

Anger, definition of: Anger is a sin which expresses antagonism, hatred, exasperation, resentment, and irrationality. It can be based on thinking, or emotional, or both. The Greek word ὀργή (*orge*) is anger based on thought; the word θυμός (*thumos*) is anger based on emotion. Both types of anger are reactions to someone or something causing a bitter reaction and resulting in irrational thought, speech or action. Anger motivates gossip, judging, maligning, hatred, revenge, cruelty, violence and murder.





Some people might justify their anger (or any other sin) by saying it is a ‘natural reaction’ that can’t be stopped. This kind of thinking indicates a failure to take responsibility for one’s own thinking and behavior. To show that anger results from a volitional decision to become angry, let me present the following true story: One time a man was made to appear before a judge and sentenced for reckless driving, a result of his ‘road-rage’. As part of his punishment, he was ordered to seek psychiatric help to control his anger. At the first session he explained to the psychiatrist that there was no way he would ever cure his road-rage because it was an uncontrollable reaction, occurring every time some other driver cut in front of him. The psychiatrist suggested that they go for a drive, and as they approached the freeway, the psychiatrist said to the man (who was driving the car), “Every time a car cuts in front of you, I will give you 20

dollars.” Not long after that, a car cut in front of them, but instead of getting angry the man was happy - of course! In this instance the man was motivated by the promise of money not to become angry, but for the Christian the motivation not to become angry is far greater than money: peace in the soul, escape from divine discipline, and the opportunity to advance in the spiritual life.

Principles and scriptural verses related to anger:

1. Anger and cruelty are sometimes related to jealousy: “Wrath is fierce [cruel] and anger is a flood [affects all in its periphery], but who can stand against jealousy [a powerfully evil motivation]” (Proverbs 27:4). These sins are mentioned in the same verse since they are related to one another. A jealous person easily becomes angry when crossed, and that anger can become extreme anger (wrath) which can develop into a desire for vengeance, and vengeance can be mercilessly cruel. In this relationship, the power base is jealousy.

2. Anger is related to stupidity: “Do not be hasty to be angry in your heart [soul] for anger resides in the bosom of fools” (Ecclesiastes 7:9). A person is never able to think rationally when angry, which is why many stupid and embarrassing things are said and done in anger. If you become angry easily under pressure, you are a stupid fool. You are a fool because you have not learned to think under pressure. A fool becomes emotional under pressure; a wise person thinks under pressure.

3. While an individual’s volition is the source of anger, the sin nature provides the temptation to become angry: “Now, the works [actions] of the flesh [sin nature] are plainly seen [perceptible; can be understood] which are ... antagonisms [hostile feelings and actions toward others related to pettiness], strife (discord), jealousy, outburst of anger. . .” (Galatians 5:19, 20).

4. An angry and hot-tempered person is a trouble maker: “An angry person stirs up strife, and a hot-tempered person abounds in transgression” (Proverbs 29:22).

5. Anger destroys a nation: “So decrees the Lord, ‘For three sins of [the nation of] Edom, even for four, I will not revoke its punishment because he pursued his brother [the descendants of Jacob] with a sword, stifling all compassion, because his anger raged continually, and he maintained his anger forever’” (Amos 1:11).

6. Anger is associated with grieving the Holy Spirit: “Stop grieving the Holy Spirit, the God by whom you have been sealed to the day of redemption [of the body]. Let all bitterness: even wrath, and anger, and clamor, and slander be removed from you along with all malice [the desire to hurt]” (Ephesians 4:30, 31).

7. The Christian is commanded to remove anger from his lifestyle: “But now you also put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth” (Colossians 3:8).

8. Anger hinders effective prayer: “Therefore, I desire that men in every place pray, lifting up holy hands [Jewish tradition] without anger and dissension” (1 Timothy 2:8).

9. Do not associate with a person who easily becomes angry. If you do, you will take on his characteristics and easily get into trouble: “Do not associate with a man [become friends] given to anger or go with a hot-tempered man, or you will learn his ways and find a snare for yourself” (Proverbs 22:24, 25).

10. Do not go to sleep with anger in your soul. Ephesians 4:26, “You keep on being angry [present indicative, not the present imperative]; now stop sinning [anger is a sin]. The sun must not set upon your anger [Don’t go to sleep with the unconfessed sin of anger].”

The Greek verb *οργιζεσθε* (*orgizesthe*) can be either the present active imperative or the present active indicative since they are the same form in Greek. Now, which translation makes more sense to you: “Be angry” or “You are angry”? Some Bibles actually have the command “Be angry.” That translator had to have been on dope! Why would Paul command the Ephesians to be angry? Rather, Paul recognizes that they were angry and commands them to stop being angry.

2nd Person Plural of the Middle Voice: –**σθε**

In the 2nd Person Plural, the Present Middle (Pres. M.) IMPERATIVE (Imper.) and the Present Middle (Pres. M.) Indicative (Indic.) use the same personal ending: –**σθε** (middle). Thus, Ephesians 4:26 can be translated two different ways namely ‘be angry’ or ‘you are angry.’

