MIQDASH BETHEL COVENANT INSTITUTION

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DOCUMENT 319

A Master of Anger

A Covenant Deep Dive into Proverbs 22:24–25 — *ba'al af (a master of anger)* and *ish chemot (a man of wraths)* — the Anger That Is Sin, the Anger That Is Not, and the Anger of Yahweh

What Is a Man Given to Anger and a Furious Man? If Yahweh Himself Gets Angry, Is Every Anger a Sin? Why Must the Believer Not Befriend Such a Man, and How Is Anger to Be Ruled? — A Three-Religion Covenant Response

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The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
Maimonides teaches that anger is an exceedingly bad trait and that a man should move to the far extreme from it, showing anger outwardly to correct his household only while staying calm within (Mishneh Torah, De'ot 2:3). The Sages taught, ***"Do not be easy to anger"*** (Avot 2:10), and that wisdom departs from the sage who grows angry (Talmud Pesachim 66b). The Tanakh speaks first.	Many teach that all anger is sin, reading Matthew 5:22 without ***"without a cause,"*** and anger has been counted among the seven deadly sins since Gregory the Great. Others teach righteous anger from ***"Be angry and do not sin"*** (Ephesians 4:26), which quotes Psalms 4:4 from the Greek. Each is tested against the Tanakh in Section X-B.	The Qur'an praises ***"those who restrain anger and pardon people"*** (Q. 3:134) and those who forgive when they are angry (Q. 42:37). The Prophet's repeated counsel was, ***"Do not become angry"*** (Sahih al-Bukhari 6116). The Qur'an also records Moses returning to his people angry and grieved, without blame (Q. 7:150). The Tanakh sets the measure first.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur'an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur'an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**'s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**'s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written Tanakh to **Proverbs 22:24–25** and to the five questions it raises: what a man given to anger is, what a furious man is, what the anger of **Yahweh** is, whether all anger is sin, and why the believer must not befriend such a man. **Yahweh** (**יהוה**) and **Elohim** (**אֱלֹהִים**) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in ***bold italic*** with the English meaning, also in bold italic, in parentheses at every occurrence. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** Scripture is rendered in a literal working translation from the Hebrew. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent Tanakh witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic literature, the New Testament, and the Qur'an and hadith are cited only as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	Cain told to rule his anger; Esau's wrath and Rebekah's counsel; Simeon and Levi's cursed anger; **Yahweh**'s anger and His name ***"slow to anger"***; the law against vengeance and the grudge
Nevi'im (Prophets)	Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Jonah, Micah, Nahum	Saul's anger with the Spirit and against David; Jonathan's anger; the sons of Zeruiah; Naaman; Gideon's soft answer; **Yahweh** ***ba'al chemah*** and ***erekh appayim***; Jonah asked, ***"Is it good?"***
Ketuvim (Writings)	Psalms, Proverbs, Job, Ecclesiastes, Esther, Nehemiah, 2 Chronicles	The verse and the Proverbs portrait of the angry man; ***"Tremble, and do not sin"***; His anger for a moment; anger resting in fools; Nehemiah's ruled anger; Haman's wrath; Asa and Uzziah

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
New Testament	Matthew 5:22; Mark 3:5; John 2:15–17; Romans 12:19; Ephesians 4:26, 31; Colossians 3:8; James 1:19–20	The passages most often used for and against anger, each tested against the Tanakh in Section X-B
Qur'an and hadith	Q. 3:134; 7:150, 154; 42:37; Sahih al-Bukhari 6114, 6116; Sunan Abi Dawud 4782	Restraining anger and forgiving; Moses' anger at the calf; the strong man; the angry man told to sit down
Rabbinic literature	Pirkei Avot 2:10; 5:11; Talmud Pesachim 66b; Maimonides, Mishneh Torah De'ot 2:3; Guide of the Perplexed 1:54	Hard to anger, easy to appease; wisdom leaving the angry; fleeing anger to the extreme; divine anger read as action

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Christian tradition	Gregory the Great, Moralia in Job 31.45; Thomas Aquinas, Summa Theologiae II-II q.158	Anger among the principal vices; anger good when ruled by reason
Ancient Near East	Instruction of Amenemope, chapter 9	The Egyptian saying against befriending ***"the heated man,"*** often compared with **Proverbs 22:24** (Section I-B)

I. FRAMING THE QUESTION — ANGER IN MAN AND IN YAHWEH

I-A. The Questions as They Are Asked

Proverbs 22:24 is short, and it is plain in what it commands: ***"Make no friendship with a man given to anger, and with a furious man do not go."*** What it does not explain is what kind of man it means. Everyone becomes angry. The Tanakh says many times that **Yahweh** becomes angry. And yet some teach that whoever becomes angry has sinned. If that were so, the verse would forbid friendship with every man on earth, and the Tanakh would be charging **Yahweh** with sin. The verse cannot mean that. The question is what it does mean.

First: what is a *ba'al af (a master of anger)*, the man the King James Version calls *"an angry man"* and others *"a man given to anger"*?

Second: what is an *ish chemot (a man of wraths)*, the *"furious man"* of the second line?

Third: Yahweh gets angry. What is His anger, and how is it different from the anger of the man this verse warns against?

Fourth: is it a sin to be angry, as some say? If not, when does anger become sin?

Fifth: why must the believer not befriend such a man, and what does the covenant ask him to do with his own anger?

This study builds on earlier work in the Library and does not repeat it. **Doc 277** (***Better a Corner of the Roof***, Sections IV-E to IV-G) set out the Proverbs vocabulary for the man of wrath and asked whether a wife can drive a man to it. **Doc 293** (***Nor Bear a Grudge***, Section V) showed that anger kept is what the covenant forbids, and that vengeance belongs to **Yahweh**. **Doc 295** (***And He Will Act***, Sections III and VI) studied ***"cease from anger and forsake wrath"*** (**Psalms 37:8**) word by

word. **Doc 318** (***Closer Than a Brother***) studied the companions who bring ruin. What those studies did not do is read **Proverbs 22:24–25** itself, set the anger of **Yahweh** beside the anger of man, and answer the claim that all anger is sin. That is the work of this one.

I-B. The Verse in Its Setting

The verse stands in the section of Proverbs that opens, ***"Incline your ear and hear the words of the wise"*** (**Proverbs 22:17**), and runs to **Proverbs 24:22**. The purpose of the whole section is stated at its head: ***"that your trust may be in Yahweh"*** (**Proverbs 22:19**). The sayings just before this verse forbid robbing the poor, ***"for Yahweh will plead their cause"*** (**Proverbs 22:22–23**), and the sayings just after forbid standing surety for debts (**Proverbs 22:26–27**). The section is about the company a man keeps and the commitments he makes. The angry man is one of those commitments.

