

A Line We Must See & Respect

- *Be angry, and do not sin do not let the sun go down on your wrath, Eph. 4:26-27*
- We all know that anger leads to sin.
- We all try to remove it because we can't see clearly when we are under it's influence.
- *let every man be swift to hear, slow to speak, slow to wrath; 20 for **the wrath of man does not produce the righteousness of God.** James 1:19-20*
- Where is this elusive line that must not be crossed?
- We must see it to avoid its approach and flee!
- We also have to see it to know when to repent!

What is Anger?

- Although they often both start with the same provocation, and follow the same path for a short time, The Holy Spirit saw a need to use two different words to describe it so we could see all its forms.
- We need to see this distinction to know which direction our anger is taking us.
- One is the quick burst of temper that happens when things don't go our way.
- It arises quickly and then subsides and is forgotten.
- The other is an emotion that may or may not start with a quick burst, but can be as simple as an irritation that slowly grows in intensity over time.
- Each new encounter adding more fuel to the fire.

Two Words for Anger

- Although you can't always see it in English because our words overlap, in the language the Holy Spirit used there is a clear distinction.
- “*thumos*... 1. **passion, angry heat, anger forthwith boiling up and soon subsiding again,**
- (*orge* on the other hand, **denotes indignation which has arisen gradually and become more settled;**...” (Thayer, p. 293; 2372)
- “*orge*,...(fr *orgao* to teem, denoting **an internal motion**, esp that of **plants and fruits swelling with juice**... any violent emotion, but esp. (and chiefly in Attic) anger. ... ” (Thayer, p. 452; 3709)

Looked at from Another Perspective

- (1) *thumos*, “wrath” (not translated “anger”), is to be distinguished from *orge*, in this respect:
- *thumos* indicates a more **agitated condition of the feelings, an outburst of wrath from inward indignation**, (Therefore easier to identify – *akh*)
- while *orge* suggests **a more settled or abiding condition of mind**, frequently with a view to taking revenge. (Under the surface for a time *akh*)
- *Orge* is less sudden in its rise than *thumos*, but more lasting in its nature.
- *thumos* expresses more the inward feeling, *orge* the more active emotion. (Trench NT Synonyms)

God's Wrath

- For ***the wrath (orge) of God*** is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, Rom. 1:18-19
- But in accordance with your hardness and your impenitent heart you are ***treasuring* up for yourself wrath (orge) in the day of wrath (orge) and revelation of the righteous judgment of God*** Rom. 2:5
- * God's wrath builds over time with each new provocation ... we can treasure it up (add more and more of it) if we so choose.

God's Wrath

- *Let no one deceive you with empty words, for because of these things **the wrath (orge) of God** comes upon the sons of disobedience. Eph. 5:6-7*
- *11 So **I swore in My wrath (orge)**, 'They shall not enter My rest.'” Heb. 3:10*
- *O generation of vipers, who warned you to flee **from the wrath (orge), to come?** Matt 3:7*
- *He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but **the wrath (orge), of God abides on him.**” John 3:36*

Our Wrath and Anger Forbidden

- *Be angry (orgizo), and do not sin: do not let the sun go down on your wrath(par-orgismos), 27 nor give place to the devil. 31 Let all bitterness, **wrath (thumos)**, **anger (orge)**, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you. Eph 4:26-27; 31-32*
- *19 So then, my beloved brethren, let every man be swift to hear, slow to speak, **slow to wrath (orge)**, 20 for **the wrath (orge) of man does not produce the righteousness of God.** James 1:20*

Our Wrath and Anger Forbidden

- *You have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, that every one who is **angry (orge) 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. Mt 5:21-22*
- Only God knows how to deal with wrath (*orge*) we have it because we are in his image and likeness, but it is very dangerous.
- We can have it without sin if ...

