

Being Angry, Sinning Not
Psalm 4
Ephesians 4:17-27

(*Note:* During the portion of this preached message, when Pastor Coombs began to relay his experiences with Harley Davidson motorcycles, a small parade of about 5-10 motorcycles suddenly, loudly, and ironically drove past the building. Of course, this was to everyone's amazement – and amusement – as well as an on-the-spot occasion for the preacher to practice his message.)

Anger – a father of many children.

The sons of anger? Wrath, rage, malice, slander, grudge-holding, bitterness, resentment, discontent, brooding, cynicism, backbiting, faultfinding, jealousy, envy, resistance, tantrums, quarrels, violence, murder, vengeance, retaliation, hatred, cruelty, rebellion – and still many more who haven't been listed in this 'genealogy.'

Anger – a father of many, many children.

The children of Anger need not only kill people to be Anger's children.

- ◆ They may harbor grudges against people.
- ◆ They may abuse people verbally, or they may offer the silent treatment with a cold shoulder. They may speak all manner of unkind words, or they may speak niceties with a gooey sweet personality that is too good to be true.
- ◆ They may lash out in outbursts of cutting remarks in the blink of an eye, or they may just bury their hurts, seething and teeming as a cesspool of sewage with rats and insects.
- ◆ They may explode and spew like a violent volcano.
- ◆ They may be red-hot underneath with only minimal smoke.
- ◆ Or they may slowly ooze burning lava, alienating or killing everything around them.
- ◆ They may be small children or grown adults.
- ◆ They may show themselves as such at home, at work, at church, almost anywhere.

Anger – an emotion that leads to deliberate response to what is contrary to what we think is right or acceptable. Anger is the response we sometimes give (often give?) when things, people, or circumstances do not line up with our expectations of how things, people, or circumstances should be. It is an alarm that goes off inside us when something has violated boundaries we have established or take for granted. It is not our only response, but it is a response still.

Anger may be seen physically, verbally, relationally, or emotionally. It may be repressed silently or expressed violently, but anger it is. It can even be detected medically. I read a study this week that said that the most severe forms of coronary heart disease are often found in individuals who deny hostility in themselves (see Carlson, *Overcoming Hurts and Anger*, p.32 #33). In the book *Overcoming Hurts and Anger*, the author, an evangelical Christian specializing in both internal medicine and psychiatry, has well documented the bodily effects of anger – everything from simple stress or hypertension to the most severe of heart attacks.

People are angry. People, since the fall of Adam, are sinful people – as our passage noted, ‘walking in the futility of their mind, being darkened in their understanding... because of the ignorance that is in them, because of the hardness of their heart’ (*Ephesians 4:17-18*). And because fallen people live in a world with circumstances and other people often contrary to them, they show the presence and work of sin in themselves.

Anger, then, is a sin *in* them; it is a sin *about* them, and it is a sin *to* them.

But is anger *always* a sin? You might think so, but it isn’t.

It is true that the Bible says, ‘the anger of man does not accomplish the righteousness of God’ (*Jam. 1:20*). Anger *can* be a sin. But we must be careful here. Just as some Victorians frowned upon the pleasures of sexual activity on the one hand, and just as 1960’s hippies celebrated the unrestraint of sexual activity on the other, we could easily do the same with anger. And some have. They’ve gone to extremes. To some, *all* anger is sin. To others, *no* anger is sin – just let it out – make your oppressive boss’ picture your dartboard; slam every door in the house and tell your child how liberating it is to be victorious over anger. We must avoid these extremes and recognize the biblical balance: anger *can* be sin, but it is not *always* sin.

Our passage makes clear a distinction between ‘being angry’ and ‘sinning’ when it says, ‘Be angry, *yet do not sin*’ (*Eph. 4:26*). In other words, there is a sense in which anger is not a sin, and to be angry is not sinful.

Three hundred seventy five times (375x) in the Old Testament God was ‘angry.’ In fact, Psalm 7:11 says, ‘God is angry every day’ (KJV). Jesus, the sinless Son of God looked at the Pharisees with anger, grieving at, as mentioned in our passage, ‘their hardness of heart’ (see *Mark 3:5*). On one occasion He was indignant at His own children-refusing disciples (*Mark 10:13-14*). The Holy Spirit once descended on King Saul, and the result was that Saul’s anger ‘burned exceedingly’ (*1 Sam. 11:6*).

