

Calm Down
Ephesians 4:26
Pierre Cannings

- I. It's There v. 26
 - a. Be Angry
 - i. Angry- James 1:19
 1. if God can be legitimately angry, may not his servants be also when dealing with sin? In several instances in the OT human anger appears to be approved (e.g. Num 25:11; 1 Sam 28:18; 1 Kgs 22:22);
 2. It is important, however, to be clear about the force of this construction. It is not granting permission to be angry. Although v 26b recognizes that anger will occur, v 27 indicates how dangerous it is and v 31 repudiates all anger
 - ii. Do Not Sin
 1. Anger leads easily to the loss of a sense of judgement and so to sin and can appear in different ways, from the passionate outburst to the sullen bearing of grudges; many attempts have been made to describe and define it,
 2. Proverbs 14:29-30- The rendering *passion* (for the word which often means *envy, jealousy, indignation*) is suggested by the connection (the term expresses the opposite of tranquillity); for a similar sense cf. Ez. 5:13; Isa. 42:13; Cant. 8:6. *Jealousy* (if this translation be adopted) will express the pain one feels at the success of others; but we should then expect in the first cl. the opposite feeling (sympathy, well-wishing)
- II. What to do with it v.. 26
 - a. Do not let the sun go down
 - i. Do not let the sun go down - "let the day of your anger be the day of your reconciliation," for the new day began at sunset
 1. with all possible speed to depose our passion, not understanding him so literally that we may take leave to be angry till sunset
 2. Sin is to be avoided by ensuring that anger, if it occurs, is brief and is expelled immediately. It so easily becomes destructive of harmony that it certainly must not be allowed to smolder overnight
 3. James 1:19- Slow to anger is the act of thinking through complex issues for effective solutions. This process makes a person prolong the issue for long length of time, as they think about it, so that they don't become intensely emotional right away. They are led by their process of thinking for a practical solution so they end up 'quick to hear, slow to speak and slow to anger.' (James 1:19)
 4. Prov 19:11

- a. . After all, this is also a characteristic of the Lord, as in Exod 34:6 and often elsewhere. It enables one to deal more equitably with what is perceived as a hurt; cf. 15:18b. If the verse is associated with v 12, it points to the need of self-control in rulers. However, that limits the true breadth of the psychological and moral implication of the saying. It is based on the insight that time is needed for a perceived hurt to wear off, and ultimately forgiveness is godlike
 - b. In contrast is one who is hotheaded and impatient (14:17, 29b; 15:18a; 19:19; 22:24; 29:22). A prudent, patient man is not easily upset by people who offend him; in fact he overlooks offenses (cf. 12:16), knowing that to harbor resentment or attempt revenge only leads to more trouble.
 - c. The same thought is found in 14:17, 29, and cf. 25:21, 22 and Eccl. 8:1. Forgiveness of errors and injuries is here represented as a sensible thing, probably because it promotes social peace and wellbeing;
5. Proverbs 14:29-30
- a. He who is slow to anger –A person who is slow to anger is a person who does not respond with intense emotion, so intense that their breathing increases and their nostrils dilate, immediately when something or someone disturbs them. This is a person who is long-suffering.
 - b. Slow to anger understanding – quick tempered – folly (Folly - It can mean "foolishness" in the sense of violating God's law, or "sin" - The word also describes the activities and life-style of the man who ignores the instructions of wisdom)
 - c. Quick tempered – The person who is quick to become emotional ends up purposeless in resolving problems. They are intellectually weak because they are quick to become highly emotional. They end up relying on their emotions making their emotions dictate how they think and act. In other words this is a person who is quick to function from how they feel rather than thinking through the best path forward to resolving the issue.
 - d. Anger and abusive speech is something that Paul in Colossians 3:8 commands us to put away (Prov. 15:1 slow words), because it can lead to dissension and strife (1 Tim. 2:8; Prov. 30:33).
 - e. Exalts –The quick-tempered person forgets about the need to obey God, be faithful to His Word (functioning from emotions not intellect) because they are very absolved in how the situation makes them feel and is intensely loyal to their feelings.

- f. Folly – Common+noun, substantive, feminine, singular, absolute, absolute, feminine, singular, other or 0 – Because the quick-tempered person functions from their emotions and is loyal to how they feel they can make very foolish decisions. They can even develop a life-style where finding God’s wisdom becomes frustrating to deal with (Romans 8:5-9). This is because their emotions is their god.
- g. This is why must not associate with such a person; Proverbs 22:2

III. Satan an opportunity – to intervene v. 26

- i. It is also more appropriate to think of the devil as entering the community to disturb it rather than life outside where he would normally be expected to operate
- b. Proverbs 19:11
 - i. Person’s Glory - **fame, honour**: a) in connection with human beings, possessed by an individual or by a community
 - ii. Overlooking them is his **glory**, that is, it is honorable.
- c. James 1:19 – Righteousness of God
 - i. The whole sentence means: “Wrath doeth not righteousness,” *i. e.* “Out of wrath righteous action does not spring.” It is doubtless intended as a warning against wrong use of the doctrine that anger is sometimes valuable as an engine of righteousness.
 - 1. it is probably the latter he has in mind, the angry outburst against another Christian. This sense is close to the first meaning above: the human outburst of anger does not produce the type of righteousness which reflects God’s standard. It does not meet his demand
- d. Proverbs 14:29
 - i. Great understanding -This person who is long-suffering demonstrate that they have superior knowledge.
 - ii. the prudent man does not walk blindly but carefully considers his steps and chooses his way (14:8). There is a way that seems to be ethically correct, but it leads to destruction (14:12). Wisdom generally does result in greater economic stability because financial entanglements (6:1–5) are avoided (14:24). The “life-giving fountain”(14:27) is a source of spiritual vitality. The righteous have an eternal hope in contrast to the wicked, who can expect only humiliation and judgment (14:32). The fool boasts of what little knowledge he has, while the wise man avoids making a display of himself (14:33).