
a *Grace Notes* course

Ephesians

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Grace Notes

Lesson 15

Ephesians 4:25-32

Sins of the Tongue

Anger

Forgiveness

Grace Notes

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Ephesians

Lesson 15: Ephesians 4:25-32

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ephesians often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Ephesians
 2. Study the Ephesians passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Ephesians lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to *SAVE* your file. If your quiz file is lost, and that can happen at *Grace Notes* as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to *Grace Notes*, follow the instructions on the Quiz page.
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Ephesians 4:25

Wherefore, putting away lying, speak every man truth with his neighbor, for we are members one of another.

This section of Ephesians, from 4:25 to 5:2, directs us to the very practical results of our putting on the "new man" of verse 24. The word "wherefore" indicates that the following characteristics of the Christian life are a direct result of the development of a new Christian character.

This is where the rubber meets the road. The Christian life demands a new character, a new outlook, and a willingness both to "abide in Christ" and to "grow in Christ." Here are the positive qualities or actions that must be found in the Christian life.

We are to "put away lying" and "speak truth".

Zech. 8:16 'These are the things which you should do: speak the truth to one another; judge with truth and judgment for peace in your gates.

Falsehood is put away with the old man. Truth, and truthfulness, comes in with edification.

"we are members one of another"

When Christians try to deceive one another, they break the bonds of royal family, love, and fellowship. We belong together as members of one body, so we must be completely honest and open with one another.

Chrysostom: "If the eye sees a serpent, does it deceive the foot? If the tongue tastes what is bitter, does it deceive the stomach?"

Foulkes: "Lying is a great hindrance to the proper functioning of the body. When members are open and truthful, the body will work in harmony and therefore efficiently. Without openness and truth, there can only be disunity, disorder, and trouble."

In general, growth in Christ is the antidote for verbal sins.

Topic: SINS OF THE TONGUE

Ephesians 4:26

Be angry and sin not. Let not the sun go down upon your wrath.

OR, "Although you may have become angry, stop sinning."

This verse is a quotation of Psalm 4:4.

There is righteous anger, such as we see in the Lord Himself (Mark 3:5; John 2:13-17); but His anger never led to sin because His emotions were always perfectly controlled by the Holy Spirit.

Foulkes: "A Christian must be sure that any anger is that of righteous indignation and not just an expression of personal provocation or wounded pride. It must have no sinful motives nor be allowed to lead to sin in any way."

Christians can have victory over the sin of anger! The Bible talks about anger and answers questions like the following:

What's the difference between sinful anger and righteous indignation?

Does God get angry?

What causes me to get angry, and what can I do about it?

How can I have victory over the sin of anger?

If you haven't recently studied what the Bible says about ANGER, it's important that you do so now. The topic accompanies this lesson.

Topic: ANGER

"let not the sun go down upon your wrath"

"Wrath" is PARORGISMOS, "provocation", which refers to the personal resentment that anger, even righteous anger, can become when it is harbored and brooded over in men's hearts, especially when the heart is overwhelmed with temptations to malice and bitterness. Passionate feelings against people are not to be kept long lest they break down the love between brethren.

The teaching of verses 31 and 32 is also very important here. Those verses show that the means for putting away bitterness and malice is "forgiveness". The grace believer is a forgiving person. Realizing that the Lord has forgiven us, even when we were His enemies, we are

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motivated to put away our self righteousness, or even our genuine rights, in order to forgive others and "put away wrath".

Even unbelievers are not strangers to this concept of achieving immediate reconciliation with others in times of strife. Plutarch says of the Pythagoreans: "... if betrayed into angry reviling (they) made it their rule to shake hands before sunset."

Psalm 4:4, "Tremble, and do not sin; Meditate in your heart upon your bed, and be still. Selah."

Ephesians 4:27

Neither give place to the devil.

"Place" = "opportunity". Bishop Moule says that anger "gives Satan a half open door", an opportunity for fostering the spirit of pride or hatred.

Foulkes: "Sudden instinctive indignation against injustice or wrong, good in itself, if retained and nursed as a grievance, will let the devil lead his victim on to unkind thoughts, words and actions, and so work havoc with personal relationships."

Satan is to be resisted. James 4:7. He is to be given no place in the believer's life.

Ephesians 4:28

Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that has need.

There must be no more common pilfering, but honest work instead.

Dishonesty was a way of life for many in ancient times, just as it is for many people today.

