

Moving Past Sinful Anger

I. Introduction - What's the Big Deal?

- A. All of the arts portray or deal with the emotion of anger.
- B. Being angry at some level is part of our daily life experience.
- C. We've all experienced the results of sinful anger: broken relationships, loss/death, overwhelming stress, long-term emotional suffering, etc.

Problem: Anger is a universal addiction.

Conclusion: Working out anger serves those you love and honors the God who created you.

James 3:8-10. "...but no human being can tame the tongue. It is a restless evil, full of deadly poison. With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brother, these things ought not to be so."

II. What are we dealing with?

- A. The core of anger sounds like; "I'm against that. It matters to me. It displeases me. That's wrong."
- B. What we do with this anger is what defines it as either sinful/righteous, just/unjust.

The two common ways that we typically portray anger are:

1. Expressive: be honest with your anger and just let it all out.

Q: What's wrong with this approach?

- a. typically selfish
- b. can be physically and emotionally harmful / abusive
- c. not biblical
- d. only yields short-term results

2. Stoicism: aim to be anger-less.

Q: What's wrong with this approach?

- a. typically selfish
- b. there's too much wrong with the world / we risk gross negligence
- c. the example of Jesus
- d. Bible does not say to be anger-less: However, it's important to remember that it is very clear that we should be:
 - 1) "slow to anger" (James 1:19)
 - 2) "not let the sun go down on our anger" (Eph. 4:26)
 - 3) that it should *not* be the defining characteristic of our lives.
- e. we were created to experience anger rightly

C. Anger worked out rightly leads us to the face of God. Anger worked out wrongly leads us to the face of Satan.

III. What does anger look like done wrongly?

Three parts to the ways that the practice of anger goes bad:

1. Petty Angers.
2. Legitimate Angers.
3. Absent Angers.

IV. Is there a better way?

The Bible portrays a goodness in anger when done rightly. But what exactly are we working toward?

:: The Constructive Displeasure of Mercy.

Four aspects of the constructive displeasure of mercy:

1. patience
2. forgiveness
3. charity
4. constructive conflict

Motive: