

Anger: Maddier Than a Wet Hen

Straight Talk – Part II

Selected Scripture

Introduction

Because of the topic today, I have had at least a half dozen people tell me that they were not coming to hear this. That really made me kind of mad to hear them say that. If you laugh at that, you are going to laugh at anything I say today!

We are continuing a study of words in scripture because we believe that the words of scripture are inspired. It is our pursuit to discover the meanings of these words. Believing that God has freighted these words with great implications, we simply, at times, only need to track a word through scripture and the application falls into our laps. We then, go away edified and changed.

When we study a word in this way, we soon discover that edification, according to something I once read, is not feeling better, it is living better. I trust that the result of today's study will be that we live a little better.

Anger Defined

This study is on anger. There are several words in the Greek New Testament that are translated "anger". Let us look at these.

- One of the words is "thumos," which could be translated "fury; out of control".
- Another word is "parorgismos," which could be translated "internal seething; fuming resentment".

The truth about anger, and especially this second kind, is that it has its rewards. Anger does have some rewards and some people choose to have anger because of the rewards it can give them.

It may mean emotional distance. There is a reward in that because you really do not have to get too close to people, so you pull yourself away.

It can have the reward of intimidation.

It can have the ability to manipulate people because of anger that we have in our lives.

So there are some fruits to being an angry person.

- The final word for "anger" in the Greek New Testament is "orge," which means "anger based on settled conviction".

In other words, this is what I really believe; this is how I really feel. It may be believing something good or it may be believing something wrong. Whatever the case, I am pretty sure on this foundation.

The Bible is filled with passages that use these words for "anger".

Anger Pursued - Thirteen Steps to Become an Angry Person

As I studied for this sermon, I read something rather interesting. It was in a book by a medical doctor who wrote on anger. He gave thirteen steps that guarantee a person, who wants to persist in anger, will become an angry person. We can obviously, I believe, apply the opposites of these steps in order to not become angry. Let me give these to you.

1. The first step is to be picky and finicky. In other words, to be a perfectionist.

The doctor writes, and I would agree, that a perfectionist is often the most angry, frustrated person in the world.

Why? Because we have expectations about ourselves that we can never fulfill, so we are angry at ourselves. We also have expectations about other people and the way they should act or respond or be. We have our world all boxed and all neat and all black and white, but, as you well know, people disappoint us and we disappoint ourselves.

So, if we want to take one giant step forward in becoming angry people, we develop perfectionism. This step has my initials on it.

2. Step number two to becoming an angry person is to not listen to another point of view. In other words, make sure you get your opinion across and are a poor listener.

When someone says something that you may disagree with, you are not interested. In fact, you are

waiting for them to take a gasp of air and then, you are in there with your opinion.

So one of the keys in becoming angry and developing anger at people is refusing to listen to them.

3. Step number three, similarly, is to develop an inflexible attitude.

Condemn the people who disagree with you. Never develop the ability to disagree in an agreeable manner. This attitude is especially the case in relation to personal opinions or standards, or things of that nature. In that case, the only thing we will do when we come in contact with a person is, maybe, bang our Bibles on their heads, but other than that, we really have no contact.

Having this kind of attitude of, "I am right and everyone else is wrong," develops within, a seething anger.

4. Step number four is to take pride in being serious.

Never be silly. Never let it be said of you that you laugh a lot.

As I wondered why this would be the case, it occurred to me that emotionally, it is possible for me to laugh when I am filled with sorrow. In fact, Solomon writes,

***Even in laughter the heart is sorrowful . . .
(Proverbs 14:13)***

However, I wondered – I did not study this, so if I am wrong, please let me know and I will not say this again – I have a sneaking suspicion that it is impossible to laugh when we are angry. We can laugh when we are sorrowful, but when we are seething, nothing is funny. It is very difficult, if not impossible, to laugh when we are angry.

So, if you want to be an angry person, take pride in the fact that you are not like all these silly people who laugh at everything, especially in church.

I have, at other churches, been accused of being too frivolous in the pulpit. I take that as a compliment. Not that frivolity is a complement, but that we have the ability to laugh in church. If we cannot laugh in church, where can we? I would say that a person who cannot laugh in church, cannot laugh in the home or on the job or at the weather or at the kids or at anything else.

