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Speaker: Pastor Mark Hanke  
Bible passage or verse: Genesis 4:1-9, Ephesians 4:26-32  
Title of Sermon: Pouring Cool Water on a Hot Head  
Series: UnStuck

**Gen. 4:1-9** Adam made love to his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the LORD I have brought forth a man."<sup>2</sup> Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil.<sup>3</sup> In the course of time Cain brought some of the fruits of the soil as an offering to the LORD.<sup>4</sup> And Abel also brought an offering—fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering,<sup>5</sup> but on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast.<sup>6</sup> Then the LORD said to Cain, "Why are you angry? Why is your face downcast?<sup>7</sup> If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must rule over it."<sup>8</sup> Now Cain said to his brother Abel, "Let's go out to the field." While they were in the field, Cain attacked his brother Abel and killed him.<sup>9</sup> Then the LORD said to Cain, "Where is your brother Abel?" "I don't know," he replied. "Am I my brother's keeper?"

**Eph. 4:26-32** "In your anger do not sin": Do not let the sun go down while you are still angry,<sup>27</sup> and do not give the devil a foothold.<sup>28</sup> Anyone who has been stealing must steal no longer, but must work, doing something useful with their own hands, that they may have something to share with those in need.<sup>29</sup> Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen.<sup>30</sup> And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption.<sup>31</sup> Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice.<sup>32</sup> Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

We're in a series on getting unstuck. There are a lot of things that can get you stuck -- shame can get you stuck, unforgiveness can get you stuck, and anger can get you stuck. Anger is one of those things that can -- sometimes it doesn't manifest itself. Sometimes it's below the water line. But one of the dangers of anger, I think, is because it can be so delightful. It can. I love Frederick Buechner's statement when he says, "Of the Seven Deadly Sins, anger is possibly the most fun." It's true. "To lick your wounds, to smack your lips over the grievances long past, to roll over your tongue the prospect of bitter confrontations still to come, to savor the last toothsome morsel both the pain you are given and the pain you are giving back -- in many ways it is a feast fit for a king. The chief drawback is that what you are wolfing down is yourself. The skeleton at the feast is you." Anger is deceptive. We know about righteous anger. We've heard about it. Don't touch it much, but -- we know. What is it? It's to be angry at things that destroy the glory of God. It's to be angry at false teaching. It's to be angry at positions contra to God's word -- abortion. There's no question about that. You should be angry. And if you're not, you're not listening to the Scriptures. We should be. But that's not the anger that gets us stuck. The anger that gets us stuck is the anger like Cain. And part of the reason it gets us stuck is because, maybe even as a culture, we're kind of trained to like anger.

You remember a show that came out in 1978, I believe it was -- '75, '78 -- you might not have been alive, but I guarantee you know it. Here's the phrase -- you'll know what I'm talking about. The man says, "Don't make me angry. You wouldn't like me when I'm angry." Yeah. We did TOO like you when you were angry. I always loved it when David Branner turned into the Hulk. Are you kidding me? I loved seeing his shirt rip. I loved seeing doors taken off hinges. I loved seeing bad guys orbit through the air. "Don't make me angry!" I was always, like, "Make him angry! Make him angry! This is gonna be good!" I mean, man, whenever I watch Equalizer, I always get excited when he pushes his watch, because I know some bad guy's gonna get it. I love anger. Ah -- but it's a temptation. Because tragically, much like that lady in New York, anger leads you to the edge and then shoves you over. And when anger shoves you over, there's usually a wound, sometimes even death.

I want to use Cain this morning as a test case -- kind of a case study. Not because I want you to hate him. If you hate him, you're going to hate yourself, because to be quite honest with you, you and I are just like Cain. We've had those moments where we've lost the battle. The intent today is not to condemn you for being angry -- every one of us has been angry. The goal of today is to help us win the

battle. Because as Scripture says, "Why are you angry? Why are you downcast? If you do what is right, you'll be accepted, but if you do not do what is right, sin is crouching at your door." Where does anger start? Sadly, in the Bible, it first surfaces between two brothers. The first family. In church. Oh, think about it -- these guys go to church and they worship God, and somebody dies. Sounds like a Baptist business meeting years ago. Have a Baptist business meeting and somebody dies. Why? Well, they weren't arguing over the color of pews, they were arguing over worship. They were arguing over two people's worship. You see, Scripture tells us that when Cain came to worship God, he looked through his supply case and says, "You know, I've got some extra wheat. I've got a few things. I can take that to worship." In other words, he gave out of his convenience, out of his surplus.