The Hebrew of the two verses is:

אַל־תִּתְרַע אֶת־בַּעַל אָף וְאֶת־אִישׁ חֵמוֹת לֹא תָבוֹא

פֶּן־תֵּאָלַף אׇרְחׇתָו וְלָקַחְתָּ מוֹקֵשׁ לְנַפְשֶׁךָ

A literal working translation is:

"Do not befriend a master of anger, and with a man of wraths you shall not go, lest you learn his paths and take a snare for your soul" (**Proverbs 22:24–25**)

Many scholars hold that this section of Proverbs stands in some literary relationship with the Egyptian ***Instruction of Amenemope***, whose ninth chapter also warns against befriending ***"the heated man."*** The direction and nature of that relationship are debated, and the matter is set out only in the Comparative Texts table. What the Egyptian text does not have is the reason Proverbs gives for its sayings: ***"that your trust may be in Yahweh"*** (**Proverbs 22:19**). In the Tanakh, keeping away from the master of anger is part of trusting **Yahweh**.

Every finding below is graded. A finding is **Corroborated** when two or more independent Tanakh witnesses carry it (**Deuteronomy 19:15**). It is **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

II-A. The Words of the Verse

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
al titra (do not befriend), **אַל־תִּתְרַע**	H7462	From ***ra'ah (to associate, be a companion)***, in a reflexive form: do not make yourself his friend	**Proverbs 22:24**; compare **Proverbs 13:20**
ba'al (owner / master), **בַּעַל**	H1167	Owner, master, husband. Joined to a noun it names the person by what marks him: the man who has it, is known for it	**Genesis 37:19**; **Proverbs 23:2; 24:8; 29:22**; **Nahum 1:2**
af (nostril / anger), **אַף**	H639	The nose; anger as it shows on the face and breath. Dual ***appayim*** in ***"slow to anger"***	**Proverbs 22:24; 29:22**; **Exodus 34:6**
ish (a man), **אִישׁ**	H376	A man; with a noun, a man characterized by it	**Proverbs 15:18; 29:22**
chemah / chemot (wrath / wraths), **חֵמָה / חֵמוֹת**	H2534	Heat; burning anger; also venom. Here plural: heats, repeated or intense wraths	**Proverbs 22:24; 15:18; 19:19**; **Nahum 1:2**
lo tavo (you shall not go), **לֹא תָבוֹא**	H935	From ***bo (to come / go in)***: do not go along with, do not enter his company	**Proverbs 22:24**; **Genesis 49:6**
te'elaf (you learn), **תֶּאֱלַף**	H502	From ***alaf (to learn / become familiar)***; the root of ***alluf (familiar friend)*** and ***elef (trained ox)***	**Proverbs 22:25**; **Job 33:33**
orchotav (his paths), **אׇרְחֹתָו**	H734	From ***orach (path)***: the habitual track a man walks	**Proverbs 22:25; 2:20**
moqesh (snare), **מוֹקֵשׁ**	H4170	A trap or bait-stick; used of idols and foreign gods that catch Israel	**Proverbs 22:25; 18:7**; **Exodus 23:33**; **Deuteronomy 7:16**
nafshekha (your soul), **נַפְשֶׁךָ**	H5315	Your life, your very self	**Proverbs 22:25**

II-B. The Tanakh's Vocabulary of Anger

Hebrew does not have one word for anger. It has a family of them, and the striking fact is that nearly every one is used both of **Yahweh** and of man.

HEBREW TERM	STRONG'S	CORE MEANING	USED OF YAHWEH	USED OF MAN
charah (to burn), **חָרָה**	H2734	Anger kindling	**Exodus 32:10**; **Judges 2:14**	**Genesis 4:5**; **Jonah 4:1**; **Nehemiah 5:6**
charon (burning), **חָרוֹן**	H2740	Fierce, burning anger	**Exodus 32:12**; **Jonah 3:9**	(Used of **Yahweh** only)
ka'as (vexation), **כַּעַס**	H3708	Provoked, grieved anger	**Psalms 85:4** [Hebrew 85:5]	**Ecclesiastes 7:9**; **1 Samuel 1:6**
qetsef (wrath), **קֶצֶף**	H7110	Breaking-out wrath	**Isaiah 54:8**	**Esther 1:18**
evrah (fury / overflow), **עֶבְרָה**	H5678	Anger that crosses over its bounds	**Psalms 78:49**	**Genesis 49:7**; **Proverbs 22:8**
za'am (indignation), **זַעַם**	H2195	Indignation, denunciation	**Psalms 7:11**	**Proverbs 24:24**
za'af (raging), **זַעַף**	H2197	Storming, raging	**Micah 7:9**	**2 Chronicles 16:10; 26:19**
ragaz (to tremble / be stirred), **רָגַז**	H7264	To shake, be agitated, including with anger	**Isaiah 28:21**	**Psalms 4:4**; **Genesis 45:24**
natar (to keep), **נָטַר**	H5201	To guard, keep anger stored	**Nahum 1:2**; **Psalms 103:9**	**Leviticus 19:18** (forbidden)
erekh appayim (slow to anger), **אֶרֶךְ אַפַּיִם**	H750 / H639	"Long of nostrils"	**Exodus 34:6**; **Nahum 1:3**	**Proverbs 14:29; 15:18; 16:32**
qetsar appayim (quick-tempered), **קְצַר־אַפַּיִם**	H7116 / H639	"Short of nostrils"	(Never used of **Yahweh**)	**Proverbs 14:17**

Six lexical observations govern what follows.

First, ***ba'al (owner / master)*** joined to a noun is a Hebrew way of naming a man by his mark. Joseph's brothers called him ***ba'al ha-chalomot (the master of dreams)*** (**Genesis 37:19**). Proverbs speaks of the ***ba'al nefesh (master of appetite)*** (**Proverbs 23:2**) and the ***ba'al mezimot (master of schemes)*** (**Proverbs 24:8**). The ***ba'al af (master of anger)*** is the man whom people know by his anger. It is what he is, not what happened to him once.

Second, the second line uses the plural ***chemot (wraths)***. The singular ***ish chemah (a man of wrath)*** appears in **Proverbs 15:18**. **Proverbs 22:24** gives ***ish chemot (a man of wraths)***: a man of many heats, one outburst after another. The King James ***"furious man"*** is a fair rendering, if ***"furious"*** is heard as a settled way and not a single day.

Third, the two verbs of prohibition differ. The first line uses ***al*** with a short verb form: ***"do not befriend."*** The second uses ***lo*** with the full verb form: ***"you shall not go,"*** the form of the Ten Words, ***"you shall not murder"*** (**Exodus 20:13**). The verse moves from counsel to a fixed rule.