So, if I am going to become an angry person, I need to make sure I am always serious.

5. Step number five is to overload your schedule.

Since leisure time and relaxation make for a calm disposition, make sure that you do not allow yourself time. And losing sleep is bound to irritate you even more, so that is an extra bonus in your pursuit of becoming an angry person.

6. Step number six is to expect others to cater to you.

This is when a man proclaims in the home that he is the king; he is the ruler and everyone will cater to him. This is when the woman cries a lot when people disappoint or do not come through or hurt.

So, whether it is overtly or manipulatively, we declare that we are disappointed with people not catering to our needs as we would expect. If you are going to be angry, you never serve, you are always served.

7. Step number seven is to avoid sensitive or emotional people or emotional issues.

Sensitive people can make you sensitive, so avoid people who are sensitive.

Do sensitive people make you feel a little queasy or uneasy? Do not hang around them. There is a likelihood that some doors would be opened in your own emotions that you really do not want because in pursuing anger, we have closed hearts.

8. Step number eight is to dominate people in conversations.

Shout if it is necessary. That works. If you ever feel like you are slipping in this domination, just learn to shout a little bit. That will work because you are not really interested in what other people have to say or how they feel.

9. Step number nine is to focus on possessions rather than people in life.

Since anger is selfishness, the point is to make sure that your goals match your emotional desire to be angry; that is, people are only a means to an end. So go through life not concerned with people, but with things.

10. Step number ten is to never evaluate your personality for weaknesses.

If you are going to be successful in being a volcanic type of person, do not try to improve yourself, obviously. And do not allow other people to improve you either.

11. Step number eleven is to never show compassion for others.

I am certain you have run across this kind of person. They are self-made. They have pulled themselves up by their bootstraps. Any frailty in humanity is unwanted and does not concern this individual. In fact, there are usually cop-outs for the weak people who cannot make it on their own.

This is the attitude to have, if you want to be angry at people. Do not be compassionate. It is their fault; they got there on their own.

12. Step number twelve is to learn to criticize.

I will add a comment to this step, "It is our mission in life to be a speck remover."

In other words, we are always looking at other people because it is always the other person who is wrong. Anger is fueled by the attitude that the other person is wrong and I am right.

So develop the art of criticism; get real good at it. Church is a great place to develop that.

13. Step number thirteen, lastly, is to avoid optimism at all costs; avoid it like the plague.

I like the story of Bishop Wright, who was visiting the president of a local college. They were discussing all of the inventions that had been made. Bishop Wright was a rather dogmatic individual who said what he felt. He was also rather boisterous in his nature. He made the comment to this president, "I really believe that everything that is going to be invented has been invented."

The college president said, "No. I think that some neat things are going to be invented in the very near future. I can just see, in my mind's eye, people having the ability to one day, have contraptions to fly."

Bishop Wright, who at the drop of a hat would get infuriated, said, "That's absolute rubbish. We know that flight is reserved for the angels."

Did you catch this bishop's name? He had two sons, Orville and Wilbur, tinkering in the garage about the time he said this.

If we are going to become angry, we want to make sure nothing will work, nothing will work out, and people will always fail.

With these steps in place, we are on the way; we are en route to becoming very angry people. I am glad there are only thirteen because that is all I could take.

Anger Illustrated

Now let me illustrate anger. There are two types of anger that are found, which I will go to the scriptures to prove in a moment. First, let me list the two types.

1. The first type of anger is what we could call responsible or justifiable anger.

This is assertive anger. It is used to defend what is right. This is the anger that reveals convictions. It is the anger that demands justice. This is righteous indignation.

2. The second type of anger is an irresponsible or aggressive anger.

This kind of anger is always used to advance selfishness. It is built upon jealousy. It always has self-serving motivation.

So there is assertive anger that is justifiable and there is aggressive anger.

Anger that is *not* justifiable – aggressive anger

Now let us take a look at some illustrations of anger that is not justifiable, or aggressive anger.

- One type of unjustifiable anger is anger that arises from jealousy.

Look at Genesis 4:3-5.

So it came about in the course of time that Cain brought an offering to the Lord of the fruit of the ground. Abel, on his part also brought of the firstlings of his flock and of their fat portions. And the Lord had regard for Abel and for his offering; but for Cain and for his offering He had no regard. So Cain became very angry and his countenance fell.