Will anyone fault God, Christ, or the Holy Spirit for being angry? Of course not. They are three Witnesses who verify that anger is not inherently sinful. In fact, they teach that anger is an attribute of God that has a rightful place in His creature, man.

So, back to people – whether still fallen in Adam, or even those raised from sin and death in Jesus – people sin in anger when they use or express anger in a way that God has not ordained, or, in a way that He forbids. In this way it is like sexual activity – not inherently evil, in fact, a good thing – if used properly for a right purpose. But if used or expressed wrongly, it is sin.

Angry people could be compared to a balloon. A hurtful event occurs, and like air entering a balloon, hurt is stored. Even if the one storing says, ‘Oh, that was no big deal,’ a picture of it is taken and stored in the memory.

Every hurt stored is like the blowing up of a balloon one breath at a time – the more hurt, the more air, until finally, there is no more room to store the hurt. What used to be a useful container

has been stretched to the breaking point. And all it takes, then, is the touch of another pin-prickly, hurtful situation [...place pin near balloon...] to enable the suppressed or compressed hurt finally to be released. But the release is likely, at that point, to be an explosion... [...threaten balloon with pin...]...[You don't really want me to go through with it do you?...] Well, neither does God, in terms of your own anger! [...allow balloon to empty and careen...] That's what you must do with your anger – learn to deflate it before it grows. Learn to not allow the balloon to fill up, but instead to deal with the issues on a case by case, person by person, day to day basis. That is the key. And God requires you and me to use that key.

But how do you do that? And what is entailed? How do you, as the Psalm said, 'Be agitated in anger, and yet not sin' (*Psalm 4:4*)?

The Bible gives hard and fast teaching. There is such a wealth of instruction on dealing with anger, it's impossible to pack it all into one message. (And to your thankfulness, no doubt, I'll not attempt the impossible). We've addressed this subject before – and I refer you back to those messages. But today I'm going to give you biblical principles for how to be angry, but avoid sinning. More could be said, and what I offer could be developed more thoroughly, but these are the basic principles of Scripture, which teaches us how to deal with anger without 'raising Cain.'

So look with me at Ephesians 4:26, 'Be angry and yet do not sin.' There it is. But the biblical approach to doing that – i.e., not sinning in your anger – is taken from the neighboring commands from vv.25, 26, and 27.

1. Do not give the devil an opportunity (v.27)

If you're going to deal with anger, it begins here. If you don't begin here, then it all ends here. Satan is alive and active. And there is nothing more that pleases him than to see anger irritate, consume, and drive a person in what he or she does. The Bible says of angry Cain that he was 'of the evil one' (*1 John 3:12*). Satan had lots of opportunity with Cain, and that is evident when you read Genesis 4. Satan is pleased to use especially angry people.

But we are called always to 'resist the devil' (*Jam. 4:7*). And what is it to resist the devil but as it says here, to 'not give him an opportunity?' I always chuckle when after a White House briefing session by an honorable, respectable individual, the media is assertively dismissed with a 'we will take no further questions' – no opportunity for their insinuation, spin, or smear tactics. No opportunity for second-guessing or doubt. The media is never even given the opportunity. It's like the tele-marketers at dinnertime, 'Good evening sir, would you care to hear how Chem-Lawn can make your lawn the talk of the town?' No, thank you. Click. No opportunity.

Or if we're to get at the Greek text, we would say, 'give no place or territory to the devil.' Don't let him have a footing. Give him no ground. Don't let him get a foot in the door to place his weight forward to enter the house.

What would you do if a known, convicted serial murderer, or pedophile, sought to buy the property next door to you? You would be outraged! You would watch for him like a hawk! And yet when it comes to not giving the devil a place we sort of accommodate him as a legit

neighbor. We invite him over. We minimize him, his potential, and activity when instead we should give our utmost effort to remove all possibility of his obtaining a foothold.

But not giving the devil a place or opportunity involves related principles.

First, ‘giving the devil no place’ involves *seeing anger as essentially a heart issue*. The Psalmist spoke of his heart being ‘embittered’ (*Psa. 73:21*). God says, ‘Remove grief and anger from your heart’ (*Ecc. 11:10*). That’s clear – to deal with anger is to deal with the heart, because that is anger’s source. Anger must be removed from it – like dirt from an eye, like a fishhook from a grassy bed, or like wet grass from under the mower. Anger must be removed from the heart, and man is commanded to do that.

Satan’s strategy is to divert attention from the heart of the issue. And if you enable his success, you will be led further into sin; which leads to another related principle.

