

CALVARY CHAPEL OF PHILADELPHIA

**CHILDREN'S MINISTRY**  
**3RD-5TH GRADE**  
**TEACHER'S PACKET**

**SUNDAY MORNING**

Study 22

*Anger*



# Anger

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** To teach the students the difference between anger that is foolish and righteous anger, looking at the examples of Moses and Jesus to illustrate.

## Key Verses

Proverbs 14:29

Proverbs 15:1, 18

Proverbs 16:32

Proverbs 19:11, 19

Proverbs 27:3

Numbers 20:1-13

John 2:13-17

**Memory Verse** - Proverbs 19:11

"The discretion of a man makes him slow to anger, and his glory is to overlook a transgression."

## Hook

Review last week's memory verse, Proverbs 15:19.

Ask the students what makes them angry (losing a game, an annoying sibling, being told to stop doing something they enjoy, etc.) Be careful that this doesn't turn into a gossip session.

Follow up by asking the students, "Is it a sin to get angry? Does God ever get angry?"

Today we are going to learn that there is a wise way to be angry and a foolish way to be angry.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

Proverbs teaches us that anger and wrath are often the result of impatience and a lack of self-control. Fools are impulsive (14:29), which often leads them to stir up strife (15:18) by making others angry with harsh words (15:1). The fool's anger turns out to be a heavy burden (27:3) resulting in self-inflicted punishment as it gets him into trouble again and again (19:19). We see an example of this in the life of Moses. Though he was a godly man, he struggled with anger. One such time was when the Israelites were complaining (not for the first time) that they had nothing to drink. God told Moses to speak to the rock for water to come forth, but Moses struck the rock with his rod in anger instead of speaking to it, misrepresenting God before the people (Numbers 20). Because he did this, he was not permitted to enter into the Promised Land.

But anger is not always bad. Proverbs does not say that those who are wise *never* get angry, it says they are "slow to anger." They have understanding (14:29) and discretion (19:11) that serves as a guard against sinful anger, and they are wise to help calm other people's anger by speaking softly instead of harshly (15:1). Proverbs even says that it's better to be patient and have self-control than to be a mighty warrior who can conquer cities (16:32). When the wise do get angry, they do so in a way that is not sinful. Consider Jesus when He went into the temple and saw God's people being taken advantage of. He made a whip, flipped the tables and drove out the people who had turned the temple into a den of thieves (John 3:13-17), yet in all of that He never sinned.

# LOOK

What is anger? Anger is that intense negative emotion we feel when someone wrongs us or irritates us, and wrath is the extreme version of anger that causes you to lose all control. It starts as a feeling on the inside, but clearly shows itself in a person's actions. People frown, yell, stomp their feet, slam doors, even act out in violence, all as a result of being angry. Proverbs tells us this is foolish and shows a lack of self-control. If your anger leads you to sin, you can be sure it is foolish. Everyone struggles with this. Even Moses! But God warns us through Proverbs how to avoid foolish anger and how to be angry without sinning.

As we think about whether our anger is sinful or not, it's helpful for us to ask the question, "What makes me angry?" Think about the things we mentioned at the start of class. Were any of our angry reactions to those things selfish or unloving, showing a lack of self-control? Those things are foolish. But maybe we see injustice in the world on the news, or someone says something mean about our parents. Is it wrong to get angry at those things? To answer that question, let's consider Jesus' example.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

# LOOK (Continued)

Jesus got angry in the temple, but He was and is perfect, without sin. His anger was motivated by love for His Father and His people. The place where people were supposed to be able to go to worship God had been transformed into a place where God was misrepresented and God's people were taken advantage of and stolen from. His anger was not sinful, it was righteous. This is how foolish anger and righteous anger are different. Note the cause: The foolish love themselves and get angry when someone wrongs them or gets in the way of what they want. The wise love the LORD their God and their neighbor, and get angry when someone wrongs God or their neighbor. They are slow to anger when someone wrongs them personally, willing to overlook a trespass, knowing that they too are often in need of forgiveness.

So is it always wrong to get angry? No. God tells us to be angry and sin not (Ps. 4:4). So if you do get angry, ask why. Is it motivated by love or the desire for personal revenge? This lesson provides a great opportunity for us to think about what our hearts love. Do I love the LORD my God with all my heart, soul and mind? Do I love my neighbor as myself? Does it upset me when people make fun of God or goof off during worship? Do I do those things myself? Ask for God's help. He gives us what we need (His Word and His Holy Spirit) to walk in wisdom, in love, and in self-control, instead of being people who are controlled by foolish anger.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

As a class, memorize Proverbs 19:11.

**Pray:** Ask God to fill you with patience and self-control, and to help you to love Him with all of your heart. Ask for Him to teach you to be angry and sin not.

