

God's Conversation with Cain

Self-Awareness in Christ about Anger as Revealed by God's Word
leading to our Full Responsibility to Regulate our Anger
by Self-Control through the Indwelling Holy Spirit.

by Rev. Dr. Edward Santana-Grace, PhD
written exclusively for those trained
and a few select persons

God's Conversation with Cain

and our 100% personal responsibility for self-control by, with and in the Spirit

Cain, Control Yourself!

Now Abel kept flocks, and Cain worked the soil. In the course of time, Cain brought some of the fruits of the soil as an offering to the LORD. And Abel brought fat portions from some of the firstborn of his flock. The LORD looked with favor on Abel and his offering, but on Cain and his offering, he did not look with favor. *So Cain was very angry*, and his face was downcast.

Then the LORD said to Cain, why are you angry? Why is your face downcast? If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, *but you must master it.* [Gen 4:4-7]

Comment

This text shows that a strong, initial feeling of anger—in and of itself—is not wrong. God does not condemn Cain for his initial anger when Cain realizes that God did not look with favor on his offering. Why? We know today from research—God always knew it as God created us this way—that the moment anyone perceives to have been put down in anyway, there is a resulting electro-bio-chemical reaction throughout the body that we associate with anger. Cain's perception—his interpretive thought—that God had not looked with favor on his offering is—given the text—what triggered Cain's anger and the associated energy rush. "*So Cain was very angry*—on the verge of un-regulated anger and un-regulated anger is sin.

Cain's level of anger—"very angry"—is clearly an advanced state of temptation. Temptation, but not yet sin! Cain has not yet sinned; he has not let the urge to get revenge overwhelm him. He is still thinking it over. We know this from the text as God is still working with Cain; God is still in conversation with Cain. God knows Cain needs to calm down and that if he does not calm down, Cain will not be able to center himself in his created dignity and worth and, therefore, Cain will not be able to master his anger. *Sin is crouching at your door.* Cain is truly on the verge of sin.

God knows that we are better able to overcome temptations when we have hope for a better future. God gives Cain hope: "If *you* do what is *right*, will you not be accepted?" An alternative reading makes God's effort to give Cain hope even clearer: "If you do what is right, *you will surely* be accepted." God is centered first on giving Cain hope. God is always working for a better future for us. *I alone know the plans that I have for you, plans for your welfare and not for harm, to give you a future with hope. If you keep my Son's teachings and seek me with all your heart, you shall find me and know my abundant plans and wondrous purposes for you.* [IB Jer 29:11-19 & Mt 7:21ff.]

God also wants Cain to realize that his unfavorable view of Cain's offering has nothing to do with Cain's type of offering. It is not Abel's animal offering or Cain's grain offering, which are at the heart of being acceptable to God. It is something in Cain's attitude that Cain must change for Cain to be pleasing to God. Scripture is rather clear about this point. God actually "mocks" both those who offer grain offerings—Cain's offering—and those who sacrifice animals—Abel's offering—to please God. "My hand made all these things, and so they are mine" declares the LORD. "But this is the one I look on with favor: the humble and contrite in spirit, who tremble at my word." [Is 66:2-3]

The Holy Spirit is clear in the Scriptures that the sacrifice God seeks is an inner attitude. “My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise. [Ps 51: 17] In similar fashion, God says: “I, the Lord, holy and almighty, who dwell on high, also dwell with those who are contrite and humble in spirit. And I delight in reviving their spirit—the spirit of the humble and contrite heart.” [Ps 57: 15]

In Psalm 50, the Spirit gives us insight into another attitude that makes a person pleasing to God. “I am God, your God. I bring no charges against you concerning your sacrifices or concerning your burnt offerings, which are ever before me. [However], I have no need of them for the world is mine, and all that is in it.” [Instead], “offer a sacrifice of thanksgiving to the Most High. You who bring thanksgiving as your sacrifice honor me as you do when you fulfill the vows you made to me and when you follow my ways. When you call on me in the day of trouble, I will deliver you.” “But to you who hate my instruction and cast my word behind you as if it were trash, think well on this, lest I tear you to pieces and you have no one to rescue you: ‘One honors me by offering a sacrifice of thanksgiving and, the one who follows my ways, shall taste and see my salvation’.”

Because God wants to give Cain an abundant future, he knows that he must also help Cain to see that Abel had nothing to do with his offering being rejected. Cain must stop the blame game and look into himself. In giving Cain hope, he wants Cain to embrace the hope for a brighter future and start thinking about his own attitude and to begin to realize that his acceptance is all about himself and no one else. “If *you* do what is right, *you too* will be acceptable.”

