

I. Intro

- A. Last week Sheri and I were out of town attending a wedding.
- B. One morning she said she was going to skip breakfast and asked if I would bring her back a glass of milk. Well, the glasses were really small, so I filled a glass very full and then proceeded to spill it little by little all the way back to the room.
- C. That is what happens when a glass is full of something. What is in it tends to spill out. And if a person is full of anger, and they get bumped, a lot of anger ends up spilling all over. The person who is angry may suggest that the problem was that they got bumped, but not really. I'd argue that it is more likely that the event exposed the anger more than it caused it.
- D. Today we are going to talk about anger, because it is a common blind spot.

II. This is week six in our series.

- A. We started with an overview of Jacob, which included a bit of Saul's life.
- B. During week two we looked at how we are shaped (sometimes hurt) by our family of origin – and I spoke about my issues with my Dad.
- C. In week three we looked at Esau – Jacob's twin brother – and his lack of vision. I claimed this was one of our culture's big blind spots.
- D. In week four we looked at the price and fall out around conflict.
- E. Last week Tim Elmore spoke – bringing some light on the topic of generational differences.

III. Today the topic is anger:

- A. Which comes up a lot with Jacob.
 - 1. He is angry with life and angry with his Dad, and he takes all of this out on his brother, who responds by getting angry with both Jacob and his Mom.
 - 2. Jacob later gets angry with Laban, who gets angry with him, and as they go their separate ways, they vow to fight to the death the next time they meet.
 - 3. Jacob's wives are angry at each other and act in horrible ways.
 - 4. Ten of his twelve sons get angry with Jacob, and respond by kidnapping the eleventh son – Joseph, whom Jacob favors - and selling him into slavery.
 - 5. And the saga just keeps rolling forward. There is a lot of anger in and around Jacob's life.
- B. And, actually, there is a lot of anger in the Bible generally:¹
 - 1. Cain killed Abel because he was angry over a turn of events;
 - 2. Saul tries to kill David because he was angry over David's growing popularity;
 - 3. David is angry with God for striking Uzziah dead;² and Jonah was angry with God for not striking the Ninevites dead.³
 - 4. Levi and Simeon angrily wipe out an entire village.
- C. Of course, we do not need to look at the Bible to find anger. There are examples all around us.

1. We not only overhear harsh, scaring words being exchanged between people on opposite sides of the political isle; we hear harsh, scaring words exchanged between people who love each other.
2. We watch as business partners sue each other into bankruptcy; we run across abusive parents, hostile coaches and furious customers.
3. And sometimes the person looking back at us from in the mirror isn't in such a great mood either.

D. Anger. Rage. Wrath. Fury. Ire. Indignation – whatever you want to call it. Today I want to explore it. I want to bring it into the light. Then I want to invite you to look inside your own heart at where it might be hiding. We will end the service with a corporate time of confession.

E. The big question I have been getting about this series is, so what do I do with my blind spots? “OK, so let's say that, hypothetically, a friend of mine has a small, harmless blind spot. What am I supposed to do about it? I mean, what am I supposed to tell them to do about it. I am asking for them. They would never ask for themselves?”

F. What do we do about anger? What if this is your blind spot?

IV. Four Observations about Anger.

A. First: It's complicated.

1. In the best of situations, anger is our response to injustice. And it's a good thing. But it can be a bad thing. And it can be an irrational thing. So let me start by noting that it's complicated.⁴
2. For starters, people mistakenly think that there are two ways you deal with anger: you vent it or you contain it – you express it or suppress it. And they tend to think that Christians are to control it.
 - a) I believed that for a while. Shortly after coming to faith, I started to stuff anger, because I thought that being a Christian meant that I should be nice and kind and never mad. So, I was determined to act that way even if I wasn't.
 - b) If you think it is wrong to get angry, then you may deny your anger and end up in even more trouble. And I did. I mentioned that we went for some marital counseling early on – and it was largely over this.
 - c) Stuffing anger tends to lead to passive – aggressive behavior, or to some deeper issues. To some deep-seated issues – such as the “roots of bitterness” we are warned against in Hebrews 12:5.
3. And while we are here, let me say, one of the reasons anger can be complicated is because it is a secondary emotion.
 - a) We do not just get angry. We become angry because we feel afraid or attacked or offended, disrespected, pressured. There is an underlying primary emotion that has triggered the anger. So, in order to understand the anger, we have to deal with the root issue.
 - b) Which is one of the reasons why I note that we cannot simply decide not to be angry. You have likely tried that before, and it doesn't work.

- (1) Not sure if you saw it, but this week Eliud Kipchoge, a Kenyan runner, broke the two-hour marathon record.
- (2) I am a little disappointed. I was hoping to break it myself.
- (3) This is unthinkable. He averaged 4:34 minute miles for 26 miles.

c) I share that to say, when our oldest son was running cross country, we used to say, “here’s an idea. Run faster.” Just run faster. Of course you can’t.

d) Well, in a like manner, we cannot just decide not to get angry. If we feel afraid, attacked, offended, disrespected, trapped, or pressured - if any of these feelings are intense enough, the feeling we generate is anger.