**Parent Question:** Is it ever okay to get angry? Did Jesus ever get angry?

# FURTHER STUDY

## Commentary on Select Proverbs by David Guzik

### [Proverbs 14:29](#)

*He who is slow to wrath has great understanding,  
But he who is impulsive exalts folly.*

a. **He who is slow to wrath has great understanding:** There is great wisdom in the ability to control one's response to provoking situations. Being *quick to wrath* brings many regrets.

b. **He who is impulsive exalts folly:** The **impulsive**, uncontrolled person who quickly reacts without thinking lives in a way that **exalts** foolishness

*A soft answer turns away wrath,  
But a harsh word stirs up anger.*

a. **A soft answer turns away wrath:** When people come to us in **wrath**, we are often tempted to be harsh in response. Wisdom shows us the value of a **soft answer**, one without sharp edges or points. That kind of answer can actually turn **away wrath**.

i. "Soft speech is like oil on bruised skin to soften and heal it (cf. [Judges 8:1-3](#)); painful speech has the effect of oil poured on fire (cf. [1 Kings 12:1-16](#)).\" (Waltke)

ii. "Pride and passion on both sides strike together like two flints. We indulge in sarcasm as if we would rather lose a friend than miss scoring a point in the argument. All this the world excuses. But the Gospel sets before us our Savior's example and imbues us with his spirit; so we should be careful not to provoke a chafed or wounded spirit.\" (Bridges)

b. **A harsh word stirs up anger:** A **harsh** response to **wrath** will often only **stirs up** more **anger**. It may feel good at the moment, but ends up making the situation worse, not better.

i. "Many conflicts arise not because the issues separating the parties are so great but because of the temperaments people bring to a confrontation.\" (Garrett)

ii. "How was Saul enkindled by Doeg, and David by Nabal's curishness! Rehoboam, with one churlish breath, lost ten tribes.\" (Trapp)

iii. "Gideon in [Judges 8:1-3](#) is a classic example of the soft answer that brings peace, whereas Jephthah illustrates the harsh answer that leads to war ([Judges 12:1-6](#)).\" (Ross)

## Proverbs 15:18

**A wrathful man stirs up strife,  
But *he who is slow to anger* allays contention.**

a. **A wrathful man stirs up strife:** When **strife** is stirred up, it doesn't happen by accident. Usually the cause is a **wrathful man** or woman who **stirs up strife**.

b. **He who is slow to anger allays contention:** The wise man or woman is **slow to anger**, and they have a way of bringing peace and smoothing over **contention** instead of stirring up **strife**.

***He who is slow to anger is better than the mighty,  
And he who rules his spirit than he who takes a city.***

a. **He who is slow to anger is better than the mighty:** There is someone **better** than the **mighty** man who can defeat many others on the field of combat. It is the man (or woman) who has control over his own anger, who can (when it is wise and necessary) be **slow to anger**.

i. "There have been many kings who had conquered nations, and yet were slaves to their own passions. Alexander, who conquered the world, was a slave to *intemperate anger*, and in a fit of it slew *Clytus*, the best and most intimate of all his friends, and one whom he loved beyond all others." (Clarke)

ii. "A great conflict and a glorious victory are set out here. The heart is the field of battle. All its evil and powerful passions are deadly foes. They must be met and triumphed over in God's strength." (Bridges)

b. **And he who rules his spirit than he who takes a city:** Under God's wisdom and strength, to rule one's own **spirit** is a greater accomplishment than to conquer a city. Some who can conquer cities should first be concerned with conquering self.

i. Matthew Poole thought of three reasons why **he who rules his spirit** was better than **he who takes a city**.

- He conquers though he fights a stronger enemy
- He conquers by his own hands, and not through other people
- He conquers without the injury and ruin of others

ii. "How much better Valentinian the emperor, who said, upon his deathbed, that among all his victories one only comforted him; and being asked what that was, he answered, I have overcome my worst enemy, mine own naughty heart." (Trapp)

iii. "This is a proverb that is constantly quoted, and very little believed. If men only recognized that there is more valor and heroism in self-control than in doughty deeds which others acclaim in song and story, how different our world would be." (Morgan)

## Proverbs 19:11

**The discretion of a man makes him slow to anger,  
And his glory *is to overlook a transgression*.**

a. **The discretion of a man makes him slow to anger:** It isn't necessarily weakness or lack of courage that makes a man **slow to anger**. It may be wisdom, here described as **discretion**.

b. **His glory is to overlook a transgression:** A wise man or woman knows that they have been forgiven much, and this shapes how they deal with others. They don't act as if they must hold everyone accountable for

every **transgression**, but know when to **overlook a transgression**.

