

1. Last week I finished teaching the Doctrine of Jealousy, analyzed Dan 3:13 and gave you a brief summary of the Doctrine of Anti-Semitism. When time ran out I was in the process of teaching the Doctrine of Anger.

2. Before continuing that study I want to give you an expanded translation of Daniel chapter three verses seven through thirteen.

Dan 3:7 The band began to play and all the people fell down and worshipped the image as commanded except for Shadrach, Meshach and Abednego.

Dan 3:8 Several members of a priestly caste peeked and noticed that there were three very conspicuous Jews who did not bow so they asked and received an audience with Nebuchadnezzar. One of the jealous priest reported that Shadrach, Meshach and Abednego did not bow.

Dan 3:9 They greeted the King and said "O King live forever.

Dan 3:10 You have made a decree that at the sound of the band every man shall fall down and worship the golden image.

Dan 3:11 And anyone who fails to fall down and worship shall be thrown into the burning fiery furnace.

Dan 3:12 There are certain Jews whom you appointed over the affairs of the province of Babylon that have not shown respect to the king. Shadrach, Meshach and Abednego neither serve your gods nor worship the golden image".

Dan 3:13 This caused Nebuchadnezzar to be hot with anger; the King was livid so he commanded his palace guards to bring Shadrach, Meshach and Abednego to the palace.

3. Let's review some of that learned last week in our study of "Anger" and then pick up with new material at point 1.6.

#### Doctrine of Anger

1. Definition: Anger is a mental attitude precluding rational thought. It therefore makes difficult the application of doctrine.

1.1 Anger can be a fleeting emotion.

1.2 Anger happens to both believers and unbelievers.

1.3 All people get angry.

1.4 Anger often hangs around and when it does it becomes a sin.

1.5 Consequently, the believer must maintain an awareness of the need to rebound this sin as with all sins.

1.6 We must not think we have to wait until we stop seething.

2. Etymology: Anger is defined by Webster as “a strong feeling of displeasure, hostility ... indignation, or ire.”

2.1 The Greek THUMOS describes a strong passion resulting in wrath or anger.

Mat 2:16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

Luk 4:28 And all they in the synagogue at Nazareth, when they heard these things, were filled with wrath,  
Acts 19:28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

2Co 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

2Co 12:21 And lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

2.2 The Greek ORGE is the mental impulse of indignation and wrath.

Mar 3:4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

Mar 3:5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

2.2.1 ORGE can also mean judicial punishment or discipline, as found in Paul's admonishment to submit to the authorities of the land.

Rom 13:4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Rom 13:5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

Rom 13:6 For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

2.2.2 ORGE is an emotion common to the human race. The admonition of Eph 4:26 is to not let anger become a sin. In Eph 4:26 the word for wrath is PARAGISMOS, meaning a wrath yielding "frustration and exasperation." We will see more of PARAGISMOS later in this doctrine.

Eph 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

2.2.3 In Eph 4:31 and Col 3:8 we see how similar ORGE and THUMOS are in meaning and application.

Eph 4:31 Let all bitterness, and wrath (THUMOS), and anger (ORGE) and clamour, and evil speaking, be put away from you, with all malice:

Col 3:8 But now ye also put off all these; anger (ORGE), wrath (THUMOS), malice, blasphemy, filthy communication out of your mouth.

2.3 With reference to the difference between THUMOS and ORGE: ORGE signifies the spirit panting, as it were, in the body with rage, passion and heat.

2.3.1 On the other hand, THUMOS can signify indignation which has arisen gradually and has become settled. ORGE also means the "natural juices" that flow and seethe, as in the immediate emotional response to a precipitate situation.

2.3.2 In summary, these two words represent the emotion of anger or indignation which must be nipped in the bud at the mental attitude level. This is only done by rebound.

2.3.3 As we have seen in Rom 13:4, ORGE over time came also to mean judicial punishment, which is not a sin.

2.3.4 Notice how ORGE is used to describe what a pastor-teacher should not be, i.e., "not soon angry."

Tit 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry (ORGE), not given to wine, no striker, not given to filthy lucre;

2.4 ANAPH in the Hebrew means to breathe through the nose, like the snorting of a bull; it also means anger as a strong feeling of indignation. It is an onomatopoeic word like buzz. In the case of ANAPH, the bull or cow when angry and preparing to charge often makes a sound like ANAPH.

Notice how ANAPH is used first with reference to Judah in Egypt when speaking to Joseph, and Jacob's description of Simeon and Levi in their dealing with the men of Shechem.

Gen 44:18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

Gen 44:19 My lord asked his servants, saying, Have ye a father, or a brother?

Gen 44:20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

Gen 44:21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

Gen 49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations ...

Gen 49:7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

2.4.1 Simeon and Levi, Jacob's second and third sons by Leah, were brothers in violence. Jacob could never forget their cruel massacre of the Shechemites.

2.4.2 They revealed their true characters that day, for they violently attacked and destroyed men they had previously made helpless by strategy and deceit. At that time they were censured by their father.

2.5 PAROGISMOS in the Greek means wrath and indignation, characterized by frustration and exasperation, i.e. that emotion of anger which seethes alongside.

