas in it, and in order that the ideas may be perceived, the words of the Bible need to be rightly understood?
8. Does the Bible contradict the usual teachings about anger and does it speak specifically about getting rid of the emotion? Explain.
9. What do you think of Matthew Henry’s understanding of Colossians 3:1-11; and what do you think of Barton W. Johnson’s understanding of Colossians 3:5-8?  
Do you accept the fact that Colossians 3:1-11 lists anger as a sin among the sins inconsistent with the new life in Christ? Why would one feel at liberty to mortify only some sensual sins; some sins of the emotions; and some sins of the tongue?
10. What do you think of Thomas Whitelaw’s *The Biblical Conception of Sin*?
11. Can peace and “the action of anger” rule the same heart? “Satan is the oldest liar in the records of eternity.” His influence is seen everywhere this subject is written about, discussed or treated. Many are under the influence of his erroneous views and principles regarding anger and being angry without ever perceiving, designing or intending it. Anger has been a problem for human beings since Cain killed Abel. We must not let Satan’s erroneous views and principles regarding anger and being angry influence our thinking and our actions. Agree? Disagree?

THE BIBLICAL SOLUTION!  
It is the Word of God!



**The Bible Tells Us To Get Rid Of All Anger!**

## JESUS FORBIDS ANGER

Ralph Waldo Emerson said: “Anger is an uncontrollable feeling that betrays what you are when you are not yourself. Anger is that powerful internal force that blows out the light of reason. Know this to be the enemy: it is anger.” [8]

**What did Jesus say?** In **Matthew 5:21-22** (NASB) Jesus said: “You have heard that the ancients were told, ‘You shall not commit murder’ and ‘Whoever commits murder shall be liable to the court.’ But I say unto you that every one who is angry<sup>1</sup> with his brother shall be guilty before the court; and whoever shall say to his brother, ‘Raca’ [*You good-for-nothing*], shall be guilty before the supreme court; and whoever shall say, ‘You fool,’ shall be guilty *enough to go* into the hell of fire”

“Jesus goes back of the murderous act and forbids the anger and the reproachful words that precede it and likely lead to it. He places the murderous heart on the level of actual murder.”<sup>2</sup>

In contrast, Satan would have us believe a lie. He would have us believe that Jesus said: “whosoever is angry with his brother without a cause shall be in danger of the judgment.” “Satan is the oldest liar in the records of eternity.” Satan is the father of lies, and he continues to this day to distort the teachings of Jesus and to obscure the truth of that which Jesus said in Matthew 5:22.

The King James Version (KJV) was translated in 1611 from a Greek text in which Matthew 5:22 contains an interpolation (“spurious added insertion”) of the Greek adverb **εικη**; transliterated *eikē* and translated: “without a cause.” Consequently, The King James Version of Matthew 5:22 says that Jesus said: “That whosoever is angry with his brother without a cause shall be in danger of the judgment.” The Greek text from which the King James Version was translated is a composite text entitled: “The Textus Receptus” and it is based on 12th, 13th and 15th century copies of copies of copies. As a result of this Greek adverb having been inserted and added to Matthew 5:22, in the “The Textus Receptus,” the devil’s lie found its way in the year 1611 into the English translation known as The King James Version.

But wait, in other English versions of “The New Testament,” including the NASB, NIV, MSG, HCSB, RSV, NLV, NLT, CEV, NIRV, and the ASV, the English words “*without a cause*” are not

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<sup>1</sup> The English word angry translates the Greek passive participle **οργιζομενος** -- transliterated orgizomenos; [9] from **οργιζομαι** -- orgizomai. Regarding verbal characteristics, *The Basics of Biblical Greek Grammar*, Second Edition by William D. Mounce (Grand Rapids, MI: Zondervan, 2003), page 124, says: “If the subject receives the action of the verb, the verb is in the passive voice.” *A Manual Grammar of the Greek New Testament* by H. E. Dana, Th.D. and Julius R. Mantey. Th.D, D.D. (New York, NY: The MacMillan Company, 1965), page 161, says: “The passive voice is that use of the verb which denotes the subject as receiving the action.”

<sup>2</sup> *The People's New Testament* by Barton W. Johnson (St. Louis, MO: Christian Publishing Company, 1891).

found in Matthew 5:22. WHY? And the answer is: They are translations of the earliest Greek texts of the New Testament. The Greek adverb **εικη**, transliterated eikē is not in the earliest Greek texts of Matthew 5:22.

John Wesley (1703-1791) in *Wesley's Notes on the Bible* said: “Some copies add, without a cause--but this is utterly foreign to the whole scope and tenor of our Lord's discourse.”

Let us now consider what Jesus really said in Matthew 5:22 according to the following translations of the earliest of the original Greek texts of the Gospel of Matthew.

Matthew 5:22

New International Version (NIV)

“But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.” (Copyright © 1973, 1978, 1984 by International Bible Society.)

Matthew 5:22

The Message (MSG)

“I'm telling you that anyone who is so much as angry with a brother or sister is guilty of murder. Carelessly call a brother "idiot!" and you just might find yourself hauled into court. Thoughtlessly yell "stupid!" at a sister and you are on the brink of hellfire. The simple moral fact is that words kill.” (Copyright © 1993, 1994, 1995, 1996, 2000, 2001, 2002 by Eugene H. Peterson.)

Matthew 5:22

Holman Christian Standard Bible (HCSB)

“But I tell you, everyone who is angry with his brother will be subject to judgment. And whoever says to his brother, 'Fool!' will be subject to the Sanhedrin. But whoever says, 'You moron!' will be subject to hellfire.” (Copyright © 1999, 2000, 2002, 2003 by Holman Bible Publishers, Nashville Tennessee. All rights reserved.)

Matthew 5:22

Revised Standard Version (RSV)

“But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool!' shall be liable to the hell of fire.” (© 1947, 1952.)

Matthew 5:22

New Life Version (NLV)

“But I tell you that whoever is angry with his brother will be guilty and have to suffer for his wrong. Whoever says to his brother, 'You have no brains,' will have to stand in front of the court. Whoever says, 'You fool,' will be sent to the fire of hell.” (Copyright © 1969 by Christian Literature International.)

Matthew 5:22

New Living Translation (NLT)

“But I say, if you are angry with someone, you are subject to judgment! If you call someone an idiot, you are in danger of being brought before the high council. And if you curse someone, you are in danger of the fires of hell.” (Holy Bible. New Living Translation © 1996 by Tyndale Charitable Trust.)

Matthew 5:22

Contemporary English Version (CEV)

“But I promise you that if you are angry with someone, you will have to stand trial. If you call someone a fool, you will be taken to court. And if you say that someone is worthless, you will be in danger of the fires of hell.” (Copyright © 1995 by American Bible Society.)

Matthew 5:22

New International Reader's Version (NIRV)

“But here is what I tell you. Do not be angry with your brother. Anyone who is angry with his brother will be judged. Again, anyone who says to his brother, 'Raca,' must stand trial in the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire in hell.” (Copyright © 1996, 1998 by International Bible Society.)

Matthew 5:22

American Standard Version (ASV)

“But I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.” (Copyright © 1901. Public Domain.)

## What do the following three commentaries have to say regarding Matthew 5:22?

### 1. *The Fourfold Gospel or A Harmony of the Four Gospels*<sup>3</sup>

Matthew 5:21-24.

21. Ye have heard [Ex. xx. 13; Deut. v. 17. The common people, for the most part, knew the law only by its public reading, and hence the exposition of the scribes which accompanied the readings shared in their estimation the very authority of Scripture itself.] that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of [shall be liable to] the judgment;

22. But I say unto you, **that every one who is angry with his brother** shall be in danger of the judgment; and whosoever shall say to his brother, Raca [an expression of contempt frequently used in rabbinical writings, but of uncertain derivation, so that it may mean "empty head" or "spit out;" i. e., heretic], shall be in danger of the council: and whosoever shall say, Thou fool ["Thou impious wretch;" folly and impiety being equivalent with the Hebrews"--Bloomfield], shall be in danger of hell fire. [**We have here three degrees of criminality or offence as to the sin of anger:** 1. Silent rage; 2. Railing speech; 3. Bitter reproach (Ps. xiv. 1). With these are associated respectively three different degrees of punishment. The law of Moses provided for the appointment of judges (Deut. xvi. 18), and Josephus informs us that in each city there were seven judges appointed (*Ant.* iv. 8, 14). This tribunal was known as the judgment, and by it the case of the manslayer was determined. Compare Num. xxxv. 15, 24, 25 with Josh. xx. 4. And in determining his case this court might certify it for decision to the Sanhedrin, or they might themselves confine the man in one of the cities of refuge, or order him to be stoned to death. The second punishment would be the result of a trial before the Sanhedrin or council. This chief court of the Jews sat at Jerusalem (Deut. xvii. 8-13), and common men stood in great awe of it. The third punishment passes beyond the pale of human jurisdiction. It is the final punishment--being cast into hell. The Scripture word for hell is derived from the name of a place in the neighborhood of Jerusalem, called the valley of Hinnom. It was a deep, narrow valley, lying southeast of Jerusalem. The Greek word Gehenna (which we translate hell) is first found applied to it in the Septuagint translation of Josh. xviii. 16.

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<sup>3</sup> *The Fourfold Gospel or A Harmony of the Four Gospels* by J. W. McGarvey, LL.D. and Philip Y. Pendleton, A.B. (Cincinnati, OH: The Standard Publishing Company, Public Domain), pages 237-239.

(For the history of the valley, see the following passages of Scripture: Josh. xv. 8; II. Chron. xxviii. 3; xxxiii. 6; Jer. vii. 31; xix. 1-5; II. Kings xxiii. 1-14; II. Chron. xxxiv. 4, 5.) The only fire certainly known to have been kindled there was the fire in which children were sacrificed to the god Moloch. This worship was entirely destroyed by King Josiah, who polluted the entire valley so as to make it an unfit place even for heathen worship. Some commentators endeavor to make this third punishment a temporal one, and assert that fires were kept burning in the valley of Hinnom, and that as an extreme punishment the bodies of criminals were cast into those fires. But there is not the slightest authentic evidence that any fire was kept burning there; nor is there any evidence at all that casting a criminal into the fire was ever employed by the Jews as a punishment. It was the fire of idolatrous worship in the offering of human sacrifice which had given the valley its bad name. This caused it to be associated in the mind of the Jews with sin and suffering, and led to the application of its name, in the Greek form of it, to the place of final and eternal punishment. When the conception of such a place as hell was formed, it was necessary to give it a name, and there was no word in the Jewish language more appropriate for the purpose than the name of this hideous valley. It is often used in the New Testament, and always denotes the place of final punishment (Matt. x. 28; xviii. 9; xxiii. 33; Mark ix. 43). We should note that while sin has stages, God takes note of it from its very first germination in the heart, and that a man's soul is imperiled long before his feelings bear their fruitage of violence and murder.]

23. If therefore [**having forbidden anger**, Jesus now proceeds to lay down the course for reconciliation] thou art offering thy gift at the altar [that which was popularly esteemed the very highest act of worship], and there rememberest that thy brother hath aught against thee,

24. leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. [Reconciliation takes precedence of all other duties, even of offerings made to God. A very important teaching in these days, when men, by corrupt practices, by extortionate combinations, and by grinding the face of the poor, accumulate millions of dollars and then attempt to placate God by bestowing a little of their pocket change upon colleges and missionary societies. God hears and heeds the voice of the unreconciled brethren, and the gift is bestowed upon the altar in vain. **The offering of unclean hands is an abomination. The lesson teaches us to be reconciled with all who bear grudges against us, and says nothing as to whether their reasons are sufficient or insufficient, just or unjust.** "It is enough to say, I have naught against him, and so justify myself"--Stier.]

**“There was never an angry man that thought his anger unjust.” [10]**

2. *Wesley's Notes on the Bible* by John Wesley 1703-1791. <sup>4</sup>

Matthew 5:22-24.

22. But I say unto you - Which of the prophets ever spake thus? Their language is, Thus saith the Lord. Who hath authority to use this language, but the one lawgiver, who is able to save and to destroy. **Whosoever is angry with his brother - Some copies add, without a cause - But this is utterly foreign to the whole scope and tenor of our Lord's discourse.** If he had only forbidden the being angry without a cause, there was no manner of need of that solemn declaration, I say unto you; for the scribes and Pharisees themselves said as much as this.

23. Thy brother hath aught against thee - On any of the preceding accounts: for any unkind thought or word: any that did not spring from love.

24. Leaving thy gift, go - For neither thy gift nor thy prayer will atone for thy want of love: but this will make them both an abomination before God.

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<sup>4</sup> *Wesley's Notes on the Bible* by John Wesley 1703-1791. (Christian Classics Ethereal Library. These files are public domain and are a derivative of an electronic edition that is available on the Christian Classics Ethereal Library website, www.ccel.org.)

**There is an old Chinese Proverb that says: The fastest horse cannot catch a word spoken in anger.**

**3. *The People's New Testament* by Barton W. Johnson.** <sup>5</sup>

Matthew 5:21-25.

21. Ye have heard. Jesus now gives the law a new form to adapt it to his kingdom. It takes a new, a deeper, a more spiritual shape and meaning. By them of old time. In this case, Moses. See Ex. 20:13; Deut. 5:17. Thou shalt not kill. One of the ten commandments. Christ, the Divine Lawgiver, modifies it. In danger of the judgment. The civil courts. The law provided in every city a court of seven judges, who could sentence a criminal to death (Deut. 16:18).

22. But I say unto you. Jehovah had spoken the Decalogue to Israel. Christ assumes the right to amend it. Such a claim is based on a claim of divinity. Whosoever is angry with his brother. **Jesus goes back of the murderous act, and forbids the anger** and the reproachful words that precede it and are likely to lead to it. He places the murderous heart on the level of actual murder. Raca. An epithet of contempt; "empty head," or "spit out," that is, a heretic. The council. The Sanhedrim, the highest court of Israel. It corresponded to our Supreme Court, and had seventy members. Thou fool. The original implies a stupid, wicked fool. Of hell fire. The Greek is "the Gehenna of fire." The term Gehenna arose from the valley of Hinnom, south of Jerusalem, where the Canaanites burned human sacrifices to Moloch. After the return of the Jews from the Captivity they made it a place of defilement, where the refuse of the city was thrown and burned. The name was applied to the place of future punishment by the Jews. The word is often used in the New Testament (Matt. 23:33; 5:29; 10:28; 18:9; Mark 9:43), and always denotes a place of future punishment.

23, 24. Therefore, if thou bring thy gift to the altar. This springs immediately out of the modification of the law, **Thou shalt not kill, which required that there should be no anger with a brother.** If about to offer a gift on the altar, and the remembrance comes that a brother hath aught against thee, leave the gift, go and make it right with him, and then offer thy gift. This shows that one guilty of wrongs to his fellow-man cannot offer acceptable worship of God.

25. Agree with thine adversary quickly. By adversary is meant an opponent in a lawsuit who is supposed to have a just claim, in this case a creditor. Officer. The same as our sheriff. Under all the old laws debt could be punished with imprisonment.

### **What did three early Christian writers have to say regarding this subject?**

A. TERTULLIAN (A.D. 145-220). As recorded in Volume III of *The Ante-Nicene Fathers*, page 685: "ON PRAYER," Chap. XI. . . . WHEN PRAYING THE FATHER, YOU ARE NOT TO BE ANGRY WITH A BROTHER. "That we may not be as far from the ears of God as we are from His precepts, the memory of His precepts paves for our prayers a way unto heaven; of which *precepts* the chief is, that we go not up unto God's altar before we compose whatever of discord or offence we have contracted with our brethren. For what sort of deed is it to approach the peace of God without peace? How will he appease his *Father* who is angry with his *brother*, **when from the beginning 'all anger' is forbidden us?** For even Joseph, when dismissing his brethren for the purpose of fetching their father, said, 'And be not angry in the way.' He warned *us*, to be sure, at that time (for elsewhere our Discipline is called 'the way'), that when set in 'the way' of prayer, we

<sup>5</sup> *The People's New Testament* by Barton W. Johnson (St. Louis, MO: Christian Publishing Company, 1891. These files are public domain and are a derivative of an electronic edition that is available on the Christian Classics Ethereal Library website [www.ccel.org](http://www.ccel.org)).

go not unto ‘the Father’ with anger. **After that, the Lord, ‘amplifying the Law,’ openly adds the prohibition of anger against a brother to that of murder. Not even by an evil word does He permit it to be vented.”**<sup>6</sup>

**B. ORIGEN:** (A.D. 185-254). **“The scripture, which tells us not to be angry at all, and which says in the thirty-seventh Psalm, ‘Cease from anger, and forsake wrath,’ and which commands us by the mouth of Paul to ‘put off all these, anger, wrath, malice, blasphemy, filthy communication,** would not involve God in the same passion from which it would have us to be altogether free.”<sup>7</sup>

**C.** And, as previously stated, **HERMAS** said: “The Lord dwells in long-suffering but the devil in anger. . . . How wicked is the action of anger, and in what way it overthrows the servants of God by its action, and turns them from righteousness. But it does not turn away those who are full of faith, nor does it act on them, for the power of the Lord is with them. It is the thoughtless and the doubting that it turns away. For as soon as it sees such men standing steadfast, it throws itself into their hearts, and for nothing at all the man or woman becomes embittered on account of occurrences in their daily life, as for instance on account of their food, or some superfluous word that has been uttered, or on account of some friend, or some gift or debt, or some such senseless affair. For all these things are foolish and empty and unprofitable to the - servants of God. . . . But anger is foolish, and fickle, and Senseless.”<sup>8</sup>

## **Let us now consider some of what our medical and scientific community has discovered regarding this subject.**

**1. “Losing your cool can be dangerous to your health, new study shows.”** (American Heart Association meeting report dated November 10, 1997.)

**2. “Anger-prone people are more likely to have heart attacks.”** (*Journal of the American Heart Association*, report dated May 01, 2002.)

**3. “Anger and Cancer: an analysis of the linkages.”** (Report dated October 23, 2000.” College of Nursing, University of Tennessee, Knoxville, TN 37996-4180.)

**4. “Triggering of acute myocardial infarction onset by episodes of anger.”** (Report dated October 1, 1995.” Department of Medicine, Deaconess Hospital, Harvard School of Medicine, Boston, Massachusetts.)

**5. “Life-threatening cardiovascular consequences of anger in patients with coronary heart disease. . . . Anger is the affective state most commonly associated with myocardial ischemia and life-threatening arrhythmias.”** (Report dated May 14, 1996. Institute for Prevention of Cardiovascular Disease, Deaconess Hospital, Harvard School of Medicine, Boston, Massachusetts.)

**6. “Impact of social support, cynical hostility and anger expression on progression of coronary atherosclerosis.”** (Report dated November 15, 2000. Medizinische Klinik der Universität München-Innenstadt, Munich, Germany.)

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<sup>6</sup> *The Ante-Nicene Fathers*, Volume III (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, Reprinted 1976).

<sup>7</sup> *The Ante-Nicene Fathers*, Origen “Against Celsus,” Book IV, CHAP. LXXII, Volume IV (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, Reprinted May, 1976), page 529.

<sup>8</sup> *The Ante-Nicene Fathers*, Volume II, Commandment V. CHAP. I and CHAP. II (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, reprinted February, 1975), Page 23.

7. “**Anger expression style and risk of incident stroke were examined in 2074 men** from a population-based, longitudinal study of risk factors for ischemic heart disease and related outcomes in eastern Finland. Men who reported the highest level of expressed anger were at twice the risk of stroke of men who reported the lowest level of anger, after adjustments for age, resting blood pressure, smoking, alcohol consumption, body mass index, low-density and high density lipoprotein cholesterol, fibrinogen, socioeconomic status, history of diabetes, and use of antihypertensive medications.” (Report styled: Stroke 1999;30:523-528 University of Kuopio UKU Neuroscience Publications PL 1777, 70211 Kuopio, Finland.)

**Jesus** said in **Matthew 5:22** that every one, who is angry with his brother, is in danger. What Jesus literally said is: every one who being angry with his brother, liable shall be to the judgment (this is the same linguistic construction that He used in the case of murder in the previous verse). The English expression being angry translates the Greek participle **οργιζομενος**, transliterated orgizomenos. (For the Greek text of Matthew 5:22 with an interlinear English translation see the footnote.)<sup>9</sup> The English expression every one translates the Greek word **πας** transliterated pas.<sup>10</sup> And the English expression who translates the Greek article **ο** transliterated ho.<sup>11</sup>

If we believe that Jesus knew the meaning of the words He employed, and that He used the appropriate words in Matthew 5:22 to convey the thoughts that He intended to convey, then we must believe that this refers to every one, whoever is angry with his brother. How could we believe otherwise? How can it be any plainer than that? **This is a very serious matter indeed.**

In **Matthew 5:23-24** (NASB) **Jesus** said: “If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering.”

The Greek adverb eikē (εικη) had been added to a copy of the Greek text of Matthew 5:22 as early as the 12th century. It was translated: without a cause in 1611 in the King James Version. Satan’s false doctrine of righteous anger was supported by this distortion of that which Jesus really said in

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<sup>9</sup> Greek text of **Matthew 5:22** with an interlinear English translation:

**πας ο οργιζομενος** τω αδελφω αυτου ενοχος εσται τη κρισει.  
everyone being angry with the brother of him liable shall be to the judgement

The Greek word, **οργιζομενος** transliterated orgizomenos, and translated is angry (NASB) and (NIV) is a nominative, singular, masculine, present, passive participle. As mentioned previously, the passive voice is that voice which denotes the subject as the recipient of the action. According to *Greek Grammar Beyond the Basics* by Daniel B. Wallace (Grand Rapids, MI: Zondervan, 1996), pages 614 & 523: “The present participle is used for contemporaneous time” and “especially in such formulaic expression with **πας ο** makes a statement of a timeless fact, it does not say that something is happening, it says that something does happen. And on Page 619: the present participle orgizomenos, in Matthew 5:22, functions as an independent substantive, a noun, and the key to identification is the presence of the article.”

<sup>10</sup> The Greek word **πας**, transliterated pas, means according to Thayer’s *Greek-English Lexicon of the New Testament*: “1; a. any, every one. b. any and every one, of every kind. c. *the whole* [*all*, Latin *totus*].”

<sup>11</sup> The Greek article **ο**, transliterated ho is translated “who.”

Matthew 5:22. The evil concept of righteous sin emerged, which is clearly a devil's lie, and a contradiction in terminology. We shall clearly see from this study, that human anger is sinful and is in no way righteous.

*The Fourfold Gospel* and *The People's New Testament* correctly say that **Jesus forbids anger**.

But, there are those who say: "It's the principle of the matter" to justify sustaining toxic emotions for years. As they hold onto their anger or hurt, they bleed away their energy reserves, often ending up bitter and depressed. [10] It does not have to be that way. **Let us resolve to get rid of all anger.**

## **DANGER: ANGER!**

Our subject is "The Action of Anger" and we can rid ourselves of all anger. There are common thought patterns that result in anger. We can get rid of the sins of the thoughts, and the words, and the deeds. Thought patterns that are anger triggers are programmed to cause the action of anger ("set-us-off"). It has been rightly said that words are the vehicle of thought and **Matthew 5:22-24** makes it clear, that the **sins of the thoughts, and the words, and the deeds** shall be brought into judgment. And, that is the answer to the question: "Does it really matter what we think, what we say and what we do?"

In **Matthew 15:19-20** (NASB) **Jesus said**: "For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders. These are the things which defile the man." Back of the first murderous act in the records of eternity, was the anger of man. **Genesis 4:5-8** (NASB): "Cain became very angry. . . . Cain rose up against Abel his brother and killed him."

In **John 8:32** (NASB) **Jesus said**: "You will know the truth and the truth will make you free." All professing Christians would do well to take heed to what Jesus really said regarding **anger** and **being angry** and not trust in the "**devil's lies**" and/or the "fallible philological suppositions of men."

**JESUS FORBIDS ANGER**

## JESUS FORBIDS ANGER

### Questions for Discussion

1. What do you think of Ralph Waldo Emerson's understanding of Anger?
2. Do you agree or disagree with " *The Peoples New Testament*" commentary on Matthew 5:22 by Barton W. Stone that says: "Jesus goes back of the murderous act and forbids the anger and the reproachful words that precede it and likely lead to it. He places the murderous heart on the level of actual Murder?"<sup>1</sup>
3. Back of the first murder ever recorded in the records of eternity was the anger of Cain. From our study in this chapter, do you agree or disagree with the commentaries that say "Jesus forbids anger" in Matthew 5:22?
4. Explore the aftermath of the devil's lie that evolved as a result of the addition in the "Textus Receptus" by a copyist, of a four letter Greek adverb, translated by the English phrase "without a cause" in the year 1611 in the King James Version of Matthew 5:22.
5. It has been said that there was never an angry man who thought his anger unjust. Do you think that most people believe that their anger is warranted and right?
6. In the light of the teaching of Matthew 5:22, do you believe that Jesus taught that there is ever a justifiable cause for the action of human anger?
7. What do you think of the comments on Matthew 5:22 and its context as found in *The Fourfold Gospel*, *Wesley's Notes on the Bible*, *The People's New Testament*, and, the writings of *Tertullian*; *Origen*, and *The Pastor of Hermas*?
8. Do you agree or disagree that human emotions are feelings that reflect a change in our biological and psychological conditions, and we can change our thinking and that can change the way we feel?
9. Don Colbert, M.D., in his book entitled *Deadly Emotions*, on page 9, said: "No person experiences an emotion just in his 'heart' or in his 'mind.' Rather, a person experiences an emotion in the form of chemical reactions in the body and in the brain. These chemical reactions occur at both the organ level - stomach, heart, large muscles, and so forth - and at the cellular Level."<sup>2</sup> Do you Agree or Disagree?
10. What are some of the medical implications of losing one's temper and becoming angry?
11. Can you agree that Matthew 5:22-24 makes it clear, that the sins of the thoughts, and the words, and the deeds shall be brought into judgment, and, that it really does matter what we think, what we say and what we do? Before anger is activated, where does it begin? Discuss the thought patterns that are anger triggers programmed to cause the action of anger ("set-us-off").

**JESUS FORBIDS ANGER!**

**Hear the Word of God!**



**The Truth Shall Make You Free!**

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<sup>1</sup> Source, "*The People's New Testament*" commentary on Matthew 5:22.

<sup>2</sup> *Deadly Emotions* by Don Colbert, M.D. (Nashville, Tennessee: Thomas Nelson, Inc., 2003), page 9.

## Chapter IV

# ARE YOU BEING ANGRY? - "STOP SINNING!"

*Anger and Travel:* As a passenger boarded the Los Angeles-to-New York plane, he told the flight attendant to wake him and make sure he got off in Dallas. The passenger awoke just as the plane was landing in New York. The passenger was furious, and he called the flight attendant and demanded an explanation. The flight attendant mumbled an apology and, in a rage, the passenger stomped off the plane.

“Boy, was he ever mad!” a crew member observed. “If you think he was mad,” replied the flight attendant, “you should have seen the guy I put off the plane in Dallas!” <sup>1</sup>

Angry cynical people die young. Men who score high for hostility on standard tests are four times more likely to die prematurely than men whose scores are Low. <sup>2</sup>

In Chapter III we learned that **Jesus Forbids Anger**, and that the sins of the thoughts, and the words, and the deeds shall be brought into judgment. **Are You Being Angry? Then, “STOP SINNING!”**

**Ephesians 4:31** (NIV) says: “GET RID OF ALL BITTERNESS, RAGE AND ANGER.” And, **Colossians 3:8** (NIV) clearly says: “YOU ‘MUST’ RID YOURSELVES OF ANGER AND RAGE.”

