

I. Set Up

- A. Welcome. Glad you're here. Special welcome to those who are new to Christ Church.
- B. This is the third week of Seven – a series on the Seven Deadly Sins. Two weeks ago Mike kicked things off with an introduction to the topic. Last week we looked at pride – the insidious and deadly problem that many theologians think is the start of all the other sins. Today we turn to Anger or Wrath. There is a lot of it out there. In fact, I think I occasionally see some of it as people are trying to leave the church parking lot after the service. All joking aside, anger's a big deal. In the Sermon on the Mount, Jesus said: “You have heard that it was said to the people long ago, ‘You shall not murder, and anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry with a brother or sister will be subject to judgment.” We are all guilty of this sin.
- C. Mike will be helping us think clearly about it in just a few minutes. Right now...

II. Introduction:

- A. [Seven comedy video – MJW at Driving Range](#)
- B. So here's the backstory on that video.
- B.1. We did a half dozen takes on this. Ben – my son – who was filming and directing, wanted a variety of different angles. On each take I needed to break another club. So I had a lot of old, worthless clubs in a stack. After filming that shot we started working with the kids – who were adorable – and at one point Ben wanted another shot of me breaking a club with the kids in it and, you see this coming, right? I mistakenly picked up one of my own clubs. My 58 degree Titleist wedge and broke it over my knee. I didn't realize what I'd done until we were cleaning up and I counted my clubs and couldn't find it.
- B.2. So, if you want to know how I really handle anger, well, that's when the cameras should have been rolling.
- C. I told this to a friend the next day and his response was, “Too bad you're not doing a series on the Seven Stupid Sins. You'd have plenty of material.”
- D. We are not doing the Seven Stupid Sins, we are looking at the Seven Deadly Sins and anger is one of them. And there is a lot of it out there. We read about it all the time.

D.1. The newspapers recently reported on the million dollar bond being set for Barry Swegle of Port Angeles, Washington after the general contractor decided to resolve the property line dispute he had with his neighbors by getting in a bulldozer and pushing all their homes away from his property line. The ten minute rampage destroyed three homes, seriously damaged a fourth, knocked down power lines and included collateral damage to a truck and a tractor.

E. Likewise, the Bible reports that:¹

E.1. Cain killed Abel because he was angry over a turn of events.

E.2. Joseph was sold into slavery because his brothers were angry over the way their father was treating them.

E.3. Saul tried to kill David because he was angry over David's growing popularity.

E.4. David was angry with God for striking Uzzah dead;² and Jonah was angry with God for not striking the Ninevites in the same way.³

F. Of course we do not need to rely on what we read, we see examples of anger all around us. We overhear harsh, scaring words being bantered about between people who love each other; we look on as business partners sue each other into bankruptcy; we run across abusive parents, hostile coaches and furious customers. And sometimes the person looking back at us from the mirror isn't in such a great mood either.

G. There are a lot of red faces, dilated pupils and veins popping out of necks out there. And a lot of quiet seething as well.

H. Anger. Rage. Wrath. Fury. Ire. Indignation – whatever you want to call it – we are talking about: 1) our default response to injustice, real or perceived; 2) the brief madness we feel when something doesn't go the way we want it to or think it should.

¹ There are 400 references to anger in the Bible.

² 2 Sam. 6:8

³
Jonah 4:1

I. We are talking about a vice that is pervasive, powerful, destructive and perhaps a bit more complicated than you might think.⁴ Today I hope to make it simple. There are five things I want to be sure you understand about anger.

III. Five things you need to know about anger

A. First: It's not always bad.⁵ In fact, sometimes it's good.

A.1. Anger is the right response when you learn about children being shot, or going hungry or being abused.

A.2. Anger is the right response when you hear that 100,000 girls are forced into the sex trade each year.

A.3. Anger is the right response when you read about a politician misusing their power. It's a good thing that William Wilberforce got mad at the slave trade and that Martin Luther King got mad at Jim Crow laws.

A.4. Anger is the right response to an accurate perception of evil – to the violation of God's moral law. In fact, God gets angry. Jesus got angry, most famously when he went into the Temple, overturned the tables of the money changers and drove away all of the animals. He was furious that the temple was being misused and that the outer courts were not available for the non-Jews who wanted to go there to pray.