Fourth, ***lo tavo (you shall not go)*** is the verb Jacob used on his deathbed about the anger of two of his own sons: ***"into their council let my soul not go ... for in their anger they killed a man"*** (**Genesis 49:6**). The Hebrew is **בְּסֹדָם אַל־תָּבֹא נַפְשִׁי** and **כִּי בְאַפָּם הָרְגוּ אִישׁ**. Before Proverbs was written, Jacob had already refused to enter the company of anger (Section V-C).

Fifth, ***alaf (to learn)*** is learning by familiarity, the way an animal is trained to the yoke. The same root gives ***alluf (familiar friend)*** (**Proverbs 16:28**; **Psalms 55:13** [Hebrew 55:14]) and ***elef (ox)*** (**Psalms 8:7** [Hebrew 8:8]). The verse does not say you will be taught his anger. It says you will grow used to it until his paths are yours.

Sixth, ***moqesh (snare)*** is the word the Torah uses for the gods of Canaan: ***"it will be a snare to you"*** (**Exodus 23:33**; **Deuteronomy 7:16**; **Judges 2:3**; **Psalms 106:36**). Proverbs puts the angry man's company in the same class as the thing that caught Israel again and again.

III. THE MASTER OF ANGER AND THE MAN OF WRATHS — THE PORTRAIT IN PROVERBS

III-A. What Proverbs Says of Him

Proverbs speaks of this man more than a dozen times. Gathered together, the sayings draw one portrait.

#	THE MARK	WHAT THE TEXT SAYS	TEXT
I	He is quick	***"One who is quick-tempered acts foolishly"***	**Proverbs 14:17**

#	THE MARK	WHAT THE TEXT SAYS	TEXT
II	He stirs up strife	***"A man of wrath stirs up strife, but one slow to anger quiets contention"***	**Proverbs 15:18**
III	He abounds in transgression	***"A man of anger stirs up strife, and a master of wrath abounds in transgression"***	**Proverbs 29:22**
IV	He lets all his spirit out	***"A fool lets out all his spirit, but a wise man holds it back"***	**Proverbs 29:11**
V	He has no wall	***"A city broken into, without a wall, is a man who has no restraint over his spirit"***	**Proverbs 25:28**
VI	He repeats and must be rescued again	***"One great of wrath shall bear the penalty; for if you rescue him, you will have to do it again"***	**Proverbs 19:19**
VII	He is cruel and overwhelming	***"Wrath is cruel and anger is a flood"***	**Proverbs 27:4**
VIII	He presses until blood comes	***"The pressing of anger brings forth strife"***	**Proverbs 30:33**
IX	He feeds every fire	***"As charcoal to embers and wood to fire, so is a contentious man to kindle strife"***	**Proverbs 26:21**
X	His way is caught by others	***"lest you learn his paths and take a snare for your soul"***	**Proverbs 22:25**

III-B. What the Two Names Mean

The ***ba'al af (master of anger)*** and the ***ish chemot (man of wraths)*** are one kind of man seen from two sides. The first name says that anger is his mark: people know him by it and plan around it. The second says that anger is his habit: it comes again and again. Proverbs adds what follows from both. He is quick (**Proverbs 14:17**). He has no wall (**Proverbs 25:28**). He does not stop at one wrong but ***"abounds in transgression"*** (**Proverbs 29:22**), which in Hebrew is **וּבַעַל חֵמָה רַב־פָּשַׁע**, ***u-va'al chemah rav pasha (and a master of wrath is great of transgression)***. And no one can carry the cost for him, because the cause is still in him (**Proverbs 19:19**).

So the answer to the first two questions is this. **A man given to anger is not a man who has been angry. He is a man whose anger has become his character and his habit: quick, often,**

uncontrolled, and spilling onto everyone near him. Proverbs does not tell the believer to avoid every man who has ever been angry. It tells him not to make a friend of the man whose anger rules him.

III-C. When Anger Becomes the Master

The word ***ba'al (master)*** carries a lesson the English loses. In the idiom it means ***"one who has"*** anger. But the Torah had already shown what happens when a man does not rule his anger. **Yahweh** said to Cain, whose anger had burned: ***"sin is crouching at the door; its desire is for you, but you must rule over it"*** (**Genesis 4:7**). Either the man rules the anger, or the anger and the sin behind it rule the man. Proverbs gives the reward of the first: ***"Better is one slow to anger than the mighty, and one who rules his spirit than one who takes a city"*** (**Proverbs 16:32**). The ***ba'al af*** is the man who never took that city. He calls himself the owner of his temper. In truth it owns him.

Finding — that ***ba'al af (master of anger)*** and ***ish chemot (man of wraths)*** name a settled character and habit of anger, not a single episode, is **Corroborated** (**Proverbs 22:24; 15:18; 19:19; 29:22**; compare **Genesis 37:19**; **Proverbs 23:2; 24:8**). That such a man stirs strife and multiplies transgression is **Corroborated** (**Proverbs 15:18; 26:21; 29:22; 30:33**). That the verse forbids friendship with anyone who has ever been angry is **Not in the text**.

IV. DOES YAHWEH GET ANGRY? — THE ANGER OF YAHWEH IN THE TANAKH

IV-A. Yes — and the Text Says So Plainly

The Tanakh does not hide **Yahweh**'s anger or explain it away. It burned against Moses when he refused his calling (**Exodus 4:14**). It burned against Israel at the golden calf (**Exodus 32:10**) and when they forsook Him for the Baals (**Judges 2:12–14**). And it is promised against anyone who afflicts the helpless:

"You shall not afflict any widow or orphan. If you afflict them in any way and they cry out to Me, I will surely hear their cry, and My anger will burn" (**Exodus 22:22–24** [Hebrew 22:21–23])

David wrote that **Elohim** is ***"a righteous judge, an El who is indignant every day"*** (**Psalms 7:11** [Hebrew 7:12]). The question is not whether **Yahweh** becomes angry. It is what His anger is like.

IV-B. Ba'al Chemah and Erekh Appayim — Nahum 1:2–3

One passage answers the reader's question almost word for word. The prophet Nahum calls **Yahweh** by the very idiom Proverbs uses for the angry man:

"A jealous and avenging El is Yahweh; Yahweh avenges and is a master of wrath; Yahweh avenges on His adversaries and keeps it for His enemies" (**Nahum 1:2**)

נֹקֵם יְהוָה וּבַעַל חֵמָה

The phrase is ***u-va'al chemah (and a master of wrath)***, the same two words as **Proverbs 29:22**. The next verse says what kind of master of wrath **Yahweh** is:

"Yahweh is slow to anger and great of power, and He will by no means clear the guilty" (**Nahum 1:3**)

יְהוָה אֶרֶךְ אַפַּיִם וּגְדָל־כֹּחַ

Set the two side by side and the difference is exact. The man of Proverbs is ***gedol chemah (great of wrath)*** (**Proverbs 19:19**), **גְּדָל־חֵמָה**. **Yahweh** is ***gedol koach (great of power)***, with the same first word, and ***erekh appayim (slow to anger)***. The man's anger is greater than he is. **Yahweh** is greater than His anger. He owns wrath; it does not own Him. It is aimed at ***"His adversaries"*** and ***"His enemies,"*** not at whoever happens to be near. And it is the wrath of a judge who will not ***"clear the guilty,"*** not the heat of a wounded man. **Doc 293** (Section IV-C) showed that the ***natar (keeps)*** of this verse is anger kept toward enemies who do not turn; toward those who return, the Tanakh says the opposite (**Psalms 103:9**; **Jeremiah 3:12**).