Secondly, ‘giving the devil no place’ involves *acknowledging that you are vulnerable to further sin when you are angry*. We’re always vulnerable to sin. But when we’re angry we’re more vulnerable. Don’t you find that the case?

Or with you children. A brother or sister is using a toy with which you would rather be playing. You, too, can be angry:

‘I want that!’ as you grab it out of her hands.

‘It’s mine! I had it first!’ as she bops you on the arm, taking it back.

‘I’m telling mom! You’re not supposed to hit!’

And then what do we have but an increase of anger and a multiplication of sins. What started as envious anger, grew into breaking the 8th and 6th commands! And all because the 10th was broken!

Scripture confirms this principle, that when we are angry we are vulnerable to further sin – ‘An angry man stirs up strife, and a hot-tempered man abounds in transgression’ (*Prov. 29:22*).

Third, ‘giving the devil no place’ involves *recognizing your identity with Jesus Christ*. The commands that Paul gives here at 4:25-27 all flow out of chapters 1-3. In the first part of the letter, he went into great detail about the basic doctrines of the gospel – how God the Father chose us in Christ before the world was created; how He predetermined that we would be saved; that He adopted us as His very own children from a horrific orphanage, buying us through the blood Christ and forgiving all our sins. He told about how although we were dead in sin, we were made alive with Christ as recipients of mercy saved by grace. And so having told of how God united us with Christ in chapters 1-3, he then took up his pen to describe how we should live united to Christ in chapters 4-6. You see it clearly at 4:25 – ‘Therefore...’ This leads you back to vv.22-24...

Being united to Jesus Christ by saving faith means that you have the Holy Spirit in your life and that you should expect and work for new things. Having the Holy Spirit means that He is

changing you from who you once were to the likeness of Christ. He bears fruit in your life. The diseased tree that brought forth anger, now bears the seasonal fruits of ‘love, joy, peace, patience, kindness...gentleness, and self-control’ (*Gal. 5:22-23*). And He does this by His Spirit.

Listen to what Solomon said about anger – ‘A man of great anger will bear the penalty, for if you rescue him, you will only have to do it again’ (*Prov. 19:19*). I.e., no one can really rescue an angry person except Jesus Christ. Man cannot break the anger cycle. Any restraint or ‘rescue’ is only temporary. The habit must be broken at the heart level.

And because the bulk of modern psychology denies the sinfulness of the human heart, no wonder why people are still missing the heart of the issue! No wonder why anger is an increasingly visible thing in society - whether it’s road rage or unnecessarily medicated children, to whom the ‘experts’ dare not speak of as ‘guilty’ lest their self-esteem be lowered. But therein lies the deception of the enemy. What is in reality the solution – coming to terms with guilt – is deemed the problem. And yet America’s kids are generally more angry and her driver’s are more rageously out.

Are you an angry person? Do you find that you have problems controlling your anger?

There is no hope for you, outside of Jesus Christ. Outside of Him you are hopelessly left with your own heart that defaults to sinful anger again and again. But with Him there is not only forgiveness for sins of anger, but restoration of the angry heart, and even the removal of sinful anger itself.

If Jesus Christ is NOT your Lord and Savior, then the devil has great opportunity with you. And if Jesus Christ IS your Lord and Savior, then your identification with Him means that by faith you can walk on the high places of the sin of anger. You can be angry and not sin *in Christ*.

So the first key principle for avoiding sin when you’re angry is to not give the devil an opportunity, and with this recognizing anger as an internal issue with a liability to bring further sin. But if you are identified with Jesus Christ, in Him you have the ability and resources to rightly address your anger (or even someone else’s).

A second key principle...

2. Do not let the sun go down on your anger (v.26)

The first obstacle was Satan. The second obstacle is ‘the sun.’ What does that mean?

The basic idea behind not letting the sun go down on your anger is that you address and deal with your angry *state* before the closing of each day. It’s not saying you have to address all the *circumstances* or *people* that may be involved with why you are angry. Although it should go without saying that you should settle accounts ‘quicker the better.’ He is not talking literally, of course. What if you got angry at a friend at the airport as he’s getting on the plane for Japan? What if you got angry after sunset? Then you’d be in real trouble! Paul says ‘don’t let the sun go

down *on your anger*' – on the angry mood or state – nothing else. Let's not put more pressure on then is appropriate! (Dealing with and settling our own anger is enough pressure, isn't it?).