A.5. We have another example in Mark 3. Let me read it for you:

A.5.a) Another time Jesus went into the synagogue, and a man with a shriveled hand was there. Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. Jesus said to the man with the shriveled hand, “Stand up in front of everyone.”

⁴ Contemporary understandings of anger tend to be much simpler than those embraced by people like St. Thomas Aquinas or Jonathan Edwards.

⁵ Some Christians disagree with this, as do most Buddhist – e.g., Seneca the Stoic argues that anger serves no legitimate moral purpose that cannot be achieved equally well, if not more effectively, by the dictates of reason alone.

A.5.b) Then Jesus asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” But they remained silent.

A.5.c) He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored. Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.

A.6. In this account Jesus got mad at the Pharisees because their self-righteousness was causing others to suffer.

A.6.a) The man with the shriveled hand was not only limited in the kind of work he could do, Jewish religious laws kept him from full participation in Temple life. But rather than care about him, the Pharisees used him like an object in an effort to trick Jesus. Christ heals the man – pointing out that if the Pharisees are willing to care for a sheep on the Sabbath they should be willing to care for a person.⁶

A.7. So, we know that it is possible to be good and angry. Jesus was. In fact, I would argue that we need more righteous anger today.⁷ We need more people who are angry over injustice, oppression, child abuse and hypocrisy.⁸ Christians are often way too nice.⁹

⁶ It's worth noting that the Pharisees are so mad that Jesus works on the Sabbath to heal this man that they then worked the rest of the Sabbath on a plot to kill him.

⁷ Chrysostom, a 4th century Christian leader, wrote: He who is not angry when he has cause to be, sins. For unreasonable patience is the hotbed of many vices, it fosters negligence, and incites not only the wicked but the good to do wrong.” Anger is the right response to sin. If you are not angry then your heart is not working. It’s wrong to be indifferent.

⁸

See: Ex. 22:21-24; Mark 9:42 and Matthew 15:8, 23.

⁹

This quote is from “Unhappy Fault,” Leon Podles, Touchstone, July / August 2009, p. 12. In this publication, Podles expresses his frustration with the Roman Catholic bishops failure to deal with sexual abuse among the priesthood in an appropriate way. He suggests that part of the problem rested with a culture that promoted men who were, by temperament and personality, anxious to establish harmony and to please. They were “healers, reconcilers and builders of the community. Almost all were promoted in part because they had a high need to get along, avoid conflict, etc.

A.8. We should be angry over the things that make God angry. “If here was more redeemed anger in the world there would be less poverty, discrimination, abuse, divorce and pain.”¹⁰

B. But, number two. Anger is not always wrong, however: **Anger is always risky.**

B.1. Even though anger is occasionally the right response, it always puts us at risk. It clouds our thinking. It increases the likelihood that we will say or do something we shouldn’t.¹¹

B.2. We are too quick to get angry. We get angry at the wrong person. We are angrier than the situation calls for, and we tend to stay angry longer than we should. As the slide suggests, **ANGER** and **DANGER** are only one letter apart.

B.3. And, it’s not just that all anger is risky, most anger is sin.

C. Three: **Most of our anger is sin.**

C.1. Most of our anger is not justified. It’s the wrong response. Most of our anger comes from our pride, selfishness or a disordered desire to control. This is why anger shows up on lists of sins, such as Galatians 5:20 or Colossians 3:8

C.2. We need to be very skeptical of our own anger.

C.3. Let me come at it this way. In order for our anger not to be sin, four things have to line up. We have to be angry at the right person for the right reason in the right way and for the right time.

C.3.a) The right person: It doesn’t do any good to get mad at the clerk – who is only enforcing the inane policies of the company – nor should we let our anger with our boss spill over to our family or friends.

10 Dan Boone, *Seven Deadly Sins*, Beacon hill Press, 2008., p. 31.

11 The Old Testament’s maxim, “an eye for an eye and a tooth for a tooth” (Lev 24:17ff) was not a barbaric command. It was an effort to limit retribution. At the time it was revealed to Moses, people in the surrounding, pagan cultures, often expressed their wrath unjustly. They would avenge an insult with murder. The “eye for an eye” was a limit on the punishment of the offense.

C.3.b) The right reason calls for moral evil. That is what we are justified at being angry over. The only things we can be good and angry over is a violation of God's will.