When Anger becomes Murder

- Anger with a brother: the moment the sin of murder is imputed and needed repentance,
- Paul showed the emotion itself is not sinful:
- *Be angry, and do not sin: let not the sun go down on your wrath, Eph 4:26*
- Jesus “says” the precise moment of guilt “*angry with his brother.*”
- We can “*be angry and not sin,*” but we can also “*be angry*” and “*in danger.*”

The “Tipping Point” into Sin

- What is the line and tipping point?
- When anger is not lawful but sinful?
- Answer: *with a brother*
- Anger at sin, evil, wickedness or error is lawful.
- Dangerous, needing to be monitored but lawful
- Anger directed at a person is not. “*hate the sin but not the sinner,*”
- Jesus says do not be “*angry with a brother.*”
God seeks mercy, patience, love, and forbearance toward our brother, anger with a brother can only short circuit it. Wrath or man doesn’t work righteousness of God.

Anger at the cause... Not the Brother

- *Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. 1 Jn 3:15*
- *Beloved, do not avenge yourselves, but rather give place to wrath(orge); for it is written, “Vengeance is Mine, I will repay,” says the Lord. 20 Therefore “If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.” 21 Do not be overcome by evil, but overcome evil with good. Rom 12:19-21*
- *Vexed and Tormented at sin – not the sinner*

“*Raka*” and “*Moros*”

- Contempt: Not for the event but the brother
- “*raka...empty, i.e. a senseless, empty-headed man, a term of reproach used in the time of Christ...*” (Thayer, p 561; 4469)
- “*raka ... is a transcription of the Aramaic insult ... raka as a call to servants: “Hi there, you idiot!” ... It expresses vexed disparagement which may be accompanied by displeasure, anger, or contempt, and which is usually addressed to a foolish, thoughtless, or presumptuous person. The insult was regarded as harmless: “blockhead,” “donkey.”* (TDWNT; 4469)

“*Raka*” and “*Moros*”

- “*moros*... denotes dull, sluggish (from a root *much*, to be silly); hence, stupid, foolish... morally worthless, a scoundrel... more serious... Than
- “*raka*”; scorns the mind and calls him stupid;
- *moros* scorns his heart and character;...: (Vine Vol. 2 p 114)

“Raka” and “Moros” Today

- STUPID!
 - JERK!
 - BLOCKHEAD!
 - DUNCE!
 - KNUCKLEHEAD!
 -
 - With these terms we scorn the mind, heart, intent and character of someone we often don't even know or if we do know are spoken to hurt and wound.
- | |
|-------------|
| ● IDIOT! |
| ● FOOL! |
| ● BONEHEAD! |
| ● IMBECILE! |
| ● MORON! |

Cursing Others

- *But no man can tame the tongue. It is an unruly evil, full of deadly poison. 9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. 10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. 11 Does a spring send forth fresh water and bitter from the same opening? 12 Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh. James 3:8*

Helpful Verses

- *Be angry, and do not sin. Meditate within your heart on your bed, and be still. Ps. 4:4*
- *An angry man stirs up strife, And a furious man abounds in transgression. Pr. 29:22*
- *Do not hasten in your spirit to be angry, For anger rests in the bosom of fools. Eccl. 7:9*
- *He who is slow to wrath has great understanding, But he who is impulsive exalts folly. Pr. 14:29*
- *A wrathful man stirs up strife, But he who is slow to anger allays contention. Pr. 15:18*
- *He who is slow to anger is better than the mighty, And he who rules his spirit than he who takes a city. Pr. 16:32*

Rage & Missed Opportunities

- *But Naaman **became furious**, and went away and said, "Indeed, I said to myself, 'He will surely come out to me, and stand and call on the name of the Lord his God, and wave his hand over the place, and heal the leprosy.' 12 Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and **went away in a rage**. 2 Kings 5:11-14*

Rage and Missed Opportunities

- *but He did not respect Cain and his offering. And **Cain was very angry**, and his countenance fell. 6 So the Lord said to Cain, "Why are you angry? And why has your countenance fallen? 7 If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it." 8 Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him. Gen 4:5-8*

Real Intent of “Shall Not Murder”

- The true intent of “*you shall not kill*” is immediate reconciliation and forgiveness.
- So we have to seriously consider the progression: “*every one who is angry with his brother shall be in danger of the judgment; whosoever says to his brother, Raca, shall be in danger of the council; and whosoever says, Thou fool, shall be in danger of the hell of fire.”*”
- Jesus placed anger where they placed murder.
- Name calling is progression led to the council or hell of fire. He never gets to murder, which of course though worse than all the rest is the final destination.