

## THE WILD BEAST OF ANGER

Our lesson text has been divided into the following four homiletical parts of study.

- **PRINCIPLE: Countenance of anger**

“If you do well (yatab / hiphil impf.) directing the mind to do the right thing, i.e. God’s will. “will not your countenance be lifted up?” [The answer that is expected is YES, your countenance will be lifted up.]

- **PROBLEM: Crouching of the sin of anger**

“But if you do not do well, sin (chattah / nsf) is crouching (rabats / kal ptc) like a **wild beast** ready to attack at the door.” [Note the two questions in Gen.4:6, Why are you angry? and Why has your countenance fallen? (naphal / kal pf) [completed action] The sin of anger is crouching like **wild beast** ready to pounce upon its next victim.

- **PERSONAL: Craving to express the penned-up sin of anger**

“Its desire (teshuqah) [intense craving] (nf) [associated with sin] (nf) is for you.” [The **wild beast of anger** in Cain has a strong desire to spring upon someone. Abel will be the next meal for Cain’s wild beast of anger.]

- **PROMISE: Cain’s sin of anger will compromise the bigger picture of God’s will**

“And you (Cain) shall rule (mashal / kal impf.) [reign or rule] over him (Abel / 3ms).” [God was reassuring Cain that his first-born family status had not been altered just because his offering was unacceptable. All Cain had to do was change his offering and it would correct his situation. However, it would require changing his mind towards God’s Word, regarding the atonement offering of Christ for Adam’s Original Sin (AOS) – Way of Christ.]

<b>This lesson will study FOUR aspects of THE WILD BEAST OF ANGER taken from the life of Cain.</b>
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Cain is mentioned four times in the Bible (Gen.4; Heb.11:4; 1 John 3:12; Jude 11) and he is always mentioned in a bad spiritual light.

1. **The Bible says that Cain was very (meod) angry (charah / kal impf) when his offering was rejected and his brothers was accepted by the Lord. Then the wild beast of anger in Cain rose up against Abel (4:6-8).**

Note the four-fold progress of Cain’s anger. This is one way you recognize anger that is rooted in old man cosmos diabolicus rather than simply in lust of OSN (old sin nature) (Gal.5:16-21).

- Cain chose (volition) to go against the will of God regarding the atoning blood offering of shadow Christology for AOS (Gen.4:3-4).
- Cain chose to be offended when his offering was not compliant with the will of God and rejected.
- Cain chose to turn his anger towards Abel and his +R offering because it was compliant with God’s will (Heb.11:4).
- Cain chose to allow his anger to turn into a wild beast prowling for a victim to devour (1 Pet.5:8).

There was a processing of old man cosmos diabolicus thinking in Cain’s sin of anger (Gen.4:5-8). The average person observing this situation would be surprised at Cain’s over-reaction. Even if you knew Cain, you might be surprised at the degree of anger being expressed by Cain in this situation.

1. **Gen. 4:5 says that Cain's countenance fell (paniy naphal / kal pf.) [completed action]. This means that Cain chose to become very angry and chose to remain this way for a very long time.**

The Septuagint (Greek translation of Hebrew Bible) tried to capture the picture of Cain's anger when they used the Greek word (perilupos) for (meod charah/very angry). Perilupos means to be overwhelmed with grieve or deeply hurt. While Cain's hurt and anger was real, it was generated by old man cosmos diabolicus subjective evil thinking (Eph.4:22-24; Jude 10-11; 1 John 3:12). "The sacrifice of the wicked is an abomination. How much more when he brings it with evil intent!" (Prov.21:27)

2. **Cain's anger was internal but was allowed to be expressed external because it was attached to a false belief regarding God's will.**

The Hebrew expression (meod charah / kal impf) [very angry] means that Cain was hot under the collar, boiling inside, inferno of anger, a volcano ready to erupt, the internal wild beast is out of its cage.

This internalized anger was expressed by Cain's facial and body language (countenance fell). He was so angry that he couldn't answer God's two questions (Gen. 4:6).

3. **A dysfunctional society projects blame upon the victim rather than the perpetrator. This is cosmos dabolicus evil thinking.**

Today's society would blame Abel and God for Cain's misdeeds. Today's society would say that Cain's family and Abel and God are as much to fault as he (1 John 3:12).

**(It was Abel's fault).**

- Abel should not have given an acceptable gift and made his brother look bad.
- Abel should have been more sensitive about how his choices in life affected Cain's feeling and he might still be alive.

**(It was God's fault)**

- If God hadn't upset Cain, things might have turned out peacefully in the end.
- If God had bend a little with His rules and accepted Cain gift, than Abel would still be alive.

A spiritually dysfunctional society would attempt to convince us that everyone associated with Cain's bad choices were somehow responsible. Therefore, we are all somehow to blame (911).

The truth is that this type of society has gone the way of Cain thinking (1 John 3:12; Jude 10-11).

### **TAKE THIS ANGER TEST**

- When you become angry, **circle your typical form of expression of anger**: withdraw, pout, throw a fit, yell, become cross and grouchy, throw or kick or slam thing, or blame others.
- When someone expresses anger towards you, **circle your normal response**: feel annoyed, fearful, guilty, withdrawal, blame yourself, become defensive, or strike back.

**What can we learn from the following 9 passages about anger?** (James 1:19-21; 4:1-4; 1 Cor.13:5-6; 2 Cor.12:20-21; Titus 1:7; Prov.10:12; 14:29-30; 15:18; 29:11).

**"A gentle answer turns away wrath, but a harsh word stirs up anger." (Prov.15:1)**

**Don't allow the wild beast of anger to become your personal pet!**