(C.3.b.1) Bad service at a restaurant, an idiot driving below the speed limit in the left lane, being told you're an idiot because you are driving below the limit in the left lane, losing an account at work – anger is not the right response.

(C.3.b.2) We never see that kind of anger with Jesus.¹² For starters, He never appears to be angry over things that happen to him. He doesn't lash out when he's insulted or abused – or killed – only when he sees people abusing the weak, hurting the small, belittling someone for their race, only when he sees something morally evil.

C.3.c) And his anger unfolds in the right way. His response is appropriate. It's measured. His anger is powerful but it's controlled and creative. His anger doesn't make things worse, it's channeled to make things better. When they mock and beat and whip him, he doesn't lash out, he prays for their forgiveness. He doesn't retaliate or seek revenge.

(C.3.c.1) Here's a hypothetical situation. You agree to help a neighbor. At some significant inconvenience, you rearrange your schedule to be at a certain place at a certain time. They show up late. You get mad. You are going out of your way to help them and they are late. Is your anger justified? No. God's law was not violated, you were simply inconvenienced. I do not mean to defend their being late, but your anger is not justified.

12 It's a treat to see good anger because it's so rare. Jesus never gets angry when people hurt him, which is exactly when we are most likely to. When the Pharisees call him demon-possessed he responded very matter-of-factly. When they nailed him to a tree he said, "Father, forgive them because they know not what they are doing." His anger kicks in when compassion towards others is blocked. He also gets upset with anything that inhibits faith. The disciples blocked the faith of little children. The money-changers blocked the faith of the non-Jews. Jesus gets angry at anything that prevents love to people (compassion) or dependence on God (faith.)

(C.3.c.2) Let me take this to another level. Someone spreads lies about you. They intentionally set out to damage your reputation. You hear about this and grow angry. Is your anger righteous? Maybe, but probably not. If you are like me, you're mad because your reputation has been questioned not because this person has violated God's moral will by telling lies. The source of your anger is your pride.¹³ And that anger is sinful, to say nothing of the fact that your response will likely be sinful and make a bad situation even worse. Just because someone sins against you doesn't mean you can sin back.

(C.3.c.3) Let me read Peter's counsel to those who are trapped in slavery and serving under unjust masters. At first pass I think all of us would say that they are justified in their anger. Peter says something quite different. I'm reading, I Peter 2:18f:

(C.3.c.3.a) Slaves, in reverent fear of God submit yourselves to your masters, not only to those who are good and considerate, but also to those who are harsh. For it is commendable if someone bears up under the pain of unjust suffering because they are conscious of God. But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

(C.3.c.3.b) “He committed no sin, and no deceit was found in his mouth.”

(C.3.c.3.c) When they hurled their insults at him, he did not retaliate; when he suffered, he made no threats. Instead, he entrusted himself to him who judges justly.

(C.3.c.4) Wow! Christians have understood slavery to be sin and have fought against it. But see what is happening here. Just because someone sins against you doesn't mean you can get angry and sin back.

13 Pride lies at the root of some anger. We get angry because we do not feel respected, honored, deferred to. Pride lies at the bottom of many – some say all – sins, so it's no surprise to find it here. We lash out because we think we are owed.

(C.3.c.5) We would think that it's not only perfectly acceptable to be angry if we are being treated unjustly but also to lash out. Peter calls on his readers to respond to unjust treatment in light of God's glory and points to Christ bearing up under unjust suffering as an example for us to follow.

(C.3.c.6) This seems unthinkable. Often our response to any slight is to be offended. The counsel we receive from God is to move in a different direction. We may not be able to stop the immediate flash of anger, but after the initial moments pass, we need to choose to move forward in a God-honoring way.

(C.3.c.7) This will look weak. It is actually remarkably strong.

C.4. Finally, we cannot stay mad forever.

C.4.a) In order for our anger to be just – to be something other than sin – it has to be directed at the right person for the right reason in the right way and for the right time.

C.4.b) Many people hold onto their anger and pain for months and years and it eats them inside. We must forgive and move on.

C.5. It's very rare that we get all four of these correct.

D. **Number four: Many people are not aware that they are mad.**

D.1. Many people are mad but they don't know it. They don't see it.

D.2. Sometimes this is because our anger always seems justifiable to us – at least at the time.

D.3. Sometimes this is because their anger has morphed into something else, like depression.