So Abel was acceptable to God not because of his type of sacrifice but because he was humble of heart, listened attentively to God, followed in the God-taught path and had a thankful heart toward God. If Cain was rejected, it was because Cain did not have a humble and contrite heart or a grateful attitude toward God. Moreover, Cain’s heart

is so hardened toward God that he refuses to follow God’s instructions. Indeed, it seems that Cain in no way fears God nor does he tremble at God’s word. Instead, shortly after God explains to Cain why it is in his own best interest to regulate his anger—Cain too will be blessed—Cain disregards God’s word as though it were trash and chooses instead to let his anger master him. Under the influence of his choice—to *be dominated by unregulated anger*—Cain carries out a plot he had hatched in his mind. He deceives his brother and invites him to go out into the field. There, away from the prying eyes of his parents, he turns on his brother and kills him. [Gen 4:8].

Some caught up in an incorrect understanding of anger might argue that Cain is not fully responsible as anger is a very powerful emotion and cannot be controlled. Granted anger is a very powerful emotion and is triggered when we perceive we have been demeaned in anyway. But, this is because when God created us in God’s image and likeness, God created us with undeniable dignity, absolute worth and incredible inner beauty, which no one may trash. If someone trashes you—demeans you—you were created to become angry so as to bristle about being demeaned, about God’s handiwork being trashed. However, you must master it before it overwhelms you.

In other words, the initial spark of being angry is good as it derives from our being created in God’s image and likeness. Consequently, just as God gets angry when His pure love, goodness and created order get trashed, so we were created to get angry when we are trashed or an injustice is done against us or another. However, while the initial processes of anger are proper and good, they must be instantly regulated in accordance with God’s will.¹ Indeed, God commands us—through his conversation with Cain and elsewhere in Scripture—to get a grip on our anger, to master it, just as God perfectly masters his anger. In doing so, we are to be guided by God’s perfect love. Consequently,

¹ For more on God’s word on anger, see p. 14 in *Getting to Know God*

just as God channels his anger to promote health and holiness in those who will listen to his word so are we to channel our anger to promote relationship health and holiness by following God's ways.

Moreover, if God commands us to master our initial anger—"you must master it"—mastery of anger must be both possible and beneficial. Indeed, whatever our God commands must be something that is trustworthy and good for us to do as God is pure love and pure goodness. Anger mastery is, therefore, an important virtue to acquire in Christ.

Likewise, we can be sure that God will provide us, as he willingly provided Cain, with hope and the strength to overcome the temptation. So we are without excuse. God will not allow us to be tempted beyond our strength. He gives us assurance in Christ that with Christ we will be able to overcome all temptations:

Confidently and boldly draw near to the throne of grace, Jesus, the son of God. For, in him, you have a High Priest who understands you and has compassion for you. For although he never gave in to temptations, Jesus has shared your feelings, knows your weaknesses and your liability to the assaults of temptation. Be confident, therefore, that in turning to Jesus, God's son, you will find tender mercy and forgiveness and receive his gentle, yet powerful, help in your every moment of need. [He 4:15-16]

In ultimate analysis, whoever believes that in Christ they cannot overcome all temptations is like Cain. Cain rejects the truth that God loves him and is urging him out of love to change his heart so that he might live the abundant life. Cain does not believe this truth or the truth that Abel and he are created in the image and likeness of Love. They are both God's children. His rejection of these truths blinds him to his true nature as a beloved Child of a loving God. He hardens his heart toward this "cruel" god who rejected his offering. He lets his anger boil over and

murders the one he blames for his being rejected.

In Synthesis: Given the witness of the Scriptures, the reason God does not accept Cain's sacrifice is clear. It is not about his gift, but about his attitude, about the intentions of Cain's heart that are wrong. Nevertheless, God still acts most mercifully and calls upon Cain not to blame Abel for his being rejected. To help Cain switch his focus from Abel to what is going on in his own heart, God gives Cain hope and a path to follow that will make him acceptable to God. When that fails, God turns to holy fear. He forcefully warns Cain: Immediately regulate your anger! Stop the blame game! Give up your thoughts of revenge or they will bring you down. "Sin desires to have you"; "you must master it." God's grace is there for Cain as God commands the self-control. Therefore, Cain is 100% responsible to regulate his anger, to master it. Instead, he rejects God's word and lets his anger become un-regulated. Then, the force of un-regulated anger (sin) rules over Cain and he kills his brother. (Sin produces death.)