2.5.1 It is used in Eph 4:26 to explain what we are to avoid.

Eph 4:26 Be ye angry, and sin not: let not the sun go down upon your wrath:

3. It is not a sin to experience the emotion of anger, unless we permit the emotion to continue and thereby prevent proper thinking and/or action.

3.1 God being "slow to anger" is an anthropopathism.

Neh 9:17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger (APH), and of great kindness, and forsookest them not.

3.2 In general, usage in the English Bible distinguishes anger from wrath, the latter being the more explosive, as an active manifestation of displeasure.

4. Anger results in self-induced misery and failure; it also hurts others.

4.1 Both “overt and sneaky” anger need to be named as sin if we are to maintain fellowship. By sneaky, or repressed anger, I mean that anger resident in your soul but never expressed, or that described by the axiom “Many an unkind word is said in jest.”

Pro 21:19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

Pro 22:24 Make no friendship with an angry man; and with a furious man thou shalt not go:

Pro 25:24 It is better to dwell in the corner of the housetop, than with a quarrelsome wife and in a wide house.

Pro 29:22 An angry man stirs up dissension, and a hot-tempered one commits many sins.

Ecc 7:9 Do not be quickly provoked in your spirit, for anger resides in the lap of fools.

5. Anger and wrath are related and replete with cruelty.

Pro 27:4 Wrath is cruel and anger is overwhelming, but who can stand before jealousy?

5.1 Wrath in Pro 27:4 is CHEMAH, meaning furious heat-- unbridled anger. Anger is APH, from ANAPH, meaning a strong feeling of anger and indignation. CHEMAH would seem to describe that held within, whereas APH would seem to describe expressed anger--the bull is about to charge.

6. Uncontrolled anger can certainly frustrate the ministry of a believer.

1Ti 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

7. Anger leads to revenge when it goes underground. The story of Absalom avenging Tamar by murdering Amnon is an example.

2Sa 13:22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

2Sa 13:23 And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which is beside Ephraim: and Absalom invited all the king's sons.

2Sa 13:24 And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go with thy servant.

2Sa 13:25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

2Sa 13:26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

2Sa 13:27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

2Sa 13:28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you? be courageous, and be valiant.

2Sa 13:29 And the servants of Absalom did unto Amnon as Absalom had commanded ...

8. Anger is ever present in churches full of people negative to the Word of God.

2Co 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

8.1 In 2Co 12:20 THUMOS is the word translated “wraths.”

9. Anger characterizes the life of a reversionist.

Gal 5:19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

Gal 5:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

9.1 In Gal 5:20 the word translated “wrath” is THUMOS.

10. We are therefore to put off anger and wrath as part of the maturing process.

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Eph 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

11. Fury is used in Scripture to express the burning anger and rage of man. It is also used of God in the sense of an anthropopathism. Examples:

11.1 The fury of man

Gen 27:43 Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran;

Gen 27:44 And tarry with him a few days, until thy brother's fury turn away;

Est 1:10 On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king,

Est 1:11 To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on.

Est 1:12 But the queen Vashti refused to come at the king's commandment by his chamberlains: therefore was the king very wroth, and his anger burned in him.

## 11.2 The fury of God

1Sa 4:3 The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

1Sa 4:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Psa 145:8 The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

12. Now let's see what we can learn from Dan 3:14.

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Dan 3:14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

Principles:

1. The issue is always whether man will try to extricate himself from a hopeless situation or whether he will depend on God.

2. It is part of the devil's strategy to make it easy for the believer to compromise, and in Nebuchadnezzar's offer we see subtle Satanic tactics.

2.1 How easily Shadrach, Meshach and Abednego could have grasped that opportunity.

3. They could have placated the king by offering any number of excuses. Or they might have said, "O king, these men are liars; they say these things because they are jealous of us.

4. "However, Shadrach, Meshach and Abednego did not resort to human viewpoint. God's law had precedence over man's decree. They took the divine viewpoint route.

5. In verse 15, we have the king's statement, "the image which I have made."

5.1 Nebuchadnezzar conceived the idea of the colossal image, designed it, and when it was completed, the image actually became an extension of his ego: to worship the image was to worship Nebuchadnezzar!

6. The three believers had to take a stand even if it meant death.

7. Because the Lord was more real to them than the crisis, Shadrach, Meshach and Abednego would not succumb to the King's pressure.

8. Few believers arrive at a place where they realize that life belongs to the Lord and that all problems are but His opportunity to demonstrate His love for us.

9. When Christ is at home in your heart, you will have happiness and a relaxed mental, regardless of circumstances and details of life!

10. Nebuchadnezzar had everything except a relaxed mental attitude. In fact, he was all bent out of shape because he cared only about himself and required conformity to conciliate his exaggerated ego.

11. In reality, Nebuchadnezzar was challenging God! Forgotten was the king's peace of mind derived from God's mercies through Daniel; forgotten was his acknowledgment that "your God is a God of gods".

Dan 2:47 The king said to Daniel, "Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery."