D.4. Sometimes they do not recognize their anger because they are not yelling and screaming.

D.5. People are not always aware that they are mad. Let's look at the screen.

VIDEO of Ted Brown

D.6. As I said earlier, anger is complicated.

E. **Number five: Anger is generally only exposed, not caused.**

E.1. Anger is not always bad, but it's always risky and usually it's sin. Many are not aware that they are angry. Number five: our anger is generally only exposed not caused.

E.2. Our anger typically says more about our heart than it does about the situation at hand.

E.2.a) Now, as an aside, we need to pay attention to what sets us off because that provides us with an unfiltered glimpse of our heart. We do not get angry over things we do not care about. If we're angry it's likely that something we hold dear is being threatened. It's helpful to figure out what that is.¹⁴ Pride? Money? Our own comfort?

E.2.b) There will be people who will be in a really bad mood today because their football team isn't going to win. With all due respect, those people are fools. I love watching football, but a game should not matter that much to you.

E.2.c) We need to understand what we are wrapped up around. Anger is a clue.

E.3. But at this moment I am making a different point. I am claiming that most of us carry a supply of anger around with us, and it spills out when things don't go the way we want them to.¹⁵ And the bigger issue is the anger, not the thing that led to it spilling out.

14 It is worth paying attention to what is making us mad. Tim Keller writes, "Anger is the result of love. It is energy for defense of something you love when it is threatened. If you don't love something at all, you are not angry when it is threatened. If you love something a little, you get a little angry when it is threatened. If something you love is an 'ultimate concern,' if it is something that gives you meaning in life, then when it is threatened you will get uncontrollably angry. When anything in life is an absolute requirement for your happiness and self-worth, it is essentially an 'idol,' something you are actually worshiping. When such a thing is threatened, your anger is absolute. Your anger is actually the way the idol keeps you in its service, in its chains. Therefore if you find that, despite all the efforts to forgive, your anger and bitterness cannot subside, you may need to look deeper and ask, 'What am I defending? What is so important that I cannot live without?' It may be that, until some inordinate desire is identified and confronted, you will not be able to master your anger."

15 Dallas Willard has noted that "the explosion of anger never simply comes from the incident. Most people carry a supply of anger around with them." (Dallas Willard, *The Divine Conspiracy* (New York: Harper Collins, 1998), p. 149.

E.3.a) The same thing can happen to two different people. One goes ballistic and the other is like, “whatever.” The variable here is not what is in the person’s heart. Some people are angry... all the time. It’s not what is happening to them, it is what is going on inside them.

E.3.b) Some of you are angry all the time. It doesn’t take much to set you off. You’ve got issues around this.

E.4. In your reading for today, I made a distinction between sin and sins - between the status of our heart and various actions. We tend to ignore the first and focus on the second. The Bible does the opposite.

E.5. The chief problem is not turning red in the face, screaming or slamming the door. If that was the case, then we’d work on a little impulse control. The problem runs a lot deeper than that. The chief problem is our broken heart. And this is why the ultimate way forward goes beyond the kind of advice we find in most magazines.

IV. So what do we do with our anger issues? I suspect it’s easy to see how anger can easily lead to other sins. But, how do we deal with the root problem?

A. In the last series I mentioned a man who’d recently been fired, kicked out of two country clubs and was moving through a divorce. Everyone said he had anger issues. At that point I said, “Telling him to chill out is probably not enough. What might he do? What might we do?”

B. There is lots of advice out there, from Dr. Phil and Oprah to people writing in every publication from the *Wall Street Journal* to *People*. Good advice about simple, helpful things you can do to deal with your anger, or the anger of your boss or your boyfriend, whatever. Fly a kite. Buy a puppy. Don’t sweat the small stuff.¹⁶ (And by the way, it’s all small stuff). Take a long walk. I’m not interested in repeating that.

16 In the Change series leading up to Seven we spent time in Daniel 3. I read a long passage about Shadrack, Meshak and Abendigo and their altercation with King Nebuchadnezzar – who had a pride problem and an anger problem. He demanded that they worship a statue he made of himself. They refused and he ordered their death. I read the passage because it had such a hypnotic cadence to it, which I suggested was trying to capture the way everyone had been led down the insane path of worshipping a statue. And a big part of that message was, these guys were able to do the right thing – they stood tall and principled even in the face of death. They didn’t panic or get mad – because they knew what ultimately mattered and what didn’t. They had cultivated that attitude on a daily basis with their diet and they supported each other. They could see that the big issue was not the fire, but idolatry. And so they were not rattled. They were not fearful. They were not anxious or angry.

