

Angry? Ask This Question

Anger is a natural emotion that God built into our psyche. That both God and Jesus had occasions where they were angry (Ps. 7.11; 2/.12) tells us that anger, in and of itself, is not sinful. Anger is sinful when it is without a legitimate cause. Jesus warned us that *“whoever is angry with his brother without a cause shall be in danger of the judgment”* (Matt. 5.22).

There is one question that we might ask ourselves when we find anger swelling up inside our hearts. That question was asked of Jonah during a time in his life when he was angry. Jonah was told to preach a message of repentance to his enemies. After some arm twisting, Jonah did as God commanded. Nineveh repented, and God turned away from His wrath against them. When Jonah saw that God was not going to destroy his enemies, *“it displeased Jonah exceedingly, and he became angry”* (Jonah 4.1).

After Jonah expressed his anger, God asked him this question: *“Is it right for you to be angry?”* (Jonah 4.4). To put it another way, do you have a legitimate reason to be angry? Jonah was angry at God for sparing his enemies. He never wanted to preach to Nineveh in the first place because he knew that God was a *“gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents in doing harm”* (John 4.3). He was angry because God was merciful when Jonah wanted vengeance.

Anger can have legitimate reasons. We might get angry at those who are disrespectful toward God and disregard His will. We might get angry at the way others are mistreated (1 Sam. 20.34; Job 32.3). There are also times when we have no right to be angry. Are you angry because someone else got the approval you wanted? (Gen. 4.5). Are you angry because you didn't get the respect you believe you were owed? (Est. 3.5). Are you angry because you didn't don't get what you wanted? (1 Kings 21.4). Are you angry because you were corrected? (2 Chr. 16.10).

The next time you feel angry, ask yourself this question: *“Is it right for me to be angry?”* Do you have a good reason to be angry? That question will help you decide what to do about it.

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“Go into all the world and preach the gospel to every creature”
-Mark 16.15

September 1, 2024

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM
SUNDAY MORNING WORSHIP: 9:50 AM
SUNDAY EVENING WORSHIP: 6:00 PM
WEDNESDAY EVENING BIBLE CLASS 7:00 PM

THE YOKE OF CHRIST

Jesus did not come to destroy but to save (Luke 9.56). To enjoy the salvation that Jesus offers, you and I need to respond to the invitation. Consider the invitation of Jesus as expressed in Matthew 11.28-30.

Those who are called: **MATTHEW 11.28:** *“Come to Me, all you who labor and are heavy laden.”* First of all, Jesus invites *“all you.”* Nobody is exempt from the invitation. Second, Jesus invites those who *“labor and are heavy laden.”* This is in reference to those who carry on their backs the heavy burden of sin (cf. John 8.36). Everyone suffers from the bondage of sin, but Jesus invites you to *“come to Me.”*

What we are called to do: **MATTHEW 11.29:** *“Take My yoke upon you and learn from Me.”* Taking His yoke refers to living in submission to Him. Learning from Jesus refers to being His disciple. Those under the yoke of sin are invited to come to Jesus are to be a follower of Jesus placing themselves under His authority (Matt. 16.24)

The yoke we are called to bear: **MATTHEW 11.30:** *“For My yoke is easy, and my burden is light.”* When we put off the yoke of sin and place ourselves under His authority as a disciple, we will enjoy His rest.

CLP

ARE YOU ANGRY?

JAMES 1:19

INTRODUCTION:

1. Satan is seeking out those whom he can devour, but we are not ignorant of the way he thinks. (2 Cor. 2.11; 1 Pet. 5.8)
2. When I give into anger, I am giving into the wiles of the devil.

I. PRESCRIPTION

- A. **JAMES 1.19:** *“Be swift to hear.”*
 1. *“Be swift”* Imperative, ongoing action.
 2. *“Hear”* Contextually, hear God. (James 1.22)
- B. **JAMES 1.19:** *“slow to speak”*
 1. *“Speak”* (laletō): To babble; extended speech.
 2. Stop and think before you saw anything.
- C. **JAMES 1.19:** *“slow to wrath.”*
 1. *“Wrath”* (orge): A simmering, vengeful anger.
 2. Stop and think before you get angry.

II. PROCESS

- A. Realize the danger of leaving your anger untreated.
 1. **JAMES 1.20:** *“for the wrath of man does not produce...”*
 2. Look what anger can do? (Prov. 15.18; 19.19; 29.22)
- B. Make a decision to not get angry.
 1. **JAMES 1.21:** *“Therefore lay aside...”*
 2. Contextually, anger is filthiness and wickedness.
- C. Put the word of God into practice.
 1. **JAMES 1.21-25:** *“and receive with meekness the implanted word, which is able to save your souls.”*
 2. Not just hear but do what God says about anger.

III. PROOF

- A. You use your words carefully.
 1. **JAMES 1.26:** *“does not bridle his tongue”*
 2. How you talk indicates if your anger is controlled.
- B. You help those who are in need.
 1. **JAMES 1.27:** *“visit orphans and widows in their trouble”*
 2. How you treat others will reflect your heart.
- C. You are different from the world. (James 1.27)

CONCLUSION: Though God can be angry, He offers His grace.

Psalm 2

After being beaten for preaching Jesus, Peter gathered with his companions and prayed. In his prayer, he referenced Psalm 2 and applied to the way the religious and political leaders responded to the message of Jesus. That tells me that Psalm 2 is a prophetic psalm about the coming of Jesus and His position of authority as King in His spiritual kingdom.

The beginning of Psalm 2 predicts the attitudes of nations and those who rule those nations. In Psalm 2.1, a question is asked: *“Why do the nations rage?”* Why are people expressing such anger and rage against God and His Son? The answer is given in verse 3: *“Let us break Their bonds in pieces.”* Simply put, the people were angry because they did not want to be told how to live. Still today, people are breaking the bonds of the life God expects them to live and are raging against the King who placed those limitations on them.

From verses 4-6, Psalm 2 also reveals how God reacts to their attitudes of rage and rebellion. Verse 4 says that *“He who sits in the heavens shall laugh.”* This is a laughter of derision. It is as if God says, *“Are you kidding Me?”* And with that, He expresses His intention: *“Yet I have set My King on His holy hill”* (v. 6). Though the nations rage and try to cast off their responsibilities toward God, God will still do what God says He is going to do. God will set up Jesus as His King despite their protests.

From verses 7-9, Psalm 2 continues with how Jesus reacts to their attitudes. Verse 7 says, *“The Lord has said to Me, ‘You are My Son, today I have begotten You.’”* Twice in the book of Hebrews, this passage is quoted as a reference to Jesus (Heb. 1.5; 5.5). He continues to reveal what God told Him: *“Ask of Me, and I will give You the nations for Your inheritance”* (v. 8). To the nations, Jesus says that God has put Him in charge. They can rage against Him all they want, but it doesn’t change the fact that God has still made Him King.

From verses 10-12, Psalm 2 gives the nations a warning. Verse 10 begins with the word *“therefore.”* Since God has appointed Jesus as King, therefore be warned. He tells them to *“be wise”* (v. 10), *“be instructed”* (v. 10), *“serve the Lord”* (v. 11). And then in verse 12, He says, *“Kiss the Son, lest He be angry.”* The idea of *“kiss the Son”* is the very definition of worship. Do not rage against God and against Jesus, His King. Do not try to rebel against the way God wants you to live. Instead, accept that Jesus is the King and worship Him. If you keep on rebelling rather than worshipping Him, Jesus will become angry, and you will suffer the consequences of His wrath. CLP