Continue to Genesis 4:6-7 and note the last sentence – anger is a doorway to sin.

Then the Lord said to Cain, "Why are you angry? And why has your countenance fallen? If you do well, will not your countenance be lifted up? And if you do not do well, sin is crouching at the door; and its desire is for you, but you must master it."

I think, from this passage, it is rather clear that anger is arising from jealousy. Cain is not receiving the attention from God that he believes he deserves. We can only assume that there has been revelation given to Cain and Abel that sacrifices must be bloody, yet Cain has come obstinately, and prepared his fruit

for the altar. God has ignored it, so Cain is jealous of the fact that God regards his brother's offering. Anger then, begins to be fueled.

There is another passage in the New Testament, which we will not take the time to look at, but in Luke 15:11-32, the prodigal son returns home. Do you remember the response of the older brother? This is a case in itself. Why was he angry? Because he was jealous of the fact that his brother had found favor again with his father.

There is an anger that is unjustifiable – it is anger that is motivated by jealousy. It is a self-serving anger that is fueled when a family member or someone seems to get the “one-uppance”. There is the thought, “I wanted to be there” or “I wanted that role or that position.” There is anger within, and it is unjustifiable.

- Another type of unjustifiable anger is anger that is produced by misunderstanding or haste.

Turn to Ecclesiastes 7:8-9 and let us note this kind of unjustifiable anger.

The end of a matter is better than its beginning; patience of spirit is better than haughtiness of spirit. Do not be eager in your heart to be angry, for anger resides in the bosom of fools.

Couple this with James 1:19b, where we read,
. . . be quick to hear, slow to speak and slow to anger;

This does not necessarily say that anger would be wrong, once you have arrived at that point, but do not run toward it; do not hasten to anger; in fact, be very slow to reach that point. Why?

If I could use my own life as an illustration, I know what I normally do when it comes to being angry. I am angered without having all of the facts; I am angered before I know the entire matter; I am angered before I have the whole story. Then, “boom!”

Do you understand what these verses are saying? If you are going to be angry, make sure you have taken the time to learn all that is involved. Do not be swift; do not be hasty to be angry.

I know with my own children at times, I have disciplined without having all of the facts. Have you ever done that? I am sure you have not! I have, however, without getting the whole story. Then, I feel terrible.

I still remember, as a boy, a vivid memory that occurred around the time of Halloween. My three brothers and I used to hit the neighborhood during that great evening. Some of you are mortified at the fact that I would go trick-or-treating. I am sorry, but I loved it! Twenty-five years or so ago, we would go out and knock on every door in sight. By the time we had finished, we had three or four grocery bags full of candy. We would get home and pour it all out and sort the gum and the candy. I do not know why I am telling all of this, but it was wonderful!

My memory is of one night when I was too old to go trick-or-treating. There is no real age limit, but I knew I was too old because the year before, the person at every house I went to looked at me and said, “Aren't you a little old to be out trick-or-treating?”

I had been a pirate for twelve years in a row and I hung up my pirate suit. We used to make our outfits, but now, if the kids dare to go trick-or-treating, they buy them.

My younger brother, however, somehow hit pay day and was able to buy a mask. He was going to go out trick-or-treating the next evening, so he put the mask in a closet in the basement. I remember that I was sitting in a living room chair where I was supposed to be doing my homework. I slipped down the stairs, pulled out the mask, brought it up and was sitting in the chair playing with it. My mother came in, took the mask, and told me to leave the mask alone or she would discipline me. I got the point.

So I was in the chair doing homework and my little brother went downstairs, got the mask and brought it upstairs. This is a true story and I am not blaming my little brother, but just as he heard my mother's footsteps coming, he tossed the mask in my lap and ran upstairs. My mother came in and I was sitting there with the mask, saying, “It's not what you think, Mom.”

I was severely chastened! I have, in fact, chided her for this. I would ask though, that you not tell her I told you this story. I am still not too big to spank and she might light into me! She is a great mother.

This is an illustration, however, that I will never forget. In fact, I have seen myself do it with my own kids. I do it with you. We do it with each other.

Anger comes without really knowing the whole story; without getting all of the facts. Then, when it is over, we think, “If only I had been more patient and gotten the other side of the story.”

