

## Do Away With, Dispose of and Terminate Anger

*"<sup>20</sup>For I am afraid that perhaps when I come, I may find you not as I wish, or I may be found by you not as you wish—that there may be strife, envy, outbursts of anger, self-seeking disputes, lashon ha-ra, gossip, arrogance, unruly commotions. <sup>21</sup>I am afraid that when I come again my God may humiliate me before you, and I will mourn for many of those who have sinned before and not repented of the impurity and sexual immorality and indecency which they committed (2 Cor. 12:20-21)."*

When one hears someone say there is an elephant in the room, it means that there is an **obvious problem** or **difficult situation** that people do not want to talk about. An example of this is the existence of anger among Believers and in Messianic Congregations, and **KS** is not exempt. Did you know that there are at least twelve references to anger/angry in the **Book of Wisdom** (the **Proverbs**), thirty-one in the **Psalms** and eleven in the **Besorah** (Good News)? In **Ephesians** we are told: *"Be angry, but do not sin – do not let the sun go down before you have dealt with the **cause of your anger**" (Eph. 4:26, CJB).* A casual interpretation might erroneously lead one to think that there is a measure of anger that is acceptable as long as we resolve it **before the sun goes down**. But instead we are commanded to: *"<sup>31</sup>Get rid of all bitterness and rage and **anger** and quarreling and slander, along with all malice" (Eph. 4:31).* In these two verses the Apostle Paul tells us (**in no uncertain terms**) to **Get rid of**, that is **Do Away With, Dispose of and Terminate** *"all strife, envy, outbursts of anger, self-seeking disputes, lashon ha-ra, gossip, arrogance, unruly commotions along with bitterness and rage and anger and quarreling and slander, along with all malice."*

In my May 29, 2021 message entitled **Get Rid of All Anger** I shared that: "Anger is directly related to sexual immorality/pornography, lust, greed, and jealousy: *"<sup>21</sup>For from within, out of the heart of men, come evil intentions, sexual immorality, theft, murder; <sup>22</sup>adultery, greed, wickedness, deceit, lustfulness, envy, slander, pride, and foolishness. <sup>23</sup> All these evil things come from within and make the man unholy" (Mk. 7:21-23).* *"<sup>5</sup> Therefore, put to death what is earthly in you—sexual immorality, impurity, lust, evil desire, and greed—for that is idolatry. <sup>6</sup>Because of such things God's wrath is coming upon the sons of disobedience" (Col. 3:4-6).* *"<sup>3</sup>For the time that has passed was sufficient for you to carry out the desire of the pagans—living in indecency, lusts, drunken binges, orgies, wild parties, and lawless idolatries" (1 Pet. 4:3).* **Thus, there is a significant relationship between anger and lust** because both are expressions of **unrestrained emotions** and **focus** on **present fulfillment** with little or no thought of **future consequences**. The primary Greek word for anger is **orge**, which is the root of the English word **orgy**. It is defined as **an excitement of the mind** or **violent passion**. These are the very same emotions in lust and porn. When a man sows immorality (or gets involved in pornography), he also exposes his family to **similar temptations**. When he tries to discipline children for their actions, he often overcorrects with a destructive spirit of anger. There is also an **obvious relationship between anger and violence**. If anger develops into hatred, one is guilty of becoming a murderer in his heart: *"<sup>15</sup>Everyone who hates his brother is a murderer, and you know that no murderer has eternal life in Him" (1 John 3:15).* What is in a person's heart is always expressed in his actions: *"<sup>35</sup>The good man from his good treasury brings forth good, and the evil man from his evil treasury brings forth evil" (Matt. 12:35).* *"<sup>21</sup>You have heard it was said to those of old, 'You shall not murder; and whoever commits murder shall be subject to judgment.' <sup>22</sup>But I tell you that everyone who is angry with his brother shall be subject to judgment (tza'arat). And whoever says to his brother, 'Raca' shall be subject to the council; and whoever says, 'You fool!' shall be subject to fiery Gehenna" (Matt. 5:21-24)."*

Anger carries a very high price tag because it damages both the health of the person who is angry and those to whom it is directed. Anger damages vital relationships, causes financial loss, and **results** in unwise judgment and destructive behavior. Anger is a **Deep-Rooted Problem**; therefore, it is no small task to help a person resolve anger: *"A violent-tempered person will be punished; if you try to save him from it,*

*you make things worse*" (Pro. 19:19, CJB). The only hope of resolving anger is to get at the root of its cause and deal with anger and wrath in a wise and effective way, i.e., anger must also be *redeemed*.