Remember, Paul was thinking in terms of Psalm 4, which says, 'Tremble in anger, but do not sin.' But he didn't quote the rest of the Psalm's verse, which says, 'Speak with your heart on your bed, and be still' (*Psa. 4:4*). Instead, Paul wrote, 'do not let the sun go down on your anger.' But it's the same idea! 'Being still, and speaking to your heart on your bed' (*Psa. 4:4*) is the same as 'not letting the sun go down on your anger' (*Eph. 4:26*), it's just said a different way. Psalm 4 says what we should do with an angry mood in the positive. Paul says what we should do with an angry mood in the negative. But it's all the same idea.

This is what leads me to believe that Paul's primary point was not that we solve all anger *problems* by bedtime. It seems, at least to me, that Psalm 4 presents a guy who took his anger with him to bed at night. Therefore it says, 'Speak with your heart upon your bed and be still.' I.e., settle yourself. 'Be still.' Cease striving. Don't stir your anger more – even if it is righteous anger – because the heart being what it is, it could easily become sinful anger.

Now why would he say, 'Speak with your heart?' ... Because the heart of the issue is an issue of the heart! And like other places in Scripture, we must remind ourselves of what the will of the Lord is. We must correct, admonish, and warn ourselves. The gist is this: deal with your self, first. If your anger is connected to another person, then regardless, you have to make sure that the splinter is out of your own eye first. And you don't want to go to bed with a splinter in your eye!

And so although Paul would certainly have preferred that all anger with others be worked through by day's end, he was here saying that by day's end we should be at a point where we have not allowed our anger to fester, boil, or 'get the best of us;' that when we lay down at night as the Psalm concludes, it will be true: '*In peace* I will at the same time lie down and sleep.'

But this opens the door to many other relevant principles.

First, 'not letting the sun go down on your anger' involves *pinpointing what angers you*. That's pretty obvious, but not as easy as it sounds. All anger is stimulated by an activating event. Something happens, and if it hurts, then anger is the response. Your child's kickball suddenly hits you from behind in the head. You either shake it off, or you say with humility 'Hey, I've got my head in the game now,' or, you ball him out in return. You'll do something.

You must pinpoint, not only what *really* happened, but what it is that *really* angers you. Did the child really do that on purpose? Or did it bounce off of something? Did he even see me? Pinpoint it. I call this the 'Cain Principle' because when Cain was angry that God didn't accept his offering God said, '*Why* are you angry?' (*Gen. 4:6*). Put your finger on the reason for your anger. Isolate it. Define it. Know it.

One man has told the story that when he was eating breakfast one morning, his son came down the stairs for school. And as his son headed out the door, he said to his dad, 'See ya, Fatty.' The father looked up from his newspaper at his bus-fetching boy. He was irate. He couldn't get to his son at that time because he was getting on the bus, and even if he could, he didn't want to make a

scene in front of everyone else. That afternoon, he had a doctor appointment, and the doctor told him he needed to start doing something about his weight problem or else serious side effects would occur – in fact were arguably overdue. And then it struck the father – what bothered him about the morning event was not so much the disrespect of his son (as sinful, and bothersome, as that was). No, what really bothered him was the truth of his son’s statement – he was fat – that’s what he was angry about. He was really angry about his own condition.

That’s a little window in which to see the need to examine the *real* matter of our anger. As God said to Cain, ‘*Why* are you angry?’ This leads to a second, related principle.

Second, ‘not letting the sun go down on your anger’ involves *discerning the legitimacy of your anger*. The first dealt with the nature of the anger. This deals with whether that anger is proper.

So you’re angry with such and such person over such and such event. But is your anger legitimate? Is it well founded or appropriate? We could call this second principle after another Bible character - the ‘Jonah Principle.’

Remember Jonah – upset with God for having mercy on Israel’s archenemy Assyria...upset because a shade-giving plant died on him? God asked Jonah about these, ‘Do you have good reason to be angry’ (*Jon. 4:4,9*). He wasn’t asking ‘why are you angry?’ like He did to Cain. He tested the rightfulness of the anger itself. And that’s the kind of thing we have to speak to our heart about. And ‘be still’ while we do it. Is your anger justified?

