

070 - Be Angry and Do Not Sin - Ephesians 4:26 - 2015-12-06

Call to Worship: Psalm 5:7

Scripture Reading: Psalm 4

Sermon: "Be Angry and Do Not Sin" Ephesians 4:26

Benediction: Psalm 5:11

TEXT:

Ephesians 4:26-27 "BE ANGRY, AND DO NOT SIN": do not let the sun go down on your wrath, (27) nor give place to the devil.

INTRODUCTION:

I am finding that this ethical section of the letter is a different experience for me than was the more doctrinal section. In that section, generally I was able to master, to some degree, the doctrine, so that when I preached it I understood it reasonably well. Here, I find that I am so sinful still, in my flesh, that I do not see very well, very easily, what is sinful in my conduct. So I struggle mightily to understand the commandments being given. I have been depending very much on reading the scriptures themselves, and the old books explaining the scriptures. It is of some encouragement that in studying for this sermon, I have found Charles Spurgeon reading Trapp and Albert Barnes reading Webster! So I do not pretend to stand above you today, master of my own anger, to give sentence to you regarding yours. Instead, we kneel together before the Lord, to learn of anger from His word.

The apostle's doctrine here does not teach us that anger itself is sinful, which we can be sure of because our Lord Jesus Christ Himself was angry.

Mark 3:1-5 And He entered the synagogue again, and a man was there who had a withered hand. (2) So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him. (3) And He said to the man who had the withered hand, "Step forward." (4) Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent. (5) And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other.

Instead, the apostle's doctrine teaches us that when you are angry, there is a very strong temptation to think, say, and do sinful things, to which there would be only a much weaker temptation, were you not angry. The temptation for us to sin when angry is so strong, and people succumb to it and sin so frequently, that being angry is very closely associated with sin. So, from very near the beginning of mankind, God has been warning us not to sin in anger.

Genesis 4:4-8 Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, (5) 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.

Not only very wicked men, like Cain, sin while angry, but even the most Godly of men, such as Moses and David, have sinned while angry.

Numbers 20:10-11 "Hear now, you rebels! Must we bring water for you out of this rock?" Then Moses lifted his hand and struck the rock twice with his rod . . .

1 Samuel 25 David was provoked to anger by a foolish man named Nabal. In his anger, David vowed to kill every man in Nabal's household. He and his men armed themselves and proceeded toward Nabal's house to kill him and all the men with him. But by God's kindness, a wise woman named Abigail stopped David from doing the murder he was planning. So, David sinned in his heart, in his words, and in his actions, but was stopped from doing actual harm to anyone.

And so, if sinning while angry goes all the way back to near the beginning of the human race, and if even Moses and David have yielded to the strong temptation to sin in anger, how much more do we need the Lord's help, that our lives not be characterized by sin in anger. And He graciously gives us that help in the form of the apostle's command:

"BE ANGRY, AND DO NOT SIN": do not let the sun go down on your wrath, nor give place to the devil.

As the apostle's doctrine here comes in three parts, I will gather up the Lord's instructions regarding sinning in anger under each of those three parts as a heading. Then, since the Lord Jesus Himself spoke directly to the problem of sinning in anger, I will speak to you from that place in the word of God as a fourth heading.

BODY

I. Temptation to Sin in Anger Considered in Relationship to the Alternative

Be angry, and do not sin

- A. When we were still in our sins, still the old man, with thinking futile, we grew used to seeing sinful thoughts, speech, and actions as necessarily accompanying anger
 - 1. because of the bad habits, the destructive patterns we have followed in the past, often nothing else occurs to us to do when we become angry, but to think, speak, and act sinfully
 - 2. because of the strength of the temptation to sin when angry . . .
- B. But for the New Man in Christ, with a mind renewed, there is an alternative, and the alternative is exactly what we are commanded: “do not sin” or “sin not”
- C. Certainly this is easier said than done! But how a Christian may take this alternative path is described for us in the bible, so we may learn how to take it. See Psalm 4, which Paul is quoting
 - 1. meditate on God’s word in private to calm yourself. (v. 4)
 - 2. live out your religion in right conduct (v. 5a)
 - 3. trust in the Lord (v. 5b) to vindicate you
 - 4. pray (v. 6b)
 - 5. consider how glad your heart may be, because what the Lord has put in your heart is more cause for joy than any amount of worldly wealth (v. 7)
 - 6. consider that your well-being is secured by the Lord (v. 8)
 - 7. all of this is a description of meekness

II. Temptation to Sin in Anger Considered in Relationship to Time

Do not let the sun go down on your wrath.

