

The Gospel According to John

3-27-2019

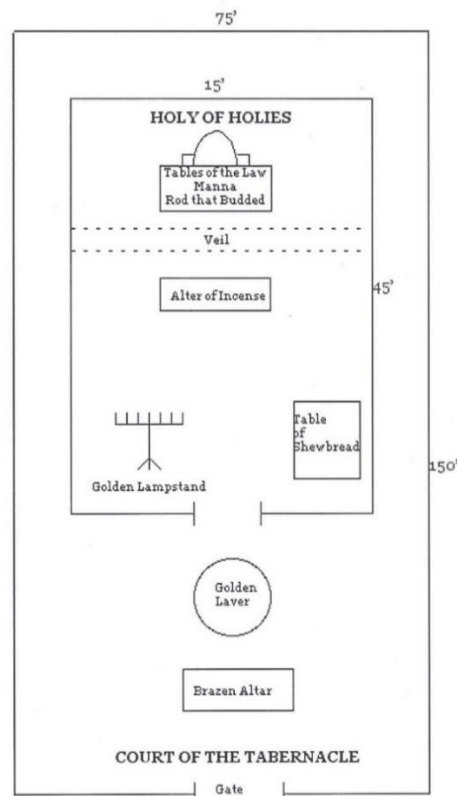
1. Last week when the clock tolled 7:45 P.M. I was teaching Joh 2:14-17 by way of the *Doctrine of Anger*.
2. Before we return to that study, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.

Joh 2:14 In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money.

Joh 2:15 So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables.

Joh 2:16 To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!"

Joh 2:17 Later, His disciples remembered what was written in Psa 69:9: "Zeal for your house will consume me."



3. I want to review some of that learned and then begin new material at point five on page three.

Comments:

Introduction

1. Tommie, in a Baptist Sunday School class once taught a young girl that Jesus was without sin. The young lady responded: “Not so! Jesus was angry when he threw out the money changers from the Temple and His act was a sin.”

2. Such an assertion was patently wrong. Jesus was not a sinner but He did honor his Father’s house with an **appropriate response**.

3. Anger is a mental attitude precluding rational thought. It therefore makes difficult the application of doctrine.

3.1 Anger can be a fleeting emotion.

3.2 Anger happens to both believers and unbelievers.

3.3 All people get angry.

3.4 Anger often hangs around and when it does it becomes a sin.

3.5 Consequently, the believer must maintain an awareness of the need to rebound this sin as with all sins. We must not think we have to wait until we stop seething.

Etymology

1. Anger is defined by Webster as “a strong feeling of displeasure, hostility ... indignation, or ire.”

2. The Greek word **Thumos** describes a strong passion resulting in wrath or anger. Mat 2:16; Luk 4:28; Acts 19:28; 2Co 12:20; Gal 5:20

3. The Greek word **Orge** describes the mental impulse of indignation and wrath. Mar 3:3-5; Luk 21:23

3.1 **Orge** can also mean judicial punishment or discipline, as found in Paul’s admonishment to submit to the authorities of the land. Rom 13:4-5

3.2 **Orge** is an emotion common to the human race. The admonition of Eph 4:26 is to not let anger become a sin. “Be angry and sin not: let not the sun go down on your *wrath*.”

3.2.1 In Eph 4:26 the word for wrath is **Paragismos**, meaning a *wrath* yielding "frustration and exasperation." We will see more of **Paragismos** later in this doctrine.

3.3 In Eph 4:31 and Col 3:8 we see how similar **Orge** and **Thumos** are used in the same verse.

4. With reference to the difference between **Thumos** and **Orge**: **Orge** signifies the body panting with rage, passion and heat.

4.1 On the other hand, **Thumos** can signify indignation which has arisen gradually and has become settled. **Orge** also means the “natural juices” that flow and seethe, as in the immediate emotional response to a precipitate situation.

4.2 In summary, these two words represent the emotion of anger or indignation which must be *nipped in the bud* at the mental attitude level. This is only done by rebound.

4.3 **Orge** over time came also to mean judicial punishment, which clearly is not a sin. Notice how **Orge** is used to describe what a pastor-teacher should not be, i.e., “not soon angry.”

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry (**Orge**) not given to wine, no striker, not given to filthy lucre;

5. **Anaph** in the Hebrew means to breathe through the nose, like the snorting of a bull; it also means anger as a strong feeling of indignation. It is an onomatopoeic word like *buzz*.

5.1 In the case of **Anaph**, the bull or cow when angry and preparing to charge often makes a sound like **Anaph**. Notice how **Anaph** is used first with reference to Judah in Egypt when speaking to Joseph, and Jacob’s description of Simeon and Levi in their dealing with the men of Shechem.

Gen 44:18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine **anger** burn against thy servant: for thou art even as Pharaoh.

Gen 44:19 My lord asked his servants, saying, Have ye a father, or a brother?

Gen 44:20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

Gen 44:21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

Gen 49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations ...

Gen 49:7 Cursed be their **anger**, for it was fierce; and their wrath (**Az** – fierce), for it was cruel: I will divide them in Jacob, and scatter them in Israel.

5.2 Simeon and Levi, Jacob's second and third sons by Leah, were brothers in violence. Jacob could never forget their cruel massacre of the Shechemites. (See Gen 34:21 for the story of Dinah and Shechemites)

5.3 They revealed their true characters that day, for they violently attacked and destroyed men they had previously made helpless by strategy and deceit. At that time, they were censured by their father.

5.4 **Orge** and **Parogismos** are used in Eph 4:26 to explain what we are to avoid.