The Scripture tells us that when Abel went to worship, it was different. Two places you see in Scripture that help you understand the difference between his worship. Cain was out of what he had. Abel was out of what we call "the first fruits." What are the first fruits? It's the first sheep, it's the first bird, it's the first of the harvest. Hebrews helps us understand the difference. Hebrews says that Abel's worship -- Hebrews 11:4 -- was out of the first fruit, but it was out of faith. I liken it to this. When Kerri and I got married, we, you know, wanted to tithe. We'd both been doing some tithing -- probably her more faithfully than I was. And when we started to tithe, I can always remember that, you know, I always was tempted to, like, "Well, I'll get to the end of the month," and "I really want to tithe -- I want to give something to God." But when I got to the end of the month, there were often things that spoke for the money before God. You know, like a broken-down car. And THIS needed repaired, and THIS bill needed to be done. And I would kind of get to the end of the month, and to be honest with you, this was the way I rationalized it: "Well, God, if I don't have any money, it's kind of your fault. You're the one who let the car break down. You're the one who did this. And so, Lord, I'll give it to you if I have it." That's not faith giving -- that's giving out of your surplus. And what I noticed is, when I gave out of my surplus, I was pretty spotty. In other words, I kind of gave sometimes and I didn't give other times. And not only was I spotty whether or not I gave, but it fluctuated. Because at the end of the month, I always had it sometimes here, sometimes down here.

When I began to look at Scriptures, and I began to look at tithing, and I began to look at giving -- it exhorts us to give out of our first fruits, out of faith. What's the difference? I rotated it to the beginning of the month. Why? Because then I gave out of principle, and I gave consistently. I noticed two things when I rotated my giving out of faith. I put it up at the front of the month -- why? Because that's where I made a determination, "God, by faith, this is what I believe we're going to have, this is what you're going to supply, and so, I'm going to give to you." My giving became very consistent, both in repetition and amount, and secondly -- and this was the miracle to me -- God always had enough for us at the end of the month. It was astonishing. That was Abel. Abel decided, "God, I'm gonna give out of my first fruits," and Hebrews 11 tells us that's a worship of faith. That's what God loves. God had a conversation with Cain and said, "I don't need your extras." God never invites us to tithe because somehow He's insufficient of resources. Sometimes people think that.

I remember years ago I had a guy who came to me and he was saying, "You know, Pastor, don't you forget" -- and he was wagging his wallet right in my face -- and I was 28 years of age, naïve as I'll get out, and didn't have a clue how to pastor a church -- still don't -- but they let me -- and so, he grabbed his wallet -- and I'll never forget this. And he wagged it right in front of my nose, and he goes, "You don't ever forget, Pastor, who pays your salary." I mean, I was like, "Good night. Is he threatening me, or what's he doing?" And I can kind of remember, inside I said, "I know, I know. It's God, not you. You don't give enough to pay my salary." That giving, that worship was never, God says, to be out of your surplus. Because God doesn't need it. That's not why He asks you to give. God has all kinds of ability to electronically transfer into our church bank account plenty of money to run the place. We give not because God has need -- we give because we do. And Cain discovered that when you give out of your surplus, when you give out of what's left over, God's not pleased. And He says to Cain, "Take it back home. I don't need it."

What was the net result? Cain was furious. He walked out. He got by himself. He let his thinking go south. He got furious, and he went to his brother, lured him into a conversation, and killed him. How did it get there? How does anger take us to that place where Satan sits at our feet, and next, he captures our heart? Well, let's just walk through this case study. Anger is always the result of a person who has a pride-filled comparison. That's what he did. He was comparing his offering to Abel's. And he was kind of looking at it thinking, "You know what? My offering's pretty good." Why? Because he was measuring the offering, not the heart. Not the motivation. Comparison almost inevitably will lead you to one of two places, both of them bad. Comparison will lead you to pride if your gift is better than others, if your boat is nicer than others, if your car is prettier than others. If your home is bigger than others, if your vacation is more glorious than others. If you look at anything, and you compare yourself to other people, and your children are smarter than theirs -- you can go on forever. One option is, we look and compare, and we come away thinking to ourselves, "Tell you what -- we're pretty good. God's blessing must be on us. I mean, look at what we get to drive. Look at where we get to go. Look at our home. God's blessing must be on us." And we come out of that really not thanking God, but actually, just pretty proud of ourselves.

