

# DOCTRINE OF ANGER

- I.** Introduction.
  - A.** Anger is an emotional response (the antonym of joy, happiness, laughter or glee).
  - B.** It is a strong passion or emotion of displeasure, often accompanied by antagonism, excited by a sense of injury or insult.
  - C.** It can be keen, hot and rise very quickly or be a long-term smoldering resentment accompanying a desire to retaliate or have revenge.
  - D.** Some synonyms and associated concepts include:
    - 1.** Indignation: A deep, intense anger of what one considers as mean, cruel shameful, ignoble, unjust or unrighteous.
    - 2.** Wrath/ire: The feeling of anger from one bitterly proved and focused on the overt expression of anger, the punishment or retribution that is due.
    - 3.** Rage: A vehement, sudden expression of anger often with an overt violent display.
    - 4.** Fury: The excess of rage and a condition that can place a person into madness or insanity.
    - 5.** Resentment: A sustain moody feeling leading one to brood over perceived wrongs with a deep and lasting anger towards the object of hatred.
    - 6.** Irritation: Annoyance, frustration or exasperation as a part of anger.
    - 7.** Antagonism: Overt aggression expressed as a result of anger.
    - 8.** Hostility: Unfriendly, unreceptive or unsympathetic demeanor towards that which one hates as a result of anger.
    - 9.** Hatred: The loathing or detesting typifying one's incessant anger towards another.
    - 10.** Jealousy is often associated with anger.
    - 11.** Bitterness: A residue of anger perpetuating or nurturing a sharp or disagreeable posture often desiring to cause pain, sorrow, etc., towards another; akin to holding a grudge, resentment or malice against someone.
  - E.** The Bible clearly teaches that not all anger is sin. Eph.4:26
  - F.** A lack of certain anger against injustice, oppression and other evil indicates a lack of moral character and/or standards.
  - G.** This is what is known as righteous indignation.
  - H.** However, most anger of men is the product of the STA. Gal.5:20
  - I.** As a passion it can produce a blind motivating power prompting speech or actions without thought of the consequences and can be quite unpredictable. Pro.27:4
  - J.** Sin anger is a response without concern of doctrinal considerations and that which is construed as truly wrong from right.
  - K.** Differentiating between sanctified anger and STA anger is dependent upon the assimilation of the norms and standards of BD. Jam.1:19
  - L.** Unabated anger is detrimental to spiritual advance in the POG. Jam.1:20
  - M.** Anger is one of the more unpleasant emotions, but certainly a fixture of mankind and history.

## II. Vocabulary.

### A. Hebrew vocabulary.

1. **אָפֶּה** - ‘aph; this word literally means the nose or nostril, and deals with the emotional part of anger that effects the respiration.
2. **אָנַף** - ‘anaph; to be angry.
3. **אָצַף** – qatsaph; verb; to be displeased or angry, to give expression to anger, wrath.
  - a. **אָצֶפֶת** - qetseph; noun; indignation or wrath.
  - b. **אָצַף** - q<sup>e</sup>tsaph; 1x; Aramaic verb; fury, irrational anger.
4. **זַלְאָפָה** - zal’aphah; 3x; raging heat, burning indignation.
5. **זָעַם** - za’am; verb; 33x; the basic idea is experiencing or expressing intense anger or indignation except that the expression takes a more specific form, especially denunciation.
6. **חָמָה** – chemah; noun; from a root verb that means heat, and signifies burning anger or fury.
7. **חָרָה** – charah; verb; to burn with anger, emphasizes the kindling of anger.
8. **עָבַר** – abhar; to be arrogant, to become angry, only used in Hithpael and means to infuriate oneself.
9. **רָגַז** – ragaz; 48x; literally to tremble or shake, hence shaking in anger.
  - a. **רָגַז** – rogez; 7x; can refer to the inner emotional agitation of anger.
  - b. **רָגַז** - r<sup>e</sup>gaz; Aramaic; , both noun and verb mean to provoke to wrath or rage.
10. **קָצַר** – qatser; adj.; 5x; from a root meaning short, quick-tempered or easily angered.