- A. The apostle here talks about sinning in anger in terms of time, as to how long anger is allowed to last. But the bible says more than that, if we take in some other passages.
- B. Make anger rise slowly in you rather than quickly.
 - 1. this is the character of God
Nehemiah 9:17 you are a God ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love
 - 2. this is the character of the man of understanding
Proverbs 14:29 He who is slow to wrath has great understanding, but he who is impulsive exalts folly.
 - 3. this is commanded the disciples of Jesus Christ
James 1:19-20 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; (20) for the anger of man does not produce the righteousness of God.
- C. Make anger leave you quickly rather than slowly
 - 1. again, this is the very character of God

Micah 7:18b He does not retain His anger forever, because He delights in mercy.

2. and to keep anger in you and with you is the way of the fool
Ecclesiastes 7:9 anger lodges in the bosom of fools.
3. and the apostle's command here in Ephesians is
Ephesians 4:26 do not let the sun go down on your wrath
 - a) not that it is fine to be angry all day, as long as you stop being angry before sundown
 - b) but instead that you should waste no time in getting anger to subside

D. JRY: Slow it down on its way in; speed it up on its way out.

E. We are helped in this by reasons, given through James

1. man's anger does not produce the righteousness of God
2. when you sin in anger by letting your tongue loose to say whatever comes to mind to say, that tongue indicates that your religion is useless
 - a) what if your religion really is useless?
 - b) what if your religion seems useless to other people?

III. Temptation to Sin in Anger Considered in Relationship to the Devil
nor give place to the devil.

-you may have in your translation "opportunity" or "foot-hold"

-these are paraphrases which may be more or less helpful

-the literal translation is a "spot" or "place"; that's how I'll expound this

- A. When you were still walking according to the course of this world, the devil had power over you; he rightfully had a place in your thinking, in your speech, in your conduct
- B. Now that you have been raised up with Christ, and have put off the old man to put on the new man, the power of sin over you has been broken. He no longer has any rightful place in your thinking, your speech, and your actions.
- C. When the devil comes trying to find a place with us, we are to deny him any place
 1. We are told that the devil is like a lion, seeking whom he may devour
 2. But that we are to resist the devil
 3. and that when we do, he will flee from us!
- D. But when you sin in anger, instead of refraining from it; and when you are quick to becoming angry and slow to calm down from it; you, in effect, make a place in your life for Satan; that place where you quickly get angry, and sin in that anger, and are slow to relent, staying angry for a long time, that place is a place just made for the devil; it's a place where he can operate.
 1. illus. Nehemiah was sent by God and the king to Jerusalem, after the exile, to lead the people in rebuilding the city walls. Nehemiah's efforts were opposed by an foreigner, an Ammonite, named Tobiah, who mocked the workers, tried to intimidate or discredit Nehemiah, and even plotted to attack and kill the workers. Nehemiah thwarted all of Tobiah's schemes, and the wall was rebuilt. When the work was finished,

Nehemiah reported back to the king, and was gone for some time. When he came back to Jerusalem, what did he find? Eliashib, one of the priests, was allied to Tobiah, and had given him one of the storerooms right in the temple as an apartment! Nehemiah went into the room and threw all of Tobiah's possessions out of it, then ordered the room cleansed, and returned to service as a storeroom for the offerings given in the temple.

2. Consider yourself, then, if you are a believer in Jesus Christ, that the Lord Jesus Christ has come here to earth, and done everything for you to make His church safe from the devil, your enemy. He has made you, His church into a temple unto God, and surrounded you with a strong wall to keep out the devil. But while He is gone to heaven for a while, you, by your practice of sinning in anger, have opened the gate for the devil, made a place for him right in the temple!
3. What do you suppose the devil will do in Christ's church, if given a place?
 - a) make peace among the brethren?
 - b) help build up the church in sound doctrine?
 - c) help keep the preaching of the gospel pure?
 - d) help convert our children to faith in Christ?
4. Throw him out! And no more give him a place. He does not deserve any place in you, and in Christ's church, so don't give him one!

E. The very same phrase "give place" is used by Paul in another letter.

Romans 12:19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord.