The other route is comparison is, we come out and we look at our boat compared to our neighbor's, and we think, "Why do they have a nicer boat than we do? Why do they have a newer car than we do? Why do they get to go to better vacations?" It's the person who looks at Facebook and comes away angry. And you're angry not because somebody's spouting off -- you're angry because somebody is sending you for the tenth time pictures of their vacation and you're sick and tired of what they're eating. You're just like, "Okay -- I'm tired." And you just get angry. Why? Because you're comparing your life to theirs. Comparison almost never works well. When can it work well? It's maybe when you're swimming and you're trying to get better and you compare yourself to another person's stroke, and you say, "You know what -- would you teach me, you're good!" and that comparison is good, because why? The benefit of your humility to them is going to benefit you, and you're going to grow. You see, comparison out of humility that says "I wanna grow, I wanna get better" is almost always beneficial. But Cain's wasn't that. He compared his offering to Abel's. And he came away thinking, "God, you have no right to reject my offering. It's as good as my brother's."

Anger is another result of a lack of perceived or real acceptance. And here's the problem. Cain linked his offering with his identity. And when you do that, you tell God, "If you reject my offering, you're rejecting me. If you tell me my offering is insufficient, you're telling me I'm insufficient. If you're telling me you don't want my offering -- 'Take it home' -- then you're telling me, 'Don't ever come back to church.'" Why? Because he concluded that when God didn't like his offering, God didn't like him. A lot of people do that. They link their gift, their service, their teaching, their -- you name it -- with their identity. And when you do that, you have no ability to ever be critiqued. You have no ability to ever be disciplined. And by the way, you have no ability to ever grow. Because what you're saying is, "What I give you is who I am." And when you link those -- and Cain did. He came to the conclusion that God hated him. God didn't hate Cain. Didn't hate him at all. Why? Because He came to Cain. He sought Cain out. He asked him questions. He pointed him the way. He even warned him. He said to Cain, "Cain, don't walk down this path. Satan is sitting at your door. He's crouching. He wants to pounce on you!" Everything God was doing was to warn him, to love him, and to care for him. But Cain in his heart concluded, "You hate me."

Some of you have done that. Maybe to God -- you've done it to other people. You see, the reality is, for some of you, you're above correction. And so, when somebody tells you, "You know, the way you handled that may not have been the best. You want to talk about it?" "No. What you got from me is what I can give you. And if you don't like it, I'll go home." That's a person who's filled with pride, who says, "If you critique me, you're critiquing my soul. If you're critiquing my teaching, you're critiquing my personhood. If you don't like the way I serve, then you don't like me." And there are scores of people who have left relationships, left churches, left all kinds of things because they linked those things together. And they're angry. Just like Cain.

I think another thing that can result or perpetuates anger is isolation. An isolation that moves us always away from God and people. "Cain -- where's your brother?" "I don't know. Am I my brother's keeper?" In other words, "I don't care. You go find him. I don't want to have a conversation with you, God, and I certainly don't want to have a conversation about my brother. I don't care." Proverbs 18:1 says, "He who isolates himself seeks his own desire." It's always true. He who builds up walls seeks his own desire. "I WANT WHAT I WANT. If you support me, then you support every position I take." Isolation is this wall that we create that says, "If you want in the wall, then you have to agree with me. If you want into my life, you have to agree with me." Why? Because isolation seeks its own desire. And notice the next part of the verse: "And breaks out against all sound judgment." It's the person who absolutely knows they're right. There's no discussion. And the only way you're going to have a relationship with them is agreement. And if you don't, they will wall you up, they will send you out, and I don't care if you're the wisest, most sound person in the world -- they won't listen to you.