“Anger places every cell in your body on red alert. Your stomach churns out acid. Your skin hairs stand upright. Your adrenal glands pour out adrenaline and steroids. Your pupils dilate. Your blood pressure shoots up. Your pulse races. You are ready to run or gun.” <sup>3</sup>

All human anger, expressed or suppressed, short-circuits the human brain and impairs one’s mental and physical ability to choose an appropriate response to a confrontation, or in getting something done that is important. “The Lord dwells in long-suffering, but the devil dwells in Anger.” <sup>4</sup>

**Galatians 5:19** (NASB) says: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, **outbursts of anger**, disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.”

**And, Galatians 5:22-24** (NASB) says: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. Now those who

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<sup>1</sup> *Anger Illustrations* by Crosswalk.com. Source unknown.

<sup>2</sup> *Anger and Death: Anger Illustrations* by Crosswalk.com. Source: Bottom Line, quoted in *Homemade*, Feb 1989.

<sup>3</sup> *None of These Diseases* by S. I. McMillen, M. D., & David E. Stern, M. D. (Grand Rapids, MI: Fleming H. Revell Company, February 2000), page 205.

<sup>4</sup> *The Ante-Nicene Fathers*, Volume II, Commandment V. CHAP. I and CHAP. II (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, reprinted February, 1975), Page 23.

belong to Christ Jesus have crucified the flesh with its passions and desires.” So, those that that belong to Christ Jesus have learned that their interests are best served when the events that are designed by Satan to trigger evil thoughts, practices, and sinful reactions, are met with the appropriate, loving, patient, kind, peaceful and self-controlled Christian response.

**Jesus forbids anger.** In **Matthew 5:21-22**, **Jesus** goes back of the murderous act, and forbids the anger and the reproachful words that precede it. And, the early Christian writer Tertullian (A.D. 145-220) said: “the Lord, ‘amplifying the Law,’ openly adds the *prohibition of anger* against a brother to *that of murder*. Not even by an evil word does He permit it to be vented. Ever if we be angry, our anger must not be maintained beyond sunset as the apostle admonishes.”<sup>5</sup>

And, the early Christian writer ORIGEN (A.D. 185-254) said: “The scripture, which tells us not to be angry at all, and which says in the thirty-seventh Psalm, ‘Cease from anger, and forsake wrath,’ and which commands us by the mouth of Paul to ‘put off all these, anger, wrath, malice, blasphemy, filthy communication, would not involve God in the same passion from which it would have us to be altogether free.”<sup>6</sup>

If we believe that the Apostle Paul was inspired of God to write **Ephesians 4:26-27**, we must believe that he selected the appropriate Greek words, of perhaps the most perfect vehicle of expression ever known to man, to express the views that God intended for him to convey. Based on the grammatical analysis of the original Greek words of the extant early texts, the following translation of Ephesians 4:26-27 makes good sense and fits the context, and is a more complete expression of the ideas conveyed in the original words of the Greek texts: “**You are being angry**” [2nd person plural, present tense, indicative mood and passive or middle voice]. “**So, do not continue sinning**” [2nd person plural, present tense, active voice, imperative mood plus the negative. In other words “**stop sinning**”]. “**Do not allow the sun to be setting** [2nd person plural, present tense, active voice, imperative mood plus the negative] **on that which is causing your anger**” [the anger trigger, the provocation]. “**And, neither be giving the devil any portion of space, place or dwelling**” [by ignoring or justifying the sin of being angry].

The Greek text of **Ephesians 4:26-27** was not fully translated into English in the King James Version due in part to the poor ability of English words in 1611 to translate the word pictures of the original Greek words; and in part because of the instructions given to the translators of the King James Version; and in part because, in 1611 the KJV was based on the “Textus Receptus” which contained the 12th century interpolation (spurious added insertion) of the Greek adverb “eike” and translated: “without a cause” in Matthew 5:22 (KJV). **Ephesians 4:26-27** (King James Version) says: “Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil?”

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<sup>5</sup> *The Ante-Nicene Fathers*, Volume III (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, Reprinted 1976), page 685.

<sup>6</sup> *The Ante-Nicene Fathers*, Origen Against Celsus, Book IV, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, Reprinted 1976), page 529.

See the footnote for an Interlinear English Translation of the Greek text of **Ephesians 4:26** with some important Greek grammatical analysis and a table that lists the singular and plural forms of the present tense, active, middle and passive voice, of the Indicative mood and the Imperative mood of **οργίζω**.<sup>1</sup>

<sup>1</sup> 4:26 οργιζεσθε και μη αμαρτανετε ο ηλιος μη επιδυετω παροργισμω υμων  
 you are being angry and, so do not continue sinning the sun let not set upon cause of anger your

**οργιζεσθε**, transliterated **orgizesthe**, is a verb and is translated: You (2nd person plural) are being angry (*in this context it is the stated act of being angry*); present tense, indicative (declarative) mood, and passive voice (the subject is being acted upon). Or, middle voice (the subject is participating in the results of the action).

**και μη αμαρτανετε**. **και** transliterated **kai**, is translated: “and, so, but” (*a conjunction that connects the stated act to the Imperatives of Prohibition*). **μη**, transliterated **mē** (particle of negation) with **αμαρτανετε**, transliterated **hamartanete**, a verb, is translated: “**do not continue sinning**” (2nd person plural, present active Prohibitive Imperative).

**ο ηλιος**. **ο**, transliterated **ho** is a particle, and is translated: “the.” **ηλιος**, transliterated **hēlios** is translated: “sun” (nominative, singular, masculine, subject of **επιδυετω**, transliterated **epiduetō**).

**μη επιδυετω**: **μη**, transliterated **mē** (particle of negation) together with **επιδυετω**, transliterated **epiduetō**, is translated: **let not set** (do not allow it, *i.e. the sun to be setting--3rd person, singular, present active Prohibitive Imperative*).

**επι παροργισμω υμων**: **επι**, transliterated **epi** is translated “**upon**” (the preposition “**επι**” with the dative denotes, according to Thayer’s *Greek-English Lexicon*: “Metaph.; that upon which any action rests as a support.”)

**παροργισμω**, (dative case, and singular) is transliterated **parorgismō**, from the noun **παροργισμος** that is transliterated **parorgismos**; and translated: “**the cause of anger**” (the trigger). According to Walter Bauer’s *A Greek -English Lexicon of the New Testament* translated and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago, IL: The University of Chicago Press, 1957) **παροργισμος** that is transliterated **parorgismos** means: “LXX mostly act. ‘Provoking to anger’ or ‘an action that calls forth anger’ in someone.” **υμων**, is transliterated **humōn**, and translated: **your, yourselves**.

As we can see from the table below, the Greek verb **οργιζεσθε** (**orgizesthe**), found only this one time in the New Testament, is, without question, the 2nd person plural, and Present Tense of the Greek verb **οργίζω** (**orgizō**). But, based on the form (*spelling, so to speak*), it could be either in the Indicative mood, and the Middle or Passive voice, or in the Imperative mood, and the Middle or Passive voice. As a result, the context must decide.

Indicative Mood Present Tense	Active Voice	Middle Voice	Passive Voice
1st Person Singular 2nd Person Singular 3rd Person Singular 1st Person Plural 2nd Person Plural 3rd Person Plural	οργιζω οργιζεις οργιζει οργιζομεν οργιζετε οργιζουσι	οργιζομαι οργιζη οργιζεται οργιζομεθα οργιζεσθε οργιζονται	οργιζομαι οργιζη οργιζεται οργιζομεθα οργιζεσθε οργιζονται
Imperative Mood Present Tense	Active Voice	Middle Voice	Passive Voice
2nd Person Singular 3rd Person Singular 2nd Person Plural 3rd Person Plural	οργιζε οργιζετω οργιζετε οργιζετωσαν	οργιου οργιζεσθω οργιζεσθε οργιζεσθωσαν	οργιζου οργιζεσθω οργιζεσθε οργιζεσθωσαν

When one is faced with experiencing **The Action of Anger**, the Apostle Paul said; **και μη αμαρτανετε**, transliterated; kai mē hamartanete and translated: “do not continue sinning.” The word picture that is presented in the original language is the kind of action (continuous action) denoted by the present imperative of the Greek verb. When one permits the action of anger to enter his or her life, the action of anger is sin. The clear injunction is this: “**Stop sinning**” (See the footnote).<sup>6</sup>

In the expression, “let not the sun go down on your wrath” of **Ephesians 4:26** (KJV), the Greek word **παροργισμω** transliterated parorgismō and translated wrath in the King James Version is, remarkably, in this one place only so translated in the King James Version, and is not the same word of the original language translated wrath in other places in the King James Version. The word is correctly translated: “provoking to anger.” In other words it is the **trigger** or the cause of the anger. **Ephesians 4:27** immediately follows the instructions of **Ephesians 4:26** regarding the sin of being angry and the specific requirement to deal quickly with the cause of anger before nightfall.

In Ephesians 4:27, we have a very clear and forceful command to neither be giving the devil, Satan, a place or space in which to dwell by ignoring the sin. Regarding the expression; neither give place to the devil, Robertson's *Word Pictures In The New Testament*, (Nashville, Tennessee: Broadman Press, 1931), Vol. IV, page 541 says: “Present active imperative in prohibition, either stop doing it or do not have the habit.” **So, let’s say no to the devil. James 4:7** (NASB) says: “Submit yourselves therefore to God. Resist the devil and he will flee from you.” See the footnote for the Greek text of **Ephesians 4:27** with Greek grammatical analysis and an interlinear English translation.<sup>7</sup> **This is a very serious issue!**

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<sup>6</sup> **και μη αμαρτανετε**, transliterated: kai mē hamartanete. This Greek expression that is translated “**so, stop sinning**” or “**do not continue sinning**” is a combination of a conjunction and negative together with the verbal expression **αμαρτανετε**, transliterated hamartanete, 2nd person, plural, present tense, active voice imperative mood.

<sup>7</sup> **4:27 μητε διδοτε τοπον τω διαβολω**  
 neither be giving a dwelling place the devil

**μητε διδοτε τοπον** is transliterated mēte didote topon, and translated: “**neither be giving a dwelling place**” (or space in which to dwell). **μητε** transliterated mēte, is a copulative conjunction of negation. **διδοτε** transliterated didote and translated: “**be giving**” (give, bestow, present), is the 2nd person, plural, present tense, imperative mood and active voice of the Greek verb **διδωμι** transliterated didōmi (Prohibitive Imperative). **τοπον**, transliterated topon, translated: “**a dwelling place**” is accusative, singular, masculine of the noun **τοπος**, transliterated topos; and, according to Thayer’s *Greek-English Lexicon of The New Testament* means: “any portion of space marked off as it were from surrounding space.” The *Analytical Greek Lexicon* says: “dwelling place, abode, mansion, place occupied.” The accusative case is the case of the direct object.

**τω διαβολω** is transliterated tō diabolō, and is translated “**the devil**.” **τω** transliterated tō and translated: “**the**” is the dative, singular, of the indefinite pronoun **τινι** transliterated tinī from **τις** transliterated tis. And **διαβολω** transliterated diabolō and translated: “**devil**” is the dative, singular, masculine of the noun **διαβολος**, transliterated diabolos; and according to Thayer’s *Greek-English Lexicon of The New Testament* means: “prone to slander, slanderous, accusing falsely. In the Bible and in eccl. writ. **ο διαβολος** is applied to the one called . . . *Satan*, the prince of demons, the author of evil, persecuting good men, estranging mankind from God.” The dative case is the case of the indirect object.

As mentioned in Chapter I: “**The awful fruits of the action of human anger**, being angry, are seen everywhere. The action of human anger, being angry, is a major destroyer of relationships. It is a major cause of broken marriages. We see it in our schools. Children, influenced by anger, are killing and injuring schoolmates. We see it in our churches. We see it in our work places. We see it in the halls of Congress and in our State Legislatures. It is at the very center of wars. We see it almost daily in the international arena. In addition to all of this, it adversely affects the physical health of all.”

Those who have identified the cause (the trigger) of a specific event of anger that they have experienced and have subsequently defused it by the process of verbalization and internalization, confession and prayer; and then replaced their anger reaction in wisdom with the fruit of the indwelling Spirit of Christ; know the value that they have experienced as a result of obeying this commandment. **Try it! It works!**

**The Action of Anger** of man will embitter and damage the lives of those who permit it. “For **anger** resides in the bosom of fools” (**Ecclesiastes 7:9 NASB**).

Because it is common in “biblical” Greek for the negative **μη** (transliterated **mē**) plus the present imperative to be employed to forbid the continuation of a previously stated act, we should not be surprised that the Apostle Paul would write in **Ephesians 4:26-27**: “You are being angry (*the stated act*), so, do not continue sinning (the *negative μη* plus the present imperative form of the Greek verb **αμαρτανετε**, transliterated: **hamartanete** is employed to forbid the continuation of *the stated act*); do not allow the sun to be setting (*negative μη* plus the present imperative - thus a prohibitive imperative) on that which is causing your anger; and neither be giving (*copulative negative μητε* plus the present imperative - thus a prohibitive imperative) the devil any portion of space, place or dwelling. And in the very next verse, **Ephesians 4:28**, following “He that steals” (*the stated act*), the Greek *negative μη*, transliterated **mē**, together with the present imperative of the verb is employed to forbid the Stealing.

**Galatians 1:6-8** (NASB) says: "I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ. But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed!"

Unfortunately, as it was in the churches of Galatia, there are some who are disturbing our churches today, and want to distort the gospel of Christ. They are teaching for doctrines the "precepts of men," one of which is the doctrine that human anger is not sin.

And since they say that human anger is not sin, this "precept of men" has become the foundation for the "theory of righteous human anger," that is based primarily on the fallible philological supposition that the Apostle Paul really commanded the Ephesians, in **Ephesians 4:26**, to be angry and "do not sin." And, therefore, they say that human anger is not sin. Based on the "theory of

righteous human anger," they also say, that the command to get rid of "all" anger in **Ephesians 4:31**, does not apply to "righteous" human anger.

So, based on the "theory of righteous human anger" it is "theorized" that human anger is not sin but can lead to sin. As a result, the "theory of righteous human anger" supposes that the Greek verb orgizesthe of **Ephesians 4:26** is not in the Greek Indicative Mood (a declarative), that in fact the context requires, but rather they say that it is the Greek Imperative Mood (a command) that the "theory" requires.

The "theory of righteous human anger" ignores the continuous or progressive action of the undisputed present tense of each of the Greek verbs in **Ephesians 4:26**: orgizesthe (being angry) and hamartanete (sinning). Greek commentators agree that οργιζεσθε, transliterated orgizesthe, in the Greek text of **Ephesians 4:26**, is the 2nd person, plural, present tense; and can be either passive or middle voice of the Indicative mood (a declarative) or the Imperative mood (a command). The context must decide.

In **Ephesians 4:26**, the Apostle Paul did not write the three English words be ye angry or the two English words be angry; rather he wrote the one Greek word οργιζεσθε, transliterated: orgizesthe. And, in order to understand what the Apostle Paul said, one must understand the meaning of this Greek word picture. In this one word, all of the verbal characteristics, as to person, number, tense, mood and voice are seen.

If the Greek verb οργιζεσθε, transliterated orgizesthe, is to be understood as an Imperative (a command) as required by the "theory of righteous human anger," it would simply mean that the Apostle Paul would have contradicted himself in **Ephesians 4:26-32** by commanding the Ephesians to be angry in **Ephesians 4:26** followed by a series of prohibitive commands: "and do not continue sinning;" "do not allow the sun to be setting on the cause of your anger" (the provocation); "neither be giving the devil an opportunity, a dwelling place" (as a result of doing nothing about the sin of being angry). And then, five verses later in **Ephesians 4:31** command the Ephesians to "get rid of all bitterness, rage and anger."

Satan is prowling around looking for someone to devour (1 Peter 5:8). The gospel of Christ is being distorted as a direct result of the "theory of righteous human anger." We must resist the devil and we must not believe the "theory of righteous human anger" or the devil's lie that human anger is not sin.

The simple truth is that all human "anger" is listed among the sins that the Apostle Paul commanded the Ephesians in **Ephesians 4:31** to get rid of; and, all human "anger" is listed among the sins that the Apostle Paul commanded the Colossians in **Colossians 3:8** that they 'must' get rid of. And regarding "outbursts of anger," the Apostle Paul in **Galatians 5:19** wrote: "I have forewarned you that those who practice such things shall not inherit the kingdom of God."

So, "all" professing Christians would do well to take heed to what the Bible designates as sins, and not trust in a "theory of righteous human anger" that says human anger is not sin. Even **Jesus** forbids anger in **Matthew 5:21-22**. "Not even by an evil word does He permit it to be vented." And, **Acts 5:29** (NASB) says: "We must obey God rather than men." **Psalm 37:8-9** (KJV) says: "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth."

*The Renaissance New Testament* by Randolph O. Yeager (Gretna, LA: Pelican Publishing Company, Inc. 1998), Volume 14, page 306, says that the Greek verb **οργιζεσθε** (orgizesthe) in **Ephesians 4:26**, is the 2nd person, plural, present tense, middle voice, indicative mood of **οργιζω** (orgizō).

And, in translating **Ephesians 4:26-27**, *The Renaissance New Testament* says: "Translation - Although you are provoked, do not go on sinning. The sun must not set while your anger is still burning." And, in the very next paragraph *The Renaissance New Testament* says: "**οργιζεσθε και μη αμαρτανετε** can be treated as the protasis and apodosis of a first-class condition, If you are angry (and I grant that you are) nevertheless do not continue to sin. The rest of the verse means, 'Get rid of your anger before nightfall.'"

*Word Pictures In The New Testament*, by Archibald Thomas Robertson (Nashville, Tennessee: Broadman Press, 1931), Volume IV, pages 540 & 541, says regarding **Ephesians 4:26**: "26. Be ye angr and sin not (**οργιζεσθε και μη αμαρτανετε**). Permissive imperative, not a command to be angry. Prohibition against sinning as the peril in anger."

*The Renaissance New Testament*, in the "Comment" on **Ephesians 4:26**, says: "Robertson calls **οργιζεσθε** a 'permissive imperative' (*Word Pictures*, IV, 540), although he does not list it in his discussion of the permissive use of the imperative in *Grammar*, (948). All this is in strict line with the ancient Greek." And, after citing several illustrations, *The Renaissance New Testament* goes on to say: "The context must decide. There is nothing in the imperative mode itself to imply consent or permission. **οργιζεσθε** [transliterated: orgizesthe] in our verse can be present [tense] middle [voice] indicative [mood]. Taken with concessive *kai* such a translation makes as good sense and fits the context as well." [*The middle voice denotes the subject as participating in the results of the action.*]

*The Criswell Theological Review* 3.2 (1989), by Daniel B. Wallace, 353 says: "Eph 4:26 is arguably the crux interpretum in the NT regarding the validity of man's **δικαια οργη** (as the Greeks put it)--man's righteous indignation. Why is this so? How can this one verse be regarded as so crucial to the issue? It is simply because we have great difficulty finding explicit statements in the NT in praise of human wrath. . . .Consequently, the imperative **οργιζεσθε**, "be angry," in Eph 4:26, *if taken as a command*, becomes the most explicitly positive statement of human anger in the NT."

And then he says: "That **οργιζεσθε** is a command is by no means a settled issue among the commentators; in fact, some even doubt that it is an imperative."

*A Commentary on the Epistle to the Ephesians* (New York: Robert Carter and Brothers, 1856; reprint, Grand Rapids: Eerdmans, 1950), by Charles Hodge (1797-1878), p. 130-131 says: "The

words **οργιζεσθε και μη αμαρτανετε**, *be ye angry and sin not*, are borrowed from the Septuagint version of Ps. 4,5, and admit of different interpretations. 1. As the original text in Ps. 4,5, admits of being rendered *Rage and sin not*, i. e. do not sin by raging (See Dr. J. A. Alexander's Commentary on the Psalms.) —so the words of the apostle may mean, do not commit the sin of being angry."

*Ephesians* by C. L. Mitton (NCB; ed. M. Black; London: Marshall, Morgan and Scott, 1973), 168 says concerning **οργιζεσθε**: "It is quite wrong to take it as a command or even a permission to be angry"; J. Gnilka, *Der Epheserbrief* (in HTKNT) 235, asks, "Wird hier der Zorn für gewisse Fälle konzidiert?" ("Is the anger allowed here for particular cases?") He answers in the negative because anger in v 31 is prohibited.

*Other Conditional Elements in New Testament Greek* by J. L. Boyer, *GTJ* 4 (1983), 185 states that "in Eph 4:26 it is difficult to understand 'Be angry and sin not' as a command or even a permission, especially in light of the context."

In light of the context, and "the context must decide," the verb **οργιζεσθε**, transliterated orgizesthe of Ephesians 4:26 is clearly "not a command to be angry." So, Robertson rightly says that orgizesthe kai mē hamartanete in Ephesians 4:26, is not a command to be angry. And he says: "*Prohibition against sinning as the peril in anger.*"

For other translations of the Greek phrase **οργιζεσθε και μη αμαρτανετε** of Ephesians 4:26 transliterated: orgizesthe kai mē hamartanete that have been suggested, see the footnote. <sup>1</sup>

In Biblical Greek, the connecting conjunction kai can be rendered, based on the context, as and, or also, or then, or but, or so, or therefore. And, in Ephesians 4:26, the Greek phrase "mē hamartanete" is a prohibitive imperative as a result of the negative particle mē being combined with the 2nd person

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<sup>1</sup> The following translations of **οργιζεσθε και μη αμαρτανετε**, transliterated: orgizesthe kai mē hamartanete have been suggested:

1. "You are being angry." Declarative Indicative (*present tense, passive or middle voice*). "And, but" (and, and yet, but, so, thus, then) is a conjunction connecting the stated act with the Prohibitive Imperative "do not continue sinning," or "stop sinning" (as in 1 Corinthians 15:34 NASB).
2. "Do not be angry and do not continue sinning." Prohibitive imperative and prohibitive imperative where μη transliterated mē negates both **οργιζεσθε**, transliterated orgizesthe and **αμαρτανετε**, transliterated hamartanete.
3. "Are you being angry?" Interrogative Indicative (*present tense, passive voice*). "Then stop it! Do not be sinning." Prohibitive Imperative (*present tense*).
4. "If you are being angry." Conditional Imperative (*present tense, passive voice*). "Then stop the sinning that you are presently doing." Prohibitive Imperative (*present tense*).
5. "Although you may be getting angry." Concessive Imperative (*present tense, passive voice*). "Do not keep on making this mistake." Prohibitive Imperative (*present tense*).

plural, present tense, active voice and Imperative mood, of the Greek verb hamartanō. Thus, mē hamartanete is correctly translated as "do not continue sinning" or "stop sinning" or "do not go on sinning."

In fact, the exact Greek phrase καὶ μὴ ἁμαρτάνετε, transliterated "kai mē hamartanete" of Ephesians 4:26 is found in **1 Corinthians 15:34**, and, the continual action of the present tense of the verb together with the negative particle is correctly translated as "stop sinning" in the following versions: NASB, NIV and NLT and "and do not go on sinning" in the ESV. **1 Corinthians 15:34** (NASB) says: "Become sober minded as you ought [*not angry*], **and stop sinning**; for some have no knowledge of God. I speak this to your shame."

"Satan is the oldest liar in the records of Eternity." His influence is seen everywhere this subject is written about, discussed or treated. And, many are under the influence of his erroneous views and principles regarding anger and being angry without ever perceiving, designing or intending it."

*Question:* How wicked is the Action of Anger? *Answer:* The devil dwells in human anger (**Ephesians 4:27**) and, we must resist the devil (**James 4:7**). We must not let the devil dictate our words or actions.

Consider this fact. In the "New Testament," beginning with the first verse of Matthew 1:1 through and including the final verse of Revelation 22:21, there is no record where any of the New Testament writers said, as some do today, that "human anger" is not sin but it could lead to sin. And, no where did the Apostles, whose words were spoken "as the Spirit gave them utterance," ever say that the "Action of Anger" experienced by "human beings" is not sin but it could lead to sin.

And, consider this fact. An examination of the writings of the following "Ante-Nicene Fathers" confirms the fact that there is no reference in their writings where they said that "human anger" is not sin but can lead to sin. Clement of Rome (A.D. 30-100) did not say that "human anger" is not sin but can lead to sin; nor did Mathetes (A.D. 130); nor did Polycarp (A.D. 65-155); nor did Ignatius (A.D. 30-107); nor did Barnabas (A.D. 100); nor did Papias (A.D. 70-155); nor did Justin Martyr (A.D. 110-165); nor did Irenaeus (A.D. 120-202); nor did The Pastor of Hermas (A.D. 160); nor did Tatian (A.D. 110-172); nor did Theophilus of Antioch (A.D. 115-181); nor did Athenagoras (A.D. 177); nor did Clement of Alexandria (A.D. 153-217); nor did Tertullian (A.D. 145-220); nor did Minucius Felix (A.D. 210); nor did Commodian (A.D. 240); and, nor did Origen (A.D. 185-254). *The Ante-Nicene Fathers*, in the INTRODUCTORY NOTICE of Volume I says: "These writings come down to us as the earliest response of converted nations to the testimony of Jesus. They are primary evidences of the Canon and the credibility of the New Testament."

Regarding **Ephesians 4:26**, it has been suggested by several commentators that the Apostle Paul was quoting from **Psalms 4:4**. If true, he was probably quoting from the Septuagint (LXX). The Septuagint is "the earliest version extant of the Old Testament scriptures executed at Alexandria in

the third century before the Christian era.” For the Greek text of Psalm 4:4 and other comments see the footnote. <sup>2</sup>

**The anger of man is sin, awful sin**, and we must vigorously reject it as having any place in the lives of those in Christ. Being angry, then, as the verbal expression of anger in the passive or middle voice (*the subject is receiving the action of anger*), is the devil’s dwelling place. In the process of putting off the old and putting on the new, one must deny the devil this dwelling place. When one actually feels within one’s own body the biochemical correlates of the emotion of anger (which is the “action of anger” acting upon one’s own self, as expressed in the passive or middle voice of the Greek verb), the Apostle Paul says: do not allow the sun to set on that which caused it, that which triggered it (that which set-it-off).

In stark contrast to the anger of man, the Bible reveals that the anger of God is the consequence of sin that He has built into the moral framework of the world. It is a matter of cause and effect. Commit sin, and painful consequences follow. **Romans 1:18** (NASB) says: “For the wrath [**anger** – *orgē*] of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness. The anger of God is a judgment by which punishment is inflicted upon sin. [3] **Romans 12:18-19** (NASB) says: "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 [**anger** – *orgē*] of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

**James 1:20, says: "The anger of man doeth not that which is right in the sight of God" according to Alford's Greek Testament (Grand Rapids, MI: Guardian Press, 1976), Volume IV, page 285. So, the**

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<sup>2</sup> The Septuagint (LXX) (Grand Rapids, MI: Zondervan Publishing House, 1972).

Psalm 4:4. οργιζεσθε και μη αμαρτανετε α λεγετε εν ταις καρδιαις υμων, επι ταις κοιταις υμων κατανυγητε διαψαλμα.

It is important to note that οργιζεσθε και μη αμαρτανετε transliterated *orgizesthe kai mē hamartanete* is exactly the same expression used by the Apostle Paul in the Greek text of Ephesians 4:26.

The Hebrew word transliterated “*ragaz*” is the root word for the Old Testament Hebrew verb in Psalm 4:4. It is translated “When you are disturbed” in the rather recent translation: “*New Revised Standard Version*” (NRSV). (Copyright 1989, by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.)

The “*New American Standard Bible*” (NASB) translates the referenced Old Testament Hebrew verb of Psalm 4:4 as: “Tremble.”

According to the Old Testament Hebrew Lexicon, the Hebrew word transliterated “*ragaz*” (Strong's Number: 07264) is defined as follows: tremble, quake, rage, quiver, be agitated, be excited, be perturbed.

a. (Qal) to quake, be disquieted, be excited, be perturbed. b. (Hiphil) to cause to quake, disquiet, enrage, disturb. c. (Hithpael) to excite oneself.