IV-C. Seven Marks of the Anger of Yahweh

#	THE MARK	WHAT THE TEXT SAYS	TEXT
I	It is slow	***"compassionate and gracious, slow to anger, and abounding in kindness and truth"***	**Exodus 34:6**; **Numbers 14:18**; **Nehemiah 9:17**; **Joel 2:13**; **Jonah 4:2**; **Psalms 103:8**
II	It is kindled by evil, never by a slight	Against idolatry, against oppression of the widow and orphan, against the breaking of the covenant	**Exodus 22:22–24**; **Deuteronomy 6:14–15**; **Judges 2:12–14**
III	It is just	***"Shall not the Judge of all the earth do justice?"***	**Genesis 18:25**; **Deuteronomy 32:4**
IV	It is brief toward those who return	***"His anger is for a moment, His favor for a lifetime"***	**Psalms 30:5** [Hebrew 30:6]; **Isaiah 54:7–8**

#	THE MARK	WHAT THE TEXT SAYS	TEXT
V	It is restrained	***"many times He turned His anger away, and did not stir up all His wrath"***	**Psalms 78:38**; **Hosea 11:9**
VI	It is turned by intercession and repentance	Moses pleaded and **Yahweh** relented; Nineveh turned and He turned from His burning anger	**Exodus 32:11–14**; **Numbers 14:19–20**; **Jonah 3:9–10**
VII	It ends in mercy	***"He does not keep His anger forever, because He delights in kindness"***	**Micah 7:18**; **Jeremiah 3:12**; **Psalms 103:9**

One more word belongs here. Speaking of His own vineyard, **Yahweh** says, ***"Wrath is not in Me"*** (**Isaiah 27:4**), **חֵמָה אֵין לִי**. The One who is called ***ba'al chemah (master of wrath)*** toward His enemies says that wrath is not His standing disposition toward His own. That is the opposite of the ***ish chemot (man of wraths)***, whose wrath is his standing disposition toward everyone.

IV-D. What Man May Not Take from the Anger of Yahweh

The covenant believer is told to walk in **Yahweh**'s ways (**Deuteronomy 10:12**), and in His slowness to anger he must (**Proverbs 14:29; 16:32**). But three things in **Yahweh**'s anger are not given to man.

First: vengeance. ***"Vengeance is Mine, and recompense"*** (**Deuteronomy 32:35**). Man is commanded, ***"You shall not take vengeance nor keep a grudge"*** (**Leviticus 19:18**), and ***"Do not say, I will repay evil; wait for Yahweh"*** (**Proverbs 20:22**; **24:29**). **Doc 293** set this out in full.

Second: the knowledge of the heart. Yahweh ***"looks on the heart"*** (**1 Samuel 16:7**) and ***"searches the heart … to give to each man according to his ways"*** (**Jeremiah 17:10**). Man sees only what is in front of his eyes, and his anger is often wrong about what it sees.

Third: freedom from self. Yahweh's anger has no pride, envy, or wounded honor in it: ***"I will not execute the fierceness of My anger … for I am El, and not man"*** (**Hosea 11:9**). Man's anger nearly always has some of himself in it. That is why the same feeling that is righteous in **Yahweh** must be tested in man.

Finding — that **Yahweh** truly becomes angry is **Corroborated** (**Exodus 4:14; 22:22–24; 32:10**; **Judges 2:14**; **Psalms 7:11**). That the Tanakh calls **Yahweh** ***ba'al chemah (master of wrath)*** and in the same breath ***erekh appayim (slow to anger)*** and ***gedol koach (great of power)*** is a **Single witness** for the phrase (**Nahum 1:2–3**); that His anger is slow, just, restrained, and ends in mercy is **Corroborated** (**Exodus 34:6**; **Psalms 30:5; 78:38; 103:8–9**; **Micah 7:18**; **Hosea 11:9**). That

vengeance belongs to **Yahweh** and not to man is **Corroborated** (**Deuteronomy 32:35**; **Leviticus 19:18**; **Proverbs 20:22**).

V. IS IT A SIN TO BE ANGRY? — WHAT THE TANAKH ACTUALLY SAYS

V-A. The Teaching

It is often said, ***"If you get angry, you are sinning."*** The teaching has several sources: a reading of Matthew 5:22 that lacks the words ***"without a cause,"*** as the oldest manuscripts do; the long Christian tradition that counts anger among the seven deadly sins; Maimonides' counsel to flee anger to the far extreme; and the plain experience that anger so often goes wrong. The teaching means well. The question is whether the Tanakh says it.

If it did, three things would follow. **Yahweh** would be a sinner, for He becomes angry (Section IV). Every prophet who burned at evil would stand condemned. And **Psalms 4:4** would be nonsense, for it commands in one breath, ***"Tremble, and do not sin"*** (**Psalms 4:4** [Hebrew 4:5]), **רִגְזוּ וְאַל־תֶּחֱטָאוּ**, ***rigzu ve-al techeta'u***. The verb ***ragaz (to be stirred)*** includes the stirring of anger, and the Greek translation rendered it ***"Be angry, and do not sin."*** The verse sets the stirring and the sin side by side as two different things.

V-B. Anger the Tanakh Does Not Condemn — Five Witnesses

Witness One — Saul, When the Spirit Came. When Nahash the Ammonite threatened to gouge out the right eye of every man in Jabesh-gilead, ***"the Spirit of Elohim rushed upon Saul when he heard these words, and his anger burned greatly"*** (**1 Samuel 11:6**). The Hebrew is **וַתִּצְלַח רוּחַ־אֱלֹהִים עַל־שָׁאוּל** and **וַיִּחַר אַפּוֹ מְאֹד**. The anger came with the Spirit of **Elohim**, and it saved a city. Afterward, when men wanted to kill those who had despised Saul, he refused: ***"Not a man shall be put to death this day, for today Yahweh has worked salvation in Israel"*** (**1 Samuel 11:13**). The anger was hot, and it was ruled.