### B. Greek vocabulary.

1. ἐμμαίνομαι – emmainomai; 1x; to be enraged or furious with someone.
2. θυμώω – thumoo; 1x; to be exceedingly angry, to be enraged.
3. θυμός – thumos; from a root that means to pant or breathe violently; often used in LXX for **אָפֶּה**; passion, angry heat, sudden anger that arises and may quickly subside.
4. ὀργίζω – orgizo; 8x; to make angry, to irritate or provoke; often used for a settled or perpetuated anger.
  - a. ὀργή – orge; from a verb that denotes ones natural impulse or propensity; this word often indicates indignation that has arisen more gradually and has become more settled.
  - b. ὀργίλος – orgilos; 1x; irascible (testy), inclined to anger; quick-tempered, easily provoked.
5. παροργίζω – parorgizo; 2x; to provoke to anger, to exasperate.
6. παροργισμός – parorgismos; 1x; irritation, anger, exasperation.
7. προσοχθίζω – prosochthizo; 2x; to be vexed, upset, or angry, to be displeased to the point of loathing or disgust.

8. χολάω – cholao; 1x; lit. to be full of bile; to be mad or angry.
9. χολή - chole; 2x; lit. bile or gall; bitter anger or wrath.

### III. Righteous indignation/sanctified anger.

- B. Anger or wrath when used of God is an anthropathism indicating the execution or expression of God's justice based on His perfect standard of righteousness.
- C. God's perfect standard of righteousness indicates that God knows what is correct or right in any given situation.
- D. His perfect standard of justice means that God will execute what His righteous standards demand, without partiality. Rom.2:11
- E. His omniscience guarantees that He has all the facts on any situation and his omnipotence assures that He has the power to execute what He knows to be the proper response.
- F. While we may not be omniscient, we can understand and orient to God's righteous standards through the intake of Bible doctrine.
- G. As we reprogram the brain computer with the standards of God, we will more closely reflect Him in the Devil's world and our emotional responses will become more like His.
- H. That is the definition of righteous indignation, when that which angers God angers a believer that has the norms and standards of God.
- I. God is portrayed in the Bible as being slow to anger, even when greatly provoked, denoting His perfect patience that proceeds from the attribute of love. Exo.34:6; Num.14:18; Neh.9:17; Psa.103:8-9
  1. A change of mind (repent) and behavior may cause the Lord to relent from His anger. 2Chr.30:8; Jon.3:5-10
  2. However, those that refuse to repent are busy storing up increments of wrath on a daily basis that will be administered on the day of God's wrath. Rom.2:5-8
- J. Specific categories of men with which God is angry:
  1. Those that rebel against the sovereign authority of God exalting their will and authority over His. Exo.15:7 cp.14:27; Psa.7:12-13; Isa.5:24-25
  2. Those that oppress others that do not have sufficient wherewithal or position to defend themselves, like the poor, aliens, widows, or orphans. Exo.22:21-24; Deu.1:16; Zec.7:9-13
  3. Grumblers, complainers, and those that reject their spiritual authorities. Num.11:1; 16:8-35
  4. The Exodus generation. Num.32:8-14; Heb.3:7-11
  5. Anger against those that practice idolatry, often with the anger expressed through the concept of jealousy. Deu.6:13-15; 7:1-5 (here failure to separate brings the wrath of God); 11:16-17; 31:16-18; 32:16-25
  6. All unbelievers are under the wrath of God on a daily basis and the only way to avert His wrath is faith in His Son. Psa.7:11
    - a. This verse affirms God's absolute righteousness and perfect justice.
    - b. His perfect essence makes it certain that there will be a future judgment to punish evil. Isa.13:11; 24:21; 26:21

- c. The fact that God delays the execution of His wrath does not indicate indifference on God's part. Cp.2Pet.3:9
  - d. Psa.7 teaches that God's zeal against evil is far more constant than human zeal could ever be; He has no tendency to cool down, compromise or give up the fight.
  - e. God continues to have a daily sense of indignation and outrage over the evil we see and hear about as well as that which we do not know about. Rom.1:18
  - f. All unbelievers are viewed as children of wrath. Eph. 2:3
  - g. The wrath of God abides continually on all unbelievers. Joh.3:36
- K.** Christ demonstrated righteous indignation on several occasions.
- 1. At the synagogue in Capernaum. Mar.3:5
  - 2. With his own disciples. Mar.10:13-14
  - 3. His actions and words demonstrated His anger when He emptied the Temple precincts on two occasions. Mar.11:15-17; Joh.2:13-17
  - 4. While there is no mention of an overt angry demeanor, there are other times when Jesus' words or actions demonstrated indignation against what He knew was unrighteous. Mat.16:23; 18:6-7; 23:13-36; Mar.11:12-14
- L.** Believers are commanded to emulate God and have sanctified/righteous anger against evil. Eph.4:26
- 1. This verse indicates there is sanctified anger not sinful.
  - 2. Believers should not use this verse to rationalize STA activity, imputing their unrighteous anger to the Lord.
  - 3. Sanctified anger or righteous indignation occurs when a believer comes into contact with something that violates the norms and standards of God and is directed against various forms of evil and those engaged in them.
  - 4. Some examples of righteous anger include:
    - a. Jacob's anger against Rachel for whining about her lack of children. Gen.30:1-2
    - b. The anger of Potiphar when he believed Joseph tried to rape his wife. Gen. 39:17-19
    - c. Moses' anger against the Jews for violating the clear teaching concerning the manna. Exo.16:20
    - d. Moses' anger against their idolatry. Exo.32:15-20
    - e. Jonathan's anger against the negative volition of his father Saul and his unrighteous treatment of David. 1Sam.20:34
    - f. Nehemiah's anger at the extortion of the Jewish leadership. Neh.5:6
    - g. David's anger against the man in the parable of Nathan. 2Sam.12:1-5
    - h. The owner of the unforgiving slave. Mat.18:21-35