King James Word Usage. Total: 41; tremble 12, move 7, rage 5, shake 3, disquiet 3, troubled 3, quake 2, afraid 1, miscellaneous 5. (The Hebrew and English lexicons are *Brown, Driver, and Briggs; and Gesenius' Hebrew and Chaldean Lexicon*; this is keyed to the “*Theological Word Book of the Old Testament*.” These files are considered public domain).

So, the Hebrew word transliterated *ragaz* is the root word for the Hebrew verb in the text from which the Septuagint Version of Psalm 4:4 is translated, and it is translated by the Greek word picture οργιζεσθε, transliterated *orgizesthe*.

οργιζεσθε, transliterated *orgizesthe*, is the same Greek verb that is translated as being angry in the English versions of the Greek text of Ephesians 4:26. This inquiry, of course, concerns the ideas conveyed by the words of the Greek text and its translation into English.

anger of man is not in any way the same as the anger of God. God is not a human being. It is true that God himself is often angry at sin. But this fact in no way supports the "theory of righteous human anger" and/or the false doctrine that human anger is not sin. God is Spirit and even though we necessarily use human words and phrases to attempt to describe the anger of God, we should not suggest that the anger of God is a human passion or a human emotion. **Isaiah 55:8-9** (NASB) says: "For my thoughts are not your thoughts, Neither are your ways My ways," declares the Lord. For as the heavens are higher than the earth, So are my ways higher than your ways, And my thoughts than your thoughts."

**Jesus** was God incarnate. **John 1:1** (NASB) says: "In the beginning was the Word, and the Word was with God, and the Word was God." And, **John 1:14** (NASB) says: "And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth." So, God was in Christ. In spite of this fact, some are saying that Jesus (*God in the flesh*) became angry during each of His visits to the Temple, suggesting as they do, that His human mind was inflamed and His tranquility was disturbed, but see Chapter IX for what the Bible really says regarding His visits to the Temple. And, some say that Jesus (*God in the flesh*) got very easily irritated as usual, and became humanly angry in a brief moment during the healing of the man with a withered hand in Mark 3:5, but see Chapter X for the Greek text of that verse with the all important Greek grammatical analysis.

And, there are those who would have us believe a devil's lie, a contradiction, that righteous, or justifiable anger is commanded in Ephesians 4:26 (so long as you do not let the sun set on that which caused it), while in Ephesians 4:31 all anger (all means all in every respect) is forbidden.

As we have seen, they are absolutely wrong when they say that Ephesians 4:26 commands righteous anger on the part of human beings as long as they do not let the sun set on that which caused it. There is no such thing as righteous anger in the sense expressed by the Greek verb orgizesthe and practiced by human beings. Furthermore, if it is righteous, why in the world would one want to do away with that which is righteous by day's end. **It's a devil's lie**, and don't you believe it. What does the Bible say? **"For the anger of man does not achieve the righteousness of God"** (James 1:20 NASB).

They are right, of course, when they admit that "all anger" in Ephesians 4:31 is clearly forbidden: let all anger be put away from you. The English expression put away translates the Greek word picture **αρθητω**, transliterated arthētō (see the footnote).<sup>1</sup> The language is absolutely clear. This is a command of the aorist tense and the passive voice and refers to removing and getting rid of all anger. All means all, not some. Getting rid of all anger and rage is critical and necessary to the process of putting off the old self and putting on the new self. **It can not be any plainer than that!**

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<sup>1</sup> The Greek word picture **αρθητω**, transliterated arthētō is the 3rd person, singular, aorist 1, imperative, passive of the verb **αιρω**, transliterated airo, which means to take away, remove; destroy, kill.

**Ephesians 6:4** (NASB) says: “And, fathers, do not provoke<sup>2</sup> your children **to anger** [That is, by unreasonable commands; by needless severity; by the manifestation of anger, see footnote]; but bring them up in the discipline and instruction of the Lord.” **Is this a serious issue? Absolutely!**

**Ephesians 2:1-3** (NASB) says: “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh and of the mind, and were by nature children of wrath” [anger, see footnote<sup>3</sup>].

The proposition that righteousness is achieved through the anger of man is again very simply a lie. It is a devil’s lie and don’t you believe it.

### **So, what did the Apostle Paul really say that was affirmed together with the Lord?**

**Ephesians 4:17-25** (NASB) says: “This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from the life of God, because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality, for the practice of every kind of impurity with greediness. But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth. Therefore, laying aside falsehood, speak truth, each one of you, with his neighbor, for we are members of one another.”

And, **Ephesians 4:26-27** (in the original Greek and more fully translated into English) says: “You are being angry, so; do not continue sinning; do not allow the sun to set on the cause of your ‘anger (the trigger or the provocation), nor give the devil any portion of space, place or dwelling.”

Thus, **it is written** in **Ephesians 4:28-32** (NASB): “Let him who steals steal no longer;” . . . “Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, that it may give grace to those who hear. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.” **Let’s do it!**

**ARE YOU BEING ANGRY? - "STOP SINNING!"**

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<sup>2</sup> **do not** (the Greek negative particle: **μη** transliterated *mē*) **provoke to anger** translates the Greek verb **παροργίζετε**, 2nd person plural, present tense, imperative mood of **παροργίζω**, transliterated *parorgizō* and translates as: make angry.

<sup>3</sup> Greek noun is: **οργη** transliterated orgēs, genitive singular of **οργη**, transliterated orgē, the fact, topic or theme of anger.

## Chapter IV

### ARE YOU BEING ANGRY? - "STOP SINNING!" Questions for Discussion

1. Do you believe that the Apostle was inspired of God to write Ephesians 4:17-32; and, do you believe that he selected the appropriate Greek words, of perhaps the most perfect vehicle of expression ever known to man, to express the views that God intended for him to convey? If not, why not?
2. Do you agree or disagree that "it is absolutely essential that we consider Ephesians 4:26 & 27 in the original Greek language and in its context?" Explain.
3. After having reviewed, as a result of this study, the actual meaning of the four Greek words, transliterated orgizesthē kai mē hamartanete, of the original Greek text of Ephesians 4:26, and the context, how would you describe your understanding of what is meant by each of these four words? Discuss the listed possible translations of these four Greek words.
4. Can you describe in some detail how important the ideas are that are conveyed in the original Greek words of Ephesians 4:26-27 to a "biblical" vision of living the Christian life.
5. What do you think of the comment of A. T. Robertson's *Word Pictures in the New Testament*, page 540, regarding Ephesians 4:26, that says: "Permissive imperative, not a command to be angry. Prohibition against sinning as the peril of Anger?" Do you agree or disagree.
6. Discuss the fact that it is common in "biblical" Greek for the negative μη, transliterated mē, plus the present imperative (thus a Prohibitive Imperative) to be employed to forbid the continuation of a previously stated act. Ephesians 4:26-27 says: You are being angry (the stated act), so, do not continue sinning (Prohibitive Imperative). Do not let the sun to be setting (Prohibitive Imperative) on that which caused your anger (anger trigger). Neither be giving (Prohibitive Imperative) the devil a dwelling place. And Ephesians 4:28: "He that steals" (the stated act), the Greek negative transliterated mē together with a present imperative (thus a Prohibitive Imperative) is employed to forbid the stealing.
7. If the Bible condemns stealing, and it does, would it be all right to steal just a little and still be acceptable to God? If not, why would we treat anger differently?
8. Do you accept the idea, as many claim, that anger is just and right as long as the issues are resolved with whom you are angry before sundown? Is it possible that the Apostle Paul would sanction and allow that which Jesus condemned? Why or why not?
9. What is your understanding of the meaning of the Apostle's instruction: "Do not allow the sun to be setting on that which provoked your anger?" Describe in detail the steps that one must take in order to obey this instruction. The devil dwells in anger. What does it mean to "neither give place to the devil?"
10. Ephesians 6:4 clearly says: "Do not provoke your children to anger." What do you think happens when fathers disobey this command? James 1:20 (NASB) says: "For the anger of man does not achieve the righteousness of God." Agree? Disagree?

ARE YOU BEING ANGRY? - "STOP SINNING!"

**It is the Word of God!**



**The Bible Tells Us To Get Rid Of All Anger!**

## DO NOT GRIEVE the HOLY SPIRIT OF GOD

Christians are responsible for their own behavior regarding the **sensual sins** of immorality, impurity, passion, evil desire; and the **emotional sins** of anger, wrath, and malice; and the **sins of the tongue**, slander, abusive speech from the mouth and lying. And we have learned that the New Testament states, very clearly, that each Christian will be held personally responsible for the emotional sin of being angry, **the action of anger**, and that each one is to get rid of all anger.

We can correct the resident anger triggers embedded in our own subconscious minds and thus prevent future angry reactions. Angry people reflect their inner thoughts. And, simply put, “Cognitive Restructuring” is repentance. It means: changing the way we think, and it involves “verbalization” and “internalization.”

**Ephesians 4:29** (NASB) says: “Let no unwholesome word proceed from your mouth, but only a word as is good for edification according to the need *of the moment*, that it may give grace to those who hear.”

And that brings us to **Ephesians 4:30** (NASB) that says: “**And do not grieve the Holy Spirit of God**, by whom you were sealed for the day of redemption.”

“Be patient,” said he, “and of good understanding, and you will rule over every wicked work, and you will work all righteousness. For if you be patient, the Holy Spirit that dwells in you will be pure. He will not be darkened by any evil spirit, but, dwelling in a broad region, he will rejoice and be glad; and with the vessel in which he dwells he will serve God in gladness, having great peace within himself.

But if **any outburst of anger** take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for **anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger.**

The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. The Holy Spirit, not having a pure place to dwell, seeks to depart. . . . Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is complete darkness in his mind as to everything good. **This, then, is what happens to all the Angry.**” (*The Ante-Nicene Fathers* Vol. II, page 23. See the footnote.) <sup>1</sup>

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<sup>1</sup> Vol. II, *The Ante-Nicene Fathers*, page 23. “The Pastor of Hermas” Commandment V. CHAP. I and CHAP. II (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, reprinted, 1975). Note: In the early church, it was widely held that Hermas, mentioned by Paul in Romans 16:14, was the author.

In John 8:31-32 (NASB) **Jesus** said: “If you abide in My word, then you are truly disciples of Mine; and you shall know the truth and the truth shall make you free.” If we obey the command: “Do not grieve the Holy Spirit of God;” we will experience the freedom that exists only when the Holy Spirit of God dwells in us, rejoicing and serving God in gladness and in great peace.

**Proverbs 27:3-4** (NASB) says: “A stone is heavy and the sand weighty, but the provocation of a fool is heavier than both of them. Wrath is fierce and anger is a flood.”

We are focusing on “**The Action of Anger**.” Each one of us should make a list of offenders that have provoked us to **anger** (cf. Matthew 5:22-24). We need to think through how we can contact the person or persons that have offended us or the person or persons that we have offended. When we determine, ahead of time, what we are going to say, let us be sure that we have understood what it really was that provoked or triggered our anger reaction, and that we *verbalize* (express in words i.e. confess) the provocation that “set-us-off” and resulted in the sin.

**1 John 1:9** (NASB) says: “If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.” Christians are responsible for their own behavior. And, “Christians would do well to take heed to what the Bible designates as sins.”<sup>2</sup> In putting off the old person and putting on the new, Christians are **not** being advised to harbor and control anger, bitterness, wrath, clamor, and evil speaking; Christians are being commanded to “**get rid**” of them and replace them. And, it is very important that Christians **do not grieve the Holy Spirit of God**.

**Ephesians 4:27** (KJV) says: “**neither give** [*supply or provide*] **place to the devil** [*a command*].” Christians are not to allow the devil to enter their lives, and there dwell as a result of the **referenced action of anger**. The word “place” refers to a jurisdictional area of control: the devil’s dwelling place.

The series of commands of **Ephesians 4:28-32** (NASB) follows: “Let him who steals steal no longer. . . . Let no unwholesome word proceed from your mouth. . . . **And do not grieve the Holy Spirit of God**. . . . Let all bitterness, and wrath, and anger, and clamor, and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

**Acts 24:16** (NASB) says: “In view of this, I also do my best to maintain always a blameless conscience both before God and before men.” And, **James 1:22** (NASB) says: “But prove yourselves doers of the word, and not merely hearers who delude themselves.” **Let’s do it**.

## **DO NOT GRIEVE the HOLY SPIRIT OF GOD**

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<sup>2</sup> *Commentary On Thessalonians, Corinthians, Galatians and Romans* by J. W. McGarvey, LL.D., and Philip Y. Pendleton, A. M. (Cincinnati, OH: Standard Publishing Company, Public Domain), page 283.

## Chapter V

### DO NOT GRIEVE the HOLY SPIRIT OF GOD Questions for Discussion

1. Do you believe that there has been a common failure of Christian leaders to teach the importance of obeying the commandment: “Do not grieve the Holy Spirit of God”? Do you believe that Christians are commanded to do that which they can not do? How does one grieve the Holy Spirit of God?
2. How would you describe the main ideas presented by Hermas, the Shepherd or Pastor, concerning: “Do not grieve the Holy Spirit of God?” The Introductory Note of the “The Pastor of Hermas” in *The Ante-Nicene Fathers* Vol. II says: “The Pastor of Hermas was one of the most popular books, if not the most popular book, in the Christian Church during the second, third and fourth centuries. The early writers are of opinion that it was really inspired. Irenaeus quotes it as scripture and Clemens Alexandrinus [Clement of Alexandria] speaks of it as making its statements ‘divinely.’ In ancient times it was widely held that it was the production of Hermas mentioned in the Epistle to the Romans. Origen states this opinion distinctly, and it is repeated by Eusebius and Jerome.”<sup>3</sup>
3. Hermas said: “But if any outburst of anger take place, forthwith the Holy Spirit, who is tender, is straitened, not having a pure place, and He seeks to depart. For he is choked by the vile spirit, and cannot attend on the Lord as he wishes, for anger pollutes him. For the Lord dwells in long-suffering, but the devil in anger.” Do you agree or disagree? Can you quote the scripture that confirms the fact that the devil dwells in anger?
4. And, “The two spirits, then, when dwelling in the same habitation, are at discord with each other, and are troublesome to that man in whom they dwell. The Holy Spirit, not having a pure place to dwell, seeks to Depart. . . Then, when he withdraws from the man in whom he dwelt, the man is emptied of the righteous Spirit; and being henceforward filled with evil spirits, he is in a state of anarchy in every action, being dragged hither and thither by the evil spirits, and there is complete darkness in his mind as to everything good. **This, then, is what happens to all the Angry.**” Agree? Disagree?
5. Discuss James 3:11 (NASB) that asks: “Does a fountain send out from the same opening both fresh and bitter water?” Do you agree that angry people reflect their inner thoughts? If not why not?
6. We can correct that which causes or provokes anger in us, by defusing the resident anger triggers embedded in our own subconscious minds, and thus prevent future anger reactions. Agree? Disagree?
7. Matthew 12:43-45 says: “Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. Then it says, ‘I will return to my house from which I came; and when it comes, it finds it unoccupied, swept, and put in order. Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will be with this evil generation.” Agree? Disagree?
8. What does James 1:22 say? Does it apply to the command: “Do not grieve the Holy Spirit of God”?

### DO NOT GRIEVE the HOLY SPIRIT OF GOD Hear the Word of God!



**The Truth Shall Make You Free!**

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<sup>3</sup> *The Ante-Nicene Fathers* Vol. II (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, reprinted, 1975), page 6.

## Chapter VI

### THE ANGER of MAN DOETH NOT THAT WHICH IS RIGHT

**The Action of the Anger of Man**, properly understood, is a **response** to certain occurrences in daily life as a result of triggers embedded in the mind. “The Anger of Man” may be triggered regarding the actions or words of others, such as road rage or domestic violence, or the trigger may be any event or circumstance for which one mistakenly believes that **the action of anger** is the proper response. The message of the Bible simply is: “**The anger of man does not achieve the righteousness of God.**”

**Proverbs 22:24** (NASB): “Do not associate with a man given to anger; or go with a hot tempered man.”

**Jesus forbids anger.** After forbidding anger in **Matthew 5:20-22** (NASB); in **Matthew 5:23-24** (NASB) **Jesus** said: “If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering.”

Tertullian, the early Christian writer (A.D. 145-220), in *The Ante-Nicene Fathers*, Volume III (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, Reprinted 1976), page 685, said: “WHEN PRAYING THE FATHER, YOU ARE NOT TO BE ANGRY WITH A BROTHER. That we may not be as far from the ears of God as we are from His precepts, the memory of His precepts paves for our prayers a way unto heaven; of which *precepts* the chief is, that we go not up unto God’s altar before we compose whatever of discord or offence we have contracted with our brethren. For what sort of deed is it to approach the peace of God without peace? How will he appease his *Father* who is angry with his *brother*, **when from the beginning ‘all anger’ is forbidden us?**”

It should surprise no one, then, that the Apostle Paul would say in **1 Timothy 2:8** (NASB):

“Therefore I want the men in every place to pray, lifting up holy hands, **without anger** and dissension.” (See the footnote for the two Greek words that are translated by the English words without anger.) <sup>4</sup> Make no mistake about it: holy means holy; without means without; and anger means anger, whether expressed or suppressed. **It cannot be any plainer than that.**

Don’t you believe the devil’s lie that man’s anger is good or righteous and not sinful. And, don’t you believe the devil’s lie that God’s word does not mean what it says. **Acts 5:29** (NASB): “But

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<sup>4</sup> The two Greek words properly translated “without anger” in 1 Timothy 2:8 are: **χωρίς οργης**, **χωρίς** transliterated chōris, is an adverb that means according to *The Analytical Greek Lexicon*: apart from; on a distinct footing from; without the employment of. It is the same word used in 1 Timothy 5:21 and is there translated: “**without**.” And, **οργης** transliterated orgēs, is the genitive singular of **οργη**, transliterated orgē, a noun; and it refers to “the fact, topic or theme of anger.”

Peter and the apostles answered and said, “We must obey God rather than men.” Unfortunately, some men, who want to distort the gospel, suggest that the teaching of Jesus Christ and His Apostles regarding anger, and other sins, originated with radical Stoic philosophy and not with God. **But what did Jesus say?**

As recorded in **John 12:48-49** (NASB) Jesus said: “He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on my own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak.” And in **John 14:21** (NASB) **Jesus** said: “He who has My commandments and keeps them, he it is who loves Me.” **We had better believe it.**

**So what are we to do?** It has been rightly said that “one can not be forced to be angry against his own will.” **Ecclesiastes 7:9** (NASB) says: “Do not be eager in your heart to be angry, for anger resides in the bosom of fools.”

**James 1:19-20** (NASB) says: “This you know, my beloved brethren. But let every one be quick to hear, slow to speak and slow to **anger**,<sup>5</sup> **for** (according to *Thayers Greek-English Lexicon*, in explaining the previous declaration, the Greek γαρ, transliterated, “gar” and translated: “for” “takes on an explicative force: *for, the fact is, namely*“) the **anger**<sup>6</sup> of man does not achieve the righteousness of God.”

*Alford’s Greek Testament*, Volume IV, page 285, says: “You are well aware of this (i.e. and having this knowledge &c.). . . . Ye are aware; appealing to a well known fact. **Ye know it my beloved brethren: but** (consequently) **let every man be swift to hear** (the word of truth which has so great power for good and for life): **slow to speak** (The meaning is, be eager to listen, not eager to discourse: the former may lead to implanting or strengthening the new life, the latter to wrath and suddenness of temper, so often found in the wake of swift rejoinder and ready chattering). . . . **slow to wrath** [**οργην** -- *orgēn*, ‘*anger*’]; **for the wrath** [**οργη** -- *orgē*, ‘*anger*’] (any wrath, all wrath) [*orgē*, ‘*anger*’] **of man worketh not the righteousness of God**, (doeth not that which is right in the sight of God).”<sup>7</sup>

*The Expositor’s Greek Testament*, Volume Four, page 431, says: “the writer is recalling to the minds of his hearers familiar sayings. . . . A similar precept is quoted in *Qoheleth Rabba*, v. 5.”<sup>8</sup>

*The People’s New Testament*, THE GENERAL EPISTLE OF JAMES, CHAPTER I, On Temptations, by B. W. Johnson (1891, Public Domain), says:

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<sup>5</sup> The Greek word translated **anger** is the noun **οργην** -- *orgēn*, accusative singular of **οργη** -- transliterated: *orgē*.

<sup>6</sup> **οργη** -- transliterated *orgē*, nominative singular of *orgē*, “the fact, topic or theme of anger.”

<sup>7</sup> *Alford’s Greek Testament*, Volume IV (Grand Rapids, MI: Guardian Press, 1976, Public Domain).

<sup>8</sup> *The Expositor’s Greek Testament*, Vol. Four (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1976) page 431.

“1-4. . . . To the twelve tribes. The Jews are often so designated. See Acts 26:7. Scattered abroad. Rather "of the Dispersion," a term applied to Jews outside of Judea. . . .

12-15. Blessed is the man that endureth temptation. He that endures and continues faithful shall have the crown. 13. Let no man say . . . I am tempted by God. Some men when they fall try to throw the blame on God, as if God had tempted them. It is impossible that God be tempted of sin, nor does he ever tempt men to sin, but: 14. But every man is tempted when he suffers his own lusts to lead and entice him. There can be no temptation unless something within us causes a sinful desire. 15. When lust hath conceived. The course of sin is described as that of a birth. The sinful desire is the conception; the sinful deed the birth; moral and eternal death the final result. 16-18. Do not err, Either about the source of sin or of all good gifts.

19-25. Wherefore . . . be swift to hear. Let each saint hear and learn, but be careful not to speak rashly, and especially in anger. 20. For the wrath of man. An angry man will show forth something very different from God's righteousness. 21. Lay aside all filthiness. Every impurity of life. Naughtiness. "Overflowing" of wickedness in the Revision. Wrath would cause such an overflow. The engrafted word. The word of God planted in your hearts. 22. Be ye doers. He who is only a hearer deceiveth himself. See Matt. 7:21-23. 23, 24.”

*Commentary Critical and Explanatory on the Whole Bible* by Jamieson, Fausset and Brown  
GENERAL EPISTLE OF JAMES, Commentary by A. R. FAUSSET (1871, Public Domain), says:

“Slow to wrath-- (Jas. 3:13, 14; 4:5). Slow in becoming heated by debate: another Jewish fault (Rom. 2:8), to which much speaking tends. TITTMANN thinks not so much "wrath" is meant, as an indignant feeling of fretfulness under the calamities to which the whole of human life is exposed; this accords with the "divers temptations" in Jas. 1:2. Hastiness of temper hinders hearing God's word; so Naaman, 2Ki. 5:11; Lu. 4:28.

20. . . . True ‘righteousness is sown in peace,’ not in wrath (Jas. 3:18). The oldest and best reading means ‘worketh,’ that is, practiceth not: the received reading is ‘worketh,’ produceth not.”

*Concise Commentary on the Whole Bible* by Matthew Henry (1706-1721, Public Domain) says:

“James 1, Verses 19-21. . . . And if men would govern their tongues, they must govern their passions. The worst thing we can bring to any dispute, is anger. Here is an exhortation to lay apart, and to cast off as a filthy garment, all sinful practices. This must reach to sins of thought and affection, as well as of speech and practice; to every thing corrupt and sinful. We must yield ourselves to the word of God, with humble and teachable minds. Being willing to hear of our faults, taking it not only patiently, but thankfully. It is the design of the word of God to make us wise to salvation; and those who propose any mean or low ends in attending upon it, dishonor the gospel, and disappoint their own souls.”

**James 1:21-22** (NASB): “Therefore, putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. But prove yourselves doers of the word, and not merely hearers who delude themselves.” (See: Colossians 3:8, Matthew 5:22 and Ephesians 4:30-31.) "To do good imposes an obligation to do it."

Christians are to prove themselves **doers of the word**, and not merely hearers who delude themselves. And, **James 3:13** (NASB) says: “Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.”

Let us, then, address the question: “Can the anger of man as referred to throughout the New Testament, and as here referred to in 1 Timothy 2:8 and James 1:19-20, be said to be a God-given emotion, and is therefore ‘good or righteous’ and not sinful?” And the answer is: “**Of course not.**”

## THE ANGER of MAN DOETH NOT THAT WHICH IS RIGHT

## Chapter VI

### THE ANGER of MAN DOETH NOT THAT WHICH IS RIGHT

#### Questions for Discussion

1. “The Anger of Man” may be triggered regarding the actions or words of others, such as road rage or domestic violence, or the trigger may be any event or circumstance for which one mistakenly believes that the action of anger is the proper response. If you are angry, do you know what makes you angry?
2. Proverbs 22:24 (NASB) says: “Do not associate with a man given to anger; or go with a hot tempered man.” Do you agree or disagree?
3. Can you describe, in your own words, the teaching and commandments of Jesus as found in Matthew 5:20-24? How important do you think it is for Christians to obey the teaching and commandments of Jesus as found in Matthew 5:20-24?
- 4: Tertullian said: “When praying the Father, you are not to be angry with a brother. That we may not be as far from the ears of God as we are from His precepts, the memory of His precepts paves for our prayers a way unto heaven; of which *precepts* the chief is, that we go not up unto God’s altar before we compose whatever of discord or offence we have contracted with our brethren. For what sort of deed is it to approach the peace of God without peace? How will he appease his *Father* who is angry with his *brother*, when from the beginning ‘all anger’ is forbidden us?” Do you agree or disagree?
- 5: Unfortunately, some men, who want to distort the gospel, suggest that the teaching of Jesus Christ and His Apostles regarding anger, and other sins, originated with radical Stoic philosophy and not with God. Is that a devil’s lie or what? Do you agree or disagree with Peter and the Apostles who said in Acts 5:29: “We must obey God rather than men?”
6. Concerning the origin of the teaching of Jesus regarding anger and other sins, what did Jesus say in John 12:48-49 and in John 14:21? And, concerning the origin of the teaching of the Apostle Paul regarding anger and other sins, what did the Apostle Paul say in Galatians 1:11-12 and Titus 1:1-3?
7. What do you think the Apostle Paul means when he says in 1 Timothy 2:8 (NASB): “Therefore I want the men in every place to pray, lifting up holy hands, without anger and dissension”?
8. **James 1:19-20** (NASB) says: “This you know, my beloved brethren. But let every one be quick to hear, slow to speak and slow to anger, for the anger of man does not achieve the righteousness of God.” Can you express, in your own words, your understanding of the meaning of James 1:19-20 and how your understanding compares with that quoted from *The Expositor’s Greek Testament*; *Alford’s Greek Testament*; *The People’s New Testament*; *Commentary Critical and Explanatory on the Whole Bible* by Jamieson, Fausset and Brown; and, *Concise Commentary on the Whole Bible* by Matthew Henry?
9. James 1:21-22 says that Christians are to prove themselves doers of the word, and not merely hearers who delude themselves. Agree? Disagree? “Can the anger of man as referred to throughout the New Testament be said to be a God-given emotion, and is therefore ‘good or righteous’ and not sinful?”

THE ANGER of MAN DOETH NOT THAT WHICH IS RIGHT

**It is the Word of God!**



**The Bible Tells Us To Get Rid Of All Anger!**

## Chapter VII

### **ANGER and PAIN: WARNINGS THAT SOMETHING IS WRONG**

*The Deadly Emotions*, by Ernest H. Johnson, suggests a potentially deadly role for anger, hostility, and aggression in several health problems including heart disease, cancer, ulcers, and hypertension. Each of the volume's seven chapters represents an integration of up-to-date research and clinical findings from a wide range of Professionals. <sup>1</sup>

Human beings are made in such a fashion that **anger** triggers a surge in adrenalin, heart rate, and blood pressure. It is true, that "the action of anger" dislodges deposits in a coronary artery; it blocks the artery's flow, and often results in a heart attack and even physical death. But, in addition to the sin against the physical body, we recognize that anger is a warning that something is wrong spiritually.

We understand that **all pain** is a warning that something is wrong physiologically, and we FIX IT! **Anger**, like pain, is a warning that there is something very seriously wrong, so why don't we FIX IT? We have learned that getting rid of anger is one of "The Basics For Living Life In Christ." When we get rid of anger, we are following the teachings of **Jesus** regarding not only how to live this life, but also regarding our preparation for the life to come in eternity. We can stop becoming angry, forever. Let's do it. LET'S FIX IT!