This is the point – do not be hasty to be angry.

- A third type of unjustifiable anger is anger that is created by selfishness.

A classic story that illustrates this type of anger is in Jonah 3:10-4:9. The great preacher Jonah goes into Nineveh and preaches, “Repent or be destroyed.” The fascinating thing about this is that after he preaches, the whole city repents! Afterwards, Jonah is the only evangelist I have ever heard of that was not excited about the results. He did not want anyone to respond. Then, because the Ninevites did repent and because God would not punish them, Jonah climbs a hillside and, in anger, pouts before the Lord.

The reason for Jonah’s behavior is that he did not get his way. He was, in fact, a racist who hated the Ninevites. If we look back into history, we discover that the Ninevites were one of the cruelest people on the face of the earth at this particular time. What they did to their enemies was unspeakable; what they did to Jews was unheard of. So Jonah comes and preaches, but in his heart of selfishness, he is hoping no one will respond and they will all burn.

However, God had a different story in mind and the Ninevites responded. Then, out of Jonah’s selfishness came this anger that God had to deal with.

So anger is unjustified or aggressive when it is based on selfishness. I think this is clear.

- Another type of unjustifiable anger is anger that results in revenge.

Turn to Ephesians 4, which is a difficult passage to understand. Let us begin with the unjustifiable part.

Notice the company that anger keeps, in Ephesians 4:31. Paul clumps together all the emotional problems that lash out with such fury. He writes,

Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

Anger is unjustifiable when it results in revenge. This is the point. When anger results in an attitude of getting back, Paul says, “put it away.”

Now look back at Ephesians 4:26-27 and notice that Paul says,

Be angry, and yet do not sin; do not let the sun go down on your anger, and do not give the devil an opportunity.

This passage lets us in on the fact that anger can be justifiable. This is assertive anger, but it can become wrong when we take it to bed; it can become wrong when we sleep on it and fume over it and do not directly deal with it.

So be angry; be assertive; hold fast; declare your convictions – we are not certain what Paul has in mind, but perhaps it is an injustice – and deal with it; do not let the sun go down on your anger. I am not sure that Paul is talking about the same day, but he is thinking in terms of time. The point is, do not let your anger swell – it compounds like interest.

Anger that is justifiable – assertive anger

Now let us look at illustrations of justifiable anger.

- One illustration of justifiable anger is the story of Jesus clearing the temple.

Look at Matthew 21:12-13, where Jesus overturns two types of tables of merchandisers in the temple. This is one of those classic passages that we have looked at and sort of scratched our heads and, “What is the world is Jesus doing?”

Let us begin with Matthew 21:12a.

And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers . . .

We know, from this verse, that foreigners, or those with foreign currency, were coming to the temple seeking to worship God; to make things right before God. We are not sure, but perhaps they were sympathetic toward Judaism or were seeking to follow God, as all of the God-fearers did during the time of the apostles. They would bring their foreign money to the temple and would be charged a fee, by the money changers, to exchange it. This is tragic in itself because the temple, in a sense, was making money off of people who were seeking to worship God.

We know, from Jewish historians, that not only did the money changers charge a fee for the exchange, but because these foreigners did not know the Jewish currency, they would short change them; cheat them. As a result, the money changers were making money hand-over-fist. Jesus Christ expresses anger directly to them.

Notice, in Matthew 21:12b, another table that Jesus overturns.

. . . and the seats of those who were selling doves.

We are dependent upon the historians who lived during the times of these writings to fully understand this. We know that poor people, who were unable to purchase a lamb, would come to the temple to purchase doves or pigeons. The doves were the cheapest thing they could buy. In fact, it cost the temple about five cents, in today's currency, for two doves. Yet, they were selling doves to the poor for four dollars, in today's currency.

So there was a corrupt temple system that was built upon money making. It was a system that was filled with greedy men who were taking advantage of foreigners, who did not understand Jewish currency, and also of poor people, who needed a sacrifice in order to worship God.

Jesus Christ comes in and, in anger, overturns their tables – He clears the temple. The next verse is very important to understand His assertive anger. Look at Matthew 21:13.

And He said to them, "It is written, 'My house shall be called a house of prayer'; but you are making it a robbers' den."

In other words, Jesus says, "My house is to be a place of worship."