Whenever discipline or personal integrity is even slightly relaxed, honesty and productivity slip a lot. Most employees are in a position to steal something: pencils, computer time, petty cash, working time.

The honest Christian laborer stands out in a society like this. Honesty and good character are two of the most important aspects of the Christian's testimony. In any witnessing situation,

these traits are necessary before any verbal testimony can be successful. Lev 19:35,36; Deut 25:13-16

Prov 11:1 "A false balance is abomination to the Lord: but a just weight is his delight."

See also Prov. 16:11; 20:10; Micah 6:9-14.

Rom 12:17 "Recompense no man evil for evil. Provide things honest in the sight of all men."

READ 2 Cor 8:20-24

1 Thess 4:11,12 "That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

Note carefully Titus 2:9,10

Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, NOT PILFERING, but showing all good faith that they may adorn the doctrine of God our Savior in every respect.

The objective of this Christian life is to ADORN, to DECORATE the doctrine of the Savior! What a precious privilege and responsibility!

To ADORN means "to arrange; to set in order; to decorate; to embellish; to prepare; to trim; to put in readiness; to honor; to dignify"

Matt. 23:29 "Woe unto you scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and garnish (kosmew) the sepulchres of the righteous..."

Luke 21:5 "And as some spoke of the temple, how it was adorned (kosmew) with goodly stones and gifts,"

1 Tim 2:9 "...women adorn (kosmew) themselves in modest apparel..." The adorning of the heart is to be given priority.

Rev. 21:2,19 "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the foundations of the wall of the city were garnished (kosmew) with all manner of precious stones."

One of the main goals of God's plan is that every Christian "adorn" or "decorate" the doctrine of the Lord. Honesty in everyday life is a very important part of this.

Ephesians 4:29

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

Note just ahead in Ephesians 5:3,4, "But do not let immorality or any impurity or greed even be named among you, as is proper among saints; and {there must be no} filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks."

The word "corrupt" is SOPROS, "rotten", therefore "worthless". Like bad fruit, such speech spreads rottenness and leads others to think on the worthless. This is to be replaced with "that which is good".

Proverbs 15:23, A man has joy in an apt answer, And how delightful is a timely word!

Foulkes: "The test of a man's use of money is: 'What am I giving to those in need?' The test of his conversation is not just 'Am I keeping my words true and pure?' but 'Are my words being used to minister grace unto the hearers?'"

The speech of the Christian is to be characterized by grace.

Col. 3:16,17, "Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms, hymns and spiritual songs, singing with. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father."

Col. 4:5,6, "Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. Let your speech always be with grace, seasoned, as it were, with salt, so that you may know how you should respond to each person."

Ephesians 4:30

And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.

All sin is a cause of personal sorrow to God. We are called to "walk worthy of the vocation with which you are called", to walk in fellowship with the Lord. And the Holy Spirit occupies the Christian and is the source, the bond, of the spiritual fellowship with have with God. He is our teacher and our comforter. Sin grieves the Holy Spirit and is the cause for the loss of fellowship, the loss of filling, the loss of the controlling ministry of the Spirit.

The Spirit's presence is also a seal of assurance of the life and inheritance that we possess now and will possess fully in the end. The very thought of this should encourage us to keep ourselves pure.

1 John 3:2-6, "Beloved, now we are children of God, and it has not appeared as yet what we shall be. We know that, when He appears, we shall be like Him, because we shall see Him just as He is.

"And everyone who has this hope {fixed} on Him purifies himself, just as He is pure.

"Everyone who practices sin also practices lawlessness; and sin is lawlessness.

"And you know that He appeared in order to take away sins; and in Him there is no sin.

"No one who abides in Him sins; no one who sins has seen Him or knows Him."

But we do sin! And we do grieve the Spirit! So remember that Jesus Christ is our Advocate with the Father. And remember that there is open to us a method of being cleansed from the corruption and defilement of the sin we commit - by means of the cleansing which follows confession.

1 John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Prov. 1:23, "Turn at my reproof, Behold, I will pour out my spirit on you; I will make my words known to you."

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So there is a restoration to fellowship with the Spirit, a means of continuing to be occupied with Christ, through acknowledging God's sovereignty and our sin.

Ephesians 4:31

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Here is even more reference to sins of the tongue and of mental attitude, so that they can be set over against the way that we have learned in Christ. Six things are named here that are decisively to be put away.

"**Bitterness**" is PIKRIA (cf. the English "picric acid"). Aristotle spoke of this as "the resentful spirit which refuses reconciliation." The Apostle Paul says that all of this must go, every trace of such sharpness of spirit, of such temper.

