

BIBLE STUDY NOTES, Rev. James B. Logan

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ANGER MANAGEMENT

Cain and Abel Genesis 4: 1 - 10

¹ And Adam knew Eve his wife; and she conceived, and bare Cain^a, and said, I have gotten a man from the LORD. ² And she again bare his brother Abel^b. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

³ And in process^c of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. ⁴ And Abel, he also brought of the firstlings of his flock^d and of the fat thereof. And the LORD had respect unto Abel and to his offering: ⁵ But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

a^a Cain: that is Gotten, or, Acquired

b^b Abel: Heb. Hebel

c^c in process...: Heb. at the end of days

d^d flock: Heb. sheep, or, goats

⁶ And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? ⁷ If thou doest well, shalt thou not be accepted^e? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

⁸ And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

⁹ And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? ¹⁰ And he said, What hast thou done? the voice of thy brother's blood^f crieth unto me from the ground.

¹

2. There was a difference in the offerings they brought. It is expressly said (Heb. 11:4), Abel's was a *more excellent sacrifice* than Cain's: either (1.) In the nature of it. Cain's was only a sacrifice of acknowledgment offered to the Creator; the meat-offerings of the fruit of the ground were no more, and, for aught I know, they might be offered in innocency. But Abel brought a sacrifice of atonement, the blood whereof was shed in order to remission, thereby owning himself a sinner, deprecating God's wrath, and imploring his favour in a Mediator. Or, (2.) In the qualities of the offering. Cain brought *of the fruit of the ground*, any thing that came next to hand, what he had not occasion for himself or what was not marketable. But Abel was curious in the choice of his offering: not the lame, nor the lean, nor the refuse, but the *firstlings of the flock*—the best he had, *and the fat thereof*—the best of those best. Hence the Hebrew doctors give it for a general rule that everything that is for the name of the good God must be the goodliest and best. It is fit that he

^f blood: Heb. bloods

who is the first and best should have the first and best of our time, strength, and service.

3. The great difference was this, that Abel offered in faith, and Cain did not. There was a difference in the principle upon which they went. Abel offered with an eye to God's will as his rule, and God's glory as his end, and in dependence upon the promise of a Redeemer; but Cain did what he did only for company's sake, or to save his credit, not in faith, and so it turned into sin to him. Abel was a penitent believer, like the publican that went away justified: Cain was unhumbled; his confidence was within himself; he was like the Pharisee who glorified himself, but was not so much as justified before God.

III. Cain's displeasure at the difference God made between his sacrifice and Abel's. Cain was very wroth, which presently appeared in his very looks, for his countenance fell, which bespeaks not so much his grief and discontent as his malice and rage. His sullen churlish countenance, and a down-look, betrayed his passionate resentments: he carried ill-nature in his face, and *the show of his countenance witnessed against him*. This anger bespeaks, 1. His enmity to God, and the indignation he had conceived against him for making such a difference between his offering and his brother's. He should have been angry at himself for his own infidelity and hypocrisy, by which he had forfeited God's acceptance; and his countenance should have fallen in repentance and holy shame, as the publican's, who *would not lift up so much as his eyes to heaven*, Lu. 18:13. But, instead of this, he flies out against God, as if he were partial and unfair in distributing his smiles and frowns, and as if he had done him a deal of wrong.

2

1. **Cain became angry with God because God was more pleased with his offering as opposed to Abel. [See Hebrews 11:4] and (v. 5, 6). This is like reflective anger. (Demonstrate anger of stepping on someone's foot getting more attention than normal due to something else they are angry about.)**

2Henry, Matthew: *Matthew Henry's Commentary on the Whole Bible : Complete and Unabridged in One Volume*. Peabody : Hendrickson, 1996, c1991, S. Ge 4:3

2. **Notice that God sees Cain's anger. Cain displays facial body language that let's everyone know he is upset. God not only saw the outside but he also saw Cain's spirit or heart. (Matthew 15: 1-2;7 – 9;16 – 20)**
3. **There was an opportunity for Cain to escape the path of anger (v. 7 & 1 Cor. 10:13).**
4. **The field (v.8) became the stage for the first family murder to take place. This is a clear illustration of unbridled or the mismanagement of anger. Anger consumed Cain and took over his actions to the point that he would kill his own blood brother. He did it knowing that besides him and his father Adam, there were no other men on earth according to the scripture.**

Moses

Exodus 2: 11 – 14

¹¹ And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. ¹² And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand. ¹³ And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? ¹⁴ And he said, Who made thee a prince^b and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known³

b^b a prince: Heb. a man, a prince

1. **Here is another example of mismanaged anger.**
2. **Moses had good intentions of defending the Hebrew people. He saw someone being mistreated and wanted to handle it his way.**
3. **Uncontrolled anger can produce ungodly actions. It really leads to us operating in the flesh instead of allowing God to handle the matter. Keep in mind this is not self defense on Moses' part.**

Numbers 20: 1-12

¹ Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. ² And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. ³ And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! ⁴ And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? ⁵ And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink. ⁶ And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. ⁷ And the LORD spake unto Moses, saying, ⁸ Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. ⁹ And Moses took the rod from before the LORD, as he commanded him. ¹⁰ And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? ¹¹ And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*. ¹² And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the

eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

4

1. **People are angry even though Moses is still mourning the loss of his sister Miriam.**
2. **Moses and Aaron do the right thing and go the God.**
3. **God gives Moses clear-cut instructions.**
4. **The answer to the problem that would eliminate the anger for this event was given by God.**
5. **Moses was so caught up into the anger of the people that he disobeyed God. (Ref. Bishop Jakes' testimony and his previous pastoral experience with his church at the time. God taught him to see the people through God's eyes.)**
6. **Disobedience led to Moses not going into the Promised Land.**
7. **Read v. 29. The people mourn for 30 days after Aaron's death. This is interesting based on the level of anger towards him and Moses.**

Anger Management Tools

1. **Ephesians 4: 15, 24 – 27; 29, 31, 32.**
2. **Luke 15: 11 – 32.**