That's what Cain did. He walked away from his relationship with God, he walked away from the rejection and went home and began to compare. "I don't know -- why is God mad at my sacrifice? It's just as good as Abel's. Why doesn't he accept me?" And he begins to think, "You know what? My brother's a spoiled little brat. He's never had to work for anything. Mom and Dad gave him everything. I'm the one who knows how to work and not him. He just is playing with house money. That's why he can give better than I did." And he walked down all of those crazy paths to the place where he wasn't having a conversation with his brother, he wasn't talking to his mom and dad, and he surely wasn't talking with God. He had isolated himself. Why? Because he wanted his own desire, and that is, he wanted to God to say to him, "Your offering is great! In fact, better than Abel's!" Anger is always going to be the result of a pride-filled comparison. A lack of perceived or real acceptance when we link our gift and our identity - an isolation that says, "If you don't agree with me, then you're my enemy."

And, finally, simply when something doesn't work out as planned. I'm not sure what happened two years ago, but the world went slightly crazy. People are just angry. It seems like you can't even get on an airline anymore, and the poor stewards are receiving just insane, insane rage. I see it in the grocery store. I've witnessed people in the grocery store take their cart and push up to somebody and take them on publicly right there in the grocery store. And I want to tell the person, "They're just buying Rice-a-roni. I mean, you know, if you're afraid that they're embalming themselves as they eat this garbage, go over to the organic department and have a day. But why? Why are you so furious?" It's because something got taken away from them. Same thing that happens when we stand in line and we have to wait. Same things when our plane is canceled. Same things when our kids don't accept Christ and get baptized at the same age that my friends did. "Why aren't you ready to be baptized? You know Jesus. I mean, I punched Him into you about three years ago." And we have this insane ability to compare everything, and when our kids don't perform the way we want -- when our husbands don't perform the way we want, when our wives -- you finish the story. Anger is always gonna come when we grip life so tight that it must work out or we fire.

Now -- you might look at anger and say, "That's horrible. I gotta get rid of it." You do. But before you get there, understand, anger is a gift. It is. It's a huge gift. Dan Allender said that our emotions are a window into the soul. They tell us what we most deeply believe about God. I find emotions, anger, a marvelous gift. Why? They tell you something's wrong. I'm not a car person. I put the key in the truck, turn it on, I want it to run. I do not care. What's the engine size? I don't care. What's the gas mileage? I moderately don't care. What vintage of truck do you have? I don't care. Did you see that person's car? I don't know the difference. I know the difference between a car and a truck. After that, I don't care. If I have a car, it better have a good-sized trunk so that I can throw hay in it. That's what I care about. Now, I will tell you that there -- for people like me, dummies who drive the vehicles, they have these little red lights. And they're beautiful things. They go off, and say, "Check engine, stupid." At least, that's what mine says. Now, I don't look at that red light and go, "I curse you in the name of Jesus! You

horrible enemy!" No, I love that little red light. It tells me I call my mechanic and say, "Can I come in?" It's a gift to me.

My friend, that's what anger is to you. It's the red light on the dashboard of your heart and it simply tells you, "Something's wrong." Don't hate it. Don't curse it. Own it. Own it! That's the beauty of God with Cain. Now, it's tragic -- Cain rejected him. And we're going to need to learn from him. But God is coming to him, not condemning him. He says, "Hey -- why are you angry?" As if God didn't know. Of course, God knows! But He's walking him through. See, God is acting like the red light on the dashboard of Cain's heart, telling him, "Hey, dude! You're angry! It's okay! Let's deal with it!" The real issue is Cain. Satan is sitting right at your doorstep, and it wants you. And I'm here to fight for you. Anger is a gift from God. Tells you something that's not right. What do we do? Let's now spend the last bit of time in the Book of Ephesians.

God is telling these dear friends -- in Chapter 4 -- to live as children of the light. Starts in verse 17. He talks about their futile thinking, and he talks about their darkened understanding. And he says, "You, however, you did not come to know Christ this way." In other words, you are going to live with a different life. And what we want to do right now is just zero in on anger. What does he tell us about anger?

Number one, timing matters. He says, "Don't let the sun go down on your anger." Why? Because anger is like an infection. When it gets in you, if you don't treat it, it'll grow. I shouldn't be talking to you too much about infections, because I don't really treat them all that well. I kind of throw mud on them. Move on. But the fact is -- I learned years ago to take infections pretty seriously. When Kerri and I were in the hospital with our daughter for two months, we witnessed in an ICU unit at Children's Hospital multiple people -- parents, don't get scared, but take ear infections seriously. I was amazed. Our doctor turned us into chaplains, and so, he'd come over and say, "Hey, this family over here needs you. Can you go over, spend some time?" Well, we were there every day. Why not? And we'd go over, and we've have conversations with these people. I was amazed at how many people ended up in ICU units, their children fighting for their life, that started with a simple ear infection that they didn't take care of.