The "wrath" and "anger" here are those which spring up from passion and temper because of personal resentment or provocation. The only Christian rule about these is total abstinence!

Then follows "clamor", KRAUGEI, which is "the loud self-assertion of the angry man, who will make everyone else hear his grievance."

"**Evil speaking**" is BLASPHEMIA, "slander; blasphemy". This word is commonly used for speaking against God, but it is also often used for slanderous or abusive speaking against one's fellow men.

Finally, Paul adds "all malice", or "bad feeling of every kind", thus demanding the complete exclusion from the Christian's life of every thought that leads a person to speak or do evil against some else (Foulkes).

Ephesians 4:32

And be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you.

The parallel passage in Col. 3:12 says, "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, longsuffering."

If, after all, God has forgiven us of the most heinous sins, having reconciled us even while we were His enemies (Romans 5), how much more ought we to have gracious regards for other people, and act as conduits of God's grace to them.

A forgiving spirit is one of the most obvious and telling character traits in a growing Christian. The lack of a forgiving spirit is the mark of the novice Christian.

The word "forgive" is a Grace word, in the English as well as in the Greek. An early meaning in English was "to give or to grant". Then, "forgive" came to mean "to remit a debt; to give up resentment or claim for requital; to pardon an offense."

All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.

But, many people in America are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a Christian do about all of the debts owed to him. Answer: forgive them, as Christ forgave you.

A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means "to give up a claim; to cease bearing resentment".

The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is "Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth."

As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God).

You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.).

Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the world. "Out of your innermost being shall flow rivers of living water."

Sins of the Tongue

READ Psalm 64:1-10.

Sins of the tongue have their origin in the Sin Nature. These sins are among the most devastating of all of the categories of sin. Of the seven sins mentioned in Proverbs 6:16-19 as being especially hated by God, three are sins of the tongue. As a Christian believer, you must learn as much as possible about this type of sin. And you must do everything possible to gain victory over this in order to be able to make progress in the Christian Way of Life.

PSALM 34:11-14.

Sins of the tongue are motivated by mental sins such as arrogance, jealousy, bitterness, vindictiveness, implacability, hatred, mental adultery, pettiness, envy, guilt feelings, etc. All of these sins are focused at other people at one time or another. When someone reaches out to attack another person, the tongue is used to voice the inner mental sins which are already present. Such talk may be direct and scathing, even vulgar. Or the talk may be subtle, refined, intellectual, even couched in Christian terms. "There is a matter that I need to share with you as a prayer request; this is just between us spiritual believers..."

NOTE : If you know something bad about a person, or you suspect something, do not share it with anyone unless that person has a direct hand in the solution of the problem. If in doubt, don't talk about it!

Sins of the tongue are a sign of the believer's reverting to the old way of life, the condition of

the carnal man. James 4:11; 5:9; 5:12, Romans 3:13,14. In fact, the believer who indulges in sins of the tongue cannot be distinguished from an unbeliever. The believer is warned in Ephesians 4 not to fall into the life patterns of the unbeliever.

EPH. 4:17-22, 25, 29-32.

Verbal sins can destroy a family or a congregation. Things like gossip, slander, maligning, judging, backbiting, and boasting are malicious, vengeful, and destructive. James 3:5,6. Troublemakers are always characterized by sins of the tongue. Psalm 52:2.

It is the duty of the pastor to warn against these things. 2 Tim. 2:14-17. And believers are commanded to separate themselves from such troublemakers. Rom. 16:17,18. This separation may be just a turning away or refusal to comment or to reply in a conversation. Separation does not mean ostracism or excommunication except in the worst cases. It means, at first, refusal to participate. Teaching on this topic may involve exhortation and rebuke, as in Titus 2:15. But such teaching, plus the refusal of believers to participate in sins of the tongue, will help the one who is having trouble with this to have victory.

TITUS 1:10,11.

Sins of the tongue produce compounded divine discipline. Ps. 64:8; Matt. 7:1,2. First, there is discipline for the mental attitude sin which motivates the verbal sin. Second, there is discipline for the verbal sin itself. Third, there is discipline for the sins which one assigns to another person in wrongly judging him - "with what measure you mete, it shall be measured to you again."