4. So one of the reasons anger is complicated is that it’s a secondary emotion. A second is because, while it may manifest itself as classic anger – red face, dilated pupils, that kind of thing. It may manifest itself in a different way – such as depression.

B. Second, anger is not always bad.⁵ In fact, sometimes anger is good. It can be the Holy Response.

1. Anger can be the right response. It can be energy released against something evil. Anger can be based in love and a right-response to a legitimate concern.
2. I want to drive home the idea that, like other emotions, anger is something God designed.
3. There are situations in which we are supposed to get angry – in fact, there is something wrong with people who do not.
4. Jesus got angry. Most famously when saw the way the temple was a place of stealing from the poor – and he turned over all of the tables of the moneychangers. We see his anger again in Mark 3.
 - 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.”
 - 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.
 - 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.

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

6. Anger is the right response when we hear about children being abused. Anger is the right response when we learn that 100,000 girls are forced into the sex trade each year. Anger is the right response when we 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.

7. Last week, longtime friends were killed by an impaired driver driving the wrong way down a freeway. The primary emotion is sadness – but there is anger there as well. The challenge is, it's hard to know where to direct it.

8. It is possible to be good and angry. 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 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

C. Number three: Anger is complicated; it is not always wrong, but it's risky.

1. Anger is always risky. It's like a fruit that is bruised and can go rancid.¹¹

2. Whenever you find anger, you can know that sin is nearby. This is why anger shows up on lists of sins, such as Galatians 5:20 or Colossians 3:8. We need to be very skeptical of our own anger.

3. Anger can easily jump the tracks, cloud our thinking and make the situation worse.¹² 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.

4. Anger is risky, this is why Ephesians 4 reads: Be angry but do not sin.

5. 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.

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. The right reason:

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. Bad service at a restaurant, an idiot driving below the speed limit in the left lane, losing an account at work – anger is not the right response. We never see that kind of anger with Jesus.¹³

(1) 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 moral evil.

(2) Let me take this to another level. Imagine 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.¹⁴ 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.¹⁵

(3) 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.

(4) This will look weak. It is actually remarkably strong.

c) The right response: 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.

d) Finally, for the right time - we cannot stay mad forever.

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

(2) Bible study this week I asked the guys to name one thing they are thankful for. One guy said forgiveness – not, he said – that I have been forgiven. I'm talking about my ability to forgive. Because it was killing me.

e) 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. It's very rare that we get all four of these correct.

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

1. A few years ago, I met a few times with a man who: had been fired from his job; kicked out of two country clubs; and was going through a divorce. They all said it was because of his anger. He said they were wrong. I might have laughed except: 1) it wasn't really funny; and 2) I was scared he'd get mad and take a swing at me. The point is, he had anger issues, but he didn't see it.

2. Many people are mad, but they don't know it. They don't see it. Sometimes this is because our anger seems justifiable to us – at least at the time. Sometimes this is because their anger has morphed into something else, like depression. Sometimes they do not recognize their anger because they are not yelling and screaming.

3. This is why anger figures into a series on Blind spots: 1) it is a secondary emotion; and 2) anger can express itself in other ways.

4. But at this moment I am making a different point. I am claiming that a lot of people carry around a supply of anger around, and it spills out when things don't go the way they want it to.¹⁶ Which means the real issue is their heart not the event that precipitates their anger. When we get bumped, whatever is inside us spills out. The bump doesn't cause the anger, it only reveals it.

E. There is more that could be said and explored:

1. It's worth noting that there is a difference between being angry and being mean. The first is sometimes OK, the second never is.

2. It's worth noting that anger is a bit like salt – sometimes a bit helps. But too much is always a bad idea.

3. It's worth noting that the chief problem is not our face turning red – or our seething. If those were the real issue then we'd work on a little impulse control. The problem is a lot deeper than that. The principle issue is our broken heart.

V. So what do we do with our anger issues?

A. 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.

1. Fly a kite. Buy a puppy. Don't sweat the small stuff.¹⁷ Take long walks.

2. I'm not interested in repeating any of that. Some of the advice you'll find out there is actually first found in the Bible. There are a handful of passages in Proverbs and Psalms 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 after the root of the problem.

3. But I have already noted that you cannot just decide not to be angry. You cannot just decide to run faster.

VI. A Three-Fold Approach:

A. One: own it. You have to face it.

1. Maybe you know that this is your issue and have admitted it. Maybe you know but haven't admitted it. Maybe you do not know. If you are in the last group, ask a few family members and a few friends to rate your anger level on a scale of 1 to 7. And, if they will not do it, that counts as a seven.