I don’t take well to loud, sudden noises. In fact, I can get angry. In all honesty, there are some times that I come ‘this close’ even to swearing when it happens. And I’m usually tempted to take out my anger on whatever person made the loud noise. But as I slow myself down, pinpoint the issue, and ask if it’s legitimate, I almost always see that it is not. I’m not to be angry with the person who mistakenly dropped whatever dish dropped. How is it legitimate to be angry at a Harley Davidson motorcycle? It’s only doing what it was created to do – make noise! And the rider? Well maybe he could grow in consideration of others, but I know I need more help on the matter of forbearance. It’s all about something I don’t like happening, something crosses my expectations. I really dislike being scared by noises like that. And so I get angry. But if I direct my anger at the person or object, then I sin. My problem is not the person, it’s the way I hold my preference. My anger is illegitimate.

After pinpointing the real matter of anger and discerning whether the anger is legitimate, *determine a biblical course of action*, which really leads us to a third, key principle.

3. Lay aside falsehood (v.25)

The 1st obstacle to dealing with your anger was Satan; the 2nd was ‘the sun.’ These last two obstacles are ‘self.’

It’s not easy to evaluate your anger because there are always a million reasons why it is ‘legitimate,’ right? If in the course of evaluating things you’ve come to see that your anger is unfounded, then you must simply, quickly, and honestly repent. Confess your sinful anger for

what it is to God. And if you've acted angrily against another, confess to him or her also – even if it is against your children. Don't put it in the balloon! You're only giving the devil an opportunity! And he loves to see and hear balloons 'pop', as it were.

But what if your anger is legitimate, that is, legitimate according to *God*? Paul gave the answer at v.25 when he quoted Zechariah 8:16, 'Lay aside falsehood. Speak truth each one of you with his neighbor.' A biblical course of action is to lay aside some things and to speak other things.

What should be laid aside? 'Falsehood.' I.e., that which is not according to 'the truth as it is in Jesus,' as Paul said at v.21, not just the telling of lies.

Let me mention two things in this light.

First, hastiness should be laid aside. Solomon also said, 'Do not be hasty in your spirit to be angry, for anger resides in the bosom of fools' (*Ecc. 7:9*). The idea is to resist quick-temperedness or flare. But it also speaks to the tendency to perpetuate the hasty spirit of anger. 'Don't be quick to keep being angry' is the idea.

It's amazing the way an angry heart hastily jumps to utterly irrational and simply false conclusions. And that's assuming time has been taken to even think. Some pass right into 'outbursts of anger' (*Gal. 5:20*). They don't even think about things, they react impulsively.

This is why James says, 'Everyone must be quick to hear, slow to speak, and slow to anger' (*Jam. 1:19*). Proverbs 19:11, 'A man's discretion makes him slow to anger.' The guy who gets bopped in the head with his child's ball, and is ready to shout profanities in anger, does well to wait for a possible, 'Sorry Dad, I didn't mean it.' The person who is ready to impugn motive in evil suspicion does well patiently to question and hear the one with whom he has an issue. Proverbs 25:8 says, 'Do not go out hastily to argue your case.' Lay aside hastiness in order to deal with anger properly.

Second, falsehood – as deception – should be laid aside. This goes without saying. But because we are prone to conjure and actualize them, lies should have no place in dealing with anger, just as they should have no place, period.

This brings us back to the basic issues again. Is the issue you're angry about *really* the issue? Is your anger legitimate, or are you playing God by 'making something of nothing?' Does person X need to hear you gossip about the issue and slander the 'offender?' Are you making excuses not to approach a brother, or to bury your hurt? Are you denying that something is angering you by saying that it is not? These are *real* issues when it comes to dealing with anger!

It's obvious that Paul had in mind Jesus' teaching of Matthew 18:15-17 because he tells us to 'speak' to our 'neighbor.' Paul is indirectly (but clearly) exposing all forms of brooding, stewing, resentment, bitterness, and grudge-holding. He is saying you have to abandon fears, remove grudges, and address the problem and the people involved in that problem.

A final, key principle:

4. Speak truth with your neighbor (v.25)

What truth do we speak to our neighbor? Matthew 18:15-16:

If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that **BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED**. [If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.]

There are some Christians who simply don't want to face the reality (and necessity) of conflict. The Christian life, this side of glory, carries with it conflict. This is unfortunate, but it is true. And because there is conflict, there will be the need for confrontation. And we are called to confront in love.