1. when someone wrongs you, do not give place to your own wrath, and so to the devil
2. instead, when someone wrongs you, give place to God's wrath; if vengeance is needed, He will repay those who have done wrong to His dear children
 - a) How He loves you!
 - b) Will He fail to set right all accounts?

IV. Temptation to Sin in Anger Considered in Relationship to God's Law of Love: Mt. 5:21-24

Matthew 5:21-24 "You have heard that it was said to those of old, 'YOU SHALL NOT MURDER, and whoever murders will be in danger of the judgment.' (22) But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. (23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you, (24) leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

- A. You know that the second great commandment is “Love your neighbor as yourself,” and that all the commandments about how you deal with other people hang on that commandment.
- B. You know that one of the commandments that hangs on that second great commandment is “Thou shalt not kill” or “You shall not murder.”
- C. The Lord Jesus teaches us that sins committed in anger toward other people are in that category of sins.
- D. People tend to have a pair of wrong ideas about that commandment
 - 1. that it pertains only to doing actual physical harm to someone, and
 - 2. that it exposes a person to punishment only by human authorities
- E. The Lord Jesus teaches corrects those wrong ideas, by teaching us
 - 1. that the commandment pertains also to sins arising from anger, even if they are just such things as insulting words; and
 - 2. that sins of this kind expose a person to punishment not only by human authorities, but by God Himself
 - 3. APPLICATION:
Doesn't the Lord Jesus understand us so well?! It is very rare for a person actually to commit murder. It is rare even for a person actually to do physical harm to a person. But what is NOT rare---for us to acost someone with our speech! So that is the matter the Lord Jesus takes up!
- F. Therefore
 - 1. when you remember or realize that your brother has a just reason to be offended with you by the things you said to him in anger
 - 2. you are to go be reconciled to him (Mt 5:23-24)
 - a) maybe you never saw this in context
 - b) the old guys show this as connected
 - c) when you look, it is easy to see the connection
 - 3. how would you be reconciled? you repent to that person
Luke 17:3-4 Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. (4) And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."
 - a) careful not to apologize as has become customary today
 - (1) think of meaning of apologize
 - (2) this was not what was said in English long ago
 - b) instead repent
 - (1) it was wrong of you to say what you said and/or how you said it
 - (2) you regret the hurt you have caused

CONCLUSION

Bayne:

Be ye holily angry, but be not sinfully angry; and if such anger enter, yet continue not in it, let not the devil further and further close with you.

Barnes:

“If you be angry, which may be the case, and which may be unavoidable, see that the sudden excitement does not become sin. Do not let it overleap its proper bounds; do not cherish it; do not let the passion remain in your bosom even to the setting of the sun.”

Gill:

There is an anger that is sinful, when it is without a cause, or exceeds due bounds, and is not directed to a good end, and is productive of bad effects, by words or deeds; and when it is soon raised, or long continued; and there is an anger that is not sinful; when it arises from a true zeal for God and religion; when it is kindled, not against the persons, but sins, of men; and when it is continued to answer good purposes; as the good of those with whom we are angry, and the glory of God, and the promoting of the kingdom and interest of Christ;

James 1:18-20 Of His own will He brought us forth by the word of truth, that we might be a kind of firstfruits of His creatures. (19) So then, my beloved brethren, 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.

Poole:

that anger which is merely human, and generally sinful, inordinate passion and carnal zeal

Matthew 5:21-24 "You have heard that it was said to those of old, 'YOU SHALL NOT MURDER, and whoever murders will be in danger of the judgment.' (22) But I say to you that whoever is **angry [G3710]** with his brother ~~without a cause~~ shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. (23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you, (24) leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

What we have here today is the second great commandment: love your neighbor as yourself. It is also this commandment: Thou shalt not kill or You shall not murder

If we are quick to become angry, and slow to forgive.

As God is slow to become angry, and quick to forgive.

Psalms 103:8-9 The LORD is merciful and gracious, Slow to anger, and abounding in mercy.

(9) He will not always strive with us, Nor will He keep His anger forever.

