

1. Road Rage.
 - a. Do other drivers challenge you?
 - i. I was leaving the United Supermarket's parking lot, waiting for traffic, when someone behind me honked.
 - ii. I decided to take my time and ensure that 5th Street was clear.
 - iii. He may have honked again; I don't remember. But I entered 5th street, moved over to the left lane, then into the left turn lane at Ennis.
 - iv. I was fully prepared with a smile and a wave as the other driver pulled beside me. It was Todd.
 - b. We all have things that trigger our anger.
 - c. How quickly do we get angry?
2. Quick and slow.
 - a. Quick to hear, slow to speak.
 - i. The book of Proverbs speaks about speaking a lot.
 1. Proverbs 10:19: "When words are many, transgression is not lacking, but whoever restrains his lips is prudent."
 2. Proverbs 13:3: "Whoever guards his mouth preserves his life; he who opens wide his lips comes to ruin."
 3. Proverbs 16:32: "Whoever is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city."
 4. Proverbs 17:28: "Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent."
 5. Proverbs 29:20: "Do you see a man who is hasty in his words? There is more hope for a fool than for him."
 - ii. Some commentators link this back to the unstructured dynamic of the early worship services.¹
 1. These commentators claim that tension brewed among rival singers, those who spoke in tongues, and prophets.
 2. 1 Corinthians 12-14 addresses the problems with those who had spiritual gifts and how they used them in the worship service.
 3. 1 Corinthians 14:26-31: "What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up. If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret. But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God. Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting there, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged,"
 - iii. These verses may be linked back to verse 18.
 1. James 1:18: "Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures."

¹ Utley, Robert James Dr. Jesus' Half-Brothers Speak: James and Jude. Vol. Volume 11. Study Guide Commentary Series. Marshall, TX: Bible Lessons International, 2000.

2. “Being brought forth by it, we are ever to hear and to do this Word.”²
 3. James is clearing the way for the proper reception of the saving Word of God. A person who keeps up his own talking makes a bad hearer.³
 4. We are admonished to be quick to hear the word, to receive the word of God.
 5. James 1:21: “Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.”
 6. 1 Thessalonians 1:6: “And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit,”
 7. 1 Thessalonians 2:13: “And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.”
- iv. We all know the saying, “God gave us two ears and one mouth on purpose:” to hear and receive the word of God.
- b. Slow to anger.
- i. This statement is diametrically opposed to our society today.
 - ii. Here are a few news headlines.
 1. “Trump’s Harris Barbs.” Reuters
 2. “Netanyahu’s US Visit and Israeli Settlers Court Republicans.” Reuters
 3. “Harris’ Bibi Boycott’ Unprecedented Snub.” Newsmax
 4. “Russia Open to Talks but Trolls Ukraine on Elections.” Newsmax
 - iii. These news headlines are designed to evoke an emotional response: anger, outrage, and disgust.
 1. We are encouraged to act from our emotions.
 2. The whole ‘cancel culture’ comes from emotional behavior.
 3. People who try to limit free speech do so from an emotional standpoint.
 4. They use words like racist and bigot. That is just like shouting “FIRE!” in a crowded auditorium.
 5. These words are meant to strike panic and fear in us.
 6. We are encouraged to act out of anger and hate.
 7. God tells us to be slow to anger.
 - iv. Being angry is not sinful behavior.
 1. Ephesians 4:26: “Be angry and do not sin; do not let the sun go down on your anger,”
 2. However, we are cautioned against anger many times.
 - a. Galatians 5:19–21 “Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.”
 - b. This Greek word is different than the one in James 1.

² R. C. H. Lenski, *The Interpretation of the Epistle to the Hebrews and of the Epistle of James* (Columbus, OH: Lutheran Book Concern, 1938), 548.

³ *Ibid*, 549.

- c. This Greek word means fury, rage, an intense expression of the inner self.⁴
 - d. There is a crucial difference between these two emotions.
 - i. James talks about strong displeasure.
 - ii. Paul talks about fury and rage being part of your inner self.
 - iii. Jesus got angry. He flipped tables and whipped people.
 - iv. Jesus does not personify anger.
 - v. If we were to define God, we would say “love,” not “anger.”
 - e. Ephesians 4:31: “Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.”
 - f. Colossians 3:8: “But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth.”
 - g. We don’t want fury and rage to be part of our inner self.
3. Righteousness.
- a. Strong displeasure often leads to bad behavior.
 - i. How often have we been angry (not rage or fury) with our friends and family, then did or said something we regretted later?
 - ii. Anger often leads us into other sinful behaviors.
 - iii. Thus, man’s anger does not produce God’s righteousness.
 - b. The quality or state of Juridical [lawful] correctness with a focus on redemptive action.⁵
 - i. The redemptive part of this definition is vital to our understanding.
 - ii. We are all trying to share the Gospel. We are trying to get others into contact with Jesus redeeming blood.
 - iii. Our strong displeasure rarely (if ever) leads to redemptive behavior.
 - iv. Our anger clouds our judgment.
 - v. 1 Corinthians 6:5–8: “I say this to your shame. Can it be that there is no one among you wise enough to settle a dispute between the brothers, but brother goes to law against brother, and that before unbelievers? To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded? But you yourselves wrong and defraud—even your own brothers!”
 - vi. In our displeasure at being wronged, we demand our due. “Give me what I’m due!”
 - vii. I’m glad God did not give me what I’m due.
 - viii. Instead, He offered me the redemptive blood of Jesus.
 - ix. What if we do the same to our enemies, the people we’re angry with?
 - x. Romans 5:10: “For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life.”
 - xi. God offered us redemption in the middle of our rebellion
4. The anger of man.
- a. If we are quick to hear the Word of God, we will be slow to speak and to get angry.
 - b. If we are slow to speak and get angry, we can share the Gospel.
 - c. Two ears, one mouth.

⁴ Arndt, William, Frederick W. Danker, Walter Bauer, and F. Wilbur Gingrich. A Greek-English Lexicon of the New Testament and Other Early Christian Literature. Chicago: University of Chicago Press, 2000.

⁵ Ibid