Jesus was infuriated at what they were doing with His house. He was declaring Himself, in this passage, to be the Lord of the temple, so He cleared it out. He did this twice, as a matter of fact.

- Another illustration of justifiable anger is a story of Jesus dealing with the religious leaders.

Look at Mark 3:1-2.

He entered again into a synagogue; and a man was there whose hand was withered. They were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him.

The religious leaders were completely hung up on the fact that there was supposed to be no work on the Sabbath day. Continue to Mark 3:3-5.

He said to the man with the withered hand, "Get up and come forward!" And He said to them [religious leaders], "Is it lawful to do good or to do harm on the Sabbath, to save a

life or to kill?" But they kept silent. After looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.

If I had been Jesus, I think I would have made all of the Pharisees walk away with withered hands.

Jesus had anger, but note that it was with grief. His anger was, in a sense, clothed with the grief in His heart. He was not angry to lash back, He was angry because these people were missing the point and they were doomed.

I wonder how often our anger is coupled with compassion and grief because the people that we know are hurting themselves. We get so angered at our society and all its ills, but is it cloaked with grief as well?

Jesus Christ's anger was not vengeful; vindictive; selfish – He was overwhelmed with sorrow. His sorrow did not keep Him from speaking out. He let the religious leaders have it, as we read. In fact, some of the things that He says to them are difficult to repeat.

- A third illustration of justifiable anger, that clearly distinguishes between assertive and aggressive anger, is a story of Jesus and the disciples dealing with Samaritans.

Look at Luke 9:51-52.

When the days were approaching for His ascension, He was determined to go to Jerusalem; and He sent messengers on ahead of Him, and they went, and entered a village of the Samaritans to make arrangements for Him.

The Samaritans were the half-breeds – they were the result of Jews inter-marrying with Gentiles. There was great hatred between the Jewish nation and the Samaritans.

Continue to Luke 9:53-54. I can so easily identify with the disciples in this passage.

But they did not receive Him, because He was traveling toward Jerusalem. When His disciples James and John saw this, they said, "Lord, do You want us to command fire to come down from heaven and consume them?"

What a response! I think, if I had been there, I would have said the same thing.

The disciples were angered because they were not given lodging and food, which made their journey even more difficult. They knew this power was there, so old James and John kind of step back and say, “Lord, do You want us to zap them all and just smoke them? Right here, let’s do it.”

I read this and think, “Yeah, you’ve got it! You’ve got the power!”

This is a great illustration of the difference between assertive and aggressive anger. These men were selfish.

There is something in my heart that loves to see someone get back at the bullies. I am sure you feel the same way. I confess that one of my favorite movies is, “Superman”. Some of you are thinking of changing your membership to another church now, right?! The reason I like “Superman” is because there is a guy wearing a white hat and there is a guy wearing a black hat – the forces of good and evil are apparent and you know who is going to win. I sit on the edge of my seat saying, “Get ‘um, Superman!”

There was one particular portion, in one of the Superman movies, where Superman lost his power to overcome people. He walks into a café and the town bully is there, ready to take him on. Superman, however, forgets he has no strength and as Clark Kent, has to walk out of the café with mashed potatoes all over his face in great humiliation.

Now you kind of forget about this scene until the end of the movie, when Superman has his powers restored. The movie ends with him coming into the same café and there is the town bully sitting at the end of the counter. At this point, I am sitting on the edge of my seat. Superman walks over to that bully and with one little swirl of his finger on that bar stool, he flips that guy around and throws him down the counter into the pinball machine. I just think, “Fantastic! Wonderful!”

In this passage, the disciples have the power to consume people, and they say, “Lord, do You want us to zap them? Do You want us to take care of them right now?”

This is anger with selfish intention. Yet Jesus Christ, who had all power, who was, in fact, God, had the strength to control Himself.

Application – A Test

Is my anger justified or unjustified?

Now let us take a test. The anger that we have – is it justified or unjustified? I think we can find out by asking four questions. Let me give them to you.

1. Question number one, “Is my anger a result of influences I have allowed in my life?”

Turn to the book of Proverbs, where we will stay with each question. Look at Proverbs 22:24-25. Note what these verses say – underline them, remember them, warn your children about them. This is a great principle of association and the way associations can impact our lives.