In this week's *Torah* Portion (*Yayishlach*) we learn of the destructive actions of Levi and Simeon. Levi's early life is marked by a *violent act of vengeance*. Along with his brother Simeon, he attacked the city of Shechem after their sister Dinah was raped, tricking the men into circumcision before massacring them 3 days later. Jacob condemned their actions, *cursing their anger and fury*, and will prophesy in his deathbed that they will be scattered among Israel: *"<sup>5</sup>Simeon and Levi are brothers; instruments of violence are their knives. <sup>6</sup>In their secret counsel may my soul not enter. In their contingent may my honor never be united. For in their anger, they slew men, and in their self-will, they maimed oxen. <sup>7</sup>Cursed be their anger for it was strong and their rage for it was cruel – I will disperse them in Jacob, I will scatter them in Israel"* (Ge. 49:5-7)

Despite this, Levi's legacy was *transformed* through his descendants' loyalty to *The Almighty*. During the incident of the golden calf, the Levites stood with Moses and *Yah Adonai*, demonstrating zeal for divine honor, which solidified their priestly role. Moses, Aaron, and Miriam were descendants of Levi through his son *Kohath*. So Moses inherited this iniquity of anger from Levi and it plagued his life. In *Exodus 2:11-12*, Moses killed an Egyptian who was beating a Hebrew slave, one of his own people. The text states that Moses looked around to ensure no one was watching, then struck down the Egyptian and hid the body in the sand. Moses had practiced being *hot with anger* previously: *"Then he went out from Pharaoh hot with anger"* (Ex. 11:8) and *"Then it happened, as soon as Moses came near the camp, he saw the calf and the dancing, and his anger burned hot. So he threw the tablets out of his hands, and smashed them at the foot of the mountain"* (Ex. 32:19). Moses also burned with anger in *Numbers 20* with the consequence of losing his opportunity to enter the Promised Land. Here Moses *reacted* to the complaints of his followers in *an angry way* which was so not like his behavior when he *interceded for them* not to be eliminated after the murmuring and complaining in *Parashat Sh'lach*.

Therefore, being the leaders that we all are, we are to take reacting in anger as something we absolutely cannot afford to do. The ending of Mine and Ian's Bar Mitzvah reading is: *"<sup>13</sup>These are the waters of Meribah where Bnei-Yisrael contended with Moses, and where Adonai showed Himself holy among them (Nu. 20:13)"* The Hebrew word *Meribah* means fighter, disputant, adversary, quarrel, strife, dispute, fray, or miff. So, instead of the incident being labeled as *Glorious Living Water* it is labeled as the *Waters of Strife and Quarreling*. It is hard for me to imagine a sadder statement being spoken about the result of anger. However, Moses did *redeem this iniquity* (inherited from Levi) and at the conclusion of the *Torah* we read: *"<sup>3</sup>Now the man Moses was very meek (gentle, kind, and humble) or above all the men on the face of the earth (AMP, Nu. 12:3)..<sup>7</sup>Moses was 120 years old when he died. His eye was not dim nor his vigor gone...<sup>10</sup>There has not risen again a prophet in Israel like Moses, whom Adonai knew face to face (Deut. 34:3, 10)"* Moses became the meekest and gentlest man in all the earth. And so can we!

### ***Why Should We Acknowledge Forefathers' Iniquities?***

- Scripture tells us to do it
- To remove the potential for children to justify sin because their parents did it
- To overcome the tendency to imitate parents
- To demonstrate genuine repentance, which begins by agreeing with Gd that sin is sin
- To obey the Biblical command to acknowledge iniquities (*Leviticus 26:39-42*)
- To develop a resistance against specific iniquities
- To acknowledge our part in the iniquities of our forefathers
- To appropriate *Yeshua's* forgiveness and cleansing (*1 John 1:9*)

### ***Concluding Prayer - How Should the Iniquity of Forefathers Be Acknowledged Scripturally?***

Scripture provides model prayers for acknowledging the iniquities of forefathers, and they would be equally effective for us to use. Here are a few of them:

*"<sup>20</sup>We acknowledge our wickedness, Adonai, the iniquity of our fathers, for we have sinned against You (Jer. 14:20)" in the matter of \_\_\_\_\_.*

*"<sup>19</sup>Forgive now the guiltiness of this people in accordance with the greatness of Your lovingkindness, just as You have pardoned this people from Egypt until now! (Nu. 14:19)" for we have \_\_\_\_\_.*

*"<sup>16</sup>Lord, in keeping with all Your righteous acts, let Your anger and Your fury turn away, please, from Jerusalem, Your city, Your holy mountain. Because of our sins and the iniquities of our fathers, Jerusalem and Your people have become an object of scorn to all those around us." and our family because of \_\_\_\_\_.*

If we inherit character weaknesses or tendencies to do wrong from our forefathers, we cannot blame them for our sins because *The Almighty* has given us greater ability and grace to overcome them, for it is written: *"...but where sin increased, grace abounded all the more (Romans 5:20)". Shabbat Shalom!*