See, that's what anger does. It gets in, and like an infection, it can get into your bloodstream, into the soul of your being, and become septic. And when that happens, Satan, the Scripture says, "gets a foothold." What's a foothold? It's a grip on your heel that controls your direction, your stride, everything about your movement. God says, "If you want Satan to have authority in your life, go to sleep angry, and don't deal with it." If you want Satan to take up residence in your Christian life, in your Christian family -- if you want to invite Satan, open the door, throw open the window and tell him, "Come on in -- we got a room for you" -- go to bed angry, and don't deal with it. Sluff it off. Timing matters. And you've got to cry out to God immediately, because if you go to bed angry, and you keep doing it, that infection will grow.

Context matters. What's context? It's the nature of your relationships, it's the things you allow. And what he says in this text -- he says, "Don't let any unwholesome talk come out of you." In other words, get rid of -- do not -- move yourself out. Get out of the context of conflict and darkness. Now, be careful with this one. Whenever I'm dealing with people in conflict, I will tell them -- especially marriages -- never walk out on your spouse. That in my mind is a real no-no. To walk out on a conflict in the middle of a conversation is to tell the other person, "I am going to control you even in this moment," and you walk out, and you silence them. It's a wound that goes straight to the heart. If you need permission to take a walk, ask for it. If you need a moment to get your thoughts together because you're not a quick verbal processor, maybe you're a written processor -- absolutely. But seek permission. When you change the context, don't abandon ship. That adds to the wound. But what he does say is get out of, get rid of, change the nature of the context that you're involved in. Because the context feeds, sometimes, your anger.

Third, he tells us in both stories to note the root cause and to repent if needed. Again, I'm not going to presume that all of your anger is unrighteous -- some of it might be righteous, and you don't repent of

that. But the fact is, Cain had no idea what he was doing. What was the root cause of his anger? What was the real problem in Cain's life? Not Abel. Had nothing to do with Abel. Had everything to do with God. Cain was mad at God. He needed to go and have it out with God. He needed to go and have a conversation with God. It's kind of like the joke -- we talk about a guy who has a bad review at work and comes home and kicks the dog. And the dog thinks, "Go back to work." Or a dad or a mom, or -- doesn't matter -- comes home and is all frustrated. Something happened, maybe it's a bad drive home. Maybe somebody, you know, had an accident on the bridge. Maybe they didn't ice the bridge, and you couldn't get home, and you had to drive down to Albany to get over to Corvallis to come back to West Salem, and you're just frustrated, because you were hungry at 11:00 and now it's 7:00. You walk in, and the first thing you do is, you just let your kids have it. My friends, your kids aren't the problem. Your kids aren't the problem. There was a person who made a decision about vaccinations, and a bunch of people don't work for the City anymore, and they don't have enough people to ice the bridges -- that's what happened a couple of weeks ago -- and the reality is, somebody is mad. But the fact is, it's not your kids' fault!

Find the root issue. And for Cain, it was God. I want to suggest -- oftentimes, it is. Oftentimes, for Christians, your real issue is with God. And instead of coming to God -- Cain didn't do that -- he came to his brother and convinced himself somehow that "If I can kill this brother, my worship will all of a sudden be acceptable to God." How tragic. Note the root cause. I would say about 80 percent of the time when couples walk into my office and they present an issue that is dividing them, about 80 percent of the time it's a different issue. They're actually sometimes really, really bad at tracing back the root cause of this anger. But if you find it, then you can repent of it.

What Cain needed to do is to come to God and say, "You know what, God? I don't understand. I brought you an offering. I didn't know that you put restrictions on it. I didn't know that you judged the thoughts and the intentions of my heart. The fact is, I'm kind of frustrated that you've sent me back home with my offering. Can we talk?" That's exactly what David did in Psalm 10. That's exactly what Asaph did in Psalm 73. "Hey God -- I need to have a conversation with you, because when I look around the world, there's all kinds of unrighteous people, and they're getting along really well, and us poor righteous people -- I mean, we're having a bad day! Help us! Make sense of this, God." That's what the psalmist teaches us to do. Note the root cause and repent if needed. At the end of the day, God tells Cain -- "Do what's right." Notice what He says, in verse 7: "If you do what is right, will you not be accepted?"