- I. Hear the Lord Jesus Himself Explain the Importance - Matthew 5:21-22
 - A. Sinful anger amounts to murder in the heart
 - B. Sinful anger is a matter judged not by human courts, but by God

- I. As Expounded by David in Psalm 4
 - A. meditate within your heart on your bed and be still
 - B. offer the sacrifices of righteousness
 - C. put your trust in the Lord
 - D. God has put gladness in your heart
 - E. This is meekness
- II. As expounded by the apostle here
 - A. Do not stay angry
 - B. Do not, in anger, make a place for the devil
- III. As expounded by the Lord Jesus Himself
 - A. "Thou shalt not kill"
 - B. Matthew 5:21-22
 - C. Therefore Matthew 5:23-24
- IV. As expounded by another apostle - James 1:18-20; 22; 26
 - A. how to act regarding anger
 - 1. swift to hear
 - 2. slow to speak
 - 3. slow to wrath
 - B. why: Christianity that does not remedy sinful anger is useless
 - 1. wrath of man does not produce the righteousness of God
 - 2. unbridled tongue indicates useless religion

Anger defined

Barnes:

"Anger" is a passion too common to need any description. It is an excitement or agitation of mind, of more or less violence, produced by the reception of a real or supposed injury

Webster 1812:

A violent passion of the mind excited by a real or supposed injury;

Lush

quoting Heart of Anger by Lou Priolo

Righteous anger is when God doesn't get what He wants

Sinful anger is when I don't get what I want

Prohibition on settled resentment

JRY:

giving place to the devil is the opposite of "give place to wrath"

give place

in your own soul

in your work

in your family/home

in your friendships
in Christ's church

it is natural, a very powerful temptation, to see this as not applying to your case
1 Corinthians 13:5

Ron Pearce:

Anger is sinful if it is uncontrolled in one of five ways:

1. too intense, too strong, too loud
 - a. Gal 5:19 "fits of anger"
 - b. Proverbs 29:11 A fool vents all his feelings, But a wise man holds them back.
2. too often Pr 19:19 it is becoming his character Pr 22:24
 - a. people afraid to speak to you because they know you will be angry
 - b.
3. too soon James 1
4. too long
5. too wide

Hodge:

1. Not to allow anger to be an occasion of sin
2. Not to cherish it
3. Not to give Satan any advantage over us when we are angry

The same generic feeling, if mingled with holy affections, or in a holy mind, is virtuous; if mingled with malice it is sinful.

The wise man says: "Anger resteth in the bosom of fools." Ecc_7:9.

"To give place to" is to get out of the way of, to allow free scope to; and therefore to give an occasion or advantage to any one. We are neither to cherish anger, nor are we to allow Satan to take advantage of our being angry. Anger when cherished gives the Tempter great power over us, as it furnishes a motive to yield to his evil suggestions.

Satan, against whose wiles we are commanded to be constantly on our guard.

Ellicott:

[as others, also] Anger itself is not sin, for our Lord Himself felt it (Mar_3:5) at the "hardness of men's hearts;"

excess of wrath is forbidden, as giving opportunity to the enemy, who desires to break up unity, and "set at variance" those who should be one in Jesus Christ.

Matthew 5:21-24 "You have heard that it was said to those of old, 'YOU SHALL NOT MURDER, and whoever murders will be in danger of the judgment.' (22) But I say to you that whoever is **angry [G3710]** with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. (23) Therefore if you bring your gift to the altar, and there remember that your brother has something against you, (24) leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Poole:

Therefore, how near soever you be come to a religious action, if you there remember that your brother hath a just reason to be offended with you, for any malice or rash anger showed or expressed by you, do not think this will discharge you of your obligation to pay your homage to God; but forbear a while,

leave your gift before the altar, and do what in you lies to be reconciled to your brother, to have a placable spirit to him, to purge your heart of wrath and malice

Ellicott:

The worshipper is to ask himself, not whether he has a ground of complaint against any one, but whether any one has cause of complaint against him. This, and not the other, is the right question at such a moment—has he injured his neighbour by act, or spoken bitter words of him?

Broadus:

quoting "Alexander"

he law of God forbids not only murder but malignant anger, and its oral manifestations

not merely is murder a crime, deserving the severe punishment which the local tribunals were wont to inflict, but that anger is a crime, and should be punished too; (compare 1Jn_3:15) and that the use of words of contempt is an offence worthy to be punished by the highest tribunal, yea, worthy of eternal perdition

Barnes:

Summary:

"If you be angry, which may be the case, and which may be unavoidable, see that the sudden excitement does not become sin. Do not let it overleap its proper bounds; do not cherish it; do not let the passion remain in your bosom even to the setting of the sun."

Bayne:

Summary:

Be ye holily angry, but be not sinfully angry; and if such anger enter, yet continue not in it, let not the devil further and further close with you.

