

C3 LEADERS' QUESTIONS

F2022-WEEK 3

9/18/22

Getting Started with a Warm-Up:

- On the American Psychological Association (APA) website an article by Kassinove (2012) states:

'What is anger and how does it differ from aggression?'

Anger is a negative feeling state that is typically associated with hostile thoughts, physiological arousal and maladaptive behaviors. It usually develops in response to the unwanted actions of another person who is perceived to be disrespectful, demeaning, threatening or neglectful...Aggression, in contrast, refers to intentional behavior that aims to harm another person. Often, it reflects a desire for dominance and control. In the cases I see in my clinical and research work, weapons are often involved. Aggression can be shown by punching, shoving, hitting or even maiming another person, and it can occur in marital violence, child or elder abuse, bullying, or gang and criminal activities. Since anger is typically expressed only through loud verbalizations, it is the cases of aggression that wind up in the criminal justice system. Our research shows that about 90 percent of aggressive incidents are preceded by anger. However, only 10% of anger experiences are actually followed by aggression. People often want to act aggressively when angry but, fortunately, most do not actually take aggressive actions.

Reference: Kassinove, H. (2012), *How to recognize and deal with anger*
Anger is a negative feeling state that is typically associated with hostile thoughts, physiological arousal, and maladaptive behaviors.

<https://www.apa.org/topics/anger/recognize>

- How do you suppose gossip and social media contribute to anger and aggression in our society?

- What Bible verse do you think would be helpful to meditate on to combat anger?

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Getting Down to Business:

The following questions are following this format: Scripture/Observation, Application, and Prayer (SOAP).

1) Scripture/Observation:

- A. Read Gen. 4:1-8. What was the root or at the heart of Cain's anger? (Hint: Who or what was most concerned about?) What was the solution for Cain's anger issue (vv. 6-7)? (Hint: Righteous or not?)

1 Now Adam had sexual relations with his wife, Eve, and she became pregnant. When she gave birth to Cain, she said, "With the Lord's help, I have produced a man!" 2 Later she gave birth to his brother and named him Abel.

When they grew up, Abel became a shepherd, while Cain cultivated the ground. 3 When it was time for the harvest, Cain presented some of his crops as a gift to the Lord. 4 Abel also brought a gift—the best portions of the firstborn lambs from his flock. The Lord accepted Abel and his gift, 5 but he did not accept Cain and his gift. This made Cain very angry, and he looked dejected.

6 "Why are you so angry?" the Lord asked Cain. "Why do you look so dejected? 7 You will be accepted if you do what is right. But if you refuse to do what is right, then watch out! Sin is crouching at the door, eager to control you. But you must subdue it and be its master."

8 One day Cain suggested to his brother, "Let's go out into the fields." And while they were in the field, Cain attacked his brother, Abel, and killed him. (Gen. 4:1-8 NLT)

2. The spread of sin (4:1-16)

The fall of humankind witnesses the enlargement of sin in terms of its occurrence and intensity. Ch. 4 relates the first murder and its consequences. The logic of alienation from God is alienation from one's fellows. Cain, whose name is derived from the Hebrew *qânāh* meaning "to get" (v.1), is brought into confrontation with his younger brother Abel (Heb. "vapour," "nothingness"). For whatever reason, Abel's offering was accepted by Yhwh, whereas Cain's was not. The predicament thus presented is a common one. Life deals its bitter blows. How will Cain deal with it? Presumably the older brother bore some culpability in the rejection of his

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offering (cf. v.7a). The dilemma to do good or evil is dramatically portrayed in the warning Cain receives from God (v.7). Sin aggressively stalks its prey like a wild animal, eager to destroy the harmony of the created order (cf. 1Pe 5:8). Whereas the serpent illustrated the subtle craftiness of sin, evil is here depicted as powerful and destructive. Yet, nevertheless, it is a force that can be mastered (v.7b), though, alas, not on this occasion by Cain. (Asbury Bible Commentary, accessed 9/15/22,

<https://www.biblegateway.com/passage/?search=Gen.+4%3A1-8+&version=NLT>)

- B. Read Mt. 21:12-14. What motivated Jesus' anger? (Hint: What were the vendors doing in the Temple?) What would indicate that Jesus was not controlled by His anger but was controlling His anger? (Hint: What were his actions?)

Jesus Clears the Temple

12 Jesus entered the Temple and began to drive out all the people buying and selling animals for sacrifice. He knocked over the tables of the money changers and the chairs of those selling doves. 13 He said to them, "The Scriptures declare, 'My Temple will be called a house of prayer,' but you have turned it into a den of thieves!"

14 The blind and the lame came to him in the Temple, and he healed them. (Mt. 21:12-14 NLT)

V 12–13: PROFANITY Jesus then goes to God's temple and purges it by driving out those who are using it for financial gain when it should be a house of prayer.

V 14–17: PRAISE The religious leaders are indignant, as the blind and the lame come to Him in the recently purged temple and are healed and as children cry out 'Hosanna to the Son of David!' (Hosanna literally means 'Save now' and that is why Jesus has come.) Jesus refers them to yet another fulfillment of Scripture and leaves for Bethany. (Bible Panorama commentary, accessed 9/15/22,

<https://www.biblegateway.com/passage/?search=Mt.+21%3A12-14&version=NLT>

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2) Application: Read Eph. 4:25-29. What were the three ideas Randy shared for controlling anger that we can learn from this passage? Which of these three are the most difficult for you to apply when you are angry? (Hint: Express it correctly; resolve it promptly; end it completely)

25 So stop telling lies. Let us tell our neighbors the truth, for we are all parts of the same body. 26 And “don’t sin by letting anger control you.” Don’t let the sun go down while you are still angry, 27 for anger gives a foothold to the devil.

28 If you are a thief, quit stealing. Instead, use your hands for good hard work, and then give generously to others in need. 29 Don’t use foul or abusive language. Let everything you say be good and helpful, so that your words will be an encouragement to those who hear them. (Eph. 4:25-29 NLT)

The old nature is inherited by birth; the new nature is imparted in new birth. The Adamic nature, though conquered, must be set aside; the new nature, though imparted, must be appropriated.

What does that mean? Paul now gives examples of how the new lifestyle works out in practice (4:25-5:7). Falsehood, characteristic of the Devil (Jn 8:44), must be replaced by truth, characteristic of God (cf. Col 3:9). The allusion is to Zec 8:16. Nobody can function harmoniously if its members do not interact sincerely and openly with one another. In addition, anger must be checked. Quoting the opening clause of Ps 4:4, Paul reminds believers that they must not let anger run out of control. He interprets Jesus (Mt 5:22) to mean that anger itself is not sin, but because anger is the first step to murder, “anyone who is angry with his brother will be subject to judgment.” Anger can be controlled. One must not let the sun go down while one is still angry, for in doing so one gives the Devil (diabolos, “the adversary”) a foothold from which he can tempt one to sin. (Asbury Bible Commentary, accessed 9/16/22, <https://www.biblegateway.com/passage/?search=Eph.+4%3A25-27&version=NASB1995>)

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3) Prayer: Anger, like gossip, if not dealt with quickly will spiral out of control leading to damaged relationships and possibly even physical harm to others. As you pray, ask the Lord to help you to confess your anger, thoughts and actions, and help you to express yourself in love, and quickly resolve and end conflicts. Also, ask the Lord to help you to make peace with the offended person(s).