The Bible, in the original language, clearly teaches that **the action of anger** of man, far from being anything good, is in fact sinful, and it is the dwelling place of Satan. Hence, the very clear commandment in the New Testament given to Christians is to "**get rid of all anger.**"

**"Dissolve Anger.** The best way of dealing with the anger habit is to prevent it occurring in the first place. This means getting to know the triggers that evoke angry feelings and systematically defusing each trigger situation's ability to affect You." <sup>2</sup>

As commanded in Ephesians 4:26-27, we need to deal with the cause of anger, *defuse the anger triggers*, before nightfall, so that they do not become buried deep inside the recesses of our minds and thereby give the devil a place (*a dwelling place*). Research shows that our body and mind function together. It has now been scientifically established that every time one becomes angry or wrathful, harmful biochemical correlates of these emotions are released into one's own system. Every time we become angry, these chemicals flood our body. And, for this reason, anger, wrath and malice are at the top of the list of deadly emotions that produce several health problems including heart disease, cancer, ulcers, hypertension and serious mental problems.

"Be not deceived." **2 Corinthians 4:3-4** says: "And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God."

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<sup>1</sup> *The Deadly Emotions* by Ernest H. Johnson (New York, NY: Praeger Publishers, 1990). Ernest H. Johnson is an Associate Professor of Psychology at the University of Miami and the Behavioral Medicine Research Program.

<sup>2</sup> *Pegasus NLP's Mind-Body Health Site* ([www.pe2000.com/anger](http://www.pe2000.com/anger)).

So, someone asks: “**what about the anger of God?**” And the answer is: God is not a human being. And, even though we necessarily use human words and phrases to attempt to describe the anger of God, we do not suggest that the anger of God is a human passion or a human emotion. “The anger of God is not a disturbing emotion of His mind, but a judgment by which punishment is inflicted upon Sin.”<sup>3</sup> **Isaiah 55:8-9** (NASB) says: “For my thoughts are not your thoughts, Neither are your ways My ways,’ declares the Lord. For as the heavens are higher than the earth, So are my ways higher than your ways, And my thoughts than your thoughts.” And, **Ephesians 5:6** (NASB) says: “Let no one deceive you with empty words, for because of these things the wrath<sup>4</sup> of God comes upon the sons of disobedience.”

But, what about **Revelation 2:6** that says: “Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate?” The answer: *Webster’s Universities Dictionary Unabridged* defines the English word “hate” as: “**1.** To dislike greatly; to have a great or extreme aversion to; to detest; to have strong ill-will toward. **2. In scripture,** to love less than another.” **Matthew 6:24** says: “No one can serve two masters, for either he will hate the one and love the other, or he will hold to one and despise the other.” And, **Luke 6:22** says: “Blessed are you when men hate you.” (See the footnote.)<sup>5</sup>

So, “let no one deceive you with empty words.” The Bible commands Christians to get rid of **all anger**.

And the reason is that Anger, as experienced by human beings (with or without cause), expressed or suppressed, is a destructive, toxic and negative emotion. It is bad, wrong, evil, and sinful. All human anger, expressed or suppressed, short-circuits the human brain and impairs one’s mental and physical ability to choose an appropriate response to a confrontation, or in getting something done that is important. ANGER and PAIN, as experienced by human beings, are Warnings that something is wrong.

And, **1 Thessalonians 5:9** (NASB) says: “For God has not destined us for wrath [“**anger**”],<sup>6</sup> but for obtaining salvation through our Lord Jesus Christ.” **We can stop becoming angry, forever. Let’s do it.**

## **ANGER and PAIN: WARNINGS THAT SOMETHING IS WRONG**

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<sup>3</sup> *St. Augustine’s City of God and Christian Doctrine* by Philip Schaff, page 304.

<sup>4</sup> The Greek word translated wrath is the noun **οργη** -- transliterated, orgē, “the fact, topic or theme of anger.”

<sup>5</sup> The English word “hate” is translated from the Greek verb **μισεω**, transliterated miseō (active voice: where the subject is producing the action), and is not to be confused with the Greek verb **οργιζομαι**, transliterated orgizomai and translated: **being angry** (passive voice: where the subject is receiving the action).

<sup>6</sup> The Greek word translated wrath in 1 Thessalonians 5:9 (NASB) is in fact the noun **οργην**, transliterated orgēn, accusative singular of **οργη**, transliterated orgē, “the fact, topic or theme of anger.”

## Chapter VII

### ANGER and PAIN: WARNINGS THAT SOMETHING IS WRONG Questions for Discussion

1. Human beings are made in such a fashion that anger triggers a surge in adrenalin, heart rate, and blood pressure. “The action of anger” dislodges deposits in a coronary artery; it blocks the artery’s flow, and often results in a heart attack and even physical death.“ Anger is a warning” like “pain is a warning” that there is something very seriously wrong. Agree? Disagree?
2. Do you agree or disagree with *The Deadly Emotions*, by Ernest H. Johnson, that suggests a potentially deadly role for anger, hostility, and aggression in several health problems including heart disease, cancer, ulcers, and hypertension?
3. Do you agree or disagree that getting rid of anger is one of “The Basics For Living Life In Christ”? When we get rid of anger, we are following the teachings of Jesus regarding not only how to live this life, but also regarding our preparation for the life to come in eternity. Agree? Disagree?
4. The Bible, in the original language clearly teaches that the action of anger of man, far from being anything good, is in fact sinful, and it is the dwelling place of Satan. Thus, the very clear commandment in the New Testament given to Christians is to “get rid of all anger.” Agree? Disagree?
5. How can we purposively set about to get rid of all anger? What do you think of *Pegasus NLP’s Mind-Body Health Site*, an English web site, that on 8/16/03 contained the following comments on defusing anger: “Dissolve Anger. The best way of dealing with the anger habit is to prevent it occurring in the first place. This means getting to know the triggers that evoke angry feelings and systematically defusing each trigger situation’s ability to affect you?”
6. How would you describe, in your own words, the difference between the meaning of the Greek verb *orgizomai*, the action of anger; and the meaning of the Greek verb *miseō*, to hate? Do you agree or disagree with *Webster’s Universities Dictionary Unabridged* definition of the English word hate as: “**1.** To dislike greatly; to have a great or extreme aversion to; to detest; to have strong ill-will toward. **2.** In scripture, to love less than another.”
7. Isaiah 55:8-9 (NASB) says: “‘For my thoughts are not your thoughts, Neither are your ways My ways,’ declares the Lord. For as the heavens are higher than the earth, So are my ways higher than your ways, And my thoughts than your thoughts.” “The anger of God is not a disturbing emotion of His mind, but a judgment by which punishment is inflicted upon Sin.” Agree? Disagree?
8. We are commanded to get rid of all anger. And, 1 Thessalonians 5:9 (NASB) says: “For God has not destined us for wrath [“anger”], <sup>7</sup> but for obtaining salvation through our Lord Jesus Christ.” Agree? Disagree?

ANGER and PAIN: WARNINGS THAT SOMETHING IS WRONG

**Hear the Word of God!**



**The Truth Shall Make You Free!**

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<sup>7</sup> The Greek word translated wrath in 1 Thessalonians 5:9 (NASB) is in fact the noun **οργην**, transliterated orgēn, accusative singular of **οργη**, transliterated orgē, “the fact, topic or theme of anger.”

## Chapter VIII

# HOW TO STOP BECOMING ANGRY - FOREVER

**Hosea 4:1,6** (NASB): “Hear the word of the Lord” . . . “My people are destroyed for lack of knowledge.”

There are common thought patterns that result in The Action of Anger. “There are those that get angry when people are unfair. . . . When someone blocks their plans. . . . When they are delayed. . . . When someone embarrasses them. . . . When they have to take orders from someone else. . . . When they do something stupid. . . . When they are not given credit for something that they did. . . . When some of their friends have habits that annoy them very much. . . . When they have to take orders from someone less capable than they are. . . . When they have to work with incompetent people.”<sup>1</sup>

**2 Corinthians 10:5** (NASB) says: “we are taking every thought captive to the obedience of Christ.” The key to changing common thought patterns that result in “the action of anger” is learning to communicate in words what caused them. When we are consciously aware of the embedded thoughts that “set us off,” it makes it possible to dissolve or defuse the “anger” triggers, thus stopping the anger feelings, forever.

The process of learning to change embedded thought patterns such as anger triggers (*buried deep inside the recesses of our minds*), is called “Cognitive Restructuring.” “Cognitive Restructuring” is a widely accepted cognitive behavior therapy. We have two minds: the conscious and the subconscious. We can bring distorted thinking to a conscious awareness, including embedded anger triggers, and we can change them and visualize a relaxing experience. The key to changing our behavior is changing our cognitive structure and creating behaviors by first changing our minds.

Even in clinical depression, the “triggers” of the feelings of hopelessness and helplessness are often concealed, and using cognitive therapy and communicating in words about what the causes of the feelings are has the effect of making it possible to identify the triggers. Thought processes are activated by external stimuli, and so finding what external stimuli activate these thought processes restructures the way the mind deals with triggering stimuli.

“There are those that get angry when someone blocks their plans.”

“To illustrate the point, Kenneth worked hard all week to provide for his family. He looked forward to the ball games on television as a Saturday diversion. His wife was very attached to her mother, and one Saturday, his mother-in-law was at the house. She wanted to see a favorite program while he was watching a very exciting football game. She flipped to the channel she wanted. He felt her intrusion and angrily flipped it back to his channel. They only had one television set. She flipped it again angrily, and he did the same. Push came to shove, and when she got up to change the channel, he pushed her back on the couch. She phoned the police and charged him with assault. He spent a few days in jail and paid a fine for his expression of anger.”<sup>2</sup>

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<sup>1</sup> “*The Multidimensional Anger Inventory*” by J. M. Siegel, *Journal of Personality and Social Psychology* (1986), Pages 51, 191-200.

<sup>2</sup> *Anger’s Fire Extinguisher* by Maurice E. Wagner, Th.M., Ph.D. (Atascadero, CA: Christian Growth Publishers, Inc., 1992).

And, "there are those that get angry when some of their friends have habits that annoy them very much."

"Effie, an elderly lady, needed to get a towel. It was dark. She was angry at a neighbor for playing music too loudly. She thought she was opening the closet door, but instead she opened the hall door next to it. She suddenly found herself falling down the basement stairs to the bottom where she was seriously hurt." <sup>3</sup>

And, "there are those that get angry when they are delayed."

"Sam was bored with his work and kept looking at the clock and to that moment when the whistle would blow and he would be on his way home. He expected to be warmly greeted by his wife who was shopping. He knew she'd be back when he got there.

When he got home from work at 5:27, she wasn't there. He instantly became angry. He assumed that she had met some girl friend, got to visiting, and forgot about him. "That's the way women are," he told himself. The more he thought about it, the more angry he became. Waiting seemed endless. He was soon furious.

Finally, at 6:10, she drove in the driveway. He didn't wait for her to get out of the car but immediately attacked her with accusations. When he finally stopped to let her say a few things, she assured him that she had not been visiting. She explained that he had not fixed the leak in the rear tire as he had promised two days ago. When she finished shopping and came to the car, the tire was flat! She went to a phone, called a tow truck, and waited forty minutes for him to come; then waited again while he installed the spare. She made sure that Sam knew she had done the best she could under the circumstances, and that she did not appreciate his impudent outburst..

We are not all as fortunate as Sam to discover the folly of our anger immediately. It takes a very humble and "adult" person to "eat crow" and find it beneficial.

Our angry reaction is not constructive and helpful, especially in promoting relationships, but destructive. Our anger causes others to become defensive, react in anger, and either attract us, or cunningly devise a way to outsmart us, or withdraw from us all together." <sup>4</sup>

Our subject is "The Action of Anger." The action of anger is a negative, destructive and toxic emotion. The action of anger results in awful behavior problems, even murder. An angry feeling is generated by an attitude or belief. And, it is a habitual way of reacting to circumstances of which we disapprove. It occurs once an anger trigger, embedded in our thinking, has been activated. Anger triggers are "cognitive distortions" that send a signal that it is time to get angry. If our thought patterns contain anger triggers, the triggers will produce "The Action of Anger."

So, in this Chapter, we are calling attention to the fact that there is a Christian solution. We can change our beliefs, our thought patterns, the way we think, and we can stop becoming angry, forever. . . . . **Let's do it. Here's how.**

We can solve our own anger problems, forever, by recognizing and **verbally** acknowledging the anger triggers that are embedded within our minds, and **verbally** acknowledging how our angry

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<sup>3</sup> *Anger's Fire Extinguisher* by Maurice E. Wagner, Th.M., Ph.D. (Atascadero, CA: Christian Growth Publishers, Inc., 1992).

<sup>4</sup> *Anger's Fire Extinguisher* by Maurice E. Wagner, Th.M., Ph.D. (Atascadero, CA: Christian Growth Publishers, Inc., 1992).

reactions harm both ourselves and our relations with others. We can choose to **dissolve or defuse** our own anger triggers, because we can learn to identify our own thoughts, our own anger triggers, our own resulting physical symptoms, and our own resulting behavior. In fact, we can choose to change any thought, any emotion, any behavior, and thus change the way we interact with each other. And, we can choose to make the decision that it is simply not worth it to get angry.

**“Cognitive Restructuring” describes a process of self-talk, a process of verbalization and internalization.**

To verbalize simply means: to express something in words. And, verbalization is the act or an instance of expressing in words. To internalize means: to make internal, personal, or subjective; to take in and make an integral part of one's attitudes or beliefs. And, internalization is the act of learning a new set of values, attitudes or beliefs and embedding or incorporating them into one's self.

In social sciences such as psychology and sociology, to internalize something is to incorporate that something, or a representation of that something, into one's “self.” The “something” internalized may also take many forms, including, for example: concepts, relationships, values, and norms of behavior. Internalization is the opposite of externalization. Internalization is often associated with learning, for example: learning ideas or skills and making use of them from then on. More generally, internalization is the long-term process of consolidating and embedding one's own beliefs, attitudes, and values, when it comes to moral behavior. When changing moral behavior, one is said to be ‘internalized’ when a new set of beliefs, attitudes, and values, are incorporated into one's self.

“Cognitive Restructuring” then, is a process of verbalization and internalization by which we can change the incorrect programming of our subconscious mind, and that includes our very own anger triggers.

Our thinking controls our emotions. We can change the way we think and we can change our emotions. If we don't we cannot stop becoming angry. It's our choice.

When we pay close attention to that which “sets us off,” it is really very easy to identify our very own anger triggers and we can make a list of them. With the list of our anger triggers available, we can begin verbalizing them, making it possible to dissolve or defuse the very causes of our anger so that they no longer make us angry. And, we can internalize the new concept in the gentleness of wisdom.

“*Techniques for Anger Management*” include: \* Expressing feelings in a safe environment (catharsis). \* Report anger to the person you are angry with. \* Mourn any losses connected to an incident that angers you. \* Keep a journal of what triggers your anger and how you respond. \* Identify and correct cognitive distortions. \* Replace “hot thoughts” with “cool thoughts.” \* Revise “should rules” to be more realistic. \* Analyze the costs and benefits of being angry vs. “letting it go.” \* Develop the ability to empathize with the person you are angry with. \* Recognize when you are feeling angry or when it is a cover-up for fear, shame, guilt. \* Practice a quick form of gaining control, such as counting to 10. (“Sources” are listed in the footnote.)<sup>5</sup>

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<sup>5</sup> “*Techniques for Anger Management*” are listed on the web site <http://www.skysite.org/anger>. SOURCES: \* Anderson-Malico, R. (1994). “Anger management using cognitive group therapy.” *Perspectives in Psychiatric Care*, 30(3), 17-20. \* Fein, M.L. (1993). *I.A.M.: A Commonsense Guide to Coping With Anger*. Westport, Conn.: Praeger Press. \* Zook, R. (1996). “Take action before anger builds up.” *RN*, 59(4), 46-50. \* Staples, P., et al. (1994). “Empowering the angry patient.” *The Canadian Nurse*, 90(4), 28-30.

## HOW CAN WE STOP BECOMING ANGRY? What do the scriptures say?

The “Basics For Living Life In Christ” includes the process of changing one’s thought processes and changing one’s mind, with the result of changing one’s behavior. This is basic to becoming and remaining a Christian according to the teachings and the commandments of Jesus Christ. For this reason, we are introduced very early on in the New Testament to the concept of verbalization and internalization. And, from the following verses we can see the absolute importance that the New Testament places on confession, repentance and believing.

**Matthew 3:6** (NASB) says: — “and they were being baptized by him in the Jordan River, as they **confessed** [verbalized] their sins.” The English word **confess** means: “to acknowledge, admit, avow, concede, grant, own (up). ‘Slang - fess up.’ To recognize, often reluctantly, the reality or truth.” (For the meaning of the Greek participle translated “confessed” see the footnote.) <sup>6</sup>

**Mark 1:14-15** (NASB) says: “Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; **repent** [i.e. be changing one’s mind, *internalizing*] and **believe** [*internalization*] in the gospel.” (For the Greek verb translated “repent” and the Greek verb translated “believe” see the footnote.) <sup>7</sup>

**Acts 3:19** (NASB): “Therefore **repent** [i.e. change one’s mind, *internalization*] and **return**, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord.” (For the meaning of the Greek verbs translated “repent” and “return” see the footnote.) <sup>8</sup>

**The teachings and commandments of Jesus Christ** make it very clear that we can know the truth, and the truth shall make us free. In **John 8:31-32** (NASB) **Jesus said**: “If you abide in my word, then you are truly disciples of mine; and you shall know the truth, and the truth shall make you

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<sup>6</sup> **Matthew 3:6.** The English word **confessed** translates the Greek participle ἐξομολογουμενοι, the nominative, plural, masculine, present tense and middle voice of the Greek verb ἐξ + ομολογεο that becomes ἐξομολογεο and is transliterated **exomologeο** (phonetic spelling: ex-om-ol-og-eh'-o). *Thayer’s Greek-English Lexicon of the New Testament* says: “(ἐξ either forth from the heart, freely, or publicly, openly); 1. to confess. 2. to profess i.e. to acknowledge openly and joyfully.”

<sup>7</sup> **Mark 1:14-15.** The word **repent** translates the original Greek verb μετανοεῖτε, the 2nd person plural, present tense, imperative mood of the Greek verb μετα-νοεω, transliterated **metanoεῶ**. *Thayer’s Greek-English Lexicon of the New Testament* says the Greek verb μετα-νοεω, transliterated **metanoεῶ**, means: “to change one’s mind, i.e. to repent.” Also, in this passage the word **believe** translates the original Greek verb πιστευετε, the 2nd person plural, present tense, indicative or imperative mood, of the Greek verb πιστευω, transliterated **pisteuῶ**. *Thayer’s Greek-English Lexicon of the New Testament* says the Greek verb πιστευω, transliterated **pisteuῶ**, means: “to think to be true; to be persuaded of; to credit; place confidence in.” So, the process of repentance (μετα-νοεω, transliterated **metanoεῶ**), changing one’s mind, is absolutely essential in order to arrive at a settled persuasion that is described as ‘believe’ (πιστευω, transliterated **pisteuῶ**), and the teaching is basic to Christianity. If we change our thinking, we can change our habits, and we can change the way we react to the circumstances of life.

<sup>8</sup> **Acts 3:19.** The English word **repent** translates the original Greek verb μετανοησατε, the 2nd person plural, Aorist 1, imperative of the Greek verb μετα-νοεω, transliterated **metanoεῶ**. μετα-νοεω, transliterated **metanoεο** means: “to change one’s mind, i.e. to repent.” The English word **return** translates the original Greek verb επιστρεψατε, the 2nd person plural, aorist 1, imperative of the Greek verb επιστρεφω, transliterated **epistrephῶ**. *Thayer’s Greek-English Lexicon of the New Testament* says the Greek verb επιστρεφω, transliterated **epistrephῶ**, means: “1. transitively, a. to turn to. 2. intrans., a. to turn, to turn one’s self. b. to turn one’s self about, turn back. c. to return, turn back, come back.”

free.”We can change our minds; and, we can change the way we think; and, we can change our beliefs; and, we can stop becoming angry - forever. It’s ours to do. It’s our choice. **Let’s do it.**

In **Matthew 5:21-24** (NIV), **Jesus said:** “You have heard that it was said to the people long ago, ‘Do not murder,’ and ‘anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry with his brother will be subject to judgement. Again, anyone who says to his brother, ‘Raca’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell. ‘Therefore, if you are presenting your gift at the altar, and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother, and then come and offer your gift.’” So, if our brother has something against us, the instruction is: “First go and be reconciled to your brother.” **Let’s do it.**

The key to changing anger behaviors or reactions is learning to communicate in words, the causes of the feelings. “Verbalizing” and “Internalizing.” If we are angry, we can report our anger to the person that we are angry with, and we can change our thought patterns (*the way we think about it, the way our subconscious mind is programmed*). When we are consciously aware of that which “sets-us-off” (*our own embedded anger triggers which result in the action of anger*), it makes it possible to dissolve or defuse an anger trigger and be free from its consequence, the action of anger, forever.

**Acts 17:30-31** (NASB): “Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should **repent**, because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.” (For the Greek verb translated “repent” see the footnote.)<sup>9</sup>

## **HOW DOES ONE GO ABOUT CHANGING ONE’S OWN MIND?**

**James 5:16** (NASB) says: “Therefore, **confess** [see the footnote]<sup>10</sup> your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.”

“Christians would do well to take heed to what the Bible designates as sins.”<sup>11</sup> “Christians are commanded to get rid of all anger in Ephesians 4:31.” “In Matthew 5:22, Jesus forbids being angry.” In **John 14:15** (NASB) **Jesus** said: “If you love Me, you will keep My commandments.” **Galatians 5:19** (NASB) says: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these, of which **I forewarn you** just as I have forewarned you **that those who practice such things shall not inherit the kingdom of God.**” **This is very serious.**

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<sup>9</sup> **Acts 17:30-31.** The English word **repent** translates the original Greek infinitive **μετανοειν** of the Greek verb **μετα-νοεω**, transliterated **metanoēō**. **μετα-νοεω**, transliterated **metanoēō**, means: *to change one’s mind*, i.e. to repent.

<sup>10</sup> **James 5:16.** The English verb **confess** translates the original Greek verb **εξομολογισθε**, the 2nd person, plural, present tense, imperative mood, middle voice of the Greek verb **εξ+ομολογεω** that becomes **εξομολογεω** and is transliterated **exomologeō** (phonetic spelling: ex-om-ol-og-eh'-o). *Regarding εξομολογεω; Thayer’s Greek-English Lexicon of the New Testament* says: “(εξ either forth from the heart, freely, or publicly, openly); 1. to confess. 2. to profess i.e. to acknowledge openly and joyfully.”

<sup>11</sup> *Commentary On Thessalonians, Corinthians, Galatians and Romans* by J. W. McGarvey, LL.D., and Philip Y. Pendleton, A. M. (Cincinnati, OH: Standard Publishing Company, Public Domain), page 283.

**Acts 19:18** (NASB): “Many also of those who had believed kept coming, **confessing** [expressing in words: see the footnote] <sup>12</sup> and **disclosing** [reporting: see the footnote] <sup>13</sup> their practices.”

**1 John 1:9** (NASB) says: “If we **confess** our sins, He is faithful and righteous to forgive us our sins and to **cleanse** us from all unrighteousness.” (For the Greek verbs that are translated “confess,” and “cleanse,” see the footnote.) <sup>14</sup>

We can **confess and disclose** that which “**sets-us-off**” and causes us to become angry. **Let’s do it!**

In order for those of us who are Christians to get rid of all anger, and wrath; we must first admit that there is a need for a change in our thought processes; and that we want to make that change. And, just like those mentioned in Acts 19:18 who “believed,” we can choose to confess and disclose that which “sets-us-off”; and our practices. The choice is ours. We can choose to identify, and make a list of our own anger triggers that evoke our anger feelings (that which “sets-us-off”); and we can choose to dissolve or defuse them by verbalizing them and internalizing the corrected thought processes. If we become angry, we can **confess and disclose** that which “sets-us-off”; and we can be “cleansed”; and, we can stop becoming angry - forever. I did it! And if you want to, you can do it too. **Try it. It works!**

One does not have to be a rocket scientist to understand that **if we get rid of all anger**, wrath, malice, slander, and abusive speech from our mouths as commanded in **Colossians 3:8** (NASB), WE CAN STOP BECOMING ANGRY - FOREVER.

**1 Thessalonians 5:9** (NASB) simply says: “For God has not destined us for anger, but for obtaining salvation through our Lord Jesus Christ.”

**ARE YOU BEING ANGRY? “STOP IT!”** **Ephesians 4:30-31** (NASB) says: “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.” **Let’s do it.**

## **WE CAN STOP BECOMING ANGRY - FOREVER**

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<sup>12</sup> **Acts 19:18**. The English word **confessing** translates the original Greek participle **εξομολογουμενοι**, the nominative, plural, masculine, present tense and middle voice of the Greek verb **εξ + ομολογεω** that becomes **εξομολογεω** and is transliterated **exomologeō** (phonetic spelling: ex-om-ol-og-eh'-o).

<sup>13</sup> **Acts 19:18**. The English word **disclosing** translates the original Greek participle **αναγγελλοτεφ**, the nominative, plural, present tense, and active voice of the Greek verb **αναγγελλω**, transliterated anagellō; and, according to *The Analytical Greek Lexicon* means: “to bring back word, announce, report, to declare, to set forth, teach” (i.e. to express in words, to verbalize).

<sup>14</sup> **1 John 1:9**. The English word **cleanse** translates the Greek verb **καθαριση**, the 3rd singular, aorist 1, subjunctive mood, and active voice of the original Greek verb **καθαριζω**, transliterated katharizō. Phonetic Spelling kath-ar-id'-zo. The definition of **καθαριζω**, transliterated katharizo is: “to make clean, cleanse from physical stains; to cleanse by curing; to remove by cleansing in a moral sense; to free from defilement of sin and from faults; to purify from wickedness; to free from guilt of sin; to purify.” The English word **cleanse** translates the Greek verb **καθαριση**, the 3rd singular, aorist 1, subjunctive mood, and active voice of the original Greek verb **καθαριζω**, transliterated katharizō, Phonetic Spelling kath-ar-id'-zo. The definition of **καθαριζω**, transliterated katharizo is: “to make clean, cleanse from physical stains; to cleanse by curing; to remove by cleansing in a moral sense; to free from defilement of sin and from faults; to purify from wickedness; to free from guilt of sin; to purify.”