1. touching the beginning or rising of it: be angry, but sin not
2. touching the durance and continuance of it: let not the sun go down upon your wrath
 - a. which is amplified by the reason: give not place to the devil

These words may be taken as giving a commandment, or a permission only, like as that Genesis 2:16 did not bind Adam to taste them all, but gave him leave if so he would.

commanding spiritual anger, with forbidding carnal

We must know that by being angry three things must be understood:

1. the indeliberate passion; for this, if it rise unjustly, is sinful, a spark of the fire of hell kindled in the soul
2. the revengeful affection yielded unto, and willingly entertained
3. the inward affection now accomplished in look, word, behavior

“Let not the sun go down upon your wrath.” These words do proverbially import as much as, let it not lodge with you, nor take up an inn in your breasts.

it is not unlawful to be angry; yea, that in some manner a Christian may and must be angry. . . here Paul doth not say, “In no case by angry,” but “Be angry so as you sin not in your anger.” And anger is axcribed to God himself, which if it were bad in the kind, it could not be. But to be angry in one manner is commended, to be angry in another is dispraised.

Moses was justly angry, Exodus 32:19

It may be asked how we may discern a spiritual anger?

1. it riseth from a love of God and our neighbor, with hatred of sin
2. it doth not rashly arise in us, for that is rash which hath no just cause (Now Moses his anger was sudden, but not rash, because the occasion was so grievous)
3. it must be duly proportioned to the fault. Thus God is angry at all sin, yet idolatry, tempting God, blasphemy, oppression, shedding innocent blood, etc. his fierce wrath is poured out upon such sins
4. in regard of persons, wrath must go as love goeth: it beginneth at home, then goeth to those who are nearest us, then further off. So God stirreth more quickly in temporal corrections against his own household than those that are without.
5. our wrath, and the accomplishment of it, must be within the compass of our calling. So Moses powdered the calf and took vengeance, but it was within compass of his calling, for he was a magistrate. So that if a private person should reform public abuses and plead zeal, it were carnal fury, not holy zeal.

6. it must stand with love of those at whom we are angry, and with the duty of prayers. So Moses he did love the people notwithstanding his anger, and did pray that they should be received to favour

we must be angry at our sins; we must hate the ways of evil, that God hateth

Our anger is sinful,

1. whenas pride and self-love doth cause it in us; as when men are altogether angry, because they are disgraced, wronged, receive not such measure as they look for, or are moved because their minds are not served.
2. when our anger keepeth no due bounds, is excessive. Such was the anger of the sons of Jacob; it had a just cause, but
 - a. they knew no measure in revenge
 - b. their displeasure brake out against the innocent as well as the guilty
3. when it hindereth good duties, breaketh off love, occasioneth other sins, as James 1:20

be watchful against this inordinate passion

not excuse it, as if it were our nature to be hasty

get conscience of our own deservings, for pride will make frays of nothing, but poverty of spirit will withstand anger; in remembering what we are and may be Titus 3:3

consider the thing that angers you

1. as in regard to the party, the example of Jesus Luke 23:24, "Father, forgive them; they know not what they do."
2. as God doth bring it upon us, it is most just
3. as He doth order it for our good, it is most amiable

to suppress anger, it is good when we feel it coming on us, to bind the whole man to the good a-bearing; for as it is with flames, if they have no vent, they soon go forth, so this flame, if it have nowhere issue, will soon be extinguished.

We must take heed of occasions. We must not come in the company of angry men, flint striking on flint will bring forth fire; Proverbs 25:15

Calvin:

three faults by which we offend God in being angry

1. when our anger arises from slight causes, and often from no cause whatever, or at least from private injuries or offenses
2. when we go beyond the proper bounds, and are hurried into intemperate excesses

3. when our anger, which ought to have been directed against ourselves or against sins, is turned against our brethren

With respect to others,

1. we ought to be angry, not at their persons, but at their faults
2. nor ought we to be excited to anger by private offenses, but by zeal for the glory of the Lord
3. our anger, after a reasonable time, ought to be allowed to subside, without mixing itself with the evidence of carnal passions

The first remedy was, be ye angry, and sin not; but, as the great weakness of human nature renders this exceedingly difficult, the next is not to cherish wrath too long in our minds, or allow it sufficient time to become strong.

Before the poison of hatred has found its way into the heart, anger must be thoroughly dislodged.

Trapp:

Anger must be warily managed.

