

Anger/Hatred/Temper/Offense/Dispute/Strife

What offenses bother you often? How good are you at covering offenses with love? When problems occur, what does it take for you to forgive? What do you do when tempted to return insult for insult? How did Jesus respond to insults? What have you done to model patience for others? How Patient has God been with you? Have you experienced a strife-filled house? What kind of model are you being for your children? Have you ever realized in the middle of an argument that you could have prevented that argument? What helps you have patience and self-control? What would happen if you followed biblical advice on these matters?

- Hatred stirs up strife, But love covers all transgressions. Prov 10:12 (NASB)
It seeks for occasions to provoke enmity. It delights in broils. On the contrary, love conciliates; removes aggravations; puts the best construction on every thing; and pours water, not oil, upon the flame.
- A gentle answer turns away wrath, But a harsh word stirs up anger. Prov 15:1 (NASB)
Gentleness will often disarm the most furious, where positive derangement has not taken place; one angry word will always beget another, for the disposition of one spirit always begets its own likeness in another: thus kindness produces kindness, and rage produces rage. Universal experience confirms this proverb.
- He who is slow to anger is better than the mighty, And he who rules his spirit, than he who captures a city. Prov 16:32 (NASB)
It is much easier to subdue an enemy without than one within. There have been many kings who had conquered nations, and yet were slaves to their own passions. Alexander, who conquered the world, was a slave to intemperate anger, and in a fit of it slew Clytus, the best and most intimate of all his friends, and one whom he loved beyond all others
- Better is a dry morsel and quietness with it Than a house full of feasting with strife. Prov 17:1 (NASB)
Peace and contentment, and especially domestic peace, are beyond all other blessings.
- He who conceals a transgression seeks love, But he who repeats a matter separates intimate friends. Prov 17:9 (NASB)
- The beginning of strife is *like* letting out water, So abandon the quarrel before it breaks out. Prov 17:14 (NASB)

As soon as the smallest breach is made in the dike or dam, the water begins to press from all parts towards the breach; the resistance becomes too great to be successfully opposed, so that dikes and all are speedily swept away. Such is the beginning of contentions, quarrels, lawsuits, etc. As you see what an altercation must lead to, therefore do not begin it. Before it be mingled together before the spirits of the contending parties come into conflict—are joined together in battle, and begin to deal out mutual reflections and reproaches. When you see that the dispute is likely to take this turn, leave it off immediately.

- A man's discretion makes him slow to anger, And it is his glory to overlook a transgression. Prov 19:11 (NASB)
"No," says what is termed a man of honor; "he must meet me as a gentleman; I must have his blood, let God say what he will." O poor, dastardly coward! thou canst not bear the reproach of poor, flimsy, paltry fellows who ridicule thee, because thou hast refused to commit murder. Such laws should be put down by law; and the man that gives a challenge should be hanged, because he intends to commit murder.—Adam Clarke's Commentary

Have you ever done anything in public that you have later regretted because of anger?

What makes you the angriest?

- When someone insults your intelligence?
- When someone cuts in front of you?
- When someone makes you wait?
- When someone makes a rude gesture or insulting comment?
- When someone doesn't listen to what you tell them?

Have you ever been guilty of...

- Yelling in public and making a scene?
- Starting a fight while you were supposed to be having fun?
- Insulting or calling a friend or loved one an inappropriate name?
- Treating a sales clerk or waiter rudely?
- Giving someone the 'silent treatment'?

A man's discretion makes him slow to anger, And it is his glory to overlook a transgression. Prov 19:11 (NASB)

Sensible people control their temper; they earn respect by overlooking wrongs. Prov 19:11 (NLT)

A person's insight gives him patience, and his virtue is to overlook an offense. Prov 19:11 (HCSB)

This you know, my beloved brethren. But everyone must be quick to hear, slow to speak *and* slow to anger; for the anger of man does not achieve the righteousness of God. James 1:19-20 (NASB)

My dearly loved brothers, understand this: Everyone must be quick to hear, slow to speak, and slow to anger, for man's anger does not accomplish God's righteousness. James 1:19-20 (HCSB)

Understand this, my dear brothers and sisters: You must all be quick to listen, slow to speak, and slow to get angry. Human anger does not produce the righteousness God desires. James 1:19-20 (NLT)

slow to speak -- ([Pr 10:19](#) [Pr 17:27, 28](#) [Ec 5:2](#)). A good way of escaping one kind of temptation arising from ourselves ([Jas 1:13](#)). Slow to speak authoritatively as a master or teacher of others (compare [Jas 3:1](#)): a common Jewish fault: slow also to speak such hasty things of God, as in [Jas 1:13](#). Two ears are given to us, the rabbis observe, but only one tongue: the ears are open and exposed, whereas the tongue is walled in behind the teeth.

slow to wrath -- ([Jas 3:13, 14](#) [Jas 4:5](#)). Slow in becoming heated by debate: another Jewish fault ([Ro 2:8](#)), to which much *speaking* tends. TITTMANN thinks not so much "wrath" is meant, as an *indignant* feeling of *fretfulness* under the calamities to which the whole of human life is exposed; this accords with the "divers temptations" in [Jas 1:2](#). Hastiness of temper hinders hearing God's word; so Naaman, [2Ki 5:11](#) [Lu 4:28](#).

[Verse 20](#). Man's angry zeal in debating, as if jealous for the honor of God's righteousness, is far from working that which is really righteousness in God's sight.

Swift to hear—Talk little and work much. The righteous speak little, and do much; the wicked speak much, and do nothing.

Slow to wrath—"There are four kinds of dispositions,"

- "First, Those who are easily incensed, and easily pacified; these gain on one hand, and lose on the other.
- Secondly, Those who are not easily incensed, but are difficult to be appeased; these lose on the one hand, and gain on the other.
- Thirdly, Those who are difficult to be incensed, and are easily appeased; these are the good.
- Fourthly, Those who are easily angered, and difficult to be appeased; these are the wicked." Those who are hasty in speech are generally of a peevish or angry disposition. A person who is careful to consider what he says, is not likely to be soon angry.

The wrath of man—A furious zeal in matters of religion is detestable in the sight of God; he will have no sacrifice that is not consumed by fire from his own altar. The zeal that made the Papists persecute and burn the Protestants, was kindled in hell. This was the wrath of man, and did not work any righteous act for God; nor was it the means of working righteousness in others; the bad fruit of a bad tree. And do they still vindicate these cruelties? Yes: for still they maintain that no faith is to be kept with heretics, and they acknowledge the inquisition.

—Adam Clarke's Commentary