## Chapter VIII

### HOW TO STOP BECOMING ANGRY - FOREVER

#### Questions for Discussion

1. Do you agree that “The Action of Anger” is a negative, destructive and toxic emotion; and, it results in awful behavior problems, even murder? Why or why not? If our thought patterns contain anger triggers, the triggers will produce “The Action of Anger.” Agree? Disagree?
2. Do you agree that we can choose to change any thought, any emotion, any behavior, and thus change the way we interact with each other; and, we can choose to make the decision that it is simply not worth it to get angry. And, do you agree that we can stop becoming angry - forever? If not why not?
3. What is an anger trigger? Can you describe, in your own words, “an angry feeling”?
4. How would you define “Cognitive Restructuring”? What do you think the key is to changing anger behaviors or reactions? Discuss what it means to verbalize and to internalize as it relates to the act of learning a new set of values, attitudes or beliefs and embedding or incorporating them into one’s self.
5. Do you agree that when we pay close attention to that which “sets us off,” it is really very easy to identify our very own anger triggers and then we can make a list of them? If not why not? How can we purposively set about to dissolve or defuse the anger triggers that are embedded within our minds?
6. Do you agree that with a list of our anger triggers available, we can began verbalizing them, thus making it possible to dissolve or defuse the very causes of very own anger so that they no longer make us angry? Why or why not? Do you agree that we can internalize new concepts. If not why not?
7. Did Paul mean that we can change the way we think, and that we can change our emotions, when he said in 2 Corinthians 10:5 (NASB): “we are taking every thought captive to the obedience of Christ”?
8. What has been your personal experience with the following ten common thought patterns that result in “The Action of Anger”? “There are those that get angry when people are unfair. . . . When someone blocks their plans. . . . When they are delayed. . . . When someone embarrasses them. . . . When they have to take orders from someone else. . . . When they do something stupid. . . . When they are not given credit for something that they did. . . . When some of their friends have habits that annoy them very much. . . . When they have to take orders from someone less capable than they are. . . . When they have to work with incompetent people.” Have you seen any of these patterns in other people’s lives?
9. Discuss the merits of each of the eleven listed “*Techniques for Anger Management.*”
10. In the New Testament we are introduced very early on to the concept of verbalization and internalization. Agree? Disagree? Discuss the literal meaning of the words: confess, repent and believe.
11. “Cognitive Restructuring” is essential to the “Basics For Living Life In Christ,” in other words, changing one’s thought processes and changing one’s mind through verbalization and internalization will result in changing one’s behavior. Do you agree that if we want to, we can stop becoming angry?
12. Why do you think the Bible tells us to “**get rid of all anger, wrath, malice, and abusive speech** from your mouth?” What does it mean to put off the old person and put on the new? Is this how we can stop becoming angry?

### HOW TO STOP BECOMING ANGRY - FOREVER

**It is the Word of God!**



**The Bible Tells Us To Get Rid Of All Anger**

## Chapter IX

### JESUS in the TEMPLE With the MONEYCHANGERS

Our subject is **The Action of Anger**. And, as we have said before: “Satan is the oldest liar in the records of eternity.”<sup>1</sup> His influence is seen everywhere this subject is written about, discussed or treated. Many are under the influence of his erroneous views and principles regarding anger and being angry without ever perceiving, designing or intending it. The Bible is right: **The devil dwells in anger.**

Back of the first ever **murder** in the records of eternity, was the **anger** of Cain. In **Matthew 5:21-22** (NIV), **Jesus said**: “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgement.’ But I tell you that anyone who **is angry** with his brother will be subject to Judgemnt.”<sup>2</sup> How can it be any plainer than that: **Jesus forbids being angry.**

**Jesus** said in **John 8:31-32** (NASB): “If you abide in my word, then you are truly disciples of mine; and you shall know the truth, and the truth shall make you free.” And, in **John 12:48-49** (NASB), **Jesus** said: “He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on my own initiative, but the Father Himself who sent Me has given Me commandment, what to say, and what to speak.” And, in **John 14:21** (NASB), **Jesus** said: “He who has My commandments and keeps them, he it is who loves Me.”

In **Colossians 3:8**, and in **Ephesians 4:31**, together with the Lord, the Apostle Paul commanded the followers of Jesus to **get rid of all anger**. **Galatians 5:19-21** (NASB) says: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, **outbursts of anger**, disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these, of which I forewarn you just as I have forewarned you that **those who practice such things shall not inherit the kingdom of God.**”

*The Standard Bible Commentary On Thessalonians, Corinthians, Galatians and Romans* by J. W. McGarvey, LL.D., and Philip Y. Pendleton, A. M., page 283, says: “Verily all professing Christians would do well to **take heed to what the Bible designates as sins**, and not trust too much to their own fallible sentiment and judgment in such matters.”<sup>3</sup>

**Ephesians 4:27** (NIV), says: “Do not let the sun go down while you are still angry, and do not give the devil a foothold”<sup>4</sup> [literally: any portion of space, place or dwelling]. **The devil dwells in anger.**

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<sup>1</sup> *Millennial Harbinger*, 1857 (Joplin, Mo., College Press, reprint), pages 94, 95.

<sup>2</sup> *The Interlinear NASB-NIV Parallel New Testament in Greek and English* by Alfred Marshall (Grand Rapids, MI: Zondervan Publishing House, 1993), page 11.

<sup>3</sup> *Commentary On Thessalonians, Corinthians, Galatians and Romans* by J. W. McGarvey, LL.D., and Philip Y. Pendleton, A. M. (Cincinnati, OH: Standard Publishing Company, Public Domain).

<sup>4</sup> *The Interlinear NASB-NIV Parallel New Testament in Greek and English* by Alfred Marshall (Grand Rapids, MI: Zondervan Publishing House, 1993), page 564.

In this chapter we will answer the question: “What **does** the Bible really say concerning the reaction of Jesus when He entered the outer court of the Temple and found the Moneychangers, seated, and those who were buying and selling and making the Temple a Market-place and a house of Merchandise?”

Satan is a liar, and for many years, the **devil’s lie** has been circulated that the Bible says: “When **Jesus** went up to Jerusalem and entered the outer court of the Temple that **He** became angry with those who were buying and selling and the Moneychangers because they were making the Temple a Market-place and a house of Merchandise.” However, as we shall see, a careful examination of the record of the event in the beginning of His ministry, as described by John, does not confirm that devil’s lie. Also, a careful examination of the records of the event in the final week of His ministry, as described by Matthew, Mark, and Luke does not confirm that devil’s lie. Neither John, nor Matthew, nor Mark, nor Luke say that Jesus was **ever** angry or furious (*outbursts of anger*) **at any time**. Don’t you believe that lie.

**Proverbs 29:8** (NASB) says: “Scorners set a city aflame, but wise men turn away anger.” **Jesus**, was the wisest of all the wise men who have ever lived, and He was always motivated by wise discernment. He would have known the effect that the sinful action of being angry, and its provocations, would have had on Him and on His relations with others; and He would not have been angry at any time. **Jesus** would not have allowed human anger, expressed or suppressed, to short-circuit His human brain and impair His mental and physical ability to choose, in the gentleness of wisdom, an appropriate well thought-out approach for correcting the problems that He found when He entered the outer temple court.

**Hosea 4:1,6** (NASB): “Hear the word of the Lord” . . . “My people are destroyed for lack of knowledge.”

“The Passover is at hand. All the nation throngs [*swarms*] the capital city [*Jerusalem*]. At the age of twelve, Jesus had startled the great scholars of the nation in His discussion with them in the temple. But now He comes in the fullness of divine authority. The outer court of the temple is filled with a motley [*diverse; mixed*] crowd. All is hubbub [*pandemonium*] and confusion. Merchants and worshipers in holiday attire present a riot of [*clashing, lavish*] color. The lowing [*loud deep sounds*] and bleating of the animals [*crying of the sheep*] mingle with the raucous [*harsh, hoarse*] cries of the drivers. The holy temple of God has been changed into a Market-place!”<sup>5</sup> It was into this scene that Jesus entered into the temple with a little group of His disciples, at the very opening of His ministry.

**John 2:13-17** (NIV) says: “When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts He found men selling cattle, sheep and doves, and others sitting at tables exchanging money. So He made a whip out of cords, and drove all from the temple area, both sheep and cattle [*For the Greek text see the footnote.* <sup>6</sup> And, “The rest of the verse shows that “all” does not refer to men, but to sheep and oxen. The scourge was used in driving them out” <sup>7</sup>]; He

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<sup>5</sup> *Studies in the Life of Christ* by R. C. Foster (Joplin, MO: College Press Publishing Company, reprint 2000), page 361

<sup>6</sup> *The Interlinear NASB-NIV Parallel New Testament in Greek and English* by Alfred Marshall (Grand Rapids, MI: Zondervan Publishing House, 1993), page 265. Greek text says: **τα τε προβατα και τους βοας**  
And the *NASB - NIV* Interlinear English translation says: both the sheep and the oxen

<sup>7</sup> *The Fourfold Gospel* by J.W. McGarvey & Philip Y. Pendleton (Cincinnati, OH: Standard Publishing Foundation) p.122

scattered the coins of money changers, and overturned [Note: The Greek word is: ἀνεστρέψεν *step by step, He changed*. See the footnote <sup>8</sup>] their tables. To those who sold doves He said, "Get these out of here! How dare you turn My Father's house into a market." His disciples remembered that it is written: "ZEAL for your house will consume me. [Note: The Fourfold Gospel points out that "the doves were in cages of wicker-work, they could not be driven out; hence Jesus called upon their owners to remove them." <sup>9</sup> ]

"The reformation in the practices of the temple was not permanent. They drifted back into the old ways. But their greed and lack of reverence had been publicly denounced and the mind of the common people must have been deeply impressed. A new ideal for God's house had been set up in the mind of the nation. . . . The Sadducees were in charge of the temple, but the Pharisees must have been in sympathy with their policy as to the market, for they raised no objection." <sup>10</sup>

Now we come to the final week of His ministry. Following "The Triumphal Entry" into Jerusalem; Matthew, Mark and Luke record, that **Jesus** again entered with His disciples into a similar scene in the temple as that recorded in John 2:13-18. The holy temple of God had been changed into a marketplace! The outer court of the temple was filled with a mixed holiday crowd of merchants and worshippers.

**Matthew 21:10-16** (NASB) says: "And when He had entered Jerusalem, all the city was stirred, saying, 'Who is this?' And the multitudes were saying, 'This is the prophet Jesus, from Nazareth in Galilee.' And Jesus entered the temple and cast out [*sent out, sent away without force*. See footnote.] <sup>11</sup> all those who were buying and selling in the temple, and overturned (*in succession, in course; turned back, changed*) <sup>12</sup> the tables of the moneychangers and the seats of those who were

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<sup>8</sup> In John 2:15, the English word overturned translates the Greek verb ἀνεστρέψεν, transliterated anestrepsen; 3rd person, singular, aorist 1, indicative of ἀναστρέφω, transliterated anastrephō. *The Analytical Greek Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1975), page 19 says: In composition, ana means: *step by step, up, back, again*; and on page 378, strophō means: *to twist; to turn, Matthew 5:39; to make a change in substance, or to change, Revelation 11:6; absol. to change or turn one's course of dealing, Acts 7:42; middle voice, to turn one's self about, Matthew 18:23; Luke 7:9, et al.; to turn back, Acts 7:39; to change one's direction, to turn elsewhere, Acts 13:46; to change one's course of conduct or principle, to be converted, Matthew 18:3*. So, anastrephō, means: *step by step, Jesus changed the tables; or He returned the tables; or He turned back the tables*.

<sup>9</sup> *The Fourfold Gospel* by J.W. McGarvey & Philip Y. Pendleton (Cincinnati, OH: Standard Publishing), page 122.

<sup>10</sup> *Studies in the Life of Christ* by R. C. Foster (Joplin, MO: College Press Publishing Company, reprint 2000), page 364

<sup>11</sup> The English expression cast out translates the Greek verb ἐξεβαλε, 3rd person, singular, aorist 2, indicative active of ἐκβαλλω transliterated: ekballō; and, *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1966), page 193, says ekballō means: 2. Without the notion of violence; a. To *draw out*. b. To *bring out of*. And, Walter Bauer's *A Greek-English Lexicon of the New Testament* translated and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago, II: The University of Chicago Press, 1957), page 237, says it means: 2. Without the connotation of force: to send out Matthew 9:38; Luke 10:2; send away James 2:25.

<sup>12</sup> In Matthew 21:12 and Mark 11:15, the English word overturned translates the Greek verb κατεστρέψεν, transliterated katestrepsen; 3rd person, singular, aorist 1, indicative active of καταστρέφω, transliterated katastrephō (kata & strephō). *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1966), page 329, says: In composition kata denotes, 1. *from, down from, from a higher to a lower place*. 2. *in succession, in course*. 3. *under, underneath*; and, on page 590, strophō means: *to turn, turn around*. *The Analytical Greek Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1975), on page 378, says, strophō means: *to twist, to turn, Matthew 5:39; to make a change in substance, or to change, Revelation 11:6; absol. to change or turn one's course of dealing, Acts 7:42; middle voice, to turn one's self about, Matthew 18:23; Luke 7:9, et al.; to turn back, Acts 7:39; to change one's direction, to turn elsewhere, Acts 13:46; to change one's course of conduct or principle, to be converted, Matthew 18:3*

selling doves. And He said to them, 'It is written, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER; but you are making it a robbers den.' And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were crying out in the temple and saying, 'Hosanna to the Son of David,' they became indignant, and said to Him, 'Do you hear what these are saying?' And Jesus said to them, 'Yes; have you never read, OUT OF THE MOUTH OF INFANTS AND NURSING BABES THOU HAST PREPARED PRAISE FOR THYSELF?'

**Mark 11:11-17** (NASB) says: "And He entered Jerusalem and came into the temple; and after looking all around, He departed for Bethany with the twelve [*disciples*], since it was already late. And on the next day, when they had departed from Bethany, He became hungry. And seeing at a distance a fig tree in leaf, He went to see if perhaps He would find anything on it; and when He came to it, He found nothing but leaves, for it was not the season for figs. And He answered and said to it, 'May no one ever eat fruit from you again!' And His disciples were listening. And they came to Jerusalem. And He entered the temple and began to cast out [*send out, send away without force*] those who were buying and selling in the temple, and overturned (*in succession, in course; turned back, changed*) the tables of the moneychangers and the seats of those who were selling doves; and He would not permit anyone to carry goods through the temple, and He began to teach and say to them, 'Is it not written, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS? But you have made it a robbers den.'"

**Luke 19:41-48** (NASB) says: "And when He approached, He saw the city and wept over it, saying, 'If you had known in this day, even you, the things that make for peace! But now they have been hidden from your eyes. 'For the days shall come upon you when your enemies will throw up a bank before you, and surround you, and hem you in on every side, and will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.' And He entered the temple and began to cast out [*send out, send away without force*] those who were selling, saying to them, 'It is written, AND MY HOUSE SHALL BE A HOUSE OF PRAYER, but you have made it a robbers den.' And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging upon His words."

There you have it; Matthew, Mark and Luke's accounts. Matthew said: "And the blind and the lame came to Him in the temple, and He healed them. But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were crying out in the temple and saying, 'Hosanna to the Son of David,' they became indignant." Luke said: "He was teaching daily in the temple." And, Mark said: "He began to teach and say to them, 'Is it not written, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL THE NATIONS?'"

In the opening of His ministry, as recorded by John, **Jesus** said to those who were selling the doves in the temple, 'Take these things away; stop making My Father's house a house of merchandise.' In the final week of His ministry, Matthew records that He said to all those who were buying and selling in the temple: "It is written, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER; but you are making it a robbers den." Mark and Luke record that **Jesus** said: "But you have made it a robbers den."

Our English word ‘temple’ includes two Greek words: namely, 1. *naos*, or sanctuary--the small structure which contained the holy and most holy places and which answered to the tabernacle used in the wilderness. 2. *hieron*, or entire court spaces which surrounded the *naos*, and which included some nineteen acres. The *hieron* was divided into four courts, and as one entered toward the *naos* from the east, he passed successively through them as follows: 1, Court of the Gentiles; 2, of the women; 3, of Israel; 4, of the priests. It was in this outer or Gentiles’ court that the markets, described in these accounts, were held. <sup>13</sup>

In His final week in Jerusalem, **Jesus** entered the temple and discovered that there were those buying and selling; making His Father’s house “a robbers den.” **Mark** tells us that **Jesus**, previously had entered the temple on the day before; and “after looking all around, He departed for Bethany with the twelve [*disciples*], since it was already late.” As a result of seeing with His own eyes, the greed and lack of reverence for God’s house; **Jesus** was well aware that they had drifted back into the old ways. But, **Jesus** didn’t back away. In **John 9:4** (NASB) **Jesus** said: “We must work the works of Him who sent Me, as long as it is day, night is coming, when no man can work.” Luke said: “He was teaching daily in the temple;” and Mark said: “He said to them, ‘It is written, MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER; but you are making it a robbers den.’”

**Jesus** was teaching the truth. **Jesus** understood well the complexities of the situation; and He had a well thought-out plan to correct the problems that He encountered. **Jesus** would have known that in order to achieve their goals, good teachers and leaders carefully plan their strategy and determine the measures and the steps that they need to take in order to be successful regarding that which they undertake to do.

**Jesus** was the greatest teacher and leader of all times. In **John 8:39** (NASB), **Jesus** said: “And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.”

**Jesus** was motivated by love not anger. And, we remember that in **Matthew 11:29** (NASB) He had said: “I am gentle and humble in heart.” Even His enemies maintained a wholesome respect for Him. And we are told that the blind and the lame came to Jesus in the temple, and He healed them. The chief priests and the scribes, when they saw the **wonderful things** that **Jesus** did, and the children’s reaction, crying out “HOSANNA to the Son of David,” they became Indignant. <sup>14</sup> And Luke records that “the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging upon <sup>15</sup> His words.”

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<sup>13</sup> *The Fourfold Gospel* by J.W. McGarvey & P.Y. Pendleton (Cincinnati, OH: Standard Publishing Foundation) pp.121-122.

<sup>14</sup> The word indignant translates the Greek word **ἠγανακτήσαν** -- transliterated *ēganaktēsan*--3rd person, plural, aorist 1 tense, indicative of **ἀγανακτέω** -- *aganakteō* which means according to *Thayer’s Greek-English Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1966): “to feel pain, grieve; 1. To be indignant, moved with indignation.” The indicative mood of the verb shows this to be a statement of fact or an actual occurrence from the writer’s perspective, and the aorist tense of the verb shows it to be a simple occurrence or summary occurrence, without regard for the amount of time taken to accomplish the action.

<sup>15</sup> The English expression “hanging upon” translates the Greek **ἐξεκρεματο**, 3rd person, singular, imperfect of **ἐκκρεμαμαι**. *The Analytical Greek Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1975), on page 125, says **ἐκκρεμαμαι**, transliterated, *ekkremamai* means: “to hang upon a speaker, fondly listen to, be earnestly attentive, Luke 19:48.”

There is **absolutely nothing** in Matthew, Mark, Luke and John's accounts to indicate that Jesus acted out of character as an angry man, or as a hot-tempered man, in a fit of anger. Anger places every cell in your body on red alert. Your stomach churns out acid. Your skin hairs stand upright. Your adrenal glands pour out adrenaline and steroids. Your pupils dilate. Your blood pressure shoots up. Your pulse races. You are ready to run or gun." [18]

A careful examination of these records simply does not support the conclusion that Jesus' example, allows or encourages His followers to react to certain events in a so-called righteous action of anger. There is absolutely no truth, none, to that teaching. **It's a lie!** It's a philosophical supposition for which there is no credible evidence.

There is absolutely **no reference** in the Greek texts of the subject verses, to **οργίζω**, transliterated orgizō (the active voice) --translated anger; or to **οργίζομαι**, transliterated orgizomai (middle or passive voice) --the verb for "the action of anger," righteous or otherwise.

**Jesus** was teaching daily in the temple. He was not a wild-eyed angry person reacting out of a short-circuited brain. He was not an angry whip-cracker, and He did not suffer from subconscious delusions. His perceptions and judgments were guided by wise discernment, not by deluded passions. He was courageous, focused, clear-headed and certainly not reckless. And, He demonstrated the highest perfection of character in a resolute, clear, sound-minded, cool-headed and determined effort. The temple had become a marketplace! They were buying and selling, not outside the temple courts, but in the outer temple court and they were making the temple a house of merchandise and a robber's den.

Without a doubt, **Jesus** would have known that "**the anger of man doeth not that which is right in the sight of God**" (James 1:20).

So, in love, not anger, **Jesus** was teaching daily the truth of God's message regarding that which is proper to do in the temple courts; and "all the people were hanging upon His words," which means that they were *all being earnestly attentive* to His words. **Jesus** persuaded all of the buyers and sellers to move outside of the temple courts, and, step by step, He made the appropriate changes regarding the tables of the moneychangers and the seats of those who were selling doves. And order was restored to the temple area.

**John 2:18** (NASB): "His disciples remembered that it was written, 'ZEAL FOR THY HOUSE WILL CONSUME ME.'" **Jesus** didn't just talk the good talk--He lived it. He was doing the things that were pleasing to God. God was with Him. And, **Jesus** exhibited His **earnest concern** for His Father's House. He had a wholehearted devotion to supreme values; and **Jesus** was **zealous** for the house of God.

So, **Jesus** was **zealous** for the house of God; and He was also **wise**; and **peaceable**; and **gentle**; and **reasonable**; and **without hypocrisy**; and he was **full of mercy**.

**What is Mercy?** Just ask David McAllister, a blind, 77-year-old ex-convict. Twenty-two years ago [in 1975] McAllister kidnapped 10-year-old Chris Carrier, shot him and left him for dead in the Florida Everglades. Although blinded in his left eye by the bullet, the boy survived. David McAllister escaped, and for more than two decades the case went unsolved. That is until last fall [1996] when a distraught McAllister, his frail body bedridden in a Miami nursing home, confessed to the crime. After learning of the confession, Carrier, now 32 [in 1997], visited McAllister at his

nursing home. But Chris did not go in anger or bitterness. Rather, he went to pray with his would-be murderer and share the good news of **Jesus** that had transformed his own life. You see, Chris Carrier lives on the side of mercy.<sup>15</sup>

**James 3:13 & 17** (NASB) says: “Who among you is wise and understanding? Let him show by his **good behavior his deeds in the gentleness of wisdom**. . . . The wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.”

**Hebrews 4:14-15** (NASB) says: “Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin.” And, **2 Peter 3:18** (NASB) says: “To Him be the glory both now and to the day of eternity. Amen.”

“**The Action of Anger**” of man, properly understood, **is a response** to certain occurrences in daily life as a result of triggers embedded in the mind. “The Anger of Man” may be triggered regarding the actions or words of others, such as road rage or domestic violence, or the trigger may be any event or circumstance for which one mistakenly believes that **the action of anger** is the proper response.

The message of the Bible simply is: “**The anger of man does not achieve the righteousness of God.**”

It is a matter of fact that human beings can choose to change any thought, any emotion, any behavior, and thus change the way they interact with each other. And, human beings can choose to make the decision that it is simply not worth it to get angry.

In the next chapter (Chapter X), **Jesus** heals a man’s withered hand on the Sabbath (cf. Matthew 12:9-14; Mark 3:1-6; Luke 6:5-11). In the healing of this man’s withered hand, **Jesus did good on the Sabbath, not evil**. He was wise, gentle and reasonable. On the other hand, the scribes and Pharisees, were angry and they sought to destroy Him.

**Proverbs 29:22** (NASB) says: “An angry man stirs up strife, and a hot-tempered man abounds in transgression.” The reaction of **Jesus** to the scribes and Pharisees was compassionate, peaceable, and full of mercy. **Jesus** demonstrated by His good behavior a good deed in the gentleness of wisdom. And, He taught them saying: “The Sabbath was made for man, and not man for the Sabbath.” **Jesus** was not **an angry man**.

## JESUS in the TEMPLE With the MONEYCHANGERS

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<sup>15</sup> *Anger Illustrations* from Crosswalk.com. Source: Wellington Boone, quoted in *New Man*, January/February 1997, p. 90.

## Chapter IX

### JESUS in the TEMPLE With the MONEYCHANGERS Questions for Discussion

1. How would you describe the scene that existed in the outer court of the temple, at the time that the Passover was at hand, when Jesus entered the area with His disciples in the beginning of His ministry?
2. Why do you think that Jesus made a scourge of cords during His visit to the temple in the beginning of His ministry? In the light of the meaning of the Greek text of John 2:15, do you agree or disagree that Jesus used the scourge of cords to drive them all out of the temple both the sheep and oxen not the men?
3. How does the meaning of the Greek word “anestrepson” in John 2:15, that is translated overturning, influence or change your understanding of what Jesus really did with the tables of the moneychangers?
4. Having driven out the sheep and oxen and making the change in the moneychangers tables, perhaps returning them to their proper use, Jesus turns His attention to those who were selling doves and says to them: ‘Take these things away; stop making My Father’s house a house of Merchandise.’ Agree? Disagree?
5. In the final week of His ministry, following “The Triumphal Entry” into Jerusalem; Matthew, Mark and Luke record, that **Jesus** again entered with His disciples into the temple. How would you describe the scene that existed in the temple when Jesus entered into the area in this final week of His ministry?
6. How would you describe the difference in the scene in the outer court of the temple existing in this final week of His ministry from that which existed several years earlier in the beginning of His ministry?
7. Luke 19:47-48 (NASB) says: “And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, and they could not find anything that they might do, for all the people were hanging upon His words.” How important are these words to our understanding of what actually transpired in Jesus’ visit to the temple in the final week?
8. How does the meaning of the Greek verb in Matthew 21:12, that is translated cast out, influence or change your understanding of what Jesus really did with those who were buying or selling in the temple?
9. A devil’s lie has been circulated that John, Matthew, Mark and Luke in these quoted passages say that when **Jesus** went up to Jerusalem and entered the temple, that He became angry, and at times, He was furious (*outbursts of anger*). Do these passages say that Jesus became angry, and at times furious?
10. Do you agree or disagree that **Jesus** would not have allowed human anger, expressed or suppressed, to short-circuit His human brain and impair His mental and physical ability to choose, in the gentleness of wisdom, an appropriate well thought-out approach for correcting the problems that He found when He entered the temple?
11. Since the Apostles and the Ante-Nicene Fathers taught their followers to imitate the life of Christ and walk in *His steps*; is there a lesson to be learned from the fact that none of the Apostles or the Ante-Nicene Fathers say that Jesus was angry when He was in the temple with the moneychangers or at any other time during His life on this earth?

JESUS in the TEMPLE With the MONEYCHANGERS

**It is the Word of God!**



**The Bible Tells Us To Get Rid Of All Anger!**

## Chapter X

### THE SCRIBES and the PHARISEES and ANGER

“Those who choose evil shall have their choice. Men who hate divine mercy shall not have it forced upon them, but (unless sovereign grace interpose) shall be left to themselves to aggravate their guilt and ensure their doom. They have loved darkness rather than light, and in darkness they shall abide. Eyes which see no beauty in the Lord Jesus, but flash wrath upon Him, may well grow yet more dim, till death which is spiritual leads to death which is eternal.”<sup>1</sup>

**John 5:2-10** (NASB) says: “Now there is in Jerusalem by the *sheep gate* a pool, which is called in Hebrew Bethesda, having five porticos . . . And a certain man was there, who had been thirty eight years in his sickness. . . . Jesus said to him, Arise, take up your pallet, and walk. And immediately the man became well, and took up his pallet and began to walk. Now it was the Sabbath on that day. Therefore the Jews were saying to him who was cured, “It is the Sabbath, and it is not permissible for you to carry your pallet.” And, **John 5:15-18** (NASB) says: “The man went away, and told the Jews that it was Jesus who had made him well. And for this reason the Jews were persecuting Jesus, because he was doing these things on the Sabbath. But He answered them, ‘My Father is working until now, and I Myself am working.’ For this cause therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.”

The scribes and Pharisees sought to have Jesus put to death. The following accounts in Matthew, Mark and Luke, tell of the **anger and rage** of the scribes and Pharisees that evolved because Jesus defended the healing of a man with a withered hand on the Sabbath.

**Matthew 12:9-14** (NASB): “And departing from there, He [*Jesus*] went into their synagogue. And behold, *there was* a man with a withered hand. And they questioned Him, saying, ‘Is it lawful to heal on the Sabbath?’ ---in order that they might accuse Him. And He said to them, ‘What man shall there be among you, who shall have one sheep, and if it falls into a pit on the Sabbath, will not take hold of it, and lift it out? Of how much more value then is a man than a sheep! So then, it is lawful to do good on the Sabbath.’ Then He said to the man, ‘Stretch out your hand!’ And he stretched it out, and it was restored to normal, like the other. But the Pharisees went out, and counseled together against Him, as to how they might destroy Him.” (*Commentary on Matthew, Mark, and Luke* by John Calvin says: “Matthew 12:9. And having departed thence. This narrative and that which immediately precedes it have the same object; which is to show, that the scribes watched with a malicious eye for the purpose of turning into slander every thing that Christ did, and consequently we need not wonder if men, whose minds were so depraved, were his implacable Enemies.”)<sup>2</sup>

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<sup>1</sup> *Anger Illustrations* by Crosswalk.com. Source: Charles Spurgeon

<sup>2</sup> *Commentary on Matthew, Mark, Luke* (v2) (ii.x) by John Calvin (Public Domain).