He that will be angry and not sin, let him be angry at nothing but sin.

If ye have overshot in passion, let it not rest or roost in you, lest it become malice.

Vindictive spirits let the devil into their hearts.

[on Matthew 5:23]

Strangers we must love as ourselves, Luk_10:27-28; but brethren, as Christ loved us, with a preventing constant love, Joh_15:15, notwithstanding provocations to the contrary.

Spurgeon:

If ever angry, be only angry with evil, and never retain anger in your heart. It must not last more than a day.

Poole:

by way of concession, rather than by way of command: q.d. If the case be such that ye must be angry, yet see it be without sin

if your anger is excessive, (for so this word signifies, being different from the former), yet let it not be lasting; be reconciled ere the sun go down.

Do not give advantage to the devil to possess your hearts, and put you upon more and greater evils

Wesley:

That is, if ye are angry, take heed ye sin not. Anger at sin is not evil; but we should feel only pity to the sinner. If we are angry at the person, as well as the fault, we sin. And how hardly do we avoid it. Let not the sun go down upon your wrath - Reprove your

brother, and be reconciled immediately. Lose not one day. Neither give place to the devil - By any delay.

Gill:

it should be considered, that as God is slow to anger, so he does not retain it for ever; and that to retain anger, is to gratify the devil; wherefore it follows, "do not give way to Satan"; which is done, when men indulge any lust or corruption; and when they easily fall in with his suggestions and temptations; when they are off of their watch and guard; and when they do not resist, but quietly yield unto him.

Clarke:

If you do get angry with any one, see that the fire be cast with the utmost speed out of your bosom. Do not go to sleep with any unkind or unbrotherly feeling; anger, continued in, may produce malice and revenge. No temper of this kind can consist with peace of conscience, and the approbation of God's Spirit in the soul.

if, unhappily, you should be overtaken in this fault, let not the sun go down upon your wrath; go to your brother, against whom you have found your spirit irritated; tell him what you have heard, and what you fear; let your ears be open to receive his own account; carefully listen to his own explanation; and, if possible, let the matter be finally settled, that Satan may not gain advantage over either.

JFB:

Should circumstances arise to call for anger on your part, let it be as Christ's "anger" (Mar_3:5), without sin.

Our natural feelings are not wrong when directed to their legitimate object, and when not exceeding due bounds.

indignation at dishonor done to God, and wrong to man, is justifiable anger.

Passion is sinful (derived from "passio," suffering: implying that amidst seeming energy, a man is really passive, the slave of his anger, instead of ruling it).

that is, occasion, or scope, to the devil, by continuing in "wrath."

Barnes:

Anger is sinful in the following circumstances:

1. When it is excited without any sufficient cause
2. when it transcends the cause, if any cause really exists.
3. when it is against "the person" rather than the "offence." The object is not to injure another; it is to protect
4. when it is attended with the desire of "revenge." That is always wrong
5. when it is cherished and heightened by reflection

6. When there is an unforgiving spirit; a determination to exact the utmost satisfaction for the injury which has been done.

“Do not yield to the suggestions and temptations of Satan, who would take every opportunity to persuade you to cherish unkind and angry feelings, and to keep up a spirit of resentment among brethren.” Many of our feelings, when we suppose we are merely defending our rights, and securing what is our own, are produced by the temptations of the devil. The heart is deceitful; and seldom more deceitful in any case than when a man is attempting to vindicate himself from injuries done to his person and reputation. The devil is always busy when we are angry, and in some way, if possible, will lead us into sin; and the best way to avoid his wiles is to curb the temper, and restrain even sudden anger. No man sins by “restraining” his anger: no man is certain that he will not who indulges it for a moment.

Carroll:

The first part of this statement shows that there is no sin per se in indignation against a wrong. Christ became terribly indignant at many evils which he saw in his day. We cannot stand by and see a great, burly boy browbeat and evil treat a weak little fellow without being indignant, that is, if we are any good ourselves. If a man sees a snake creeping up just about to strike a child, love in that case reaches out after a stick and hits quickly, and hits to hurt. In this way a man may be angry and sin not.

We come now to a nice point of discrimination: In our indignation at what is wrong there is a great hazard of committing a sin, so our text puts in three cautions. One is, "do not let the sun go down on your wrath," that is, "do not cherish it until it breaks out in the wrong direction – get rid of it before night." When a man carries anger in his heart and broods over it for a week, or a year, or waits, as Absalom did, two years before striking, it grows into malice.