B.1. Some of the advice you'll find there is actually first found in the Bible. There are a handful of passages in Proverbs that essentially tell us to count to 10 before we say something stupid. I want to focus on the things you need to do to go after the deeper issue. To go to the root of the problem.

C. First: You need to own it. Some of you need to come face to face with the reality that you are angry a lot. You are carrying around a lot of anger – a lot of poison. You have to move out of denial.

D. Second: You have to figure out why? You have to understand what is going on in your heart. You need to get to the root issue. What lies at the root of your rage? What wrong thinking is going on?

E. Third: Forgive. It's possible that this is not the issue. It's possible that you are angry for the right reasons – although I really doubt it. It's more likely that you are angry because of your pride. You want and expect the world to revolve around you. It's also possible that you are angry at someone, and that anger spills out in lots of ways.

E.1. Sometimes that anger you carry was justified. Was justified. It's not any longer. It's time to move on.

E.2. I do not say this to diminish what was done against you. It might have been tragic and horrific and unspeakably evil. And the right response at the time was anger. But, anger is only justifiable if it's at the right person for the right reason in the right way and for the right time.

E.3. You need to let go and move on. And don't tell me you can't. You can. You can. You need to.

E.4. The right next step may be to focus on the grace of God extended to you. To understand how much God forgives you. To see yourself as the recipient of the promises of God – that changes everything. Once you see that you see everything differently through that. It's only after we get that that the crazy steps we are expected to take seem a lot less crazy.

E.4.a) In Romans 12 Paul tells us not to seek revenge.

E.4.b) In Matthew 5:44 Jesus tells us to love our enemies and pray for those who persecute you.

E.4.c) In Luke 6:37 he tells us to forgive others.

E.5. You have to understand, these are not acts of sheer willpower. We are not that good. We can manage to control some of our actions, but if we are going to go after our anger, that will come as we embrace the Gospel and yield to the Spirit of God who will change our heart.

E.6. Once we get over ourselves and understand grace, then it becomes virtually impossible to hold onto that anger.

E.7. Men and women, failure to forgive is like drinking rat poison and then waiting for the rat to die. You are only killing yourself.

E.8. I talk with people all the time who are stuck here. They fall into two camps. Some people get stuck over things that just shouldn't matter. They are held back by very little. Others are seriously, unthinkably, grievously wronged in ways that make us weak at the knees and furious. Moral evil is done against them. And the idea that they can forgive is crazy, except the alternative is worse.

E.9. In some ways this is Robert Lewis's story. Lewis, who founded Men's Fraternity, eventually traced the rage that had made him such a good football player but that was seriously ruining his life, back to his anger over his father, whose alcoholism had destroyed his life and made the life of Lewis, his brother and Mom a living nightmare. It took a long time for Lewis to even figure out that that is what was going on in his life. And then it took some real resolve to decide that he was going to have to forgive his Dad for all of the really horrific things his Dad had done. But he did, and when he did he said the anger spilled out.¹⁷

E.10. Some people steer clear of forgiveness because they think it makes them look weak. It does not. Forgiveness is the most supremely assertive step we can take.

V. Sin is stupid. It's destructive. It ruins your life.

A. Anger is almost always sin.

17 "We must recognize that the evil deed of the enemy-neighbor, the thing that hurts, never quite expresses all that he is. An element of goodness may be found even in our worst enemy . . . there is some good in the worst of us and some evil in the best of us. When we discover this we are less prone to hate our enemies. When we look beneath the surface, beneath the impulsive evil deed, we see within our enemy-neighbor a measure of goodness and know that the viciousness and evilness of his acts are not quite representative of all that he is. We see him in a new light. We recognize that his hate grows out of fear, pride, ignorance, prejudice, and misunderstanding, but in spite of this, we know God's image is ineffably etched in his being." Martin Luther King, Jr.

B. It feels good. It feels right and fun to be really angry, because we are so certain we are right. And we win all the arguments we have in our mind.

C. But anger pulls us down. It makes us small. It reveals how broken we are and it leads us into all kinds of other sins.