TYPES OF SINS OF THE TONGUE

Backbiting - slander, defamation of character, evil speech, detraction. Found in several places in the Bible, including Rom. 1:30 as one of the sins of the immoral person who has rejected God. READ Psalm 15:3; 50:20; 101:5; Proverbs 25:23; Jer. 9:4; Rom. 1:30; 2 Cor. 12:20.

False Witness - lying about people, especially while under oath. Prov. 25:28; Exo. 32:1; Prov. 19:9. Examples of false witness:

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- Against Stephen, Acts. 6:11

- Against Paul, Acts 25:7

- Against Christ, Matthew and Mark

Perjury - lying under oath. READ Lev. 6:3; 19:12; Zech. 5:4; Mal. 3:5; 1 Tim. 1:10

Lying - READ Prov. 12:22; 21:6; Col. 3:9; Lev. 19:11; Luke 20:20.

Dissimulation - Faking it, covering up, hypocrisy. Example: calling in sick when not sick. READ 1 Sam. 21:13; Acts 23:12-15; 2 Sam. 14:2; 2 Kings 10:19; Luke 20:20.

Busybody - self-appointed monitor, or one who tries to straighten others out. This word appears as a translation of several Greek originals.

From (periergos), verb. (periergomai) "to do something useless or unnecessary". Literally, "to work around". Also used in Greek to mean "undue anxiety" over something which is not really a proper concern.

2 THESS. 3:11.

Also from (allotroepiskopos), a combining form from (allotrios), "belonging to another", and (episkopos), "bishop". Hence, the busybody is "another man's bishop".

1 PET. 4:15.

Talebearing - slandering, whispering behind backs. Prov. 11:13; 17:9; 18:8

Evil Whispering - Prov. 16:28.

Slander - Psalm 101:5; 50:20; Prov. 10:18; 11:9; 2 Sam. 10:3; Job 1:11; Luke 7:33.

False Accusation - READ 1 Sam. 1:14; Neh. 6:7; Job 2:5; 22:6; Jer. 33:17; Matt. 5:11; 27:12; Luke 6:7; 1 Peter 3:16.

Evil Speaking - READ Ps. 5:9; 10:7; 36:3; 55:21; Prov. 12:18; 24:2; Matt. 12:34; Rom. 3:13; James 3:6; 4:11.

God provides protection for the believer who is, himself, a victim of sins of the tongue. Job. 5:19-21.

Control of the tongue, the absence of verbal sins, is a sign of Christian edification in the believer, and it is a sign of considerable growth in Grace. James 3:2; 4:11,12. By avoiding sins of the tongue,

the Christian can lengthen his life and find great happiness. Ps. 34:12,13.

HOW TO HAVE VICTORY OVER SINS OF THE TONGUE

1. Grow daily in conformity with the Lord Jesus Christ
2. Ask God the Father for provision and protection in this area.
3. Confess this sin each time you are convicted of it.
4. Learn to recognize all of the verbal sins -- some are obvious, some are subtle.
5. Keep silent during discussion of a bad situation.
6. Keep silent during discussion of another person.
7. Keep silent.

RULE: Do not pass on derogatory or uncomplimentary information about anyone, unless the Word of God has given you the specific authority and responsibility to do so, and the person you are information likewise has responsibility in the situation and a need-to-know the information.

Anger

Everybody gets angry. (Well, I do, anyhow, and I suppose other people do, too.)

We know that we all have sin natures that have areas of strength and weakness. You may be strong where I am weak, and vice-versa. So it may be that you would never think of committing a particular sin that I might be having a great deal of trouble with.

But, in one way or another everyone has problems with anger. Sometimes the anger is a quiet, seething resentment or indignation at some large or small offense, real or imagined. Sometimes anger explodes into a rage that can turn into retaliation, violence, or murder.

When we are angry we hurt people, usually those who are closest to us. And we really hurt ourselves; an angry person is his own worst enemy, as we shall see in this topical study.

But Christians can have victory over the sin of anger! This study is written to lay out what the Bible says about anger and to answer questions like the following:

- What's the difference between sinful anger and righteous indignation?
- Does God get angry?
- What causes me to get angry, and what can I do about it?
- How can I have victory over the sin of anger?

Definition of Anger

The Bible describes anger as a sin - a sin of mental attitude. As a sin, anger expresses antagonism, exasperation, indignation, resentment, outrage. Anger often produces an emotional feeling, but the feeling is not the anger. The thought pattern which produced the feeling is the sinful anger.

In the Bible, the type of anger which is not sinful is more properly called "righteous indignation".

