

Lesson 60 - The Character of Having Proper Anger

1. How do we know that all anger is not wrong? **Ephesians 4:26**

EGW: As Moses came down from the mountain with the two tables of the testimony in his hand, he heard the shouts of the people, and, as he came near, beheld the idol and the reveling multitude. Overwhelmed with horror and indignation that God had been dishonored, and that the people had broken their solemn covenant with Him, he cast the two tables of stone upon the ground and broke them beneath the mount. Though his love for Israel was so great that he was willing to lay down his own life for them, yet his zeal for the glory of God moved him to anger, which found expression in this act of such terrible significance. God did not rebuke him. The breaking of the tables of stone was but a representation of the fact that Israel had broken the covenant which they had so recently made with God. It is a righteous indignation against sin, which springs from zeal for the glory of God, not that anger prompted by self-love or wounded ambition, which is referred to in the scripture, "Be ye angry, and sin not." Such was the anger of Moses. {TM 100.2}

2. What clarification does Jesus place on condemning the act of being angry that allows for some anger to exist? **Matthew 5:22**

EGW: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the Judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the Judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire." Here Jesus describes murder as first existing in the mind. That malice and revenge which would delight in deeds of violence is of itself murder. Jesus goes further still, and says, "Whoever is angry with his brother without a cause shall be in danger of the Judgment." There is an anger that is not of this criminal nature. A certain kind of indignation is justifiable, under some circumstances, even in the followers of Christ. When they see God dishonored, his name reviled, and the precious cause of truth brought into disrepute by those who profess to revere it, when they see the innocent oppressed and persecuted, a righteous indignation stirs their soul; such anger, born of sensitive morals, is not a sin. {4Red 71.3}

3. Why did Jesus get rightfully angry when healing the man with the withered hand? **Mark 3:3-6**

EGW: Upon another Sabbath, as Jesus entered a synagogue. He saw there a man who had a withered hand. The Pharisees watched Him, eager to see what He would do. The Saviour well knew that in healing on the Sabbath He would be regarded as a transgressor, but He did not hesitate to

break down the wall of traditional requirements that barricaded the Sabbath. Jesus bade the afflicted man stand forth, and then asked, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" It was a maxim among the Jews that a failure to do good, when one had opportunity, was to do evil; to neglect to save life was to kill. Thus Jesus met the rabbis on their own ground. "But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." Mark 3:4, 5. {DA 286.2}

When questioned, "Is it lawful to heal on the Sabbath days?" Jesus answered, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days." Matthew 12:10-12. {DA 286.3}

The spies dared not answer Christ in the presence of the multitude, for fear of involving themselves in difficulty. They knew that He had spoken the truth. Rather than violate their traditions, they would leave a man to suffer, while they would relieve a brute because of the loss to the owner if it were neglected. Thus greater care was shown for a dumb animal than for man, who is made in the image of God. {DA 286.4}

4. What are we to do with uncontrolled anger? **Colossians 3:8, Ephesians 4:31**

EGW: Those who are chosen of God and found faithful will be heavenly-minded. Their affection will not be bound within four walls, will not be centered simply upon their own family; but they will impart to others the gracious influence that has been cherished in their own hearts and manifested in their lives. By studying and copying the life of Christ, they will constantly enlarge the circle of their interests, and their estimate of Jesus and his matchless love will be ever increased. Loving Christ, they will love those for whom Christ died. They will heed the injunction of the apostle, where he says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." {RH, July 18, 1893 par. 10}

5. Jesus was very angry causing the moneychangers to disburse, but how do we know that it was controlled anger? **Matthew 21:12-14 [Hint: Who did Jesus not show anger towards while simultaneously being angry at the moneychangers?]**

EGW: "And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." {RH, February 13, 1900 par. 1}

Christ drove the dishonest traffickers from the temple courts with heaven's authority flashing from his face. His voice spoke to the conscience and soul with the power of God. "Take these things hence," he said; "it is written, My house shall be called the house of prayer; but ye have made it a den of thieves." {RH, February 13, 1900 par. 2}