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589. The Regular Verb

The conjugation of λύω, I loose, stem λυ-, is as follows:

Principal Parts		λύω		λύσω		ἔλυσα		ἔλελυκα		ἔλελυμαι		ἐλύθην	
		Pres. Act.	Imp. Act.	Pres. M. P.	Imp. M. P.	Fut. Act.	Fut. Mid.	Aor. Act.	Aor. Mid.	Perf. Act.	Plup. Act.	Perf. M. P.	Aor. Pass.
<u>Indic.</u>	S. 1.	λύω	ἐλευν	λύομαι	ἐλυόμην	λύσω	λύσομαι	ἔλυσα	ἐλυσάμην	ἔλελυκα	(ἐ)λελύκειν	ἔλελυμαι	ἐλύθην
	2.	λύεις	ἐλυσ	λύῃ	ἐλύου	λύσεις	λύσῃ	ἔλυσας	ἐλύσω	ἔλελυκας	(ἐ)λελύκεις	ἔλυσαι	ἐλύθης
	3	λύει	ἐλυε(ν)	λύεται	ἐλύετο	λύσει	λύσεται	ἔλυσε(ν)	ἐλύσατο	ἔλελυκε(ν)	(ἐ)λελύκει	ἔλυται	ἐλύθη
Pl.	1.	λύομεν	ἐλύομεν	λύόμεθα	ἐλυόμεθα	λύσομεν	λυσόμεθα	ἐλύσαμεν	ἐλυσάμεθα	ἔλελύκαμεν	(ἐ)λελύκειμεν	ἔλελύμεθα	ἐλύθημεν
	2.	λύετε	ἐλύετε	<u>λύεσθε</u>	ἐλύεσθε	λύσετε	λύσεσθε	ἐλύσατε	ἐλύσασθε	ἔλελύκατε	(ἐ)λελύκειτε	ἔλυσθε	ἐλύθητε
	3.	λύουσιν(ν)	ἐλυν	λύονται	ἐλύντο	λύσουσι(ν)	λύσονται	ἔλυσαν	ἐλίσαντο	ἔλελύκασι(ν)	(ἐ)λελύκεισαν	ἔλυνται	ἐλύθησαν
Subj.	S. 1.	λύω		λύωμαι			λύσω	λύωμαι					λύθω
	2.	λύῃς		λύῃ			λύῃς	λύῃ					λυθῇς
	3.	λύῃ		λύηται			λύῃ	λύηται					λυθῇ
Pl.	1.	λύωμεν		λύώμεθα			λύσωμεν	λυσώμεθα					λυθώμεν
	2.	λύητε		λύησθε			λύητε	λύησθε					λυθῇτε
	3.	λύωσι(ν)		λύωνται			λύωσι(ν)	λύωνται					λυθώσι(ν)
<u>Imper.</u>	S. 2.	λύε		λύου			λύσον	λύσαι					λύθητι
	3.	λύέτω		λύέσθω			λυσάτω	λυσάσθω					λυθήτω
	Pl. 2.	λύετε		<u>λύεσθε</u>			λύσατε	λυσασθε					λύθητε
	3.	λύέτωσαν		λύέσθωσαν			λυσάτωσαν	λυσάσθωσαν					λυθήτωσαν
Inf.		λύειν		λύεσθαι			λύσαι	λυσασθαι	λελυκέναι			λελύσθαι	λυθῆναι
Part.		λύων		λυόμενος			λύσας	λυσάμενος	λελυκώς			λελυμένος	λυθείς
		λύουσα		λυομένη			λύσασα	λυσαμένη	λελυκυία			λελυμένη	λυθείσα
		λύων		λυόμενον			λύσαν	λυσάμενον	λελυκός			λελυμένον	λυθέν

Many of the Ephesians were not only angry, they were angry for weeks, for months, for years. You should always name any sin as soon as possible and then apply some promise, principle or doctrine to resolve that matter so that you will remain in fellowship, after regaining it, and definitely never go to sleep until you have solved the problem of anger. Never let anger persist beyond a day.

Remember that you are responsible for your attitude, and therefore have no right to blame anyone else if you do become angry. While a person or organization may commit an injustice against you, this is no excuse to get angry. Rather, it is an opportunity to apply Bible doctrine that you might pass the test placed before you and advance in your spiritual walk.

Whenever you are tempted to become angry, meditate on God's solutions and in your relationship with the Lord. In this way, for example, David was able to prevent the temptation of anger from becoming a sin as mentioned in Psalm 4. Although David was being treated unfairly, he was able to maintain his experiential righteousness through the application of God's Word. "Tremble with reaction or agitation [to some injustice], yet do not sin; Meditate in your heart [on Bible doctrine in your soul] upon your bed and be still [no retaliation]. Selah" (Psalm 4:4).

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Based on the scholarly work of R.B. Thieme Jr.

I recommend downloading 'THIEME'S BIBLE DOCTRINE DICTIONARY' from this website: rbthieme.org