The Bible uses two Greek words for anger: *orge*, referring to mental anger, and *thumos*, for mental anger. It's possible, but not common, to have mental anger without an emotional response. In Eph. 4:31, both types of anger are related to bitterness.

Anger is a sin which promotes sins against other people, such as gossip, self-righteous judging, maligning, complaining.

Both anger and righteous indignation are mental reactions to events or circumstances. If the mental reaction is unjustifiable, it becomes an emotional reaction such as irritation or exasperation, and may lead to irrationality.

But if a reaction is justifiable, it is never irrational. An example would be righteous indignation regarding heresy.

Righteous Indignation

Righteous indignation is not sinful anger. It is a clear understanding of a bad situation because you have a clear understanding (from the Bible) of what God thinks about. Therefore, there is no reaction which leads to anger and sin.

In Mark 10:14, Jesus became opposed to the disciples when they forbade the children to be brought unto Him. This was not anger, it was an understanding of a wrong.

Jesus expressed righteous indignation in Matt. 23:13-36 when he condemned the scribes and Pharisees. And He wasn't angry when He told Peter "Get behind me, Satan, you are a stumbling block to me. You have not concentrated on the things of God, but on the things of man."

Another example of righteous indignation is a Christian's mental attitude toward criminal activity. You can pursue, prosecute, and sentence a criminal without compromising such principles as grace, forgiveness, or impersonal love. You are aware that the criminal's act is wrong and that he must be stopped. That is righteous indignation. But you don't hate the criminal or fall apart emotionally because of sinful anger. Impersonal love is a result of Christian growth and allows believers to have a regard for even the most obnoxious people that does not depend on their character or behavior.

It is righteous indignation that allows God to be "angry" about sin but to love us anyway. His love for us depends on His character, not on ours.

Characteristics of Sinful Anger

Anger is sin from the sin nature. Gal. 5:19-21, "Now the deeds of the flesh [sin nature] are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these..."

Anger is related to foolishness. Eccl. 7:9, "Do not be quick to be angry in your heart, for anger resides in the bosom of fools."

The Bible defines a fool as a person without divine wisdom. He may be a genius, but his thinking is from human viewpoint. He thinks and acts apart from God's standards and controls. The paramount fool (and the beginning of foolishness) is the person who has "said in his heart, There is no God."

Look at Romans 1:18-31 for a detailed description of the results of deliberately turning away from

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God. A fool is on a rapid downward slide towards destruction, both in this life and the one to come. In the list of terrible sins which characterize the ungodly are several which are either causes or results of anger.

Anger is associated with grieving the Holy Spirit. Eph. 4:30-31, "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you." Notice the contrast here between conditions of anger and the results of impersonal love.

Anger is a violation of the Christian's code of conduct as a member of the Body of Christ. Col. 3:8,9, "But now you also, put them all aside: anger, wrath, malice, slander, {and} abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its {evil} practices"

Anger hinders effective prayer. 1 Tim. 2:8, "Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension."

Anger is always accompanied by other sins. Prov. 29:22, "An angry person stirs up strife, and a hot tempered person abounds in transgression."

Anger promotes the sins of gossip, self-righteous judging, maligning, revenge, complaining, bitterness, and many others. Heb. 12:15, "See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled."

Anger makes a person his own worst enemy; he brings misery upon himself. Prov. 22:8, "He who sows iniquity will reap vanity, And the rod of his fury will perish." The unhappiness comes from many sources: failure to be occupied with Christ, failure to maintain a relaxed mental attitude, failure to be controlled by the Holy Spirit, thus, failure to grow in Christ. Lack of growth means lack of joy, lack of love, lack of divine viewpoint.

Anger promotes jealousy and cruelty. Prov. 27:4.

Anger causes misery for loved ones, friends, and community. Anger destroys a nation. Prov. 21:19; 22:24; 24:25; 29:22. Amos 1:11, "Thus says the Lord, "For three transgressions of Edom and for four I will not revoke its {punishment}, Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And he maintained his fury forever."

Other Bible Teaching on Anger

Eph. 4:26 says "Be ye angry, and sin not." or "Although you may have become angry, stop sinning."

This verse is quoted from Psalm 4, which is about David's righteous indignation at the revolt of his son Absalom. He is resisting the temptation to become angry. "Tremble with anger, yet do not sin." He was tempted to become angry at Absalom because Absalom had used his position to start a revolution against his father. but he didn't become angry, he trusted the Lord (Occupation with Christ), and he asked the army to spare Absalom. 2 Sam. 18:5.