The next danger in anger is this: We are apt, if we are very hot about a matter, to take vengeance into our own hands. I will cite a passage which explains: "Avenge not yourselves, beloved, but give place unto the wrath of God; for it is written, vengeance belongeth to me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." No matter how angry we get, we should never forget that vengeance is a divine prerogative. Nobody is qualified to take vengeance except God. He never forgets, and he takes everything into account.

Our text says, "Neither give place to the devil." When a Christian gets angry there stands the devil, whispering, "Hit him!" "Kill him!" "Take vengeance in your own hands!"

JRY:

It is of some interest that in studying for this sermon, I have found Spurgeon reading Trapp and Barnes reading Webster!

JRY:

If you are angry and it is not from love
not love for God
not love for person or persons harmed
not love for person sinning
If you are angry and it is murder in the heart
I want to hurt that person
I would kill him if I could do it and get away with it
If you are angry and you are constantly or frequently so
If you are angry and give full vent to that anger
If you are angry and forget forgiveness
If you are angry and you just stay angry
If you are angry and seek revenge
If you are quick to anger

Sinning in anger gives a place to the devil.
he does not deserve a place---resist him and he will flee
Do you want him to have a place?
in your struggle against sin
in your household
marriage
parent-child
brother-sister
in your workplace
in Christ's church

Keep hold of that tongue! It can start a fire you can't put out.

Keep hold of those hands!

- people's bodies can be cut and broken
- you may do injury that will not heal

Titus 1:7 For a bishop must be blameless, as a steward of God, not self-willed, **not quick-tempered**, not given to wine, not violent, not greedy for money,

1 Timothy 3:2-4 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, **of good behavior**, hospitable, able to teach; (3) not given to wine, **not violent**,

not greedy for money, but gentle, **not quarrelsome**, not covetous; (4) one who rules his own house well, having his children in submission with all reverence

Psalm 4

- A. meditate within your heart on your bed and be still
- B. offer the sacrifices of righteousness
- C. put your trust in the Lord
- D. pray that the Lord will show you His favor
- E. think of how God has put gladness in your heart
- F. rest in the sure knowledge that the Lord protects you
- G. to trust in the Lord this way in the face of provocation is meekness

James 1:18-20; 26

- A. how to act regarding anger
 - 1. swift to hear
 - 2. slow to speak
 - 3. slow to wrath
- B. why: Christianity that does not remedy sinful anger is useless
 - 1. wrath of man does not produce the righteousness of God
 - 2. unbridled tongue indicates useless religion

Matthew 5:21-24

- A. "Thou shalt not kill"
- B. People tend to think the commandment
 - 1. pertains to actual physical harm only
 - 2. exposes a person to human punishment only
- C. Actually the commandment
 - 1. pertains to anger
 - 2. exposes a person to divine punishment
- D. Therefore
 - 1. when you remember/realize that your brother has a just reason to be offended with you by the anger you showed him, by what you said to him in a moment of passionate anger
 - 2. go be reconciled to him
 - a) specifically, repent of what you have done and tell him so (Luke 17:3-4)

Eph 4:26-27

- A. Do not stay angry
- B. Do not, in anger, make a place for the devil

Poole:

if you there remember that your brother hath a just reason to be offended with you, for any malice or rash anger showed or expressed by you

do what in you lies to be reconciled to your brother, to have a placable spirit to him, to purge your heart of wrath

Gill:

it came into his mind, that he had offended any man by showing any undue passion, or by any reproachful words

if thou hast done him any injury, or given him any offence: particularly, if he had at any time said Raca to him, or called him "fool" for those words have reference to what goes before, and are a corollary, or conclusion from them, as appears from the causal particle "therefore".

Luke 17:3-4 Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. (4) And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him."

Psalms 103:7-14 He made known His ways to Moses, His acts to the children of Israel. (8) The LORD is merciful and gracious, Slow to anger, and abounding in mercy. (9) He will not always strive with us, Nor will He keep His anger forever. (10) He has not dealt with us according to our sins, Nor punished us according to our iniquities. (11) For as the heavens are high above the earth, So great is His mercy toward those who fear Him; (12) As far as the east is from the west, So far has He removed our transgressions from us. (13) As a father pities his children, So the LORD pities those who fear Him. (14) For He knows our frame; He remembers that we are dust.