As priests and rulers looked upon the face of Christ, terror took possession of them; for divinity was flashing through humanity. This was evidence that they had not looked for. They understood the meaning of his words, and, amazed and terrified, they fled from the humble, travel-stained Nazarene, as if he had been surrounded by an avenging army of heavenly beings. But as they hurried away from the sacred precincts, they found that they had received no bodily harm, and their terror-stricken souls began to recover. They said, We will return to the temple, and demand by what authority he is doing this work. But when they saw the work that Jesus had been doing since their expulsion, they did not confront him with the assurance that they thought they would. They found the Saviour healing the sick and the dying. "The blind and the lame came to him in the temple; and he healed them." On their ears fell the sound of rejoicing and the song of praise. In the very temple itself, children who had been restored to health were waving palm branches, and singing hosannas to the Son of David. Baby voices were lisping the praises of the mighty Healer. The people were rejoicing; for those among them who had been sick and dying were now restored to perfect health. But the lowing of the cattle and the bleating of the sheep were as music in the ears of the priests when compared with these sounds of rejoicing. Cattle sales meant money to them. But the gladness and joy of the people who had been restored gave them no satisfaction. {RH, February 13, 1900 par. 3}

6. When true repentance occurs, when efforts are put forth to correct the matter, God examples what two things regarding anger? **Micah 7:18**

EGW: God only can forgive sins. In Micah the question is asked, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old" (Micah 7:18-20). {21MR 270.2}

7. What does uncontrolled anger look like? **Daniel 2:12; Jonah 4:1, 3, 9**

EGW: Filled with fear for the consequences of their failure, the magicians endeavored to show the king that his request was unreasonable and his test beyond that which had ever been required of any man. "There is not a man upon the earth," they remonstrated, "that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it

before the king, except the gods, whose dwelling is not with flesh." {PK 492.4}

Then "the king was angry and very furious, and commanded to destroy all the wise men of Babylon." {PK 493.1}

Among those sought for by the officers who were preparing to fulfill the provisions of the royal decree, were Daniel and his friends. When told that according to the decree they also must die, "with counsel and wisdom" Daniel inquired of Arioch, the captain of the king's guard, "Why is the decree so hasty from the king?" Arioch told him the story of the king's perplexity over his remarkable dream, and of his failure to secure help from those in whom he had hitherto placed fullest confidence. Upon hearing this, Daniel, taking his life in his hands, ventured into the king's presence and begged that time be granted, that he might petition his God to reveal to him the dream and its interpretation. {PK 493.2}

8. What does unnecessary anger stir up? **Proverbs 29:22**

EGW: (no comment)

9. How are we to approach a potentially strife-filled situation? **Proverbs 15:18**

EGW: He [who is slow to anger] has conquered self--the strongest foe man has to meet. {RC 292.2}

10. What type of relationship should we have with those that are of an angry disposition? **Proverbs 22:24**

EGW: Consider also these words: "For the Lord will plead their cause, and spoil the soul of those that spoil them. Make no friendship with an angry man; and with a furious man thou shalt not go." Why?--"Lest thou learn his ways, and get a snare to thy soul." {RH, August 11, 1896 par. 6}

11. When provoking a person to anger, what is it considered against our own soul? **Proverbs 20:2**

EGW: (no comment)

12. How should a person handle a volatile situation? **Proverbs 19:11**

EGW: You have repeatedly said: "I can't keep my temper." "I have to speak." You lack a meek, humble spirit. Self is all alive, and you stand guard continually to preserve it from mortification or insult. Says the apostle: "For ye are dead, and your life is hid with Christ in God." Those who are dead to self will not feel so readily and will not be prepared to resist everything which may irritate. Dead men cannot feel. You are not dead. If you were, and your life were hid in Christ, a thousand things which you now notice, and which afflict you, would be passed by as unworthy of notice; you would then be grasping the eternal and would be above the petty trials of this life. {2T 425.1}

"The tongue is a fire, a world of iniquity." "The discretion of a man deferreth his anger; and it is his glory to pass over a transgression." "He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly." "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." "He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit." Margin, "a cool spirit." {2T 426.1}

13. Though a very truthful and direct answer may be correct, how should one answer to those that are easily set off? **Proverbs 15:1**

EGW: If impatient words are spoken to you, never reply in the same spirit. Remember that "a soft answer turneth away wrath." Proverbs 15:1. And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away. {MH 486.1}

14. When a person is quick to be angry, how are they really handling the situation? **Proverbs 14:17**

EGW: (no comment)

15. The world marvels over the physically strong, especially in sports, but who is better than those? **Proverbs 16:32**

EGW: Solomon places the control of one's self above the exploits of the bravest and most successful

heroes. There is a moral grandeur in being patient under trials and provocations. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Proverbs 16:32). It requires discipline and firmness of purpose not to give expression to passion but at all times to take care that words shall escape the lips that will dishonor the Christian character. Self-control will be a valuable acquisition to the graces of the Spirit, and parents should teach their children, by precept and example, this precious lesson of patience and self-control. {19MR 343.3}