It is possible to respond to unfairness or offense without sin. A person may sin against you, yet you can remain without sin. You can put the matter in the Lord's hands, stay in fellowship, and maintain a relaxed mental attitude. Furthermore, because you stay in fellowship, you are in the best position to be of service in the situation. You can forgive the other person and be open to any reconciliation he might offer. You will at least do your part to keep lines of communication open.

The Bible continually emphasizes righteousness maintained in the face of unfair treatment.

You cannot build your happiness on someone else's misery. This is what retaliation tries to do. But you'll never obtain happiness through revenge or by straightening out the other person. To punish someone else using verbal sins or violence is a revenge operation; worse yet, it obstructs divine judgment and discipline. "Judge not, that you be not judged" is intended to warn us to let The Lord handle matters of sins against Himself. The angry person who arrogates to himself the position of judge is in a position of

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compounded divine discipline himself, worse off than the one who originally caused the trouble.

The Anger of the Lord

The Lord is said to have anger, or to be angry, in several places in the Bible. The word "anger" is used as an anthropo-pathism, a word or phrase that ascribes human characteristics or feelings to God, who is not human. God never reacts emotionally. He is never surprised, shocked, or outraged. But He does have an attitude of wrath or anger against some things.

The phrase "the anger of the Lord" is used in the following passages:

Num. 25:4; 32:14; Deut. 29:20; Judg 3:8; 10:7; 2:14, 20; 2 Kings 24:20; Lam. 4:16; Jer. 4:8,25,37; 30:24; 51:45; 52:3; Zeph. 2:2,3; Psalm 2:5.

The phrase "the wrath of God" is used in the following:

2 Chron. 28:11; Ezra 10:14; Psalm 78:31; John 3:36; Rom. 1:18; Eph. 5:6; Col. 3:6; Rev. 14:10,19; 15:1,7; 16:1; 19:15.

Victory Over the Sin of Anger

Recognize the sin of anger and confess to the Lord when you become angry. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. This will help you maintain your walk with the Lord and be controlled (filled) by the Holy Spirit.

Continue to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

Forgiveness is an important part of grace being used by a believer. The more you are oriented to God's plan of Grace, the more adept you will be at using the assets He provides.

Practice trusting God (or, using Faith). God says, "Cast your care on Me, because I care for you."

When you are in bad situations, tell the Lord about it and let Him handle it.

Forgiveness

The word "forgive" is a Grace word, in the English as well as in the Greek. An early meaning in English was "to give or to grant". Then, forgive came to mean "to remit a debt; to give up

resentment or claim for requital; to pardon an offense."

All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.

But, many people in America are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a Christian do about all of the debts owed to him. Answer: forgive them, as Christ forgave you.

A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means "to give up a claim; to cease bearing resentment".

The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is "Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth."

As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God). You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.).

Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the world. "Out of your innermost being shall flow rivers of living water."

Ephesians Lesson 15 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Ephesians Lesson 15

1. What activity results in giving Christians the ability to "put away lying, "steal no more", etc.?

Answer:

2. How does Satan exploit a Christian's anger?

Answer:

3. What is the reason given why a person is to work, rather than steal?

Answer:

4. What are the two most important characteristics of a Christian's character, as far as a testimony in the workplace is concerned?

Answer:

5. How does a servant (employee) "adorn the doctrine of the Savior?"

Answer:

6. What sort of speech will minister grace to hearers?

Answer:

7. What is the seal of our assurance of eternal life and our inheritance in Christ?

Answer:

8. How does a Christian receive forgiveness for sins and cleansing from all unrighteousness?

Answer:

9. What types of sins of the tongue are to be "put away from you...?"

Answer:

10. The lack of a forgiving spirit is the mark of a novice believer. [True/False]

Answer:

11. What motivates people to commit sins of the tongue?

Answer:

12. Name some of the specific sins which can destroy a congregation.

Answer:

13. A pastor does not need to warn his congregation about sins of the tongue. [True/False]

Answer:

Ephesians Lesson 15

14. What is perjury?

Answer:

15. What is a busybody?

Answer:

16. It is possible to be angry without sinning. [True/False]

Answer:

17. When another person sins against you, how can you remain without sin?

Answer:

18. You cannot build your _____ on someone else's _____.

Answer:

19. God reacts emotionally in his anger toward human sin. [True/False]

Answer:

20. Give an example from Scripture in which the anger of God is described.

Answer:

End of Quiz