James chapter 1, verse 20 says anger does not bring about righteousness. Put those two together, and what is God telling him? You get angry and you let that control your life, it's never going to lead you to righteousness. It's going to always lead you to harm. But if when you get angry, you stop for a moment, and you cry out to God, you own it. You trace it back and discover the root of your anger. And if need be, repent of it. It's at that moment God says, "You win the battle of anger." He doesn't curse him for being angry, but He warns him of the danger if you don't handle anger well.

Anger is a pretty natural emotion when you don't get your way. Anger is a pretty natural emotion when you get critiqued at work. Anger is a pretty natural emotion when you come home and find your septic tank is broken and you've got to replace it. What's not good is to let that root cause be taken out on somebody else who's simply there, more often than not, to cheer you on. Handle your anger well. Why? So that you can be helpful. Otherwise, you'll be a murderer. No, I'm not suggesting you're gonna take a 9mm out and pop somebody. I'm gonna suggest that you're going to take your words and you're going to filet somebody, and you're going to walk away feeling justified, and they are going to feel wounded. I'm gonna suggest that you're gonna abandon a relationship, that you're gonna walk out on it, instead of redeeming it and reconciling and fighting for it, you're gonna isolate yourself and you're gonna seek your own desire. But what you're gonna build up within yourself is this passion to break out against all sound judgment. When you get in the midst of anger, God never curses you and says, "Thou shalt never be angry." He does say, "Handle your anger well."

William Willimon was a chaplain at Duke University. He was traveling one time to Belfast, and he came upon a woman who was just delightfully happy. And, he just thought, "Wow, what a servant of God. Must have a great family and a great life." And somebody came up to him and said, "William, you might want to sometime get to know this lady. You'll be shocked at her story." Well, that intrigued him. So, he went up to her one time and said, "Hey, somebody told me your story is quite amazing. Do you have time to tell me?" And she goes, "Yeah. I do. I was married. My husband and I lived here in Belfast, and some revolutionaries took issue with my husband's political views. So we walked out one day out of our house to go for a walk, and they drove up, and they shot him right in front of me. I held my husband as he took his last breath and died with his blood all over me." Kind of the conversation stopped. And William says, "How on earth are you as happy as you are today?" She said, "Well, when I was sitting there holding my husband, I began to pray. And the only prayer that came to my mind was the Lord's Prayer. 'Our Father, who art in Heaven, hallowed be your name. Thy kingdom come, thy will be done on earth as it is in Heaven. Give us this day today, God, our daily bread. And Lord, forgive me as I forgive others.'" And she paused for a moment, and she said, "In the middle of the prayer, after the second or third time, I realized that the only way I'm gonna be free from the rage and the guilt or the anger that I have is if I forgive these people that shot my husband." She's thinking that as she's holding him. And she said, "What I did -- the only thing I knew to do was to cry out and ask God, 'If you want me to forgive them, then I'm gonna need your help, because I can't do it on my own.'"

Willimon sat there for a moment and thought, "How on earth can you get to that place holding your dead husband?" And then he thought to himself of another man, who was on a cross, and He looked down to your face, and He said to the Father, "Father, please forgive Mark. Because he doesn't know what he's doing." And He realized that when the Scripture says in Ephesians, "Forgive as the Lord has forgiven you," that is the answer to anger. It is the willingness to humbly come and cry out to God, to trace the root back, but to ultimately find yourself coming to Christ and saying, "If I'm ever going to be free from this anger, from this wound, I'm going to need you to do it."

My friend -- handle your anger well. If you don't, if you nurse it, if you cherish it, if you hold onto it -- you will be a murderer. Not with a gun. You'll do it with your attitude, you'll do it with your words. You'll do it with your isolation. You'll murder your friendships. You'll take it out on another person. You'll kick the dog. You'll scold your kids. And it all will be fueled not by them, but a wound that you left unaddressed. Deal with it. Not because God hates you -- He loves you more than anything. He doesn't want Satan to win. Handle your anger well.

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