12. Forgotten also was the fact that all he possessed came from God.

Dan 2:37 You, O king, are the king of kings. The God of heaven has given you dominion and power and might and glory;

13. Little did he realize that just as the Lord gave, the Lord could take away.

Job 1:21 and said: "Naked I came from my mother's womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised."

14. In his ego lust, Nebuchadnezzar thought no power in the universe could nullify his decree or deliver those whom he condemned.

14.1 The question, "Who is that God that shall deliver you out of my hand, was recognized by" Shadrach, Meshach and Abednego as a blasphemous challenge of God's sovereignty.

15. Nebuchadnezzar's mention of "my hands" referred to his human authority. Here was a case of power lust perverting his ego to the point of disorientation to the grace of God.

Psa 75:7 But it is God who judges: He brings one down, he exalts another.

16. If Nebuchadnezzar ever really understood the message of the Panorama of Empires, as interpreted by Daniel, he had by now totally dismissed it from his mind.

17. Before we look at Dan 3:15, let me give you an expanded translation of verse fourteen.

Dan 3:14 Nebuchadnezzar asked the three boys, "did you intentionally not bow down to worship my god? I hope you now realize that all of you are in serious trouble; the mere act of refusing to bow and worship, whether intentional or not is a serious offense.

18. The King now is incredulous. He even reviews for the three men of Israel his earlier command. Verse fifteen among other things is evidence that Nebuchadnezzar cannot fathom anyone being so bold; surely he things: these guys must have misunderstood the command.

19. Let's see more of his amazement--Daniel 3:15:

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Dan 3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

1. Nebuchadnezzar believed there was no power on earth which could nullify his decree or deliver those whom he condemned.

1.1 When asked, "Who is the God that shall deliver you out of my hands?" Shadrach, Meshach and Abednego saw this as a blasphemous challenge of God's sovereignty.

2. "That shall deliver you" is the peal imperfect from the verb SHAZAB and means "deliver" in the sense of "rescue."

3. Nebuchadnezzar's mention of "my hands" referred to his human authority. Here was a case of power lust perverting the ego to the point of disorientation to the grace of God.

1Co 4:6 Now, brothers, I have applied these things to myself and Apollos for your benefit, so that you may learn from us the meaning of the saying, "Do not go beyond what is written." Then you will not take pride in one man over against another.

1Co 4:7 For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

1Co 4:8 Already you have all you want! Already you have become rich! You have become kings--and that without us! How I wish that you really had become kings so that we might be kings with you!

4. Before we move on to verse sixteen, let me give you an expanded translation of verse fifteen:

Dan 3:15 If your actions were not deliberate then the next time you hear the music be sure you fall down and worship the image and if you do I will forget the whole thing; be certain however, if you do not obey, you will be thrown into the fiery furnace and I can assure there is no god anywhere powerful enough to save you.

Now for verse sixteen:

Dan 3:16 Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

Principles:

1. The word "careful" is the peal participle of the Chaldean word CHASHACH, meaning "it is not necessary" or "we are not frightened."

2. They had no need to be afraid because divine viewpoint permeated their minds with the very "peace of God." That is beyond human comprehension! What you really are is what you think "For as he thinketh in his heart, so is he ..." (Pro 23:7).

3. These three were not reckless; they were fully cognizant of the fact that the king could snuff out their lives by one command; yet they were not afraid.

3.1 The Bible teaches that you shall worship the Lord your God, and Him only shall you serve (Mat 4:10). "Thou shalt have no other gods before me" (Exo 20:3).

Mat 4:10 Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'"

Exo 20:3 "You shall have no other gods before Me.

4. The Scriptures settled the issue for Shadrach, Meshach and Abednego, and life for them was very simple; unlike the Chaldeans, they did not bother to flatter the king or to appeal to him for mercy; they simply stated the facts.

5. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king (Dan 3:17).

Dan 3:17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

6. "If it be so" expressed the fact that these three believers recognized that their deliverance rested with the sovereignty of God. Whether or not they died in the furnace was a divine option.

7. God had the power and ability to either deliver them or take them to be with Himself.

7.1 When a believer knows this principle of doctrine, then with Job, he can say, "Though he slay me, yet will I trust in Him..." (Job 13:15-19).

Job 13:15 Though he slay me, yet will I hope in him; I will surely defend my ways to his face.

Job 13:16 Indeed, this will turn out for my deliverance, for no godless man would dare come before Him!

Job 13:17 Listen carefully to my words; let your ears take in what I say.

Job 13:18 Now that I have prepared my case, I know I will be vindicated.

Job 13:19 Can anyone bring charges against me? If so, I will be silent and die.

8. Because these men were thoroughly grounded in the Word of God from early youth, they knew that they must never bow to the golden statue.

8.1 When they stated, "our God [Jesus Christ] whom we serve," they publicly acknowledged their relationship to the maker of heaven and earth and everything therein.

9. This was proper orientation: while they served the Chaldean Empire in an official capacity, they did their job as unto the Lord and were in His service.

10. First, an expanded translation, and then we will look at verse seventeen:

Dan 3:16 Shadrach, Meshach and Abednego answered and said to the king, "O Nebuchadnezzar, we do not even have to consider our answer".

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