16. What provokes God to anger more than anything? **1 Kings 16:26**

EGW: (no comment)

17. When will the ultimate time of God's anger be revealed? **Zephaniah 2:2**

EGW: The exhortation of the prophet is, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." {RH, November 19, 1908 par. 16}

In view of what is soon to come upon the earth, I entreat you, brethren and sisters, to walk before God in all meekness and lowliness of mind, remembering the care that Jesus has for you. All the meek of the earth are exhorted to seek him. Those who have wrought his judgments are to seek him. Let self break in pieces before God. It is hard to do this; but we are warned to fall upon the rock and be broken, else it will fall upon us, and grind us to powder. It is to the humble in heart that Jesus speaks; his everlasting arms encircle them, and he will not leave them to perish by the hands of the wicked. {RH, November 19, 1908 par. 17}

18. How do we know He shall be very angry? **Isaiah 35:4**

EGW: In his vision of the great judgment day, Isaiah witnesses the consternation of those unprepared to meet their Lord in peace. "The day of the Lord is at hand," he exclaims; "it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: and they shall be afraid." Isaiah 13:6-8. {RH, July 1, 1915 par. 12}

"The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. . . . In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship,

to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isaiah 2:17-21. {RH, July 1, 1915 par. 13}

The day of wrath to the enemies of God is the day of final deliverance to his church. The prophet declares:-- {RH, July 1, 1915 par. 14}

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isaiah 35:3, 4. {RH, July 1, 1915 par. 15}

19. And yet, how do we know that He will still be in control of His anger by not showing it to a different group? **Isaiah 35:4**

EGW: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Isaiah 35:3, 4. {RH, July 1, 1915 par. 15}

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Isaiah 25:8. And as Isaiah beholds the Lord of glory descending from heaven, with all the holy angels, to gather the remnant church from among the nations of earth, he hears the waiting ones unite in the exultant cry, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Verse 9. {RH, July 1, 1915 par. 16}

The voice of the Son of God is heard calling forth the sleeping saints; and as the prophet beholds them coming from the prison house of death, he exclaims: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19. {RH, July 1, 1915 par. 17}

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6. {RH, July 1, 1915 par. 18}

20. What will be the reaction of those that see the vengeance side of God? **Revelation 6:15-17**

EGW: When Christ shall come, the earth will tremble before him, and the heavens will be rolled together as a scroll, and every mountain and every island will be moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he

may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." In view of the great day of God, we can see that our only safety will be found in departing from all sin and iniquity. Those who continue in sin will be found among the condemned and perishing. John saw the fate of those who choose the path of transgression: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" {ST, June 20, 1895 par. 4}

A terrible doom awaits the sinner, and therefore it is necessary that we know what sin is, in order that we may escape from its power. John says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Here we have the true definition of sin; it is "the transgression of the law." How often the sinner is urged to leave his sins, and come to Jesus; but has the messenger who would lead him to Christ clearly pointed out the way? Has he clearly pointed out the fact that "sin is the transgression of the law," and that he must repent, and forsake the breaking of God's commandments? Christ will come to consume the false prophet, to sweep away the hosts of apostasy, to take vengeance on them that know not God, and that obey not the gospel of God; and it is of the highest importance to each one of us that we know the conditions by which we shall escape the sinner's doom. It is of the greatest moment that we understand the nature of our fall and the consequences of transgression. Man's conscience has become hardened by sin, and his understanding darkened by transgression, and his judgment has become confused as to what is sin. He has become benumbed by the influence of iniquity, and it is essential that his conscience be aroused to understand that sin is the transgression of God's holy law. He who does not obey the commandments of God is a sinner in the sight of God. {ST, June 20, 1895 par. 5}

21. What will be the reaction of those that, despite the vengeance, can see the inviting side of Jesus?
Isaiah 25:9

EGW: But though this is a day of trouble and distress to the wicked, the righteous will be able to say, "Lo, this is our God;" "we have waited for him, we will be glad and rejoice in his salvation." The truth will be their shield and buckler. God will be their refuge, and under his wings shall they trust. Says the psalmist: "Because thou hast made the Lord, who is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." {ST, November 27, 1884 par. 16}