Witness Two — Moses Before Pharaoh and at the Calf. Moses went out from Pharaoh ***"in burning anger"*** (**Exodus 11:8**), and at the golden calf ***"the anger of Moses burned"*** (**Exodus 32:19**). **Yahweh** did not rebuke him for either. The second time, the anger led Moses to stand in the gate and call, ***"Whoever is for Yahweh, to me"*** (**Exodus 32:26**), and then to go up and plead for the people's life (**Exodus 32:30–32**).

Witness Three — Jonathan at His Father's Table. When Saul cursed David and hurled a spear at his own son, ***"Jonathan rose from the table in burning anger ... for he grieved for David,***

because his father had disgraced him" **(1 Samuel 20:34)**. The anger was on behalf of another, and it was carried out of the room rather than thrown back.

Witness Four — Nehemiah and the Nobles. When the nobles enslaved their own brothers, Nehemiah wrote, ***"it burned in me greatly,"*** and then, ***"my heart took counsel within me,"*** and then he rebuked them openly before a great assembly (**Nehemiah 5:6–7**). **Doc 295** (Section VI-A) traced the sequence: the anger came, it was ruled, it became a just act, and it was finished.

Witness Five — Those Who Love Yahweh Hate Evil. The psalm commands, ***"You who love Yahweh, hate evil"*** **(Psalms 97:10)**, and David asks, ***"Do I not hate those who hate You, Yahweh?"*** **(Psalms 139:21)**. A heart that feels nothing at evil is not the covenant's ideal. **Yahweh** Himself is angry at the oppression of the widow and the orphan **(Exodus 22:22–24)**, and those who walk with Him will feel something of the same.

V-C. Anger the Tanakh Condemns — and Why

The Tanakh is just as plain about anger that is sin. What makes it sin is never the feeling alone. It is the cause, the measure, the outlet, or the length of it.

WHO	WHAT KINDLED IT	WHAT WENT WRONG	TEXT
Cain	His brother was accepted and he was not	Envy for a cause; he would not rule it; it ended in murder	**Genesis 4:5–8**
Simeon and Levi	The violation of their sister Dinah	A real wrong, avenged with deceit and the killing of a whole city	**Genesis 34:25–30; 49:5–7**
Esau	His brother took his blessing	He kept it and planned murder	**Genesis 27:41–45**
Saul	A song that praised David more than him	Wounded pride; envy; spears thrown at David and at his own son	**1 Samuel 18:8–11; 20:30–33**
Moses at Meribah	A rebellious, thirsting people	He struck the rock and spoke rashly, not honoring **Yahweh** before them	**Numbers 20:10–12**; **Psalms 106:32–33**
Naaman	A plain instruction that hurt his dignity	He turned away in wrath from his own healing	**2 Kings 5:11–12**
Asa and Uzziah	A prophet's rebuke; a priest's warning	Rage at correction; the seer jailed, the king struck with leprosy	**2 Chronicles 16:10; 26:19**

WHO	WHAT KINDLED IT	WHAT WENT WRONG	TEXT
Haman	One man would not bow	Wrath at a slight turned into a plan to destroy a people	**Esther 3:5–6; 5:9**
Jonah	**Yahweh** spared Nineveh; the plant died	Anger at mercy; anger over his own comfort	**Jonah 4:1–4, 9**

Two of these witnesses deserve a closer look. ***"Cursed be their anger, for it was fierce, and their fury, for it was cruel"*** (**Genesis 49:7**), **אָרוּר אַפָּם כִּי עָז וְעֶבְרָתָם כִּי קָשָׁתָה**. Jacob did not curse his sons; he cursed their anger. The wrong done to Dinah was real, and their anger at it was not the sin. The sin was that it was ***"fierce"*** and ***"cruel," evrah (fury)***, anger that crossed its bounds. And Saul is the same man in **1 Samuel 11:6** and **18:8**, with the same verb ***charah (to burn)***. The first anger came with the Spirit and saved a city. The second came from a song and ended in spears. **The feeling was the same. The cause and the outlet were not.**

V-D. Yahweh's Own Question

Twice in the Tanakh **Yahweh** speaks directly to an angry man, and both times He asks a question rather than pronouncing a verdict. To Cain: ***"Why are you angry?"*** (**Genesis 4:6**), **לָמָּה חָרָה לָךְ**. To Jonah: ***"Is it good that you are angry?"*** (**Jonah 4:4**), **הַהֵיטֵב חָרָה לָךְ**, ***ha-heitev charah lakh***. The question assumes that there is such a thing as anger that is good and anger that is not. If all anger were sin, the question would have no answer but one, and **Yahweh** would not have asked it. He asked it twice. **It is the question every angry man must ask himself before he speaks.**

V-E. Seven Tests of Anger

#	THE TEST	THE QUESTION	TEXT
I	The cause	Is it good that I am angry? Is it at evil, or at my own loss, pride, or envy?	**Jonah 4:4**; **Genesis 4:6**; **1 Samuel 18:8**
II	The speed	Was I slow to it, or quick?	**Proverbs 14:17, 29; 19:11**; **Ecclesiastes 7:9**
III	The measure	Is it fierce and cruel, beyond the wrong?	**Genesis 49:7**; **Proverbs 27:4**
IV	The rule	Am I ruling it, or is it ruling me?	**Genesis 4:7**; **Proverbs 16:32; 25:28; 29:11**

#	THE TEST	THE QUESTION	TEXT
V	The outlet	Does it go to **Yahweh** in prayer and to the wrongdoer in lawful rebuke, or to vengeance?	**Numbers 16:15**; **Nehemiah 5:7**; **Leviticus 19:17–18**
VI	The length	Will I lie down with it and keep it?	**Psalms 4:4**; **Ecclesiastes 7:9**; **Leviticus 19:18**
VII	The end	Does it end in restoration and mercy, as His does?	**Micah 7:18**; **Proverbs 19:11**; **Genesis 33:4**

Finding — that the feeling of anger is in itself a sin is **Not in the text**; the Tanakh records anger without blame in **Yahweh**, in the Spirit-led, and in the righteous (**1 Samuel 11:6; 20:34**; **Exodus 11:8; 32:19**; **Nehemiah 5:6**; **Psalms 4:4**). That anger becomes sin by its cause, its measure, its outlet, or its keeping is **Corroborated** (**Genesis 4:5–8; 49:7**; **1 Samuel 18:8–11**; **Numbers 20:10–12**; **Jonah 4:4**; **Leviticus 19:18**; **Ecclesiastes 7:9**). That the habitual master of anger sins habitually is **Corroborated** (**Proverbs 29:22; 14:17**).

VI. WHY NOT BEFRIEND HIM? — "LEST YOU LEARN HIS PATHS"

VI-A. Anger Is Learned

The reason the verse gives is not that the angry man will hurt you, though he may. It is that you will become like him: ***"lest you learn his paths"*** (**Proverbs 22:25**). The verb ***alaf (to learn by familiarity)*** describes the slow way a man grows used to what he lives beside. Proverbs says it again of all companions: ***"He who walks with wise men will be wise, but the companion of fools will be broken"*** (**Proverbs 13:20**). The first psalm shows the slope: walking in counsel, standing in the way, sitting in the seat (**Psalms 1:1**). A man rarely chooses to become angry. He keeps company with anger until it no longer seems strange to him.