D. So, how are you doing? Do you have an anger problem? Do you have difficulty letting go of personal hurts? Do you have to get in the last word? Do people sometimes tell you that you are “thin skinned?”

E. This sin didn’t make the list by accident. It is wrong and it leads to more wrong. It hurts people, starting with the person who is angry.

F. I have no idea what you have gone through. You may have been bullied, passed over, horrifically abused. You may have suffered great loss. There are understandable reasons to feel anger. And some anger is right. But it’s risky and almost all of it is actually sin. Embrace the grace of Christ. Move on.

G. That will not happen by will power alone. This is not a motivational speech to go out there and try harder not to yell.

H. This is an invitation to let God graciously change your heart from one of anger to one of peace.

I. There is hope and joy and peace out there. Anger is not the way forward.

VI. Corporate Prayer of Confession

A. Let’s take a moment to confess our lack of righteous anger

A.1. Give a moment for reflection

A.2. “Lord, we confess that we are often silent and passive in the face of injustice. We are not grieved by what grieves You – we are not angered by oppression, violence, and avoidable suffering.”

A.3. Leader: “Lord have mercy on us”

A.4. People: “Lord, forgive me for my sin.”

B. Let’s take a moment to confess that we are easily offended

B.1. Give a moment for reflection

- B.2. “Lord we confess that we wrongly defend our ego and pride. We are quick to take offense when we do not get our way, often responding in vindictive and mean-spirited ways.”
- B.3. Leader: “Lord have mercy on us”
- B.4. People: “Lord, forgive me for my sin.”
- C. Let’s take a moment to confess the harm your unrighteous anger has caused.
- C.1. Give a moment for reflection
- C.2. Lord, our sin and short tempers have hurt people you love. We have perpetuated cycles of anger and abuse rather than serving others as Jesus did. Our vengeance has made bad situations worse.
- C.3. Leader: “Lord have mercy on us”
- C.4. People: “Lord, forgive me for my sin.”
- D. Let’s take a moment to confess ways in which we hold onto anger and bitterness.
- D.1. Give a moment for reflection
- D.2. Lord, we have failed to forgive others as we have hoped and even expected others to forgive us. We hold onto anger and hate and allow it to make things worse for everyone.
- D.3. Leader: “Lord have mercy on us”
- D.4. People: “Lord, forgive me for my sin.”

VII. Quotes¹⁸

18 1) Anybody can become angry. That is easy. But to be angry with the right person, to the right degree, at the right time, for the right reason and in the right way – that is not easy. Aristotle; 2) The last thing I want to do is hurt you, but it's still on my list. Unknown; 3) You may be moved, I know full well, and think you have just reason to be angry, and to avenge yourself. But be careful not to do what anger dictates... For if we are led by anger, it will not let us do anything right. Martin Luther; 4) How much more grievous are the consequences of anger than the causes of it? Marcus Aurelius; 5) The intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves. John Dryden; 6) He who angers you conquers you. Elizabeth Kenny; 7) A person is about as big as the things that make him angry. 8) Of the Seven Deadly Sins, anger is possibly the most fun. To lick your wounds, to smack your lips over grievances long past, to roll over your tongue the prospect of bitter confrontations still to come, to savor to the last toothsome morsel both the pain you are given and the pain you are giving back – in many ways it is a feast fit for a king. The chief drawback is that what you are wolfing down is yourself. The skeleton at the feast is you. Frederick Buechner; 9) There is nothing that can be done with anger that cannot be done better without it. Dallas Willard; 10) Matthew 5:21-22

VIII. Announcements

A. I want to invite you to come forward for prayer. No, I want to encourage you to come forward for prayer if you are angry – at someone, or at God. Chances are very high that this is something you need to let go of, no matter what the circumstances that has led to your anger.

B. The Psalms make it clear that God can handle our frustration – even our frustration with Him. But we do not want to stay in that spot. You cannot be angry with someone for long without feeling better than that person. We are not better than God. Confess your anger. Open up your heart. Ask for his strength to move on.

C. A few quick notes:

C.1. Sat: Dinner

C.2. Devotions are being sent out each day. If not getting check SPAM

C.3. Next Friday evening there is a Parenting Conference here at the church – Friday evening and Saturday 9 – 3:30. Sign up in lobby.

C.4. Last hours of our fiscal year. Still a ways behind.