- i. “The virtue which is indicated here is more than a forgiving temper; it includes also the ability to shrug off insults and the absence of a brooding hypersensitivity.” (McKane, cited in Ross)
- ii. “The manlier any man is, the milder and readier to pass by an offence. This shows that he hath much of God in him (if he do it from a right principle), who bears with our evil manners, and forgives our trespasses, beseeching us to be reconciled.” (Trapp)

### Proverbs 19:19

***A man of great wrath will suffer punishment;  
For if you rescue him, you will have to do it again.***

- a. **A man of great wrath will suffer punishment:** Out of control anger brings many problems and costs. Among the fruit of the spirit is *self-control* ([Galatians 5:23](#)), and wisdom does not lead a person to be of **great wrath**.
- i. “He punishes himself. Wounded pride and resentment leave the wretched criminal brooding in his room. He suffers an intolerable burden of self-inflicted punishment.” (Bridges)
- b. **For if you rescue him, you will have to do it again:** The person who can’t control their anger will run into trouble **again** and again. To **rescue** them once isn’t enough, because the problem is more *in them* than in the circumstances that they blame for their anger. It is better for them to face the consequences of their action and hope they learn something from it.
- i. “An ungovernable temper will repeatedly land its owner in fresh trouble.” (Kidner)

### Proverbs 27:3

***A stone is heavy and sand is weighty,  
But a fool’s wrath is heavier than both of them.***

- a. **A stone is heavy and sand is weighty:** Solomon appealed to self-evident truths. It is in the nature of a **stone** to be **heavy** and in the nature of **sand** to be **weighty**.
- b. **But a fool’s wrath is heavier than both of them:** When a **fool** — someone who rejects God’s wisdom — expresses their anger and **wrath**, it is a weighty, dangerous thing. The wrath of any person may have great consequence; how much more a fool?
- 1. ([Jhn 2:13-17](#)) Jesus drives out the moneychangers and sellers of expensive “approved” sacrificial animals.

**Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple those who sold oxen and sheep and doves, and the moneychangers doing business. When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers’ money and overturned the tables. And He said to those who sold doves, “Take these things away! Do not make My Father’s house a house of merchandise!” Then His disciples remembered that it was written, “Zeal for Your house has eaten Me up.”**



a. **The Passover of the Jews was at hand:** Jerusalem would be crowded with thousands of visitors coming at **Passover**. The **temple** mount would be particularly crowded, and Jesus saw many **doing business** in the outer courts of the temple.

i. "The very fact of the market being held there would produce an unseemly mixture of sacred and profane transactions, even setting aside the abuses which would be certain to be mingled with the traffic." (Alford)

ii. **The moneychangers doing business:** "Astonishing as it may sound, it is likely that as many as two and a quarter million Jews sometimes assembled in the Holy City to keep the Passover." (Barclay) According to Barclay, they all had to pay the temple tax, which was the equivalent of about two days wages for a working man – but had to be paid in the special temple coin. This is why the **moneychangers** did so much business.

iii. Many commentators say the reason why foreign coins were not allowed in temple contributions was because they bore the image of the emperor or pagan gods. But "Tyrian coinage was not only permitted, but expressly prescribed (Mishnah, *Bekh.* 8:7), and this bore heathen symbols." (Morris) It seems that the issue was not what was on the coin, but what was *in* the coin, and only coinage that had a reputation for being of good weight and content was allowed.

iv. "Being familiar it became legitimate, and no one thought of any incongruity in it until this young Nazarene felt a flash of zeal for the sanctity of His Father's house consuming Him." (Maclaren)

v. **The Passover of the Jews:** "Our Evangelist repeatedly refers to festivals as festivals 'of the Jews' – not because he himself was not a Jew by birth and upbringing (he was), but because many of his readers would be Gentiles, unacquainted with the details of the Jewish sacred year." (Bruce)

b. **When He had made a whip of cords:** When Jesus drove those **doing business** out of the temple courts, He did not do it in a flash of anger. He carefully took the time to make **a whip of cords**, and thought carefully about what He would do.

i. Curiously, some commentators are confident that Jesus used the **whip of cords** only upon the animals, and others are confident that He used it upon both men and animals. Nevertheless, the sense is much more a display of Jesus' *authority* than *violence*.

c. **He drove them all out... poured out the changers' money and overturned tables:** Those **doing business** in the outer courts of the temple spoiled the only place where Gentiles could come and worship. This area (the court of the Gentiles) was made into a **house of merchandise**.

i. Remember that *cleansing* was part of the Passover celebration. Removing every speck of anything leavened (made with yeast) from the home was a symbol, a picture, of cleansing from sin.

ii. Matthew, Mark, and Luke each describe *another* cleansing of the temple performed by Jesus, towards the *end* of His earthly ministry. In both cases, the *presence* of these merchants in the temple courts spoiled the only place Gentiles could pray. In addition their *dishonesty* made their presence all the worse.

iv. "The evil in question was one which was likely to recur after a check. Jesus' action, though salutary, is not likely to have put a permanent end to the practice." (Morris)

d. **Zeal for Your house has eaten Me up:** The disciples remembered this line from [Psalm 69:9](#) and connected it to the **zeal** Jesus had for the purity of God's house and worship practiced there.

i. John began with a miracle of *conversion* (changing water into wine). Then he showed Jesus performing a work of *cleansing* (the cleansing of the temple). This is always how Jesus works in His people: *conversion* first, then *cleansing*.