VI-B. The Snare — David and the Sons of Zeruiah

The Tanakh gives a whole life as witness. David's nephews Joab and Abishai, the sons of Zeruiah, were brave men and men of quick fury. When Saul lay asleep, Abishai said, ***"let me strike him with the spear"*** (**1 Samuel 26:8**). When Shimei cursed David, Abishai said, ***"Let me go over and take off his head"*** (**2 Samuel 16:9**). David answered, ***"What have I to do with you, you sons of Zeruiah? ... Let him alone, and let him curse"*** (**2 Samuel 16:10–11**), and he said the same again later (**2**

Samuel 19:21–22 [Hebrew 19:22–23]). In those moments David refused to ***"go with"*** the man of wraths.

But he kept them close for his whole life, and the snare closed anyway. Joab killed Abner in revenge for his brother (**2 Samuel 3:27**), and David could only say, ***"these men, the sons of Zeruiah, are too hard for me"*** (**2 Samuel 3:39**). Joab killed Absalom against David's order (**2 Samuel 18:14**) and Amasa in the middle of a greeting (**2 Samuel 20:9–10**). On his deathbed David told Solomon that Joab had ***"shed the blood of war in peace"*** (**1 Kings 2:5**). The anger of his companions became bloodguilt on David's own house. That is the ***moqesh (snare)*** of **Proverbs 22:25**.

VI-C. Rebekah's Counsel — Distance Until the Anger Turns

When Esau planned to kill Jacob, their mother did not tell Jacob to reason with him or to stay and endure. She said, ***"Flee to Laban my brother ... and stay with him a few days, until your brother's wrath turns away, until your brother's anger turns away from you"*** (**Genesis 27:43–45**). Both words of **Proverbs 22:24** are in her mouth, ***chemah (wrath)*** and ***af (anger)***. Twenty years later Esau ran to meet Jacob and embraced him (**Genesis 33:4**). Distance did not end the brotherhood. It gave the anger time to die. David did the same with Saul: when the spear came, he fled (**1 Samuel 19:10**). **The covenant does not ask anyone to stay within reach of a man of wraths.** Where anyone in a house is in danger, **Doc 277** (Section IX) applies.

VI-D. What the Verse Does Not Forbid

The verse forbids friendship and companionship: taking the man of wraths as a familiar, walking his road with him, joining his counsel. It does not forbid the duties the covenant owes to every person. The believer still rebukes him honestly (**Leviticus 19:17**), still returns his ox if it strays (**Exodus 23:4–5**), still gives him bread if he is hungry (**Proverbs 25:21–22**), and still prays for him. It does not forbid helping a man who is turning from his anger. But it does warn against rescuing the same man from the same wrath again and again while nothing changes (**Proverbs 19:19**).

Finding — that companionship with the master of anger teaches his ways and becomes a snare is **Corroborated** (**Proverbs 22:24–25; 13:20**; **Psalms 1:1**; **2 Samuel 3:27, 39**; **1 Kings 2:5**). That distance from a man of wrath until his anger turns is wise and not a failure of love is **Corroborated** (**Genesis 27:43–45; 33:4**; **1 Samuel 19:10**). That the verse cancels the duties of rebuke, kindness, and prayer toward him is **Not in the text** (**Leviticus 19:17**; **Exodus 23:4–5**; **Proverbs 25:21–22**).

VII. HOW ANGER IS RULED — THE COVENANT PATH

The Tanakh does not leave the believer with a warning only. It gives the steps by which anger is ruled, each carried by a text.

#	THE STEP	WHAT THE TEXT SAYS	TEXT
I	Ask the question	***"Is it good that you are angry?"***	**Jonah 4:4**; **Genesis 4:6**
II	Slow down	***"The discretion of a man makes him slow to anger"***	**Proverbs 19:11; 14:29**
III	Be still before speaking	***"Speak in your heart upon your bed, and be still"***	**Psalms 4:4**
IV	Answer softly	***"A soft answer turns away wrath"***	**Proverbs 15:1**; **Judges 8:1–3**
V	Take it to **Yahweh**	Moses, angry, ***"said to Yahweh"***; ***"cease from anger ... do not fret"***	**Numbers 16:15**; **Psalms 37:5, 8**
VI	Rebuke lawfully, not vengefully	***"You shall surely rebuke ... you shall not take vengeance"***	**Leviticus 19:17–18**; **Nehemiah 5:7**
VII	Do not lie down with it	***"Anger rests in the bosom of fools"***	**Ecclesiastes 7:9**; **Psalms 4:4**
VIII	Pass over the offense	***"It is his glory to pass over a transgression"***	**Proverbs 19:11**
IX	Choose slow companions	***"Do not befriend a master of anger"***	**Proverbs 22:24; 13:20**
X	Be like Him	***"slow to anger and abounding in kindness"***	**Exodus 34:6**; **Proverbs 16:32**

Gideon shows the fourth step in a single scene. The men of Ephraim came to him angry and ***"contended with him sharply."*** He answered with a soft word that gave them the greater credit, and ***"their spirit relaxed toward him"*** (**Judges 8:1–3**). Abigail did the same for David on the road to Nabal's house, and David blessed her for keeping him from bloodguilt (**1 Samuel 25:32–33**). One soft word is often the whole difference between a man who was angry and a man who did evil.

Finding — that the Tanakh gives the believer a path for ruling anger, through questioning it, slowing it, carrying it to **Yahweh**, rebuking without vengeance, and letting it go, is **Corroborated** (**Jonah 4:4**; **Proverbs 15:1; 19:11; 16:32**; **Psalms 4:4; 37:8**; **Leviticus 19:17–18**; **Numbers 16:15**; **Judges 8:1–3**).

VIII. THE MODERN COVENANT BELIEVER — HOW THIS APPLIES TODAY

The master of anger is easier to find today than at any time in history. He no longer needs to live next door. He can be invited into the house through a screen every hour of the day.

The voice of rage. Much of what is broadcast and posted is built to make people angry, because anger holds attention. The man who spends his evenings with angry voices is keeping company with the ***ish chemot (man of wraths)*** as surely as if he sat at his table. ***"Lest you learn his paths"*** (**Proverbs 22:25**) applies to what a man listens to as much as to whom he walks with.

The angry leader. Teachers, preachers, and rulers who govern by fury are not new. Ezekiel charged the shepherds of Israel: ***"with force and with harshness you have ruled them"*** (**Ezekiel 34:4**). The covenant believer should not follow a teacher whose mark is anger, however right his cause sounds. The test of **Exodus 18:21**, set out in **Doc 301**, asks for men who fear **Elohim**, not men who frighten others.