**Mark 2:24-28 & 3:1-6** (NASB): “And the Pharisees were saying to Him, ‘See here, why are they doing what is not lawful on the Sabbath?’ And He [*Jesus*] said to them, Have you never read what David did when he was in need and became hungry, he and his companions (the ones with Him - “meta” with a genitive case object): how he entered into the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and He gave it also to those who were with Him? And He [*Jesus*] was saying to them [*the scribes and Pharisees*], ‘The Sabbath was made for man, and not man for the Sabbath. Consequently, the Son of Man is Lord even of the Sabbath.’ And He entered again into a synagogue; and a man was there with a withered hand. And they [*the scribes and Pharisees*] were watching Him to see if He would heal him on the Sabbath, in order that they might accuse Him. And He said to the man with the withered hand, ‘rise and come forward! And He said to them, Is it lawful on the Sabbath to do good or to do harm, to save a life or to kill?’ But they kept silent. And after looking around at **them** [*those*] **with anger**, grieved at their hardness of heart, He said to the man, ‘stretch out your hand.’ And he stretched it out, and his hand was restored. And the Pharisees went out and immediately began taking counsel with the Herodians against Him, as to how they might destroy Him.”

**Luke 6:5-11** (NASB): “And He [*Jesus*] was saying to them, ‘The Son of Man is Lord of the Sabbath.’ And it came about on another Sabbath, that He entered the synagogue and was teaching: and there was a man there whose right hand was withered. And the scribes and the Pharisees were watching Him closely, to see if He healed on the Sabbath, in order that they might find reason to accuse Him. But He [*Jesus*] knew what they [*the scribes and Pharisees*] were thinking, and he said to the man with the withered hand, ‘Arise and come forward!’ And he arose and came forward. And Jesus said to them, ‘I ask you, is it lawful on the Sabbath to do good, or to do evil, to save a life, or to destroy it?’ And after looking around at **them all**, He said to him, ‘stretch out your hand!’ And he did so; and his hand was completely restored. But **they** [*the scribes and Pharisees*] **themselves** were **filled with rage**, and discussed together what they might do to Jesus.”

## **Jesus was teaching in their synagogue.**

Matthew records that the scribes and Pharisees questioned Jesus in order that they might accuse Him. Mark says that the scribes and Pharisees were watching Jesus to see if He would heal the man with the withered hand on the Sabbath, in order that they might accuse Him. Luke adds that the scribes and Pharisees were watching Him closely, to see if He healed on the Sabbath, in order that they might find reason to accuse Him. And, that **the scribes and Pharisees themselves were filled with rage**. (For the Greek word that is translated rage see the footnote.)<sup>3</sup>

*Webster’s Universities Dictionary Unabridged* defines rage as follows: “1. violent anger accompanied by furious words, gestures, or agitation; anger excited to fury.”

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<sup>3</sup> **Rage**. The Greek word **ἄνοιας**, transliterated **anoias**: from **ἄνοια**, transliterated **anoia**, and translated: “rage” is a noun in the genitive case. The genitive is the case of description employed to qualify the meaning of the preceding pronoun: αὐτοῖς, transliterated **autoi**, and translated as “they.” Thayer’s *Greek-English Lexicon of the New Testament* says that **ἄνοια**, transliterated **anoia**, and translated “**rage**” means: “madness expressing itself in rage, Luke vi.11.”

Since “madness expresses itself in rage” and “rage is anger excited to fury,” Luke's account that **they themselves** [*the scribes and Pharisees*] **were filled with rage**, and Mark's account of “they [*the scribes and Pharisees*] were watching Him to see if He would heal him on the Sabbath, in order that they might accuse Him,” and Matthew's account that they [*the scribes and Pharisees*] went out and immediately began taking counsel with the Herodians against Him, how they **might destroy Him**, when taken together, and in the overall context, describe perfectly the emotional attitude of the scribes and Pharisees.

Jesus was teaching in their synagogue. The scribes and Pharisees *were very angry* and they were watching Jesus closely, to see if He healed on the Sabbath, in order that they might find reason to accuse Him. For the purpose of turning into slander every thing that Jesus did, they were questioning Him.

**The eyes of Jesus swept the room.** Mark records that Jesus saw **them**, the scribes and Pharisees, and they were in the midst of **anger**. (See the footnotes for the Greek words that are translated “them”<sup>4</sup> and “Anger.”<sup>5</sup>) **Jesus** said to the man with the withered hand, “Arise and come forward!” And he arose and came forward and **Jesus** said: “I ask you, is it lawful on the Sabbath to do good, or to do evil, to save a life, or to destroy it?” He said to the man with the withered hand “stretch out your hand,” and he stretched it out, and his hand was restored.

Matthew says that Jesus was teaching: “It is lawful to do good on the Sabbath.” And it was on this Sabbath day that Jesus did good, not evil. He spoke and the man's withered hand was restored. And for this reason the scribes and Pharisees, already angered, were “filled with rage” (*i.e. anger excited to fury*); and they went out and immediately began taking counsel with the Herodians against Jesus, as to how they might destroy Him, because the man's withered hand was restored on the Sabbath.

So, these three narratives, in the original Greek texts, and taken together, really say that Jesus entered their synagogue and He was teaching; and that Jesus briefly looked around [*directed his eyes around about*] at the scribes and Pharisees. To describe how the eyes of Jesus briefly swept the room, Mark and Luke use the same Greek participle of the aorist tense and middle voice:

**περιβλεψαμενος**, transliterated periblepsamenos that translates literally as: “seeing around about one's self.”

Luke records that Jesus knew what was in the minds of *the scribes and Pharisees*; “He knew what they were thinking.” And, Mark clearly says that Jesus was “inwardly grieving [*not angry*] at their

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<sup>4</sup> Them. The Greek word **αυτους**, transliterated autous, is a pronoun and in the NASB it is translated as “**them**,” referring to the scribes and Pharisees. If autous were translated “**those**,” as in Matthew 21:41 by virtually all translations, the passage would read: “After looking around at those with anger, grieved at their hardness of heart, He said to the man, Stretch out your hand.”

<sup>5</sup> Anger. The Greek word **οργης**, transliterated orgēs and translated “anger” is a noun in the genitive case. Thayer's *Greek-English Lexicon of the New Testament* says: “In biblical Greek orgē, (**οργη**) is from orgaō (**οργαω**) to teem, denoting an internal motion.”

hardness of heart.” Mark uses a Greek pronoun to identify the scribes and Pharisees as “them,” or “those,” the ones “with anger”; which literally translates from Greek to English as: “in the midst of anger.” Luke uses the same pronoun to identify “the scribes and Pharisees as “they,” the ones that were furious as the NIV translates it, or they were filled with anger excited to fury which is rage as the NASB translates it.”

## **DANGER: ANGER!**

**Genesis 4:3-8** (NASB): “So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground. And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering; but for Cain and for his offering He had no regard. So **Cain became very angry**. . . . Cain rose up against Abel his brother **and killed him**.”

How about that! From the very beginning; it was anger and then the murderous act. And so we know that back of the first ever **murder** in the records of eternity, was the **anger** of man. **Galatians 5:19-21** (NASB) says: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, **outbursts of anger**, disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.” **We had better believe it.**

**The action of anger on the part of human beings** is a disturbing emotion of the human mind. The action of anger inflames the human mind, and it disturbs the human tranquility. “All human anger, expressed or suppressed,” as previously mentioned in Chapter I, “short-circuits the human brain and impairs one’s mental and physical ability to choose an appropriate response to a confrontation, or in getting something done that is important. And, it has now been scientifically established that every time one becomes angry or wrathful, harmful biochemical correlates of these emotions are released into one’s own system.” Thus, if our thought patterns contain anger triggers, the embedded triggers will on occasion “set-us-off” inflaming our minds and disturbing our tranquility. “**The Action of Anger**.”

We have already seen that **Jesus forbids being angry** in Matthew 5:21-22, when He said: “You have heard that the ancients were told, ‘You shall not commit murder’ and ‘Whoever commits murder shall be liable to the court.’ But I say to you that **every one who is angry** with his brother shall be guilty before the court” (ASV says: in danger of the judgment. See the footnote for the Greek participle that is translated: is angry.) <sup>6</sup> So, in Matthew 5:21-22, **Jesus goes back of the murderous act, and forbids the anger** and the reproachful words that precede it at the same time

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<sup>6</sup> The English expression is angry of Matthew 5:22 translates the Greek participle **οργιζομενος**, transliterated orgizomenos, from οργιζομαι, transliterated orgizomai. Orgizomenos is the verbal word picture in the passive voice--the subject receives the action; and thus, orgizomenos describes a negative emotional experience: the sinful action of being angry.

that He warns: “unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.”

The exegesis and translation of prepositional phrases of the Greek New Testament provide implicit information as to the proper understanding of the ideas contained in the Greek text. Consider the debate regarding the proper understanding of the Greek text of Romans 1:17<sup>7</sup> translated in *The Interlinear Literal Translation of The Greek New Testament* as: “But the just by faith shall live.” Some scholars insist that the prepositional phrase that is translated: by faith, is to be understood as adverbial qualifying the verb: shall live. However, there are scholars who insist that it is adjectival and qualifies the noun: the just or righteous man.

**Romans 1:16** (NASB) says: “For I am not ashamed of the gospel, for it is the power of God for salvation to every one who believes [has faith], to the Jew first and also to the Greek.”

And, **Romans 1:17** (NASB) says: . . . “as it is written, ‘But the righteous *man* shall live by faith’ (RSV says: ‘He who through faith is righteous shall live’).” The expression: “As it is written” refers to Habakkuk 2:4, and **Habakkuk 2:4** (NASB) says: “But the righteous shall live by his faith.”

It appears from the context of Romans 1:16ff, that the Apostle Paul understood that the prepositional phrase ἐκ πίστεως (transliterated ek pisteōs and translated: by faith) of Romans 1:17 is to be construed as adjectival, characterizing the substantive, that is translated as “righteous *man*.” **Question:** Is this prepositional phrase to be understood as, “the just shall live by faith,” or is it to be understood as, “the just by faith shall live?”

Now, consider the English expression: “He saw the man with the bat.” The prepositional phrase “with the bat” is clearly adjectival qualifying the preceding substantive, the man. It would make no sense to say that it is to be construed adverbially qualifying the verb. One does not see with a bat.

And, consider the English expression: “He saw the man with binoculars.” The prepositional phrase “with binoculars” can be either adjectival or adverbial depending on whether he had the binoculars or depending on whether the man had the binoculars.

A proper understanding of the prepositional phrase **μετα ὀργῆς** of the Greek text of Mark 3:5, transliterated meta orgēs and translated: “with anger,” is vital to rightly understanding Mark 3:5. *Greek Grammar Beyond the Basics* by Daniel B. Wallace, on page 357, makes reference to the fact that: “A proper understanding of prepositions is vital to exegesis. Many an exegetical debate has turned on the use of a particular preposition.”<sup>8</sup>

So, let us now consider the question: “Does the phrase with anger qualify the Greek participle periblepsamenos<sup>9</sup> that is translated: “**after looking around at**” in Mark 3:5 (NASB) and in Luke

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<sup>7</sup> Greek text of Romans 1:17: ο δε δικαιος εκ πιστεως ζησεται, transliterated ho de dikaios ek pisteōs zēsetai.

<sup>8</sup> *Greek Grammar Beyond the Basics* by Daniel B. Wallace (Grand Rapids, MI: Zondervan, 1996).

<sup>9</sup> περιβλεψαμενος, transliterated periblepsamenos and translated: “after looking around at.”

6:10 (NASB); or, does the prepositional phrase “with anger” of Mark 3:5 function adjectivally, characterizing the preceding substantive, the Greek pronoun autous, that is translated: “them.”

Considerable attention, then, must be focused on the Greek text of Mark 3:5 that is translated in the NASB as: “and after looking around at them with anger.” (See the footnote for the Greek text of Mark 3:5, with the literal interlinear English translation, and comments concerning the Greek text.)

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<sup>10</sup> Mark 3:5: **και**     **περιβλεψαμενος**     **αυτους**     **μετα**     **οργης.**  
And     after looking around at     them [*those*]     with [*in the midst of*]     anger

**και** - is transliterated **kai** and translated: “**And**.”

**περιβλεψαμενος**, is transliterated **periblepsamenos** and translated: “**after looking around at**.” (The Greek word is in the nominative case, singular, masculine, and it is a participle of the aorist 1 tense, middle voice.) The participle is a verbal adjective asserting something about the noun or pronoun that it modifies. It is in the nominative case, describing something about the subject. It is singular in form and masculine. It is in the aorist tense, **so it describes a simple occurrence**. It is in the middle voice and Thayer’s *Greek-English Lexicon of the New Testament* says: “In the New Testament only in the middle voice and it means: *to look round about one’s self*,” page 502.

**αυτους**, is transliterated **autous** and translated in Mark 3:5 (NASB) as: “**them**.” It is the accusative case, plural, and masculine form of **autos** which according to *Thayer’s Greek-English Lexicon of the New Testament*, p. 85, means: “**self**.” The plural of self is selves. The accusative is the case of the direct object. **Autous** is translated as “**those**” in Matthew 21:41.

**μετα**, is transliterated **meta** (**μετα**, transliterated **meta**, drops the final vowel before a word beginning with a vowel); and is translated: “**with**.” The Greek word **μετα** is a preposition and with the genitive means, according to *Thayer’s Greek-English Lexicon of the New Testament*: “**among, with**.” Dana And Mantey’s *A Manual Grammar of The Greek New Testament* says: “Root meaning: **in the midst of**.” **Regarding the use of μετα, meta with a noun in the genitive case**, *Greek Grammar Beyond the Basics* by Daniel B. Wallace (Grand Rapids, MI: Zondervan, 1996), on page 357 says: “There are exceptions to the adverbial force of prepositions. **Some function at times adjectivally**. In general, the prepositions that take accusative and dative case objects function adverbially, while **those that take a genitive case object often function adjectivally**. All of this in keeping with the simple case uses: The accusative and dative are usually connected to a verb and the **genitive is usually connected to a noun**.” And on page 377 *Greek Grammar Beyond the Basics* says: “**μετα** A. Basic uses (with Genitive and Accusative). 1. With Genitive: a. Association/Companiment: *with, in company with*. b. Spatial: *with, among*. c. Manner (Attendant Circumstance): *with*. 2. With Accusative: a. Temporal: *after, behind*. b. Spatial (rare): *after, behind*.” *Greek-English Concordance To The New Testament* by J. B. Smith (Scottsdale, PA: Herald Press, 1974), on page 227 lists 371 actual instances in the New Testament of **μετα, meta with a noun or pronoun in the genitive case**, a very common occurrence in biblical Greek.

**οργης**, is transliterated **orgēs**, and translated: **anger**, denoting an internal motion, a negative emotion. The Greek word is a noun in the genitive case. It is not **οργιζομαι** the verb in the passive voice. The genitive case of the noun is the case of description (characterized by) employed to qualify the meaning of the preceding substantive, noun or pronoun. In this text the preceding substantive is the pronoun **αυτους** -- **autous** translated: **them**, referring to the scribes and Pharisees who were themselves filled with rage. So, in view of the context, and the literal meaning of the Greek words **autous** and **meta**, and that the prepositional phrase **meta orgēs** translated: **with anger** is an instance of **meta with the genitive** that often functions adjectivally, it seems credible to me that **them** refers to the ones being characterized by the phrase **with anger**.

Robertson's *Word Pictures in the New Testament*, page 276, says: “When he had looked round on them with anger, Mark has a good deal to say about the looks of Jesus with this word (3:5,34; 5:32; 9:8; 10:23; 11:11) as here. So Luke only once, Luke 6:10. The eyes of Jesus swept the room all around and each rabbinical hypocrite felt the cut of that condemnatory Glance.”<sup>11</sup>

But wait, if what is referred to in Mark 3:5, is a “look with anger” then the prepositional phrase **with anger** would seem to characterize not the scribes and Pharisees but the participle:

**περιβλεψαμενος**, transliterated **periblepsamenos**, which refers to: “a momentary look around about one’s self, and it would therefore mean: “He experienced a swift look with anger.” What possibly could a swift look around about one’s self with anger mean?

*Webster’s Universities Dictionary Unabridged*, page 1004, defines the English word “look” and says: Look, (*verb i.*); 1. To direct the eyes toward an object with the intention of seeing it. And, Look, (*noun*); 1. Cast of countenance; expression of the face; aspect; as, a high look is an index of pride.

If it were true that the prepositional phrase **μετα οργης**, translated **with anger**, of Mark 3:5 refers to the look of Jesus, as some insist, to quote C. H. Spurgeon’s comment delivered on the Lord’s-day Morning, March 28th, 1886, at the Metropolitan Tabernacle: “Where else do we meet with such a statement while he was here among men? . . . He only looked, but spake no word of upbraiding.”

**He only looked.** To see is to apprehend images by the use of the eyes, to observe.

Sadly, there are those who assume that the English translation: “after looking around at **them with anger**” in Mark 3:5 is the one place in all of the Bible that specifically says that Jesus was being angry. And, they say that this proves that Jesus had a temper. But wait, the Greek text, of Mark 3:5 does not say “after looking around at them **that Jesus was being angry.**” The Greek verb, **ὀργίζομαι**, transliterated **orgizomai**, and translated: “being angry,” **is not found** in any of the Greek texts of Mark 3:5. There is no verse in the Bible that says that Jesus experienced the **sinful action of being angry.**

The word in the Greek text of Mark 3:5 that is translated by the English word “anger” is not a verb expressing action, kind of action or time of action, whether the subject produces the action or the subject receives the action. The English word “anger” can either be a noun or a verb. However, the English word “anger” in Mark 3:5 translates not a verb of the Greek text but a noun. (See the footnote.)<sup>12</sup>

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<sup>11</sup> *Word Pictures in the New Testament*, Volume I by A. T. Robertson (Nashville, TN: Broadman Press, 1930), page 276.

<sup>12</sup> It should be clearly understood that in Mark 3:5 the Greek word οργης (*transliterated orgēs*) is a noun in the genitive case (*the case of description employed to qualify the meaning of the preceding noun or pronoun*); and it is the object of the Greek preposition **μετα** (*transliterated meta*) in the prepositional phrase **μετα οργης** (*transliterated meta orgēs*); and οργης (*transliterated orgēs*) is translated: “anger” by the English noun anger not by the English verb anger. The Greek noun **orgēs**, is not the Greek verb **orgizomai** (*present tense, passive voice*) that is translated: “being angry.”

*Webster's Universities Dictionary Unabridged*, page 1144 defines a noun as follows: "In grammar, a name: a word used to denote an object of which we speak, whether animate or inanimate, material or immaterial, **a substantive.**"

**Jesus only looked.** He swiftly looked around about. **Question:** "Is there anyone that would have the skill to describe "**our Lord's look** (whether in the sense of an English noun or in the sense of an English verb)?" And the answer is: "Of course not."

There is one thing for sure, the English word: **look** (*a verb i.*); which means to direct the eyes toward an object with the intention of seeing it; and translated as a swift look around about one's self; is not a sinful action of human anger. And, the English word: **look** (*a noun*); which refers to the cast of countenance or expression of the face; even if it could be expressed and translated as "a swift look around about one's self" is not a sinful action of human anger. **And that is the truth.**

Nevertheless, there are those who believe the devil's lie, and they say that the English translation of Mark 3:5: "after looking around at them (*those*) with **anger** (*a noun in the Greek text*)" specifically says that Jesus was "being angry" (*as though the English word anger translates not a noun of the Greek text but translates a Greek verb in the passive voice, which describes the subject as being acted upon*). That is a distorted view of Mark 3:5, and is, of course, not correct. Don't you believe that devil's lie.

That devil's lie is the basis for some to suggest that since, as they in error say, Jesus was being angry, it must be OK for Christians to experience "being angry." In so doing, they disregard all of the Biblical prohibitions regarding the sinful "Action of Anger." How can a person believe that lie, in view of the fact that Jesus was always motivated by wise discernment, not by deluded passions; and, that during His earthly life Jesus did not commit the sinful action of "being angry?" How do we know that? **Hebrews 4:14-15** (NASB) says: "Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all things as we are, yet without sin.

The sinful action of being angry, is a human emotion where the subject is being acted upon, and it is expressed in "biblical" Greek by a Greek verb in the present tense and passive voice (the subject receives the action). The Greek text of Mark 3:5 does not say that Jesus was experiencing the sinful action of being angry where the subject is being acted upon, short-circuiting the brain, inflaming the mind and disturbing the human tranquility. It has now been scientifically established that every time one becomes angry or wrathful, harmful biochemical correlates of these emotions are released into one's own system.

The action of being angry on the part of human beings is a disturbing emotion of the mind. The action of being angry "expressed or suppressed, short-circuits the human brain. The action of being angry inflames the human mind; it disturbs the human tranquility; and it impairs one's mental and physical ability to choose an appropriate response to a confrontation or in getting something done that is important.

**Make no mistake about it!** "The Action of Anger" is a negative, destructive and toxic emotion; it results in awful behavior problems, and as everyone knows, even murder. An angry feeling is generated by an attitude or belief. It is a habitual way of reacting incorrectly to circumstances of which we disapprove. It occurs once an anger trigger, embedded in our thinking, has been activated

and as we say: “sets-us-off.” Anger triggers are cognitive distortions that send a signal that it is time to get angry.

Benjamin Franklin once said: “Whatever is begun in anger ends in shame.” [19]

The “Action of Anger” is the root cause of violence, terrorism and murder. Our emotions, including anger, are controlled by our thoughts. And, **2 Corinthians 10:5** (NASB) says, “we are taking every thought captive to the obedience of Christ.”

**Proverbs 29:8** (NASB) says: “Scorners set a city aflame, but wise men turn away anger.”

**James 3:13 & 17** (NASB) says: “Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. . . . The wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.”

**Jesus**, the wisest of all the wise men who have ever lived in the flesh, would have known the effect that the sinful action of being angry, and its provocations, would have had on Him and on His relations with others and He would have not have been angry, at any time. And, without a doubt, **Jesus** would have known that “**the anger of man doeth not that which is right in the sight of God**” (**James 1:20**).

It makes no sense that **Jesus** became angry. **Jesus** was not insecure. And, it really should surprise no one that the scriptures **in no place** say that the reaction of **Jesus** to any circumstance or to any troubling event was **οργιζομαι**, transliterated orgizomai; and translated as: “the sinful action of being angry.”

**Mark 3:5** does not say that Jesus was being angry. The Greek verb that expresses the sinful action of being angry simply is not in this verse.

Nobody questions the fact that the pronoun “**them**” in Mark 3:5 correctly refers to the scribes and Pharisees. And make no mistake about it, the phrase “**with anger**” correctly characterizes the emotion that they were experiencing. How do we know that? **Luke 6:7-11** (NASB) says: “And the scribes and Pharisees were watching Him closely, to see if He healed on the Sabbath, in order that they might find *reason* to accuse Him. But He [Jesus] knew what they were thinking, and He said to the man with the withered hand, ‘Arise and come forward!’ And he arose and came forward. And Jesus said to them, ‘I ask you, is it lawful on the Sabbath to do good, or to do evil, to save a life, or to destroy it?’ And after looking around at them all, He said to him, ‘stretch out your hand!’ And he did so; and his hand was completely restored. But **they** [*the scribes and Pharisees*] **themselves** were **filled with rage**, and discussed together what they might do to Jesus.” Rage is anger excited to fury.

What do we say to those who continue to insist that the prepositional phrase **μετα οργης**, meta orgēs, of Mark 3:5 is to be construed with the aorist tense, and middle voice participle:

**περιβλεψαμενος**, transliterated periblepsamenos which is translated: “**after looking around at**” or literally “**after seeing around about one’s self**”? The answer: “They have believed a devil’s lie.”

And, it seems to me that they are insisting that the aorist tense, and middle voice participle: **περιβλεψαμενος** transliterated periblepsamenos which is translated: “**after looking around at**” or “**after seeing around about one’s self**” refers to the outward appearance of Jesus, the cast of his countenance, or the expression of His face, as though Mark was using the word “look or looks in the sense of an English noun.” It is true that the English word “look” can be either a verb which means “to direct the eyes on an object” or a noun “that describes an outward appearance.”

But, what do these narratives, in the original Greek texts, and taken together, really say? The simple truth is they say that Jesus did, with the activity of His eyes see **them, the scribes and Pharisees, and the scribes and Pharisees were angry** and Jesus knew what they were thinking.

Regarding Mark 3:5, *The Fourfold Gospel or A Harmony of the Four Gospels* says: “The anger of Jesus was not a spiteful, revengeful anger passion, but a just indignation (Eph. IV:26). God may love the sinner, but he is angry at sin. Anger is not sin, but it is apt to run into it: hence it is a dangerous passion. Righteous anger rises from the love of God and man, but that which rises from self-love is sinful.”<sup>13</sup>

Don’t you believe the devil’s lie that man’s anger is good or righteous and not sinful. And, concerning the statement that **anger is not sin**; there is no verse in the Bible that says: **anger is not sin**. The truth is, concerning the human emotion of anger, there are several verses in the Bible that list “**anger**” and “**all anger**” among the sins that Christians are commanded to get rid of. **An example is found in Ephesians 4:29-32** (NIV): “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice.” Concerning the full and correct English translation of Ephesians 4:26, see Chapter IV “ARE YOU BEING ANGRY? STOP IT!”

Regarding Ephesians 4:31; *The Renaissance New Testament* says: “Translation - *Let all hatred and wrathful outburst and anger and angry arguments and blasphemy be put away from you along with all vicious disposition.* **Comment:** **These are** all psychological **sins** that result in overt speech, all of which is socially disjunctive. Cf. 1 Peter 2:1. A certain cure - ‘love, joy, peace ... *et al*’ (Gal. 5:22,23) for the evils of verse 31 is available to the Christian who yields to the Holy Spirit (Gal 5:16).”<sup>14</sup>

**Question:** What did the early Christians believe? **Answer:** TERTULLIAN (A.D. 145-220) in Volume III of *The Ante-Nicene Fathers*, on page 685, said: “How will he appease his *Father* who is angry with his *brother*, **when from the beginning ‘all anger’ is forbidden us?**”<sup>15</sup>

**Galatians 1:7** (NASB) says: “there are some disturbing you, and want to distort the gospel of Christ.”

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<sup>13</sup> (*The Fourfold Gospel or A Harmony of the Four Gospels* by J. W. McGarvey, LL.D. and Philip Y. Pendleton, A.B. (Cincinnati, OH: The Standard Publishing Company, Public Domain) page 216.

<sup>14</sup> *The Renaissance New Testament* (Volume 14, page 314) by Randolph O. Yeager (Gretna, LA: Pelican Publishing Company, Inc. 1998)

<sup>15</sup> *The Ante-Nicene Fathers*, Volume III (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, Reprinted 1976).

”Our subject is “**The Scribes and Pharisees and Anger**” and because **μετα οργης** (transliterated meta orgēs and translated “with anger”) is a prepositional phrase in the Greek text of Mark 3:5, it is important for us to know if this prepositional phrase functions adjectivally. If adjectivally, does it qualify the preceding substantive, the pronoun **αυτους**, translated “them.” Or, if and it what way does it qualify the participle of the aorist tense and middle voice: **περιβλεψαμενος**, transliterated; periblepsamenos, that literally translates as: “seeing around about one’s self?”

We have previously mentioned the English expression: “He saw the man with binoculars” where the prepositional phrase “with binoculars” can be either adjectival or adverbial depending on whether he had the binoculars or depending on whether the man had the binoculars.