Caution: Lest we too harden our hearts to God's word, let us never doubt divine revelation. Let us always be confident that in Christ's love for us, which is grounded in his humility and trusting obedience on the cross, we can overcome all temptations and endure all trials and tribulations. Let us be assured that the Holy Spirit will always provide us with the prudence to avoid temptations and the courage, fortitude and humility to overcome the attacks of the Evil One. "Discipline yourself, keep alert! Like a roaring lion your adversary, the devil, prowls around looking for someone to devour. Resist him steadfast in the faith And after you have endured for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you. To him be the power forever and ever. Amen." [1 Pet 5:8-11]

Essential Corollary Considerations

1. The pleasure and the false sense of power in un-regulated anger: The initial energy rush of *the anger arousal process* has associated physical pain. That pain however is often not recognized by the angry person. Why? The reason is because anger, if not immediately regulated, also triggers an analgesic, chemical flow that covers up the pain and gives one a false sense of power. Un-regulated anger also inhibits one from seeing the person who has demeaned them as a child of God. Instead, that person is seen as an “it,” an object, that can be trashed—in word, thought and deed—without any remorse for the harm inflicted. Of course, if one repents after the un-regulated anger arousal subsides, one can become remorseful, repent before God and work to repair the damage already done—to the degree that is possible.

Clearly, therefore, the longer one delays in regulating their anger, the more reactive they become and the more difficult it is for them to hear God’s word and to follow God’s ways. Nevertheless, God stays in conversation with the angry person, calling upon them to become self-aware and sort out what is going on in their self-talk, especially in their interpretive thoughts. “In your anger, do not sin. Become reflective; be silent; search your heart with the Spirit. Let the father of love triumph! Forgive!”² [IB Ps 4:4] And again God says: “In your anger, do not sin. Do not let your beautiful and rightful anger become beastly and sinful anger. Let not your anger boil! Stop the replays! Let not the Father of Revenge, the Evil One, be your Lord and Master! [IB Ep 4:26-27] If the person hears and follows God’s commands, they do not sin.

However, if they let their anger become un-regulated, they are in sin and must repent in that all un-regulated anger seeks to

neutralize, control, harm or annihilate the one whom they blame for “getting them angry.”

2. Reframing interpretive thoughts: We know from experience, and, today, science demonstrates that if the interpretive thoughts leading to the initial phase of anger are not quickly reframed, a person will be overwhelmed by the biological, chemical and electrical processes unleashed in their bodies and brains by their interpretive thoughts. They will enter into a state of un-regulated anger. Indeed, unless immediately regulated, those processes constrict one’s reasoning abilities and the person with whom they are angry is no longer seen as having worth, but as a mere object to be trashed. [Stosny] Un-regulated anger causes you to focus on how to harm by word, action or silent, long term, devious plans (revenge), the person whom you blame for making you angry. And an attribution of blame is always associated with all forms of un-regulated anger. [Stosny]

Given this sequence, it is clear that each of us must take *100% responsibility* to regulate his/her “initial phase of appropriate anger” before it dominates and dictates sin-filled thoughts, words and actions.³ We are responsible to reframe our interpretive thoughts and align them with God’s word. For example, entertaining thoughts of revenge is contrary to God’s word. It is sin and it can only perpetrate more evil in the world: “Do not take revenge! Leave room for MY wrath, for it is written: ‘It is mine to avenge; I will repay,’ says the Lord. Instead, if your enemy is hungry, feed him; if thirsty, give her to drink. Be not overcome by evil, but overcome evil with good.” [Ro 12:17-21]

² See *Getting to Know God*, pp. 14-15; or go to www.gettingtoknowgod.info; click on “God on ... Interpretive Thoughts,” click on “Anger”

³ For details of the effects of un-regulated anger on you, see “*95 Beats per Minute.*” Request your free copy at edwardsantanagrace@gmail.com.

3. God's grace and regulating anger: We can regulate our initial phase of appropriate anger because God commands it and if God commands it, then God's grace is sufficient. Since God commands self-control, God—by the very nature of being a God of pure goodness—provides sufficient strength and grace. While we are often tempted each day by the very nature of the battle between good and evil—between God and the Evil One—no one is ever allowed to be tempted beyond their ability to resist the temptation.

