

“Jesus With Us: Jesus With The Angry (Part 1)” | Rev Tim Frickenschmidt | August 30, 2020

Old Testament Reading [Proverbs](#)

14¹⁷ A man of quick temper acts foolishly,
and a man of evil devices is hated.
14²⁹ Whoever is slow to anger has great under-
standing,
but he who has a hasty temper exalts folly.
14³⁰ A tranquil heart gives life to the flesh,
but envy makes the bones rot.
15¹ A soft answer turns away wrath,
but a harsh word stirs up anger.
15¹⁸ A hot-tempered man stirs up strife,
but he who is slow to anger quiets contention.
16³² Whoever is slow to anger is better than the
mighty,
and he who rules his spirit than he who takes a
city.
19¹¹ Good sense makes one slow to anger,
and it is his glory to overlook an offense.
19¹⁹ A man of great wrath will pay the penalty,
for if you deliver him, you will only have to do it
again.
22²⁴ Make no friendship with a man given to anger,
nor go with a wrathful man,
22²⁵ lest you learn his ways
and entangle yourself in a snare.
24²⁹ Do not say, “I will do to him as he has done to
me;
I will pay the man back for what he has done.”
25²¹ If your enemy is hungry, give him bread to eat,
and if he is thirsty, give him water to drink,
25²² for you will heap burning coals on his head,
and the LORD will reward you.

Epistle [Eph 4:26](#), [Eph 4:30-32](#)

4²⁶ Be angry and do not sin; do not let the sun go
down on your anger,
4³⁰ And do not grieve the Holy Spirit of God, by
whom you were sealed for the day
of redemption. **31** Let all bitterness and wrath and
anger and clamor and slander be put away from
you, along with all malice. **32** Be kind to one another,
tenderhearted, forgiving one another, as God in
Christ forgave you.

Gospel Reading [Mark 3:1-6](#)

3¹ Again He entered the synagogue, and a man
was there with a withered hand. **2** And they watched
Jesus, to see whether He would heal him on the
Sabbath, so that they might accuse Him. **3** And He
said to the man with the withered hand, “**Come
here.**” **4** And He said to them, “**Is it lawful on the
Sabbath to do good or to do harm, to save life or to
kill?**” But they were silent. **5** And He looked around
at them with anger, grieved at their hardness of
heart, and said to the man, “**Stretch out your
hand.**” He stretched it out, and his hand was re-
stored. **6** The Pharisees went out and immedi-
ately held counsel with the Herodians against Him,
how to destroy Him.

Introduction

Angry may be the most fitting adjective to describe our country right now. Do we do well to be angry? ([Jonah 4:9](#)) Is our anger good or right? What are we supposed to do with our anger or the anger of others? Two points: (1) Proverbs Wisdom (2) Jesus’ Anger.

Background

1. Proverbs Wisdom

- a. Wisdom builds upon morality; wisdom is knowing what to do in the midst of life situations when knowing what is right or wrong is not known clearly.
- b. Proverbs, the primary source of wisdom in the Bible, speaks a lot about anger. The emphasis upon anger in Proverbs is its destructive power.
 - 1) Damages our physical bodies (Prov 14:30 a tranquil heart gives life to the flesh): heart attack, strokes, irregular heartbeat, sleep problems, diabetes.
 - 2) Damages our souls (Prov 19:19) Anger doesn’t stop after one episode. Individual acts of anger change the contours of our souls; eventually, we don’t get angry every now and then, we become angry people with anger controlling us.
 - 3) Damages our relationships. The Proverbs are more descriptive than prescriptive, describing how things are rather than how they should be.
 - Prov 14:17 describes angry people as being unlike.
 - Prov 22:24-25 say that anger spreads from one person to another.
 - Why is anger’s destructive power so desirable? [Frederick Buechner](#) says “of the seven deadly sins, anger is possibly the most fun ... the chief drawback is that what you are wolfing down is yourself. The skeleton at the feast is you.”

2. Jesus’ Anger

a. Examples:

- 1) Mark 3:5 Jesus looked at the Pharisees with anger at their hard hearts.
- 2) [John 11:33](#) Jesus was deeply moved and His spirit was greatly troubled.
- 3) [John 2:13-16](#) Jesus used a whip of cords, overturned money-changer’s tables.
- 4) [Matt 23:33](#) Jesus called the Pharisees a “brood of vipers.”

b. The theme of the Old Testament is that The Lord is slow to anger:

- 1) [Ex 34](#) God forgives Israel and renews His relationship with His people, saying The Lord is merciful and gracious, slow to anger, abounding in love and mercy.
- 2) It’s not that He’s never angry but He’s not exploding in anger; His anger is surrounded by mercy, grace, love and faithfulness; that’s His Glory.

c. He is the Biblical ideal for us. We should be slow to anger: Prov 16:32 and 19:11. It is a sin never to be angry; because there are things in our world that justify anger.

d. In Mark 3, Jesus’ anger is coupled with grief at the Pharisees’ hard hearts towards Him and the man with the withered hand, not allowing healing on the Sabbath; Jesus is angry the Pharisees have no compassion for this man. He’s angry because He loves them; He’s angry at the foolishness He sees in these angry fools.

•We cannot love in this world without getting angry; there are very real threats in this world: evil, sin, death, injustice, racism, abuse. True love deals with real threats to the ones that are loved. Anger is love’s defense against real threats. [Tim Keller](#) says: Anger, in its origin, is just love moved to deal with the threat to someone/something you love. •It isn’t as if love is good or bad, it’s what do we love and what is the order of what we love? What we are most angry about is what we love most. What we care nothing about is what we’ll do nothing about; apathy is the opposite of love and anger.

Discuss

1. Re: Prov 22:24-25 Are we, our society, entangled in a snare of anger?
2. The destructive power of anger (bodies, souls, relationships – the skeleton, 1b3).
3. Jesus’ Anger: It is a sin never to be angry; but, it is a sin to explode with anger (2c).
4. In Mark 3, Jesus is (1) angry and (2) grieved at the Pharisees.
5. Two ways our anger goes wrong: (1) in its object and (2) in its manner.

Conclusion/Application

•The object of God’s anger is always the same (sin, death, evil, Satan, suffering, injustice, racism, abuse, the world’s brokenness). The object of our anger is our illicit loves. •The manner of God’s anger is always slow; He is gracious, seeking to destroy the foolishness/anger but trying to save the fools (e.g., Pharisees in Mark 3; I still love you despite the hardness of your hearts). That’s why He went to the cross: Our illicit anger and God’s Holy anger both were poured out on the cross of Christ. If we believe and trust in this, our hearts can be changed. He shares Himself with us; His slowness to anger.