The road and the workplace. Quick anger at a driver, a clerk, or a coworker is the ***qetsar appayim (short of nostrils)*** of **Proverbs 14:17** in modern form. The answer of **Proverbs 19:11** has not changed: it is a man's glory to pass over an offense.

The house. A father or mother who is a master of anger teaches it to the children, who live with it every day (**Proverbs 22:25**). A husband or wife who is a man or woman of wraths makes a house without a wall (**Proverbs 25:28**). **Doc 277** applied these texts to the household in detail.

Anger at real injustice. The believer will rightly be angry at the abuse of the weak, the killing of the innocent, and lies told in high places. **Yahweh** is angry at these things (**Exodus 22:22–24**). The covenant does not ask him to feel nothing. It asks him to bring that anger to **Yahweh**, to speak the truth with it, to act lawfully, and not to let it become his master (**Psalms 37:8**; **Leviticus 19:17–18**).

A word of care. A sudden change in a person's temper can have a bodily cause, from lack of sleep to illness or medication. Covenant wisdom does not replace a physician, and anyone whose anger has

become dangerous to himself or others should seek help from a qualified person as well as from **Yahweh**.

THE MODERN FORM	THE COVENANT PRACTICE	TEXT
Hours spent with angry media and voices	Choose what you grow used to	**Proverbs 22:25; 13:20**
Following a leader whose mark is fury	Look for men who fear **Elohim**, not men who frighten	**Ezekiel 34:4**; **Exodus 18:21**
Quick anger on the road or at work	Be slow; pass over the offense	**Proverbs 14:17; 19:11**
A house ruled by temper	Rebuild the wall; answer softly	**Proverbs 25:28; 15:1**
Outrage at real injustice	Bring it to **Yahweh**; speak truth; act lawfully	**Exodus 22:22–24**; **Psalms 37:8**; **Leviticus 19:17–18**
A friend whose anger keeps needing rescue	Love him; do not keep paying for the same wrath	**Proverbs 19:19**
A man of wraths in reach of harm	Keep distance until the anger turns	**Genesis 27:43–45**; **1 Samuel 19:10**

Finding — that the Tanakh's teaching on the master of anger applies to its modern forms without change in the text is **Corroborated** (**Proverbs 22:24–25; 13:20; 19:11; 25:28**; **Ezekiel 34:4**).

IX. WHAT THIS STUDY DOES NOT SAY

First: it does not say that anger is good. Most human anger goes wrong, and the Tanakh warns against it far more often than it praises it (**Proverbs 14:17, 29; 29:22**; **Ecclesiastes 7:9**).

Second: it does not say that whoever is angry has sinned. That teaching would condemn **Yahweh** and His prophets (Section V).

Third: it does not give man the right to the anger of Yahweh. Vengeance, the reading of the heart, and freedom from self belong to Him (Section IV-D).

Fourth: it does not forbid all dealings with an angry man. It forbids friendship and companionship, not rebuke, kindness, or prayer (Section VI-D).

Fifth: it does not ask anyone to stay in danger. Distance from a man of wraths is the counsel of Rebekah and the practice of David (Section VI-C).

Sixth: it does not diagnose any person. Proverbs describes a character; it does not give the believer leave to label every person who has been angry with him.

Finding — that this verse teaches that all anger is sin, that man may take **Yahweh**'s vengeance, or that a believer must remain within reach of a violent man is **Not in the text** (**Psalms 4:4**; **Deuteronomy 32:35**; **Genesis 27:43–45**).

X. THREE-RELIGION AUDIT — ANGER AND PROVERBS 22:24

X-A. The Three Traditions Against the Tanakh

The table sets the three traditions against the Tanakh's own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
Teaching today	Maimonides holds anger an exceedingly bad trait, to be fled to the far extreme; a man may show anger outwardly to correct his household while staying calm within (De'ot 2:3). ***"Do not be easy to anger"*** (Avot 2:10). The one ***"hard to anger and easy to appease"*** is pious (Avot 5:11). Anger drives out wisdom (Pesachim 66b). Divine anger is read as a description of **Yahweh**'s actions, not a passion in Him (Guide of the Perplexed 1:54).	Many count anger among the seven deadly sins (Gregory the Great, Moralia 31.45) and read Matthew 5:22 as forbidding all anger. Others teach that anger is good when ruled by reason (Aquinas, Summa Theologiae II-II q.158), citing ***"Be angry and do not sin"*** (Ephesians 4:26), and Jesus' anger in Mark 3:5 and John 2:15–17.	The believers are those who ***"restrain anger and pardon people"*** (Q. 3:134) and ***"when they are angry, they forgive"*** (Q. 42:37). ***"Do not become angry"*** (Sahih al-Bukhari 6116). The strong man is the one who controls himself in anger (Sahih al-Bukhari 6114). The angry man should sit down (Sunan Abi Dawud 4782). Moses' anger at the calf is recorded without blame (Q. 7:150, 154).
Covenant strength	Slow to anger and easy to appease matches **Proverbs 16:32; 19:11**. Wisdom leaving the angry man	***"Be angry and do not sin"*** is **Psalms 4:4** itself. Righteous anger at the abuse of the holy matches	Restraining anger and forgiving matches **Proverbs 19:11** and **Leviticus 19:18**. Moses' anger

ELEMENT	✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
	matches **Proverbs 14:17, 29**.	**Exodus 32:19** and **Nehemiah 5:6–7**.	without blame matches **Exodus 32:19**.
Covenant departure	Fleeing all anger to the far extreme goes beyond **Psalms 4:4**, which assumes the stirring and forbids only the sin. Reading **Yahweh**'s anger as no more than a figure of speech softens what the text states plainly (**Exodus 22:24**; **Nahum 1:2**).	Calling the feeling of anger itself a deadly sin condemns what the Tanakh records without blame in **Yahweh** and His servants (**1 Samuel 11:6**; **Exodus 32:19**). The ***"without a cause"*** of Matthew 5:22, where read, lines up with the Tanakh; without it, the verse is often taken further than **Jonah 4:4** allows.	A blanket ***"do not become angry,"*** taken as forbidding the feeling, goes beyond **Psalms 4:4**; read as counsel against the quick temper, it lines up with **Proverbs 14:17**.

X-B. The New Testament Passages Tested Against the Tanakh

These passages remain a comparative reference. Where one lines up, the Tanakh text beside it is the authority.