Indeed, either God's grace is always sufficient to resist a temptation or no one is ultimately responsible for their thoughts and actions and sin does not exist. But if sin does not exist, then God is a liar and Christ Jesus an illusion. But God is truth and Christ Jesus is God. Therefore, whoever believes a person is not responsible to regulate their "initial phase of appropriate anger" is either under the direct influence of the father of lies, the Evil One, or has been duped about anger.

4. Creation and the initial phase of anger: In the Genesis text, God does not condemn Cain for being momentarily in this initial phase of anger. How could God possibly condemn Cain in that God has created humans in God's own image and likeness and, therefore, with inestimable dignity, inner beauty and absolute worth. As such God has clearly designed humans to have a built in response whenever a person perceives—rightly or wrongly—that they are being demeaned or treated unfairly. I call this initial phase of anger, "appropriate anger." Indeed, if we did not have that bristle, that alert reaction built in by God, God's image could be trashed without any personal awareness of the gravity of what has happened to us or another. Clearly, therefore, *the initial phase of appropriate anger* is not sin.

In fact, as already noted, God does not tell Cain that he has sinned when he initially got angry. Instead, God stays in conversation with his image and likeness and works to convince Cain that it is not in his own best interest to let his anger go un-regulated—if

you do what is right, you too will be acceptable. Of course, God must and does warn Cain that if he does not master his anger, sin is crouching in the initial phase of anger to become un-regulated and lead Cain into sin—anti-human behavior and anti-gospel witness. "Sin is crouching at your door; it—Evil/Sin—desires to have you; but you must master it." Notwithstanding this warning, we must conclude that the initial phase of anger is appropriate and good and is not sin unless it goes un-regulated.

5. An exercise in repentance:⁴ Lest we forget or become smug because we do not murder someone when we let our anger go, let us remember God's word on anger. Jesus vigorously extended the boundaries and the truth about the devastating sinfulness of all forms of un-regulated anger. "You have heard it said, 'You shall not murder' and 'whoever murders shall be liable to judgment.' But I say, Whoever so much as speaks under the influence of un-regulated anger shall be liable to judgment. Indeed, if you demean another by word, gesture, facial expression or tonality of voice, you will be guilty enough to be thrown into the eternal fires of hell." [Mt 5:21-24]

Therefore, review and redo the guided exercise on un-regulated anger in *Getting to Know God*, p. 14: *Write down all your Attitudes, Bitterness, Coldness, Cruelness, Cynicism, Hatreds, Hostilities, Meanness, Nit-Picking, Rage, Ranting, Resentments, Revenge, Sarcasm, Stonewalling, Un-regulated Feelings of Aggravation / Frustration / Irritation and Vengeance. Then, humbly give them to God.*⁵

⁴ To gain greater insight into these processes and God's grace, read or reread the interview of Mary Park at www.gettingtoknowgod.info. Click on "FAQ"; click on "Radically Transformed by GTKG: The Process."

⁵ When you did this exercise by faith, you experienced God's healing power that freed you from anti-gospel behaviors and thought patterns that had been destroying your relationships and hindering God from using you to build up God's kingdom of love on earth as it is in heaven.

6. Thwarted anger and energy loss: The text states, *Cain was very angry*. But then it immediately says, *and his face was downcast*. A *downcast face* denotes a form of energy loss. [Ekman] It might seem rather contradictory to hear “very angry”—explosion of energy—and “downcast”—loss of energy—in the same sentence describing the same person. However, in the twenty years of processing people when they are angry, I have observed this “up/down energy” in some of them. Upon investigation of their interpretive thoughts, I found that when a person believes they are demeaned in any way, they get angry and have a rush of energy. However, if they think the demeaning—from whatever source—is justified, they would lose energy and their faces would become downcast. Moreover, in a matter of seconds, they could go from energy gain (anger) to energy loss (thwarted anger) and back again. It depended on their interpretive thought.⁶

I have called that form of energy loss, *thwarted anger*, in that a core function of anger is to bristle with energy and alertness when one’s intrinsic worth as a child of God is being demeaned in any way. The energy loss is caused by an interpretive thought about one’s self in which one believes one’s self to have little or no intrinsic worth or inner beauty as a human being. That interpretive thought creates an electro-bio-chemical cascade in one’s body and brain that cause one to lose energy, have a downcast face and slumping shoulders. This false belief leaves a person open to the attack of the Evil One, who is especially intent on tempting the person to give up, to despair of a better future, of salvation, of grace, of forgiveness, of the indwelling work of love of the Holy Spirit, of God being a God of love and pure goodness.