The prepositional phrase with anger in Mark 3:5, can be adjectival and it can qualify the pronoun “them” if the scribes and Pharisees, themselves, were angry. Luke makes it clear: that “they [*the scribes and Pharisees*] were furious” as the NIV renders it; or, “they themselves were filled with rage (*anger excited to fury*)” as the NASB renders it. That should settle the question: “Do the words **with anger** correctly characterize the sinful emotion that the scribes and Pharisees were experiencing? If so, the prepositional phrase with anger is adjectival and it qualifies the preceding substantive, the pronoun: **them**.

The scribes and Pharisees were **furious**, filled with **rage**, and they sought to have Jesus put to death.

**Luke 6:27** (NASB) Jesus said: “But I say to you who hear, love your enemies, do good to those who hate you.” And, in **Matthew 5:22** (NASB) Jesus said: “Whoever is angry with his brother will be liable to judgment.”

So, if Jesus lost His “cool” and was in fact angry, as some suggest, what would that say about the character and teaching of Jesus? Do as I say--not as I do? Is this a devil’s lie, or what?

In the case of Cain and Abel, Cain’s anger preceded the killing of Abel. In this case, the scribes and Pharisees were watching Jesus closely to see if He would heal the man with the withered hand on the Sabbath, in order that they might accuse Him. And the scribes and Pharisees were furious, filled with rage, and they immediately began taking counsel with the Herodians against Him, as to how they might destroy Him. So we know that the scribes and the Pharisees were angry, and that it certainly makes good sense for the prepositional phrase with anger in Mark 3:5 to refer to **them**. **Ecclesiastes 7:9** (NASB) says. “For anger resides in the bosom of fools.”

**But are there really instances in the Greek text of the Bible where prepositional phrases can only be adjectival as opposed to adverbial? And the answer is: absolutely.**

I am an amateur when it comes to Greek, but regarding the use of **μετα** - transliterated, meta with a noun in the genitive case;

*Greek Grammar Beyond the Basics* by Daniel B. Wallace on page 357 says: “In general, the prepositions that take accusative and dative case objects function adverbially, while those that take a genitive case object often function Adjectivally.”<sup>16</sup>

*Greek-English Concordance To The New Testament* by J. B. Smith, page 228 lists 102 instances in the New Testament Greek Text (KJV) of the preposition “**meta**” with an accusative case object that functions adverbially; and, on page 227 it lists 371 instances in the New Testament Greek Text (KJV), and 44 instances in the Gospel of Mark alone where “**meta**” with a genitive case object (a noun or pronoun) that often functions Adjectivally, a very common occurrence in the Gospel of Mark.<sup>17</sup>

*The Exhaustive Concordance To The Greek New Testament*, by John R. Kohlenberger III, Edward W. Goodrick and James A. Swanson, on page 630 lists 105 instances in the New Testament Greek Text (NIV) of the preposition ‘**meta**’ with an accusative case object that functions adverbially; and, on pages 630 and 631 it lists 364 instances, 53 in the Greek Text (NIV) of Mark, of “**meta**” with a genitive case object (a noun or pronoun). **Clearly, “meta” with a genitive case object, very often functions adjectivally** and is a very common occurrence in Mark and in “biblical” Greek.<sup>18</sup>

**Question:** Does Mark ever use “**meta**” with a genitive case object to qualify a preceding pronoun in any instance other than in the context of Mark 3:5? **Answer:** Not only does Mark use “**meta**” with a genitive case object in Mark 3:5; but in Mark 2:25, that immediately precedes the account of Mark 3:5, Mark uses the following “**meta**” with a genitive case object: μετα αυτου, transliterated; meta autou: translated: “with him” in the KJV; and, translated: “companions” in the NASB. (See the footnote for the Greek text translated: “he and his companions” with a literal English interlinear translation.)<sup>19</sup>

**Mark 2:24-26** (NASB) says: “And the Pharisees were saying to Him, ‘See here, why are they doing what is not lawful on the Sabbath?’ And He [*Jesus*] said to them, Have you never read what David did when he was in need and became hungry, he and his companions [*companions: the ones with Him -- “meta” with a genitive case object -- qualifies the preceding pronoun*]: how he entered into the house of God in the time of Abiathar the high priest, and ate the consecrated bread, which is not lawful for anyone to eat except the priests, and He gave it also to those who were with Him?”

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<sup>16</sup> *Greek Grammar Beyond the Basics* by Daniel B. Wallace (Grand Rapids, MI: Zondervan, 1996).

<sup>17</sup> *Greek-English Concordance To The New Testament* by J. B. Smith (Scottsdale, PA: Herald Press, 1974).

<sup>18</sup> *The Exhaustive Concordance To The Greek New Testament* by John R. Kohlenberger III, Edward W. Goodrick and James A. Swanson (Grand Rapids, MI: Zondervan Publishing House, 1995).

<sup>19</sup> **Mark 2:25:** αυτος και οι μετα αυτου  
He and they, the ones with him

Now, let us imagine for a moment, that at some point, Jesus briefly glanced around at a Leper colony, and Mark in describing it, used exactly the same linguistic construction as that used in Mark 3:5; same conjunction, same aorist participle, same pronoun in the same case, same preposition but followed by the noun “lepras” - και περιβλεψαμενος αυτους μετα λεπρας - translated: “after having looked around at **them with leprosy**” (λεπρας - transliterated; “lepras” is the genitive case object of the preposition μετά - transliterated; “meta” and is describing the preceding pronoun αυτους transliterated; “autous”). In such a case would anybody insist that the prepositional phrase: **with leprosy** qualify the participle περιβλεψαμενος, translated: “after having looked around at” And the answer is: “**No way!**” It makes no sense! One sees by the use of their eyes not by the use of leprosy.

Or, suppose He looked around at the scribes and Pharisees and they had their swords drawn ready to attack Him, and Mark in describing it, used exactly the same linguistic construction as that used in Mark 3:5: “after looking around at **them, with swords**” (*with swords as opposed to with anger*). In such a case would anybody insist that the prepositional phrase: **with swords** qualify the participle that is translated: after looking around? Answer: “**I don’t think so.**” One does not see with swords.

“**What did Jesus see**” according to Mark 3:5? And the answer is: “Jesus saw **them**, the scribes and Pharisees, and they, **the scribes and Pharisees were so angry that they were filled with rage.**” So then, it simply makes good sense for the prepositional phrase “with anger” to be adjectival qualifying the preceding substantive, **them** [*those*], because the passage clearly says that Jesus did see them and they (*the scribes and Pharisees*) were in the midst of anger. (“**To see**” is to apprehend images by the use of the eyes, to observe. Literally, it is the activity of the eyes. See the footnote for a closer look at the Greek participle that is translated “after looking around at.”) <sup>20</sup>

We have said that the original words of the Bible, contain all the ideas in it (that includes **Mark 3:5**); and in order that the ideas may be perceived, the words need to be rightly understood. We have learned that the original Greek word, περιβλεψαμενος, transliterated periblepsamenos which is translated: “**after looking around at**” or “**after seeing around one’s self**” in **Mark 3:5**, is a participle in the aorist tense and middle voice, and that it concerns the activity of the eyes that have been directed (around about one’s self) on an object. **John 8:32** (NASB) says: “And you shall know the truth and the truth shall make you free.”

### **So, what does Mark 3:5 say regarding “The Scribes and Pharisees and Anger?”**

**Jesus** did, by the activity of His eyes, **see them**; and, He knew what they were thinking, and they were furious (*violent anger accompanied by furious words, gestures, or agitation; anger excited to fury*).

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<sup>20</sup> Concerning the English word to “see” or to “look” we need to take a closer look at the Greek participle of **Mark 3:5** (NASB) in the middle voice and aorist tense, περιβλεψαμενος, transliterated, periblepsamenos and translated: “after looking around at.”

περί, transliterated “peri,” means, according to *Thayer’s Greek-English Lexicon of the New Testament*: “around, about”; plus βλέπω, transliterated “blepō” that means, according to *Thayer’s Greek-English Lexicon of the New Testament*: “to see.” The participle is in the middle voice and Thayer’s *Greek-English Lexicon of the New Testament* says: “In the New Testament only in the middle voice and it means: *to look round about one’s self*,” page 502. So, the participle περιβλεψαμενος, transliterated, periblepsamenos means; “to see” around about one’s self, or “to look [see] round about one’s self.”

The prepositional phrase **μετα οργης** (transliterated meta orgēs, translated: “with anger”) is found in Mark 3:5, in a context where it simply makes good sense that the prepositional phrase characterize the pronoun **αυτους**, transliterated autous and translated: “**them**”--referring to the scribes and Pharisees.

**What does this mean?** It means, that based on the grammar and the context in which it is found, the prepositional phrase in Mark 3:5: **μετα οργης** transliterated meta orgēs, and translated: with anger is to be construed as an adjectival phrase. Orges is the genitive case object of meta (*meta with the genitive*). It is found in a context where that prepositional phrase can be said to characterize a substantive, the preceding pronoun **αυτους**, transliterated autous and translated as “them” [*those*]. And so autous refers to: **The Scribes and Pharisees**, and meta orgēs refers to: **their Anger**.

Mark records that following the quick momentary look around (as expressed by the aorist participle periblepsamenos), **Jesus was greatly grieved** (as expressed by the present participle sullupoumenos) at their hardness of Heart. Jesus was being greatly grieved. He was not being angry.

The present participle, sullupoumenos is in the passive voice, and it expresses **the true emotional reaction of Jesus**. It does not indicate an emotion of anger but an inward, compassionate, emotion of sadness or grief. Jesus was compassionately grieving. He was not seething. He was not angry. (See the footnote for the Greek text and the interlinear English translation of the Greek words.)<sup>21</sup>

So, Mark 3:5 clearly says that Jesus was “being greatly grieved [*not angry*] at their hardness of heart.” His reaction to the scribes and Pharisees was a compassionate, peaceable, full of mercy emotional experience. Jesus did good, not evil, on the Sabbath. As He always did; in the gentleness of wisdom, He showed by His good behavior this good deed on this Sabbath day. Do not believe the devil’s lies!

And, concerning the devil’s lies, in **John 8:44** (NASB) **Jesus said**: “He was a **murderer** from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies.”

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<sup>21</sup> **Mark 3:5: συλλυπουμενος επι τη πωρωσει της καρδιας αυτων.**  
being greatly grieved on (at) the hardness of the heart of them

**συλλυπουμενος** -- transliterated sullupoumenos and literally translated: **being greatly grieved**; a nominative, singular, masculine, participle in the present tense and passive voice. It is from **συλλυπεομαι** -- transliterated sullupeomai which is a compound of **συν** & **λυπεομαι** and means according to *The Analytical Greek Lexicon*: “to be grieved together with; to be grieved, Mark 3:5. Thayer’s *Greek-English Lexicon of the New Testament* says: “to grieve with one’s self; be inwardly grieved.” And regarding **συν**, transliterated sūn--in composition, denotes: with one’s self, i.e., in one’s mind.

**επι τη πωρωσει της καρδιας αυτων** -- is transliterated epi tē pōrōsei tēs kardias autōn, and is translated: **at their hardness of heart**. Regarding **συλλυπουμενος**, *Alford’s Greek Testament* Vol. I (Grand Rapids, MI: Guardian Press, 1976), pages 325 and 326 says: “5. *συνλ...αυτων*, peculiar to Mark. *συνλ.* probably implies sympathy with their (spiritually) miserable state of hard-heartedness: see note on Rom. vii. 22.” And, *Vincent’s Word Studies in the New Testament* Vol. I (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1946), page 174 says: “Being grieved (συλλυπουμενος). Why the compound verb, with the preposition *συν*, *together with*? . . . The *σύν* therefore implies Christ’s condolence with the moral misfortune of these hard-hearted ones. Compare the force of *con*, in *condolence*. Latin, *con*, *with*, *dolere*, *to grieve*.”

In **Matthew 11:29** (NASB) Jesus said: “Take My yoke upon you, and learn from Me, for I am gentle and humble in heart.” Jesus was **gentle and humble** in heart and He was tempted as we are, yet without sin.

Jesus would not have allowed human anger, expressed or suppressed, to short-circuit His human brain and impair His mental and physical ability to choose an appropriate response to a confrontation such as the one described in Mark 3:1-5.

If we want to; we can choose to follow in *His steps*. It is a matter of fact that we can choose to change any thought, any emotion, any behavior, and thus change the way we interact with each other. And, we can choose to make the decision that it is simply not worth it to get angry.

“Biblical scholars” correctly point out that there is no reference in the original Greek text of the New Testament, where the Apostle Paul said that Jesus was, at any time, either angry or that He “looked” to be angry. And, in the writings of Peter, James, Jude, John, Matthew and Luke, including the Acts of the Apostles there is no reference that says that Jesus was, at any time, either angry or that He “looked” to be angry. And, there is no reference in Timothy, Titus, Philemon or Hebrews that says that Jesus was, at any time, either angry; or that He “looked” to be angry.

The Apostles were instructed to teach the teachings and commandments of Jesus Christ. They taught that **Jesus forbids being angry**. And, they taught that those who follow the teachings and commandments of Jesus were to **get rid of all anger**.

**Ephesians 4:29-32** (NIV): “Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.”<sup>22</sup> As it relates to anger and rage, the instruction is absolutely clear: “**Get rid of all rage and anger.**”

**Colossians 3:8-10** (NASB) clearly says: “But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.” “**Put them all aside: anger, wrath, malice.**”

Polycarp (A.D. 65-155), in the EPISTLE OF POLYCARP TO THE PHILIPPIANS (Volume I of *The Ante-Nicene Fathers*, page 35), quotes **1 Thessalonians 5:22**: “Abstain from every form of evil”; and says: “For if a man cannot govern himself in such matters, how shall he enjoin them on others?”<sup>23</sup>

And, the Apostle Paul in **1 Corinthians 11:1** (NASB) said: “Be imitators of me, just as I also am of Christ.” Far from teaching that Jesus was angry, and that it is all right for Christians to ignore the teaching of Jesus that forbids being angry; in Ephesians 4:29-32 the Apostle Paul commanded them to get rid of all anger (“imitators of me, just as I also am of Christ”). And in Ephesians

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<sup>22</sup> *The Interlinear NASB-NIV Parallel New Testament in Greek and English* by Alfred Marshall (Grand Rapids, MI: Zondervan Publishing House, 1993), page 564-565.

<sup>23</sup> *The Ante-Nicene Fathers*, Volume I (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1975).

4:26-27, when fully translated, he literally said: “You are experiencing anger, and do not continue sinning; do not allow the sun to set on the cause of your anger nor give the devil any portion of space, place or dwelling.”

In the “New Testament,” there is no record where any of the Apostles taught the false doctrine, as some do today, that it was all right to be angry because Jesus was angry. No where did the Apostles, whose words were spoken “as the Spirit gave them utterance,” ever teach that Jesus, himself, experienced the “Action of Anger.” But wait, what about the early Christian writers. The editors of *The Ante-Nicene Fathers*, said: “their words are lingering echoes of those whose words were spoken ‘as the Spirit gave them utterance.’”

An examination of the writings of the following “Ante-Nicene Fathers” confirms the fact that there is no reference in their writings where they said that Jesus, was, at any time, either angry or that He “looked” to be angry. Clement of Rome (A.D. 30-100) did not say that Jesus was, at any time, either angry or that He “looked” to be angry; nor did Mathetes (A.D. 130); nor did Polycarp (A.D. 65-155); nor did Ignatius (A.D. 30-107); nor did Barnabas (A.D. 100); nor did Papias (A.D. 70-155); nor did Justin Martyr (A.D. 110-165); nor did Irenaeus (A.D. 120-202); nor did The Pastor of Hermas (A.D. 160); nor did Tatian (A.D. 110-172); nor did Theophilus of Antioch (A.D. 115-181); nor did Athenagoras (A.D. 177); nor did Clement of Alexandria (A.D. 153-217); nor did Tertullian (A.D. 145-220); nor did Minucius Felix (A.D. 210); nor did Commodian (A.D. 240); and, nor did Origen (A.D. 185-254).

**So, what is going on?** Skeptics, deceivers, and unbelievers have decided to make Christ a sinner in Mark 3:5. By distorting the meaning of the prepositional phrase “with anger” in Mark 3:5, they say: “**Jesus**, who got very easily irritated, was angry.” But, if Jesus sinned, then He could not have been the spotless Lamb of God. If Jesus sinned, then all of us are still in our sins because He could not have taken away our sins. Some refer to Jesus as a “theomaniac” -- often speaking in tones of authority. They say that “He would not permit contradiction of His teaching; He attacked merchants with a whip; He showed his respect for life by drowning innocent animals (Matthew 8:32); and, He refused to heal a sick child until he was pressured by the mother (Matthew 15:22-28).” They say that the burning of unbelievers during the Inquisition was based on the words of Jesus: “If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned” (John 15:6). And they say that “the most revealing aspect of his character was his promotion of eternal torment. The Son of man [*Jesus himself*] shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth” (Matthew 13:41-42). “And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched” (Mark 9:43). They ask “Is this nice? Is it exemplary to make your point with threats of violence? Is hell a kind, peaceful idea?” They even say that “Jesus seeing the dove coming down on him during his baptism (Mark 1:10-11) is the classic example of the type of mystic vision experienced by theomaniacs.” **So, what is going on?** We had better believe that Satan is very active; he is telling all sorts of lies about Jesus and anger. **Satan dwells in anger** and he is protecting his territory.

There is **no verse in the Bible** that says that Jesus experienced the **sinful action of being angry**. He was the Son of God, the Lamb of God, the Lord of the Sabbath, and He was the Master Teacher. He was, at this time and in this synagogue, teaching a very important lesson. Jesus said to the man with the withered hand, “Stretch out your hand.” And he stretched it out, and his hand was restored. Jesus simply spoke and it was so. Jesus was not healing this man’s withered hand on the Sabbath

because He was angry at the scribes and Pharisees. He demonstrated by His good behavior this good deed in the gentleness of wisdom. He had just taught them saying: “The Sabbath was made for man, and not man for the Sabbath.” **Jesus did good on the Sabbath, not evil.**

**And, the scribes and Pharisees were filled with rage. Consider the following facts:**

**A. Mark 3:5** says that Jesus glanced around at **them, the scribes and Pharisees**. The momentary look is expressed in Greek by the aorist participle, not the present participle. The English pronoun **them** translates the Greek pronoun autous. It is the accusative case, plural, and masculine form of autos which according to *Thayer’s Greek-English Lexicon of the New Testament*, page 85, means: “I. self” [pl.: selves, them, or those]. With anger translates the Greek prepositional phrase: meta orgēs (referred to in Greek grammar as: meta with a genitive case noun). In Greek, this phrase often functions adjectivally.

**B.** It certainly makes good sense, in English and in Greek, for the prepositional phrase with anger to be adjectival and characterize the preceding pronoun: **them** (those). If the prepositional phrase with anger had been understood by early Christians to characterize the participle: having looked around; as opposed to characterizing the pronoun **them**; then, the Apostles and other New Testament authors, would have certainly referred to this, in writing, as an example of “righteous anger” to imitate. And, **they did not**.

**C. Matthew 28:20** (NASB): The Apostles were instructed to teach that Christians are to **observe all** that Jesus had commanded them. They, and the early Christians, taught that “Jesus forbids being angry” and that Christians are commanded to get rid of all anger. They did not teach that Mark 3:5 says that Jesus experienced the sinful action of anger. The Greek verb for being angry is not found in Mark 3:5. **D. Luke 6:10** (NASB) says: “After looking around at them all.” Jesus did swiftly glance around (aorist participle) at the scribes and Pharisees. But, a swift look around is not an action of being angry.

**E. What did Jesus see?** He saw the scribes and Pharisees in a state of emotional turmoil--they were angry. “He saw **them** [*those, the ones*] **with anger**” [*anger is a noun; a fact of their consciousness*].

**F. Luke 6:11** (NASB) clearly says: “But they [*the scribes and Pharisees*] themselves **were filled with rage**, and discussed together what they might do to Jesus.” Anger expresses itself in rage and rage is anger excited to fury. **Luke 6:8** (NASB) says: “But he [*Jesus*] knew what they [*the scribes and Pharisees*] were thinking.” The scribes and Pharisees were angry and Jesus knew that they were angry.

**G. Matthew 12:14** (NASB) says: “But the Pharisees went out and immediately began taking counsel with the Herodians against Him, how they **might destroy Him**.”

Even when seeing them confronting Him first in anger and then in rage, seeking to accuse and destroy Him, **Jesus, did not** allow this to provoke (*trigger*) him and result in the sinful action or behavior of becoming angry. **Hebrews 4:14-15** (NASB) says he: “has been tempted in all things as we are, yet without sin.” **1 Peter 2:21** (NASB) says: “Since Christ also suffered for you, leaving you an example for you to follow in *His steps*,” let us resolve that whatever happens to us we will not become angry.

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*How can it be any plainer?* The scribes and Pharisees were the ones that were **ANGRY**.

It should be clearly understood that **the sinful action of anger**, being angry, is one thing and **the fact, topic or theme of anger** is quite another. It is one thing to commit a crime, murder for instance, but it is entirely something else intellectually to consider, as a matter of a designated fact of consciousness, the topic or theme or fact of a crime such as murder. The action of murder is one thing and the fact, topic or theme of murder is quite another. In the New Testament; **the sinful action of anger**, being angry, is translated from a Greek **verbal** expression--the topic or theme of anger is translated from a Greek noun.

*A Treatise On The Anger of God* by Lactantius refers to the “action of anger” when it falls upon the human Mind. <sup>24</sup> And, Mark 3:5 does not, in any way, say or indicate, and teachers should not teach, nor should preachers preach, that Jesus in this brief moment experienced mental confusion, or that His human mind was inflamed, or that His human tranquility was disturbed, or that the condition of His mind was such that He trembled, or His tongue stammered, or His teeth chattered, or His countenance was alternately stained with redness spread over it and then with white paleness as a result of this confrontation with those filled with anger excited to rage, and seeking to accuse and destroy Him.

Let’s not forget that **John 1:1-2** (NASB) says: “In the beginning was the Word, and the Word was with God, and the Word was God. **He was in the beginning with God.**” And, **2 Corinthians 5:19** (NASB) says: “God was in Christ reconciling the world to Himself.” And, **John 1:14** (NASB) says: “**And the Word became flesh**, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.”

So, “God was in Christ” and **Mark 3:5** (NASB) says: “And after looking around at them [*those*] with anger” [*anger is a noun and He only swiftly looked*]. Robertson's *Word Pictures in the New Testament*, page 276 says: “The eyes of Jesus swept the room all around and each rabbinical hypocrite felt the cut of that condemnatory Glance.” Even if that is the meaning of Mark 3:5; “a condemnatory Glance” is not a sinful human passion or human emotion verbally described in the Bible as being angry. It is, also, worth reiterating that “God is not a human being. And, even though we necessarily use human words and phrases to attempt to describe the anger of God, we do not suggest that the anger of God is a human passion or a human emotion. ‘The anger of God is not a disturbing emotion of His mind, but a judgment by which punishment is inflicted upon Sin.’ <sup>25</sup> And, **Isaiah 55:8-9** (NASB) says: ‘For my thoughts are not your thoughts, Neither are your ways My ways,’ declares the Lord. For as the heavens are higher than the earth, So are my ways higher than your ways, And my thoughts than your thoughts.’”

Those that are obeying the biblical instructions “to put away all anger” know well the effect that being angry has had on their bodies, hearts, minds, and on their relations with others, prior to their laying aside this negative and destructive sin. They know the peace that they now experience because they have been set free of the disastrous effects that being angry and its provocations (*its triggers*) have on the human body, mind, and spiritual health (*regardless of cause*). And they know well that they are now able to lay aside the other emotional sins of wrath and rage, together with all malice. So, **let’s get rid of all anger.**

## THE SCRIBES and the PHARISEES WERE ANGRY

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<sup>24</sup> *The Ante-Nicene Fathers*, Vol. VII, page 261 (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1975).

<sup>25</sup> *St. Augustine’s City of God and Christian Doctrine* by Philip Schaff, page 304.

## Chapter X

### THE SCRIBES and the PHARISEES and ANGER Questions for Discussion

1. What do you think of John Calvin's understanding that "This narrative and that which immediately precedes it have the same object; which is to show, that the scribes watched with a malicious eye for the purpose of turning into slander every thing that Christ did, and consequently we need not wonder if men, whose minds were so depraved, were his implacable Enemies"? <sup>26</sup>
2. Jesus was teaching in the synagogue: "It is lawful to do good on the Sabbath." The scribes and Pharisees sought to have Jesus put to death because He healed on the Sabbath. Agree? Disagree?
3. Since "madness expresses itself in rage" and "rage is anger excited to fury," we know that the scribes and Pharisees were very angry because "they were filled with rage." Do you agree or disagree?
4. Jesus was always motivated by wise discernment, not by deluded passions. Jesus did not commit the sinful action of "being angry." What does Hebrews 4:14-15 say? Did any one of the Apostles say that Jesus was angry? Jesus forbids anger and the Bible says: get rid of all anger and abstain from every form of evil. "If a man cannot govern himself in such matters, how shall he enjoy them on others?"
5. In light of the fact that Jesus forbids anger and that there is no verse in the Greek text of the Bible or the English translation thereof that says that Jesus was being angry, why do you think anyone would believe the "distorted" teaching that Mark 3:5 says: Jesus was angry, which is clearly a devil's lie?
6. Do you agree that the exegesis and translation of prepositional phrases of the Greek New Testament provide implicit information as to the proper understanding of the ideas contained in the Greek text? And, do you agree that a proper understanding of the prepositional phrase meta orgēs of the Greek text of Mark 3:5, and translated: "with anger," is vital to rightly understanding Mark 3:5? If not why not?
7. From our study in this chapter of the overall context, do you agree that it simply makes no sense for the prepositional phrase meta orgēs translated: "with anger" in Mark 3:5, to qualify the Greek participle periblepsamenos that is translated: seeing around about one's self? If not why not?
8. How important do you think it is that the English word "anger" in Mark 3:5 translates not a "verb" of the Greek text but a "noun" in the genitive case (the genitive case is the case of description employed to qualify the meaning of the preceding noun or pronoun)?
9. From our study in this chapter, do you agree that it simply makes good sense for the prepositional phrase meta orgēs translated: "with anger" in Mark 3:5 to function adjectivally, characterizing the preceding pronoun autous that is translated: **them** (the scribes and Pharisees)? If not why not?
10. The eyes of Jesus swept the room. Do you accept the fact that one apprehends images by the use of the eyes not by the use of anger; and sees by the use of the eyes not by the use of anger? Do you agree or disagree that Mark 3:5 says that Jesus did, with the activity of His eyes, see **them**, the scribes and Pharisees; and that the facts are: the scribes and Pharisees were angry and Jesus knew it?

THE SCRIBES and the PHARISEES and ANGER

**It is the Word of God!**



**The Truth Shall Make You Free!**

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<sup>26</sup> *Commentary on Matthew, Mark, Luke (v2) (ii.x)* by John Calvin.

## Chapter XI

### WHAT MANNER OF PEOPLE, THEN, OUGHT WE TO BE?

In **John 10:26-30** (NASB) **Jesus said**: “But you do not believe, because you are not My sheep. My sheep hear My voice, and I know them, and they follow Me.”

In **Matthew 24:35** (NASB) **Jesus said**: “Heaven and earth shall pass away but my words shall not pass away. And, in **Matthew 5:22** (ASV) **Jesus said**: “But I say unto you, that every one who is angry with his brother will be in **danger** of the judgement.”

#### **Danger: Anger!**

In our world the awful fruits of bitterness, wrath, anger, clamor, slander and malice are seen everywhere. And, the Bible contains the following very clear instructions in **Ephesians 4:31-32** (NIV): “Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave You.”<sup>1</sup>

**Question**: “So, how important is it that we get rid of all bitterness, rage and anger, and be kind and compassionate to one another, forgiving each other?”

**Answer**: “In **Matthew 6:14-15** (NASB) **Jesus said**: ‘For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions.’”