Eph 4:26 Be ye angry (**Orge**), and sin not: let not the sun go down upon your wrath (**Parogismos** – meaning wrath, provocation and indignation):

6. It is not a sin to experience the emotion of anger, unless we permit the emotion to continue and thereby prevent proper thinking and/or action. Christ, for example when in the Temple could have destroyed the Temple and all the “perps” inside rather than the divine restraint He demonstrated.

6.1 Being “slow to anger” in Neh 9:17 is a description used of God. Nehemiah in c. 430 B.C. used it as an anthropomorphism/pathism. Nehemiah recall led Israel back to the land to rebuild the city.

Neh 9:17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to **anger (Aph)**, and of great kindness, and forsookest them not.

6.2 In general, usage in the English Bible distinguishes anger from wrath, the latter being the more explosive, as an active manifestation of displeasure.

7. Anger results in self-induced misery and failure; it also hurts others.

7.1 Both “overt and sneaky” anger need to be named as sin if we are to maintain fellowship. By sneaky, or repressed anger, I mean that anger resident in your soul but never expressed.

Pro 21:19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

Pro 22:24 Make no friendship with an angry man; and with a furious man thou shalt not go:

Pro 25:24 It is better to dwell in the corner of the housetop, than with a quarrelsome wife and in a wide house.

Pro 29:22 An angry man stirs up dissension, and a hot-tempered one commits many sins.

Ecc 7:9 Do not be quickly provoked in your spirit, for anger resides in the lap of fools.

8. Interestingly, anger and wrath are related and replete with cruelty, but combined they do not compare with jealousy.

Pro 27:4 **Wrath** is cruel and **anger** is overwhelming, but who can stand before jealousy says Pro 27:4

8.1 Wrath in Pro 27:4 is **Chemah**, meaning furious heat-- unbridled anger. Anger is **Aph**, from **Anaph**, meaning a strong feeling of anger and indignation. **Chemah** would seem to describe that held within, whereas **Aph** would seem to describe expressed anger--the bull is about to charge.

9. Uncontrolled anger can certainly frustrate the ministry of a believer.

1Ti 2:8 I will therefore that men pray everywhere, lifting up holy hands, without **wrath-Orge** and doubting.

10. Anger leads to revenge when it goes underground. The story of Absalom avenging Tamar by murdering Amnon is an example.

2Sa 13:22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

2Sa 13:23 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.

2Sa 13:24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

2Sa 13:25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

2Sa 13:26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

2Sa 13:27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

2Sa 13:28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

2Sa 13:29 And the servants of Absalom did unto Amnon as Absalom had commanded ...

11. Anger is ever present in churches full of people negative to the Word of God. It is here **Thumos** abounds.

2Co 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, **wraths**, strifes, backbitings, whisperings, swellings, tumults:

11.1 In 2Co 12:20 **Thumos** is the word translated “wraths.”

12. Anger characterizes the life of a reversionist.

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, **wrath**, strife, seditions, heresies,

12.1 In Gal 5:20 the word translated “wrath” is **Thumos**.

13. We are therefore to put off anger and wrath as part of the maturing process.

Eph 4:31 Let all bitterness, and wrath (**Thumos**), and anger (**Orge**) and clamour, and evil speaking, be put away from you, with all malice:

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

14. Fury is used in Scripture to express the burning anger and rage of man. It is also used of God in the sense of an anthropopathism. Examples:

14.1 The fury of man

Gen 27:43 Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran;

Gen 27:44 And tarry with him a few days, until thy brother's fury (**Chemah**) turns away;

Est 1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

Est 1:11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

Est 1:12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth (better translated “*dislocated or to be alienated*”), and his **anger (Chemah)** burned in him.

14.2 The fury of God

1Sa 4:3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

1Sa 4:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto **anger, (Aph)** they are gone away backward.

Psa 145:8 The LORD is gracious, and full of compassion; slow to **anger (Chemah)**, and of great mercy.

15. Now let's see what we can learn from Joh 2:18

NIV

Joh 2:18 Then the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this?"

Comment:

1. Let's review the **Doctrine of Miracles.**

Doctrine of Miracles

Introduction

1. The age of miracles is not per se over but the gift of miracles has vanished.
2. We must look to the Scriptures for guidance with reference to miracles.
3. Every heart beat in the Devil's world is a miracle, the sick being cured, the baby being born, the Gospel being proclaimed, the Word being taught and many other mundane everyday occurrences are miracles in this the Devil's domain.
4. Should we therefore pray for the extraordinary? Of course declares the Scripture. We should pray for the extraordinary and the mundane.

Nature of the Miraculous

1. Since the term miracle is popularly applied to unusual events, it is not easy to give the word miracle its true biblical significance.

2. Probably the simplest definition was provided by C.S. Lewis “an interference with nature by supernatural power.”
3. J. Gresham Machen in his book, The Christian View of Man said, “A miracle is an event in the external world that is wrought by the immediate power of God ...”
4. A miracle occurs when God does something beyond what could be accomplished according to the laws of nature as we understand them, and may be in violation of them.
5. Moreover a miracle is that which is beyond man’s intellectual or scientific ability.
6. As a biblical truth our living in the Devil’s world is a miracle.

Etymology

1. Four Greek words appear in the Gospels to describe the supernatural works of Jesus:

1.1 **Teras** (translated “wonder/s”) speaks of their extraordinary character;

Joh 4:48 Then said Jesus unto him, Except ye see signs and **wonders**, ye will not believe.

Heb 2:4 God also bearing them witness, both with signs and **wonders**, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

Mar 13:22 For false Christs and false prophets shall rise, and shall shew signs and **wonders**, to seduce, if it were possible, even the elect.

1.2 **Semeion** (translated “sign/s”) symbolizes heavenly truths and indicates Christ’s immediate connection with the Father;

1.2.1 Jesus warned the Scribes they would get no sign except the sign of Jonah.

End Lesson

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