Nehemiah demonstrated this well. After the exiles returned from Babylon, the civil leaders were charging exorbitant interest on the people. The Law, however, forbade charging interest to a fellow Israelite, period (*Deut. 23:19-20*). These leaders were violating that. The people cried out. Nehemiah, the governor, heard about this. Listen to how he handled it. He said:

I was very angry when I had heard their outcry and these words. I consulted with myself and contended with the nobles and the rulers and said to them, "You are exacting usury, each from his brother!" Therefore, I held a great assembly against them. I said to them, "We according to our ability have redeemed our Jewish brothers who were sold to the nations; now would you even sell your brothers that they may be sold to us?" Then they were silent and could not find a word to say. Again I said, "The thing which you are doing is not good; should you not walk in the fear of our God because of the reproach of the nations, our enemies? And likewise I, my brothers, and my servants are lending them money and grain. Please, let us leave off this usury. Please, give back to them this very day their fields, their vineyards, their olive groves and their houses, also the hundredth part of the money and of the grain, the new wine and the oil that you are exacting from them. Then they said, "We will give it back and will require nothing from them; we will do exactly as you say (*Neh. 5:6-12*).

He was 'very angry.' But what did he do? Lash out in verbally abusive words? Hold a grudge? No. Being 'very angry,' he 'consulted within himself' and then began to deal with the problem in a peaceful, calm way with those who were involved.

The result? They listened and changed.

That's what our Lord's teaching is all about. If someone sins against you, you go to him privately and discuss your hurt and his sin with him. You don't harbor a grudge the size of an oil liner. You don't gossip to others not involved. You don't slander him even secretly. I find it amazing how this teaching is simply ignored in the Church of Christ.

And notice Paul's thinking as to why we must approach our brother or sister if our anger is against them; why we must 'speak truth to our neighbor' – 'for we are members of one another' (v.25). I.e., because we are fellow heirs of Jesus' grace, because those with whom our 'issues'

are just like us in terms of God's calling and grace, we must approach them. The context in which we live, move, and have our being together in Christ is love and acceptance.

And so this being in place, we are not only obligated to deal with our anger in this way, but encouraged to. The one with whom you 'have an issue' in the Body of Christ is one to whom you are bound by covenant – Jesus' covenant.

And when we apply our Lord's teaching with each other, we must remember that 'a gentle answer turns away wrath, but a harsh word stirs up anger' (*Prov. 15:1*).

Amazing how we are so prone to worsen the anger by more anger! Is it sane to add gas to a fire? And yet we add to others' anger by being angry at them! We must remember this, even as we nurture our children. They can easily become angry people by our lack of self-control.

May God convict us, but moreover, help us, in these things.

You have to ask yourself whether you really want to pay the high cost of anger. Is it worth it to be killing others – and perhaps yourself in the process?

People are literally dying of anger. Jesus calls us to be peacemakers. And yet, how can we do that if we do not know how to be angry, yet sin not? The Bible says, 'Wise men turn away anger' (*Prov. 29:8*). That's what we've been called to be and do this morning.

Do not give the devil an opportunity.
Do not let the sun go down on your anger.
Lay aside falsehood.
Speak truth with your neighbor.

Doing these things in Christ by the power of His Spirit, you *can* be angry and sin not.

But *will* you?

God would have you deal with your anger.

(...So, 4 key, biblical principles for dealing with it...)

1. Do not give the devil an opportunity (v.27)

- a) This involves seeing anger as a heart issue (*Ecclesiastes 11:10*)
- b) This also involves acknowledging that you are prone to further sin when angry (*Proverbs 29:22*)
- c) This also involves recognizing your identity with Jesus Christ (*Ephesians 2:4-7, 10 / 4:17-24*)

2. Do not let the sun go down on your anger (v.26)

- a) This involves pinpointing what angers you (*Genesis 4:6*)
- b) This involves discerning the legitimacy of your anger (*Jonah 4:4,9*)

3. Lay aside falsehood (v.25)

- a) The error of hastiness (*Ecclesiastes 7:9* or *James 1:19*)
- b) The error of deception (*Jeremiah 17:9*)

4. Speak truth to your neighbor (v.25)

- a) Practice Matthew 18:15 ff. within relationships
- b) Practice Proverbs 15:1 within conflicts

Toward Applying the Preaching Further

- 1) Before the preaching, would you have considered yourself an 'angry person?' What, if any, change was made in the way you view yourself in terms of anger?
- 2) According to the message, what is 'anger?' Is it always a bad thing? If not, how can it be a good thing? What are the two (wrong) extremes of dealing with anger?
- 3) What difficulties do you find when it comes to handling yourself when you're angry? What did you learn about how to express your anger rightly? What are the necessary principles for a proper handling of anger?
- 4) Take time to pinpoint where you need to practice this message in situations that are currently before you. Pray that the Lord will help you hold and do this instruction in future occasions.