Is my anger a result of influences I have allowed in my life? Proverbs 22:24-25 speaks of developing close relationships.

Do not associate with a man given to anger; or go with a hot-tempered man, or you will learn his ways, and find a snare for yourself.

One of the warnings in these verses is that anger can be taught; anger can be caught. We can learn anger by our associations; by the people we hang around; by those that we allow into our lives; by those we allow to sharpen us. If they are hot-tempered; if they are angry, be careful.

This is a great warning for parents because our children will learn anger from us. This is a great warning concerning those we associate with. This is not speaking of those we are forced into associations with, but those we choose to develop friendships with. If there is a hot-tempered man or woman, then develop some other friendship.

2. Question number two, “Is my tongue creating a destructive problem or a constructive solution?”

We cannot disassociate the tongue from anger, obviously. Look at Proverbs 15:1-4.

A gentle answer turns away wrath, but a harsh word stirs up anger. The tongue of the wise makes knowledge acceptable, but the mouth of fools spouts folly. The eyes of the Lord are in every place, watching the evil and the good. A soothing tongue is a tree of life, but perversion in it crushes the spirit.

In other words, when I am angry, do you know how I can tell if it is wrong or right? By the way I use

my tongue. Is it controlled? Is it speaking what needs to be spoken? Or is it out of control? Is it lashing? Is it whipping? Is it beating?

One of the keys to understanding our anger and determining whether it is justifiable or not, is by the way we use our tongues when we are overcome with anger. Look over at Proverbs 21:23. This is interesting.

He who guards his mouth and his tongue, guards his soul from troubles.

This is trouble that can come from anger.

3. Question number three, "Is my anger motivated by self-serving interests or the interests of others?"

There can be something productive about anger, but if it manipulates; if it is deceitful, it can create many wounds. Look at Proverbs 27:5-6.

Better is open rebuke than love that is concealed. Faithful are the wounds of a friend, but deceitful are the kisses of an enemy.

When we perceive in someone a wrong path; a wrong deed, we can become justifiably angry because we know where that is taking them. We are then, to openly rebuke and there is safety in that for them.

The danger comes when we are behind closed doors, or are deceitful, or are manipulative in our anger, or are revengeful in our spirit.

So, is my anger motivated by the desire to help someone that I think needs to be rebuked or helped, or am I only being self-serving?

4. Question number four, "If my emotions were not involved, could this confrontation be avoided?"

Note Proverbs 19:11.

A man's discretion makes him slow to anger, and it is his glory to overlook a transgression.

Skip to Proverbs 20:3.

Keeping away from strife is an honor for a man, but any fool will quarrel.

In other words, be careful when we are involved and are angry. Ask the question, if our emotions were controlled; if we could separate our emotions from that which we sense is wrong or needs to be righted, would that stay some kind of confrontation or would we still have to confront?

In other words, these verses are saying, it is better not to speak until we are controlled; until we have our emotions in hand. Then speak, if we need to speak.

If Jesus Christ was not perfectly in control of His life, we know that He could have annihilated planet Earth a hundred times. One of the amazing things to me is that He does not. With all of His power, He was so controlled, even when He was angry, that He was always serving others and not serving Himself.

Two things to do about anger in our lives

So what do we do if we discover anger in our lives? I am sure there are many things to do, but let me suggest a couple.

1. First, recognize that an unjustifiably angry person is ultimately, angry at God.

If there is selfishness; if there is jealousy; if there is, in your life, the emotion of anger and it is unjustifiable, pull back the covers; get beneath the façade and you will see a person that is ultimately, angry at God for not dealing a better hand. You are really angry at Him.

A person who is unjustifiably angry is, count on it, angry at God.

2. Secondly, we have to ask Christ to melt the hardness of our hearts; to tear down the walls, to allow us to see our anger for what it is.

Is this anger justifiable; is it righteous indignation, or is it built upon jealousy, uncontrolled ambition, self-serving desires? These are hard questions.

We need to begin with the Spirit of God and allow Him to work in our hearts to give us the right kind of anger. I am convinced the church needs to get a little angrier; we need to get a little more confrontational. Yet, in that anger, we need to have such an attitude of love and righteous grief for those that we see heading toward hell; for those who are ruining their lives that, when we approach them under control, we can speak truth.