Dr. Caroline Leaf, author of *Who Switched Off My Brain*,<sup>2</sup> on pages 122 - 125 says:

"Forgiveness is a choice, an act of your free will. It enables you to release all those toxic thoughts of anger, resentment, bitterness, shame, grief, regret, guilt and hate. These emotions hold your mind in a nasty, vice-like grip. Most importantly, as long as these unhealthy toxic thoughts dominate your mind, you will not be able to grow new healthy thoughts and memories.

Dr. Don Colbert (author of *Deadly Emotions*) says forgiveness is like taking an emotional shower: it cleanses and frees the entrapped soul.

Forgiveness, in his and others' views is:

- \* Not making excuses for someone's behavior, *but it is* forgiving despite behavior.
- \* Not ignoring pain or hurt, *but it is* choosing to let go of the person who hurt you.
- \* Not letting someone off the hook, *but it is* leaving that person in God's hands.
- \* Not a weakness, *but it is* a sign of great courage.

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<sup>1</sup> *The Interlinear NASB-NIV Parallel New Testament in Greek and English* by Alfred Marshall (Grand Rapids, MI: Zondervan Publishing House, 1993), page 565.

<sup>2</sup> *Who Switched Off My Brain* by Dr. Caroline Leaf (PO Box 4227, Rivonia 2128, South Africa: Switch On Your Brain, 2007).

It is often said that forgiveness leads to the ability to love. You cannot love if you have not really forgiven and released those who have wronged you. Scientific research proves that love is good for your health. Ongoing results of the "Forgiveness Study" by researchers at the University of Wisconsin found that those who develop an ability to forgive, have greater control over their emotions and are significantly less angry, upset and hurt, and consequently much healthier.

Tune into the true power of love. Studies show clear changes in the patterns of activity of the autonomic nervous system, hormonal system, brain and heart when you experience emotions such as appreciation, love, care and compassion. Such physiological changes may help explain the observed connection between positive emotions, improved health and increased longevity.

Interestingly, it's not just poets who consider the heart as the source of love. Research shows that the heart considers and "thinks" about information it receives from the brain. This implies that the heart has opinions of its own. It acts as a still, small voice that checks our thoughts for accuracy, integrity and wisdom. This "mini-brain" in the heart literally functions like a conscience.

Your heart is not just a pump. It is your body's strongest biological oscillator, which means it has the ability to pull every other system of the body into its own rhythm. When the heart is at peace and is filled with love, the entire body under the direction of the brain feels peace and love as well. The converse is also true. When your thought life is filled with toxic emotions, your heart is heavy and burdens your body and mind. In effect your heart amplifies what is going on in your brain."

Proverbs 23:7 (KJV) says: "For as he **thinketh in his heart**, so is he."

**Galatians 5:19** (NASB) says: "Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, **outbursts of anger**,<sup>3</sup> disputes, dissensions, factions, envyings, drunkenness, carousings, and things like these, of which I forewarn you just as I have forewarned you that **those who practice such things shall not inherit the kingdom of God.**" "Christians would do well to take heed to what the Bible designates as Sins."<sup>4</sup>

"The Action of Anger" of man is wicked! According to *Alford's Greek Testament*, **James 1:20** says: "The anger of man doeth not that which is right in the sight of God"<sup>5</sup> As one becomes free of the evil natures of bitterness, wrath, anger, clamor, and slander, along with all malice, the void that results from their departure **must** be filled with kindness, tender-heartedness, and forgiveness.

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<sup>3</sup> **Galatians 5:19**. "Outbursts of anger" translates the Greek word **θυμοί**, nominative, plural of **θυμος**, transliterated: thumos, which is anger boiling up and bursting forth.

<sup>4</sup> *Commentary On Thessalonians, Corinthians, Galatians and Romans* by J. W. McGarvey, LL.D., and Philip Y. Pendleton, A. M. (Cincinnati, OH: Standard Publishing Company, Public Domain), page 283.

<sup>5</sup> *Alford's Greek Testament* (Grand Rapids, MI: Guardian Press, 1976), Volume IV, page 285.

In **Matthew 12:43-45** (NASB) **Jesus said**: “Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. Then it says, ‘I will return to my house from which I came; and when it comes, it finds it **unoccupied**, swept, and put in order. Then it goes, and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. That is the way it will be with this evil generation.”

When we have abandoned the life-altering and mind-controlling evil natures of bitterness, wrath, anger, clamor, and slander, along with all malice, **STEP ONE**;

Now comes **STEP TWO**. We are then commanded to fill the void as follows:

1. Be kind to one another.
2. Be tender-hearted.
3. Freely and graciously **forgive each other**, even as Christ did forgive you. Some, mistakenly, try to bypass Step One and attempt Step Two.

**STEP TWO** follows **STEP ONE**; not the other way around.

So, **Ephesians 4:32** (NASB) says: “And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

In **Mark 11:25** (NASB) **Jesus said**: “And whenever you stand praying, **forgive**, if you have anything against anyone, so that your Father also who is in heaven may forgive you your transgressions.”

And, in **Luke 11:4** (NASB) **Jesus said** when you pray say: “And forgive us our sins, for we ourselves also forgive everyone who is indebted to us.”

And, ”**Matthew 18:21-22** (NASB) says: “Then Peter came and said to Him, Lord, how often shall my brother sin against me and I forgive him? Up to seven times? **Jesus said to him**: I do not say to you, up to seven times, but up to seventy times seven.”

Concerning the ongoing forgiveness research at the University of Wisconsin “the research may be as important to the treatment of emotional and mental disorders as the discovery of sulfa drugs and penicillin were to the treatment of infectious diseases.” Why? “The forgiver discovers the paradox of forgiveness: as we give to others the gifts of mercy, generosity and moral love, we ourselves are healed.”

**To forgive is to set a prisoner free and discover the prisoner was YOU.**

“The multiple physical and mental health benefits experienced by those who obey the teachings of Jesus, as respects forgiving others, are simply staggering. This is clearly shown in ongoing, scientifically controlled medical research studies in several universities.” <sup>6</sup>

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<sup>6</sup> “*The Teachings of Jesus on Forgiveness*” -- [www.focusonthescriptures.com](http://www.focusonthescriptures.com).

**Colossians 3:12-14** (NASB) says: “And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you.”

**Proverbs 22:6** (NASB) says: “**Train up a child in the way he should go, Even when he is old he will not depart from it.**”

For this reason, **Ephesians 6:4** (NASB) says: “And, fathers, do not provoke your children **to anger**; <sup>7</sup> but bring them up in the discipline and instruction of the Lord.” **Serious issue? Absolutely!**

*Barnes New Testament Notes* by Albert Barnes (1798-1870), <sup>8</sup> quoting the King James Version (KJV) of Ephesians 6:4, says: “And ye fathers [**And, Fathers** (NASB)]. A command addressed particularly to fathers because they are at the head of the family, and its government is especially committed to them. The object of the apostle here is, to show parents that their commands should be such that they can be easily obeyed, or such as are entirely reasonable and proper. If children are required to obey, it is but reasonable that the commands of the parent should be such that they can be obeyed, or such that the child shall not be discouraged in his attempt to obey. This statement is in accordance with what he had said Eph 5:22-25 of the relation of husband and wife. It was the duty of the wife to obey—but it was the corresponding duty of the husband to manifest such a character that it would be pleasant to yield obedience—so to love her, that his known wish would be law to her. In like manner it is the duty of children to obey a parent; but it is the duty of a parent to exhibit such a character, and to maintain such a government, that it would be proper for the child to obey; to command nothing that is unreasonable or improper, but to train up his children in the ways of virtue and pure religion.”

“Provoke not your children to wrath [**provoke not your children to anger** (NASB)]. That is, by unreasonable commands; by needless severity; by the manifestation of anger. So govern them, and so punish them—if punishment is necessary—that they shall not lose their confidence in you, but shall love you. The apostle here has hit on the very danger to which parents are most exposed in the government of their children. It is that of souring their temper, of making them feel that the parent is under the influence of anger, and that it is right for them to be so too. This is done (1.) when the commands of a parent are unreasonable and severe. The spirit of a child then becomes irritated, and he is “discouraged,” Col 3:21. (2.) When a parent is evidently excited when he punishes a child. The child then feels (a.) that if his father is angry, it is not wrong for him to be angry; and (b.) the very fact of anger in a parent kindles anger in his bosom—just as it does when two men are contending. If he submits in the case, it is only because the parent is the strongest, not because he is right; and the child cherishes anger, while he yields to power. There is no principle of

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<sup>7</sup> Ephesians 6:4. “Do not” (Greek negative particle: **μη**, transliterated mē). “**Provoke to anger**” translates the Greek verb: **παροργίζετε**, 2nd person plural, present tense, imperative mood (a command) of **παροργίζω**, (**παρ + οργίζω**) transliterated parorgidzō and is literally translated as: make angry.

<sup>8</sup> *Barnes New Testament Notes* by Albert Barnes (Grand Rapids, MI: Baker Book House, 1949. Public Domain).

parental government more important than that a father should command his own temper when he inflicts punishment. He should punish a child not because he is angry, but because it is right; not because it has become a matter of personal contest, but because God requires that he should do it, and the welfare of the child demands it. The moment when a child sees that a parent punishes him under the influence of anger, that moment the child will be likely to be angry too—and his anger will be as proper as that of the parent. And yet how often is punishment inflicted in this manner! And how often does the child feel that the parent punished him simply because he was the strongest, not because it was right! And how often is the mind of a child left with a strong conviction that wrong has been done him by the punishment which he has received, rather than with repentance for the wrong that he has himself done!”

“**But bring them up** [KJV & NASB]. Place them under such discipline and instruction that they shall become acquainted with the Lord.”

“In the nurture [**in the discipline** (NASB), Greek: **εν παιδεια**] en paideia. The word here used means, training of a child; hence education, instruction, discipline. Here it means that they are to train up their children in such a manner as the Lord approves; that is, they are to educate them for virtue and religion.”

“And admonition [**and instruction** (NASB), Greek: **και νουθησια**]. The word here used—**nouthesia**—means, literally, a putting in mind; then warning, admonition, instruction. The sense here is, that they were to put them in mind **of the Lord** [KJV & NASB]—of his existence, perfections, law, and claims on their hearts and lives. This command is positive, and is in accordance with all the requirements of the Bible on the subject. No one can doubt that the Bible enjoins on parents the duty of endeavoring to train up their children in the ways of religion, and of making it the grand purpose of this life to prepare them for heaven.”

“It has been often objected that children should be left on religious subjects to form their own opinions when they are able to judge for themselves. In reply to this, and in defense of the requirements of the Bible on the subject, we may remark, (1.) that to suffer a child to grow up without any instruction in religion, is about the same as to suffer a garden to lie without any culture. Such a garden would soon be overrun with weeds, and briars and thorns. . . . (6.) Religion is the most important of all subjects, and therefore it is of most importance that children on that subject should be taught TRUTH.”

**Proverbs 29:22** (NASB): “An angry man stirs up strife, and a hot tempered man abounds in transgression.”

Concerning Christian teaching regarding anger, as well as other sins of the emotions; ‘Deceivers’ would have us believe the following devil’s lie: “Christian teaching regarding anger, as well as other sins of the emotions, originated not with God but with a radical Stoic philosophy that conditioned the early Christian’s approach to dealing with emotions.” Don’t you believe that devil’s lie.

Where did Christian teaching originate? **Jesus** tells us the source of his teaching in **John 12:48-50** (NASB): “He who rejects Me and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day. For I did not speak on My own initiative, but the Father Himself who sent Me has given Me commandment as to what to say and what to speak. I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me.”

**The Apostle Paul** tells us the source of his teaching in **Galatians 1:11-12** (NASB): “For I would have you know, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.”

And, **The Apostle Paul** tells us the source of his teaching in **Titus 1:1-3** (NASB): “**Paul**, a bondservant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, in the hope of eternal life, which God, who cannot lie, promised long ages ago, but at the proper time manifested, even **His word**, in the proclamation with which I was entrusted according to the commandment of God our Savior.”

**Ephesians 6:12** (NASB) says: “For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.” Satan is the oldest liar in the records of eternity, and the source of all that is evil. Satan presents himself as an angel of light as opposed to the spiritual force of wickedness, the messenger of darkness, that he really is. **We must not be taken in by his craftiness.**

In **Titus 1:7-11**, the Apostle Paul addresses the “must be” qualifications of Elders; and he mentions the false teachers that “must be” stopped. “For the overseer **must be** [see footnote] <sup>9</sup> above reproach as God's steward, not self-willed, not quick-tempered, [see footnote] <sup>10</sup> not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving what is good, sensible, just, devout, self-controlled, holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict. For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, who **must be** silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.”

**Colossians 3:9-10** (NASB) says: “Do not lie to one another, since you laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.” **Proverbs 30:33** (NASB) says: “the churning of anger produces strife.”

Of course, we are biologically capable of becoming angry; but that does not mean that we have to become angry. We can choose to obey the command to put away all anger because we can choose to change our embedded thought patterns that cause us to become angry, We can identify and defuse our very own anger triggers now, **and we can stop becoming angry**, forever. **Let's do it.**

## WHAT MANNER OF PEOPLE, THEN, OUGHT WE TO BE?

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<sup>9</sup> Must be. *The Peoples New Testament* says: “Must be. Unless he has these traits he **must not** be appointed.”

<sup>10</sup> Not quick-tempered. It is important to note that the one Greek word that is here translated quick-tempered is **οργιλον**, transliterated orgilon, accusative, singular, masculine of **οργιλος** - transliterated orgilos, which in fact is the adjective form of **οργη** -- transliterated orgē, the noun that is translated as anger. So, orgilos, an adjective [no English equivalent] characterizes the noun: overseer. *The Analytical Greek Lexicon*, and *Thayer's Greek-English Lexicon* both define it as: “prone to anger,” and *A Greek-English Lexicon of the New Testament* by Bauer, Arndt and Gingrich defines it as: “inclined to anger.” In other words a person who has not put aside all anger.

## Chapter XI

### WHAT MANNER OF PEOPLE, THEN, OUGHT WE TO BE? Questions for Discussion

1. Do you agree or disagree that Christians are commanded in Ephesians 4:31 (NASB) to abandon (put away from you) the life-altering and mind-controlling evil natures of “all bitterness and wrath and anger and clamor and slander, along with all malice?” Why or why not?
2. When we have abandoned (put away from ourselves) the evil natures of all bitterness, wrath, anger, clamor, and slander, along with all malice, why do you think that Christians are then commanded in Ephesians 4:31 (NASB) to fill the void as follows: “And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you? And, why do you think that Christians are then commanded in Colossians 3:12-14 (NASB) to fill the void as follows: “And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you?” Discuss the possible effects if one were to fail to fill the void as instructed; and, discuss what happens when the “unclean spirit goes out of a man.”
3. Do you agree that Satan’s influence is seen everywhere this subject is written about, discussed or treated, and that many are under the influence of his erroneous views and principles regarding bitterness, wrath and being angry without ever perceiving, designing or intending it? If not why not?
4. Do you agree that in our world bitterness, wrath, anger, clamor, slander and malice exists everywhere. If not why not? Do you agree that if we become angry that it is very important that we choose to dissolve or defuse the embedded anger trigger, that which “set-us-off,’ before sunset? If not why not?
5. How important is it to get rid of all anger and forgive everyone? What did Jesus say would happen if we do not forgive everyone? How has the teaching of Jesus regarding forgiveness influenced your life?
6. Do you think that the ongoing forgiveness research at the University of Wisconsin as it concerns the treatment of emotional and mental disorders is validating the teachings of Jesus regarding forgiveness?
7. Do you think Paul used the correct words to convey the ideas he intended to convey when he mentioned certain deeds of the flesh in Galatians 5:19 including **outbursts of anger**, and said: “that those who practice such things shall not inherit the kingdom of God?” Is this a serious issue?
8. What do you think of the extensive comments of *Barnes New Testament Notes* by Albert Barnes, regarding Ephesians 6:4 (NASB): “And, fathers, do not provoke your children to anger; but bring them up in the discipline and instruction of the Lord”? Do you agree that it is very important for parents to obey the command: “do not provoke your children to anger”? If not why not? Do you agree with Albert Barnes’ comment: do not provoke your children to anger, that is, by unreasonable commands; by needless severity; by the manifestation of anger? Why or why not?
9. We are biologically capable of becoming angry; but that does not mean that we have to become angry. We can choose to obey the command to “get rid of all anger.” Agree? Disagree?

WHAT MANNER OF PEOPLE, THEN, OUGHT WE TO BE?

**Hear the Word of God!**



**The Truth Shall Make You Free!**

## CONCLUSIONS

### “The Action of Anger”

**Anger** is destroying marriages; relationships; careers; businesses; ruining people’s health and resulting in a tremendous number of murders each year. When angry, you are more likely to take actions that you may later regret. When angry, you are more likely to have accidents and make mistakes. And, “**The Action of Anger**” is a significant factor in all kinds of addictions as well as domestic violence. **It doesn’t have to be.** We **can** identify, defuse and dissolve our embedded anger triggers.

One does not have to be a rocket scientist to understand the following awful facts:

1. When a person experiences anger and it hurts someone else, that anger is simply wrong.
2. When a person experiences anger and it hurts one’s own relations with others, that anger is simply wrong.
3. When a person experiences anger, regardless of whether it is expressed or suppressed, or perceived to be with or without cause, that person is, himself or herself, harmed both physically and spiritually.

A. Physically. It has now been scientifically established that every time one becomes angry or wrathful or malicious; harmful biochemical correlates of these emotions, toxins, are released into one's own system. This damages the human body, and short-circuits the human brain, thus impairing one's own physical and mental ability to choose an appropriate response to a confrontation, or in getting something done that is important. The action of anger on the part of human beings is a disturbing emotion of the human mind. We can obey the command to **get rid of all anger** that inflames the human mind and disturbs the human tranquility. **Let’s do it.**

The anger of man is simply wrong, “it doeth not that which is right in the sight of God” (James 1:20). **This is a very serious issue.**

B. Spiritually. **Jesus forbids being angry in Matthew 5:22.** “Not even by an evil word does He permit it to be vented.”<sup>1</sup> Being angry on the part of human beings, as referred to by Jesus, is simply wrong. In **Matthew 5:23, 24** (NASB) **Jesus** said: “If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering.”

And, the early Christian writer and scholar Tertullian (AD. 145-220) said: “we go not up unto God’s altar before we compose whatever of discord or offence we have contracted with our brethren. For what sort of deed is it to approach the peace of God without peace? How will he appease his *Father* who is angry with his *brother*, when from the beginning ‘**all anger**’ is forbidden us? For even Joseph, when dismissing his brethren for the purpose of fetching their father, said, ‘And be not angry in the way.’ He warned *us*, to be sure, at that time (for elsewhere our Discipline is called ‘the way’), that when set in ‘the way’ of prayer, we go not unto ‘the Father’ with anger.”

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<sup>1</sup> *The Ante-Nicene Fathers*, Volume III, page 685 (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1976).

In **John 10:26-30** (NASB) **Jesus said**: “But you do not believe, because you are not My sheep. My sheep hear My voice, and I know them, and they follow Me.”

**1 John 2:3** (NASB) says: “And by this we know that we have come to know Him, if we keep His commandments.” And, **1 John 2:4** (NASB) says: “The one who says, ‘I have come to know Him,’ and does not keep His commandments, is a liar, and the truth is not in him.” **We must stop being angry!**

In **John 8:32** (NASB) **Jesus said**: “And you shall know the truth and the truth shall make you free.”

The action of anger of man is **wicked!** What are Christians commanded to do about it?

**James 1:21, 22** (NASB): “Therefore, putting aside **all** filthiness and **all** that remains of **wickedness**, in humility receive the word implanted, which is able to save your souls. But prove yourselves **doers of the word**, and not merely hearers who delude themselves.” **We can stop becoming angry now.**

**Colossians 3:8-11** (NASB): “But **now** you also, put them **all** aside: anger, wrath, malice, slander, and abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its *evil* practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him, --a *renewal* in which there is no *distinction between* Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and freeman, but Christ is all, and in all.”

**Ephesians 4:30-32** (NASB): “And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let **all** bitterness, and wrath, and anger, and clamor, and slander, be put away from you, along with **all** malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.” Christians are expected to obey these commandments.

**Colossians 3:12-17** (NASB): “And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you. And beyond all these things *put on* love, which is the perfect bond of unity. And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. Let the word of Christ richly dwell within you with all wisdom teaching and admonishing one another with Psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God. And whatever you do in word or deed, **do all** in the name of the Lord Jesus, giving thanks through Him to God the Father.” Christians are not being commanded to do that which can not be done.

**Ephesians 6:4** (NASB): “And, fathers, do not provoke your children **to anger** [That is, by unreasonable commands; by needless severity; by the manifestation of anger]; but bring them up in the discipline and instruction of the Lord.” We must lay aside the old self with its evil practices. The “**anger of man**” is simply wrong to do: “**it doeth not that which is right in the sight of God.**”

**Ephesians 4:14** (NASB) says: . . . “We are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming.”

And, **Ephesians 6:11-12** (NASB) says: “Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wicked-ness in the heavenly *places*.” We **must** not give in to the schemes of the devil. We **must** overcome evil with good.” Satan is a liar and **Satan dwells in anger**.

## **Danger: Anger!**

**Genesis 4:3-8** (NASB): “So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground. And Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering; but for Cain and for his offering He had no regard. So **Cain became very angry**. . . . Cain rose up against Abel his brother **and killed him**.”

There you have it, anger and murder from the very beginning of time. So, back of the first ever **murder** in the records of eternity, was the **anger** of man, and as **Galatians 5:19** (NASB) says: “Those who practice such things shall not inherit the kingdom of God.” **We had better believe it**.

So, **what are we to do?** The ultimate outcome is in our very own hands, and it depends on whether we believe the “biblical” teaching regarding “The Action of Anger.” If we will simply identify our very own embedded anger triggers and defuse them, the things that usually “set us off” will no longer impact us the way they do now. If we believe Ephesians 4: 26-27, we will not let the sun set without getting to know the cause of each anger event and defusing it, and we will not provide the devil a dwelling place by being angry. If we believe Matthew 5:20-24, we believe that Jesus forbids “The Action of Anger.” And having forgiven each other “as God in Christ also has forgiven us”; “when set in ‘the way’ of prayer, we are not to go unto ‘the Father’ with Anger.” If we believe Colossians 3:8 and Ephesians 4:31, we will obey the absolutely clear “biblical” command to “get rid of **all anger**, bitterness, wrath, malice, slander and abusive speech.” The reason for getting rid of **all anger** as commanded in Colossians 3:8 and Ephesians 4:31 is: “The Action of Anger” on the part of human beings is simply wrong, it is sinful.

Finally, make no mistake about it. We can change the way we think. We can change our emotions. We can get rid of all anger. It’s easy to do. **I did it**, If you want to, you can do it too. All of our lives, and the lives of those around us, will improve if we will follow the absolutely clear “biblical” instructions to “to get rid of **all anger**, wrath, malice and abusive speech from our mouths.” “The Action of Anger” of man is **wicked!** Let us resolve to stop becoming angry, **now** and forever. **Let’s do it**.

James S. Davis

## ENDNOTES

**Greek Verbs.** The Personal Endings; the Present Tense; the Indicative and Imperative Mood; and the Active, Passive and Middle Voice of the Greek verbs referred to in "The Action of Anger."

Regarding Greek verbs the *Basics of Biblical Greek* by William D. Mounce, page 128, says: "**Verbs** are the most exciting part of the Greek language. Many times the theology of a passage, or a clearer insight into the nuance of the passage, is hidden in the aspect of the verb." And, the *Basics of Biblical Greek* by William D. Mounce on page 126 says: "**Aspect.** This is perhaps the most difficult concept to grasp in Greek verbs, and yet it is the most important and most misunderstood. The basic genius of the Greek verb is not its ability to indicate *when* the action of the verb occurs (time), but *what type of action* it describes, or what we call "aspect." The **continuous** aspect means that the action of the verb is thought of as an ongoing *process*. The **undefined** aspect means that the action of the verb is thought of as a *simple event*, without commenting on whether or not it is a process."

**Personal Endings.** *Basics of Biblical Greek* by William D. Mounce, page 164 says: "In Greek, as in all other languages, person and number are determined by the relation of the speaker or writer to the assertion contained in the verb." And, *Basics of Biblical Greek* by William D. Mounce, page 124 says: "In Greek, the verb agrees with its subject. It accomplishes this by using personal endings, which are suffixes added to the end of the verb."

**Present Tense.** *A Manual Grammar of The New Testament* by Dana and Mantey, page 181, says: "The fundamental significance of the present tense is the idea of progress. It is the *linear tense*." And, *Basics of Biblical Greek* by William D. Mounce, page 129 says: "The present tense describes an action that usually occurs in the present time; the present tense can describe an ongoing action (continuous aspect), or say nothing about the verb's aspect (undefined)."

**Indicative Mood.** *Basics of Biblical Greek* by William D. Mounce, page 124, says: "Mood refers to the relationship between the verb and reality. A verb is in the **indicative** if it is describing something that *is*, as opposed to something that *may* or *might* be. This includes statements and questions. And, *A Manual Grammar of The New Testament* by Dana and Mantey, page 168 says: "The Indicative is the declarative mood, denoting a simple assertion or interrogation. It is the mood of *certainty*. It is significant of a simple fact, stated or inquired about."

**Imperative Mood.** *A Manual Grammar of The New Testament* by Dana and Mantey, page 174, says: "The Imperative is the mood of command or entreaty--the mood of *volition*. It is the genius of the Imperative to express the appeal of will to will." And, *Basics of Biblical Greek* by William D. Mounce, pages 310-312, says: "There is no more forceful way in the Greek language to tell someone to do something than a simple imperative--particularly the second person imperative. Especially when such a command is given regarding a specific situation, the one giving that command sees himself as an authority figure. He expects those addressed to do exactly as he ordered." . . .

"**33.4 Aspect.** The imperative built on the present tense stem is called the *present* imperative and indicates a continuous action. The imperative built on the aorist tense stem (without augment) is called the *aorist* imperative and indicates an undefined action. There is no time significance with the imperative. Once again we encourage the adoption of the terminology "continuous imperative" and "undefined imperative." Sometimes to get the significance of the aspect into English, you could use the key word "continually" in your translation of the present imperative, although this is somewhat stilted English: "continually eat."

**Voice.** *Basics of Biblical Greek* by William D. Mounce, page 124, says: "Voice refers to the relationship between the subject and the verb. Voice is that property of the verbal idea which indicates how the subject is related to the action." And, *Basics of Biblical Greek* by William D. Mounce, page 126 says: **Voice.** Greek uses a different set of personal endings to differentiate the active from the passive.

**Active Voice.** *A Manual Grammar of The New Testament* by Dana and Mantey, page 155, says: "The active voice describes the subject as *producing the action* or representing the state expressed by the verbal idea." And, *Basics of Biblical Greek* by William D. Mounce, page 124, says: "If the subject *does* the action of the verb, then the verb is in the **active** voice. "Bill hit the ball." "Hit" is in the active voice because the subject did the hitting."

**Passive Voice.** *A Manual Grammar of The New Testament* by Dana and Mantey, page 161, says: "The passive voice is that use of the verb which denotes the subject as *receiving the action*." And, *Basics of Biblical Greek* by William D. Mounce, page 124, says: "If the subject receives the action of the verb, the verb is in the passive voice. "Bill was hit by the ball." "Was hit" is the passive voice because the subject "Bill" was hit."

**Middle Voice.** *A Manual Grammar of The New Testament* by Dana and Mantey, page 156, says: The middle voice is that use of the verb which describes the subject as *participating in the results of the action*. And, *Basics of Biblical Greek* by William D. Mounce, page 230 says: "If a verb is in the active, then the subject does the action of the verb. If the verb is in the passive, then the subject receives the action of the verb. The classical definition of the middle voice is that *the action of a verb in the middle voice in some way affects the subject*. We call this the "self interest" nuance of the middle."

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## The Action of Anger

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