PASSAGE	WHAT IT SAYS	TANAKH WITNESS	RESULT
Matthew 5:22	Whoever is angry with his brother (in many manuscripts, ***"without a cause"***) is liable to judgment	**Jonah 4:4**; **Genesis 4:6–7**; **Leviticus 19:17–18**	**Lines up** when it forbids causeless, kept anger toward a brother; **does not line up** if read to forbid every anger
Ephesians 4:26	Be angry and do not sin; do not let the sun go down on your anger	**Psalms 4:4**; **Ecclesiastes 7:9**	**Lines up.** It quotes **Psalms 4:4** in its Greek form
Ephesians 4:31; Colossians 3:8	Put away bitterness, wrath, and anger	**Psalms 37:8**; **Proverbs 22:24**	**Lines up** as against kept and habitual anger
James 1:19–20	Be slow to anger; the anger of man does not produce the righteousness of God	**Proverbs 14:29; 16:32**	**Lines up**

PASSAGE	WHAT IT SAYS	TANAKH WITNESS	RESULT
Mark 3:5; John 2:15–17	Jesus looked around with anger; he drove out the money-changers	**Exodus 32:19**; **Nehemiah 5:6–7; 13:8**	**Lines up** with anger at the abuse of what is holy
Romans 12:19	Do not avenge yourselves; vengeance is Mine	**Deuteronomy 32:35**; **Leviticus 19:18**	**Lines up.** It quotes **Deuteronomy 32:35**

XI. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library's rule is that its own earlier work is tested by the same standard as everyone else's. The four earlier documents that treat anger and **Proverbs 22:24** were read again for this study on October 16, 2026: **Doc 277**, **Doc 293**, **Doc 295**, and **Doc 318**. No new factual error was found that required a change in a Google Doc. Two points on **Doc 277** remain for the Founder's decision.

Refinement 1 — Doc 277 (*Better a Corner of the Roof*), Section IV-E, the singular and plural (still open). Doc 295 (Section XI) already noted that the word table in **Doc 277** gives ***ish chemah (a man of wrath)*** for **Proverbs 22:24**, where the verse has the plural ***ish chemot (a man of wraths)***. That note was not applied because two Google Docs of **Doc 277** stand in the primary folder with the same content (one created at 3:23 and one at 3:29 on October 2, 2026). Once the Founder names which copy is the master, the cell can read ***"Proverbs 15:18; 22:24 (plural, ish chemot)"*** and the other copy can be removed. This study confirms the point (Section II-A).

Refinement 2 — Doc 277, Section IV-E, the meaning of ba'al (for the Founder's decision). Doc 277 says that ***ba'al (owner / master) "makes anger his standing property."*** That is true of **Proverbs 22:24** in its context. But the same idiom is used of **Yahweh**, ***u-va'al chemah (and a master of wrath)*** (**Nahum 1:2**), and of Joseph, ***ba'al ha-chalomot (the master of dreams)*** (**Genesis 37:19**). The idiom by itself names what marks a person; the sin in the proverbs is shown by what follows it, ***"abounds in transgression"*** (**Proverbs 29:22**) and ***"lest you learn his paths"*** (**Proverbs 22:25**). Suggested addition after the table: ***"The idiom is also used of Yahweh in Nahum 1:2; what makes the man's ownership of anger a sin is shown by the sayings that follow it (Doc 319, Section IV-B)."***

Confirmation — Doc 293, Section V-A; Doc 295, Sections III and VI-A; Doc 318, Section III-B. Doc 293 teaches that anger is not the sin but keeping it is; **Doc 295** that **Psalms 37:8** does not forbid all anger; **Doc 318** reads the verb of **Proverbs 22:24** as ***"befriend"*** from ***ra'ah (to associate)***. This study agrees with each and checked their Hebrew and references. No change is needed.

XII. SEVEN COVENANT DECLARATIONS ON ANGER

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The master of anger and the man of wraths are men whose anger has become their character and habit. They stir strife and multiply transgression.	**Proverbs 22:24; 15:18; 19:19; 29:22**
II	**Yahweh** becomes angry, and His anger is slow, just, restrained, aimed at evil, and ends in mercy toward those who return.	**Exodus 34:6; 22:22–24**; **Nahum 1:2–3**; **Psalms 30:5; 103:8–9**; **Micah 7:18**
III	The feeling of anger is not in itself a sin. The Tanakh records it without blame in **Yahweh**, in the Spirit-led, and in the righteous.	**Psalms 4:4**; **1 Samuel 11:6; 20:34**; **Exodus 32:19**; **Nehemiah 5:6–7**
IV	Anger becomes sin by its cause, its measure, its outlet, or its keeping. **Yahweh**'s question to the angry man is, ***"Is it good?"***	**Jonah 4:4**; **Genesis 4:6–7; 49:7**; **Leviticus 19:18**; **Ecclesiastes 7:9**
V	Vengeance belongs to **Yahweh**, not to man.	**Deuteronomy 32:35**; **Leviticus 19:18**; **Proverbs 20:22; 24:29**
VI	The believer is not to befriend or go with the master of anger, because anger is learned and becomes a snare; distance until his anger turns is wise.	**Proverbs 22:24–25; 13:20**; **Genesis 27:43–45**; **2 Samuel 3:39**; **1 Kings 2:5**
VII	The believer is to rule his own spirit, slow to anger like **Yahweh**, passing over offenses and answering softly.	**Proverbs 16:32; 19:11; 15:1**; **Genesis 4:7**; **Exodus 34:6**

XIII. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

Behind this question there is usually either a man who has been hurt by someone else's anger, or a man who is troubled by his own. The Tanakh's answer is fivefold.

First: do not be ashamed that you felt it. Anger at evil is not sin; **Yahweh** feels it too (**Exodus 22:22–24**; **Psalms 4:4**). Ask the question He asked: ***"Is it good that you are angry?"*** (**Jonah 4:4**).

Second: rule it before it rules you. ***"You must rule over it"*** (**Genesis 4:7**). Be slow (**Proverbs 19:11**). Be still on your bed (**Psalms 4:4**). Take it to **Yahweh** in words (**Numbers 16:15**). Do not lie down with it (**Ecclesiastes 7:9**).

Third: leave vengeance to Him. Rebuke the wrongdoer honestly if it is yours to do, and leave the repaying to **Yahweh** (**Leviticus 19:17–18**; **Deuteronomy 32:35**; **Proverbs 20:22**).

Fourth: choose your company. Do not befriend the master of anger or walk his road, ***"lest you learn his paths"*** (**Proverbs 22:24–25**). Where his anger is dangerous, keep your distance until it turns (**Genesis 27:43–45**).

Fifth: be like Him. Yahweh is great of power and slow to anger (**Nahum 1:3**; **Exodus 34:6**). The master of anger is great of wrath (**Proverbs 19:19**). The covenant asks the believer to be the first and never the second (**Proverbs 16:32**).

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"Better is one slow to anger than the mighty, and one who rules his spirit than one who takes a city."

Proverbs 16:32 — The Written Covenant of Yahweh

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