#### **IV.** Unrighteous/sin anger.

- A.** There can be no doubt that the vast majority of anger does not fall into the category of righteous indignation but is sinful in its origin and display.
- B.** Sin anger begins in the mental attitude and is STA activity believers are to seek to overrule in their Ph<sub>2</sub>. Gal.5:19-20; Eph.4:31; Col.3:8
- C.** Christ taught that sin anger is mental attitude murder. Mat.5:21-24

- D. Believers are specifically told to avoid anger under GAP. Jam.1:19-21
    - 1. The protocol by which adjusting believers are to operate in Bible class is summarized in vs.19.
    - 2. The anger of man does not advance the plan of God and is not compatible with the filling of the Holy Spirit and God's righteousness. Vs.20
    - 3. The believer that is truly humble, acclimated to the authority of God as given to the P-T, having isolated the STA via R<sub>B</sub> and maintaining the *slow to anger* mentality is the one that is truly teachable and able to *receive the word implanted*. Vs.21
    - 4. Anger in general is distractive to inhale faith.
  - E. Parents are not to provoke their children to anger by unrealistic expectations or demands. Eph.6:4
  - F. This does not mean parents are to forego discipline in lieu of not upsetting the child. Cp.Pro.13:24; 22:15; 23:13-14; 29:15
    - 1. Abuse of this principle does not negate its validity and necessity.
    - 2. Parenting should be done in FHS while employing the doctrinal principles learned in Bible class and not through a reign of terror that demoralizes the child. Deu.4:9; 6:6-7; Eph.6:4
  - G. Examples of unrighteous anger.
    - 1. Cain and Abel. Gen.4:5
    - 2. Simeon and Levi. Gen.34 cp.49:5-7
    - 3. Balak and Balaam. Num.24:10
    - 4. Saul. 1Sam.20:30
    - 5. Jonah. Jon.4:1-9
    - 6. Herod. Mat.2:16
    - 7. The people in Nazareth. Luk.4:28
    - 8. The older brother. Luk.15:28
    - 9. The multitude in John 7. Joh.7:23
    - 10. The Sanhedrin. Act.5:33
    - 11. Those that stoned Stephen. Act.7:54
    - 12. Saul. Act.8:1-3; 9:1
- V. Conclusion.
- A. Anger is an emotional response and secondary to being evoked by something as simple as an inconsistency between what we expect and obtain.
  - B. Initial feelings that can trigger anger include fear, disappointment, shame, guilt, jealousy, envy, pain and even fatigue or hunger.
  - C. Sin anger does not take responsibility for one's own obligation to apply doctrine or deal with situations according to righteousness. Cp.Joh.7:23-24
  - D. Many disputes, arguments and violence are the result of anger that is often prompted by pride. Pro.29:22-23
    - 1. Because of pride men take to heart the slights, insults and injuries they receive for others, real and perceived.
    - 2. They often are not enraged because of some real damage done to them, but due to injury of their pride.

- E.** As a general rule we should be slow to anger ignoring trivial things that may slight our pride and only become angry when it is truly justifiable, since anger inhibits our reason. Pro.14:17,29; 16:32; 19:11,19; Jam.1:19
- F.** Avoid silently bearing grudges and resentment. If you have a problem with someone, talk to them and seek to resolve the dispute, forgive and forget and move on. Lev.19:18; Psa.55:3 cp.Mat.18:21
- G.** Anger is not a mark of intelligence, but foolishness and unwise behavior. Pro.30:32-33; Ecc.7:9
- H.** Be cognizant of those easily angered and avoid them unless you too emulate their behavior. Pro.22:24-25
- I.** Anger is nothing more than that which kills one's happiness, joy, peace and harmony and can even affect your health. Pro.17:22