

## CHARITY & ITS FRUITS

### Sermon 8- Charity Contrary to an Angry Spirit

“Love...is not easily provoked” 1 Cor. 13:5

**Doctrine**-A Christian spirit is \_\_\_\_\_ to an angry or wrathful disposition

Edwards then discusses how \_\_\_\_\_ anger is not contrary to Christianity (Eph. 4:26). “There is such a thing as anger without sin, or that it is possible that a man may be angry and sin not. Therefore it may be answerable in one word, that a Christian spirit is opposite to all undue or unsuitable anger.”

“Anger may be defined: an affectionate and earnest \_\_\_\_\_ of spirit against any real or supposed evil or fault of anyone...Anger is one of the passions or affections.”

First Edwards notes that there are four different elements can make anger “undue or unsuitable” (aka \_\_\_\_\_). The four parts that we can look at to see if our anger are: 1. the nature, 2. the occasion, 3. the end, and 4. the measure of the anger.

1. **The nature of anger**- “All anger is of an undue or unsuitable nature which contains ill will, or a desire of \_\_\_\_\_.”

“There is such a thing as anger that is consistent with good will; as a father may be angry at a child, that is, he may find in himself an earnestness of spirit in opposition to the \_\_\_\_\_ of the child. His spirit may be engaged and stirred in opposing his sin, and yet at the same time have no proper ill will to the child, but a real good will.”

2. **The occasion of anger**- “Unsuitable of anger in this respect consists in its being without a \_\_\_\_\_ cause.”

-Anger against another when there is no proper fault is unjust and sinful anger

*Against people for weakness*- “When the occasion of anger is that which is no fault in the person who is the object of anger. This is very often the case with men. Many persons are of such a proud and peevish disposition that they will be angry at anything which is in any respect against them, or troublesome to them, or contrary to their minds, whether anybody is in fault or no. So oftentimes men are angry with others for those things which are not from their faults, but only from mere involuntary \_\_\_\_\_, or from impotence.”

*Against God for providence*- “Oftentimes persons’ spirits are kept very much in a fit by reason of things going contrary to them...whatever they pretend, it is ultimately leveled against the Author of providence, against God who \_\_\_\_\_ these cross events; and it is murmuring and fretting against God.”

*Against people for doing good*- “It is a common thing for men to be angry with men for doing well, or their doing nothing but their \_\_\_\_\_.”

-Anger when the occasion does not call for it because the issue is small and trivial is unjust and sinful anger

“People who will be angry at \_\_\_\_\_ fault they see in others will be sure to be always kept in a fret; their minds will never be composed, for we cannot expect any other in this world than continually to see faults in others, as there are continually faults in ourselves.”

-Anger that is only concerned about one’s own personal hurt is unjust and sinful anger

“We should never be angry but at \_\_\_\_\_. This should always be the evil which we oppose in our anger; and when our spirits are stirred to oppose this evil, it should be as sin, or chiefly as against God. If there be no sin, then we have not cause to be angry; and if there be a fault, or sin, then the sin is infinitely worse as it is against God than as it is against us, and therefore requires more opposition upon that account.”

“Our anger should be like Christ’s anger. He was like a lamb under \_\_\_\_\_ injuries. And we never read of His being angry but in the cause of God against sin.”

3. **The end of anger**- There are two issues here...when there is no end in sight for the anger and when the end is a \_\_\_\_\_ one then anger is sinful

“When men are angry without considerably proposing any end to be obtained by it...Reason has no hand in the business. Their passions go before their reason...Such anger is not the anger of men but of beasts. It is a kind of beastly \_\_\_\_\_, rather than an affection of a rational creature.”

“When they allow their anger for a wrong end, Though reason would tell them, if they consulted that, that it cannot be for the glory of God nor of any real benefit to him, and much to the mischief of human society, yet because they have in view the gratification of their own \_\_\_\_\_...”

4. **The measure of anger**- There are two ways the measure of anger can show it to be sinful: when the intensity and measure of anger does not \_\_\_\_\_ to the sin and fault, and when the anger is long continued.

“Men’s passions sometimes rise so high that they are, as it were, \_\_\_\_\_ with passion. Their passion deprives them very much of the use of reason.”

“If anger be long continued it degenerates into \_\_\_\_\_. If a man allows himself long to hold anger towards another, he will quickly come to hate that man.”

Edwards then briefly discusses how Christian charity is opposed to such undue anger. He writes, “Christian love is contrary to that anger which is undue in its nature, which tends to revenge, and so implies ill will; for the nature of love is \_\_\_\_\_ will.”

“Love is contrary to such anger...It is because men are proud, exalt \_\_\_\_\_ in their own hearts, that they are revengeful, and are apt to be in a fret, and make great things of little ones which are against them; yea, make crimes of things which are not crimes, and magnify little things when they think their honor is touched, or there will crossed.”

**Application**-Edwards then calls on us to examine ourselves and see where there is undue anger in us. He writes, “Men are often wont to plead zeal for \_\_\_\_\_, and their duty and honor of God in cases in which their private interest is touched. It is remarkable how forwards men are to appear as if they were very zealous for God, and for the right, in such cases wherein their interests or honor has been touched, and to make pretense of it in reproving others and complaining of them.”

“The heart of man is exceeding prone to undue and sinful anger, being naturally full of pride and selfishness; and we live in a world that is full of occasions that tend to stir up this corruption that is within us, so that we cannot expect to live in any tolerable measure as Christians would do in this respect, without \_\_\_\_\_ watchfulness and prayer.”

“If others then provoke us, instead of being angry with them let our first thoughts be turned to ourselves, and let it put us on self-reflection, and lead us to inquire whether we have not been guilty of the very same things that excite our anger, or even \_\_\_\_\_.”

“Men of an angry and wrathful temper, whose minds are always in a fret, are the most \_\_\_\_\_ sort of men, and live a most miserable life; so that a regard to our own happiness should lead us to shun all undue and sinful anger.”

“It puts the soul far from the sweet and excellent frame of spirit in which we most enjoy \_\_\_\_\_ with God, and which makes truth and ordinances most profitable to us.”