2. If you are a five plus, you need to own it – prayerfully and openly. And ask God to help you see what is behind it.

B. Secondly, you need to lean into the Gospel.

1. We need to drink deeply of the Gospel.

2. It is not just for non Christians.
 3. We need to all keep framing and reframing our life and our perspective off of the good news that God sent His Son. And that in Christ we can be reconciled and redeemed. Forgiven. And not just that, but that the righteousness of Christ is advanced to us.
 4. Few get it. They see Jesus as a guide, coach, example, good luck charm. Not as a the Lamb of God and Savior. They see Christianity as a religion about helping us be better.
 5. From this vantage point we find an ability to let go of our defenses – to stop lying to ourselves – and to face ourselves fully. To own the blind spots.
 6. But we do so out of a position of safety. We realize:
 - a) God knows the worst about me
 - b) He has accepted me anyway. I am safe.
 7. We slowly stop thinking so much about ourselves and we start thinking more about Him and living and acting on the basis of his resources.
 8. We need to frame our lives around the Gospel. It is not good news for those who have yet to accept Christ. It is the news we all need every day.
 9. This allows us to see ourselves – which is an ongoing process of unpeeling the onion
 - a) By the way, I think we see this on display in Paul’s life in the various ways he describes himself:
 - (1) In he says he is an apostle.
 - (2) A bit later on – in ? – he describes himself as “the least of the apostles.”
 - (3) Then in ? he says he is a sinner.
 - (4) And then in ? he says he is the worst of all sinners.
 - b) So, the first step – and the universal step – is to lean more fully into the Gospel.
 10. You have to go after it. The bomb needs to be defused. Somehow you need to reset your expectations, your perspective.
- C. Prayerfully ask God for forgiveness and insight.
1. We are instructed to ask God – to search us, to search our heart and know us and see what is going on where we can’t see it.
 2. In addition to prayer and talking to friends, paying attention to what makes you mad will provide you with an unfiltered glimpse of your 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.¹⁸ Our image? Our money? Our comfort? We need to understand what we are wrapped up around. Anger is a clue.
 3. And then, you can go after the underlying issue.
 4. Once you better understand your heart, you can begin to address the spots there that do not work..
 5. You may need to deal with your pride.

6. You may need to forgive someone. It's time to let go.
7. You may need to own up to the fact that you are worshipping some idols. Anger can be the guide to help you understand what they are.

D. Analyze.

1. What makes you mad? This is a glimpse into your heart. Look at your idols.

VII. Men and women, anger is a common blind spot. And it hurts everyone.

- A. We need to realize that although it may be justified and feel right, it is almost always sin.
- B. It almost always pulls us down. It makes us small. It reveals how broken we are, and it leads us into all kinds of other sins.
- C. Do you have an anger problem? Do you react out of proportion to things going on? Are you a cup that is over full? Just waiting to spill on someone who doesn't deserve it?
 1. Seriously, do you tend to blow up? Do you react out of proportion to things going on?
 2. 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.
- D. That will not happen by will power alone. This is not a motivational speech to go out there and try harder not to yell.
- E. This is an invitation to let God graciously change your heart from one of anger to one of peace. There is hope and joy and peace out there. Anger is not the way forward.

VIII. Prayer: Father, we pause now to ask you to help us. We want to go to places in our own heart that you see perfectly but we often do not see well. We want to own what is going on there, and ask you to help clean and restore it. Holy Spirit, create in us a clean heart.

IX. Campus Pastor comes to lead in Corporate Prayer of Confession

- A. I want to encourage you to stay in a quiet space. In a moment I will lead us in a guided, corporate prayer of confession. But let me give you a moment to allow the Lord to bring issues to mind that you need to own or confess.
- B. In Psalm 51 David prayed, "Create in me a clean heart." Make that your prayer and also, Lord, help me see myself more clearly. Help me to rest in your amazing grace and to be able to see things I hide even from myself. (Music playing, give this about a minute)
- C. Let me lead us now. You will see words on the screen that I will read. And then a collective response.
- D. Let's take a moment to confess that we are easily offended
 1. Give a moment for reflection
 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."

3. Leader: “Lord have mercy on us”
 4. People: “Lord, forgive me for my sin.”
- E. Let’s take a moment to confess the harm your unrighteous anger has caused.
1. Give a moment for reflection
 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.
 3. Leader: “Lord have mercy on us”
 4. People: “Lord, forgive me for my sin.”
- F. Let’s take a moment to confess ways in which we hold onto anger and bitterness.
1. Give a moment for reflection
 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 is to make things worse for everyone.
 3. Leader: “Lord have mercy on us”
 4. People: “Lord, forgive me for my sin.”
- G. Finally, let’s take a moment to confess the fall out of our lack of righteous anger
1. Give a moment for reflection
 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. ”
 3. Leader: “Lord have mercy on us”
 4. People: “Lord, forgive me for my sin.”

X.

XI. Quotes¹⁹

¹ There are 400 references to anger in the Bible.

² 2 Sam. 6:8

³ Jonah 4:1

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.

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.

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

¹¹ As emotions go, it’s not alone in this. For instance, worry is concern that has gone bad. But anger seems especially prone to danger.

¹² 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.

¹³ 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.)

¹⁴ 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.

¹⁵ 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: 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. “He committed no sin, and no deceit was found in his mouth.” 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. 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. We think that it’s not only acceptable to be angry if we are being treated unjustly, we think it’s expected, required. But 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.

¹⁶ 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.

¹⁷ 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.

¹⁸ 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.”

¹⁹ 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