A Christian antidote to this false belief is to mediate on the fact that God loves you as his child so much and your loss would be so great that he sent his son to give up his life for you. Moreover, Christ Jesus, God the Word Incarnate, willing left all his power and glory to be like you in all things except sin and to give his life as a ransom for you. This truth of your intrinsic worth and inner beauty is confirmed often in the Scriptures. Hear the Spirit assure us in the gospel of John: “God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” [Jn 3:16]

The Spirit also speaks to us about the new life effects on a Christian who believes this as truth and as a basis for life: “I crucified—regulated all my unbridled impulses including thwarted anger—in Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. [Ga 2:19-21] We can also gain hope and confidence by mediating on God’s character in whose image and likeness we were created. Consequently, we should see our true inner beauty and intrinsic worth as having been created in the image and likeness of Love. And as Love is eternal so are we and therefore of eternal value and worth. Therefore, knowing our great worth and who we are, let us “follow God’s example as God’s dearly loved children, and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.” [Eph 5:1-2] “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.” [Col 3:12]

⁶ You experienced this in the training, which was designed to increase your self-awareness of the effects of your interpretive thoughts upon your physical brain and body.

Review, Overview and Charge

God loves Cain. Being a God of pure goodness and a Creator with a pure heart, God's love for Cain moves him to rebuke and correct Cain.

Whomever I love, I rebuke and discipline. Be earnest, therefore, and repent. Listen, I am standing at the door, knocking; if you hear my voice and open the door, I will come in and eat with you, and you with me. [Rev 3:19-20]

In correcting Cain, God basically says: "Cain, you must master your anger; you must calm down and hear my voice. Otherwise, untamed, your anger will grow—spring forth—and drive you to act upon the evil temptations that are filling your mind; stop the reply! Abel is not the cause! Change your attitude! Now! Or, sin will have you!"

But Cain rejects God's correction. He refuses to change his attitude according to God's word. He will not let go of revenge. Instead, he lets his anger go and a false pleasurable sense of power grows. The desire for revenge coupled with the pleasure and the false sense of power cuts Cain off from his higher human abilities to truly hear and thoughtfully process God's word to him. In this state, Cain is unable to be like Christ.

Instead, Cain chooses pleasure and the false sense of power of un-regulated anger. They are now his "Lord and Master." His choice causes his limbic system to over heat; it then overrides his unique human abilities (1) to be a flexible and critical thinker and to decide things in his own best interest and (2) to control himself and impose his own best choice on himself—self-control. Having chosen not to control his anger when he could, Cain is now under its force and drives forward as an enraged animal defending its territory. The only thing that still separates him from an enraged animal is that, while his

critical thinking is limited in scope, he can still employ it. However, he can only use it to focus on devising plans or hatching plots to harm the one he blames for making him angry. [Stosny] Cain devises a plan on how and where to murder his brother and carries it out with the energy associated with un-regulated anger. The first murder had its origin in the refusal to regulate one's anger as commanded by God.

Ultimately, Cain rejected that God was a God of pure goodness, who had only his welfare at heart. Therefore, Cain rejected his responsibility to control himself as commanded by God. He stopped believing that God would bless him as he did Abel. He did this even after God had told him that if he acted rightly, he too would become acceptable. God therefore holds Cain 100% responsible for choosing to let un-regulated anger become his "god." God holds Cain responsible for murdering Abel because Cain chose not to regulate his anger. Since he chose not to master anger when he could, he is also responsible for all that he does under the influence of un-regulated anger.⁷

Charge to those seeking to have the mind of Christ 24/7: Those of us who seek to have the mind of Christ 24/7 must immediately regulate our anger. In Christ, we have no excuse for any lack of self-control in any area of life because it is a tenet of Christian faith that Christ, at a great price, has won for us and has sent us the Holy Spirit to indwell us. The Spirit reminds us of Jesus' gospel teachings and empowers us to fulfill them with loving hearts. We therefore have no excuse. However, since we often do not

⁷ Review our training on the self-time out as an anti-dote habit to develop with the Holy Spirit though daily practice. Rejoice each time you call a self-timeout.

fulfill the gospel teachings, let us not self-justify ourselves—“anger made me do it”—but instead humble ourselves and acknowledge our sins and repent. The Holy Spirit will help us humble ourselves and convict us of our sins. If we follow the Spirit’s promptings, we will be showered with an abundance of grace and we will discover ourselves self-controlled and on the narrow path that Jesus instructs us to take. And soon we shall see the fruit of the Spirit blossom in our daily lives: love, joy, peace, patience, generosity, kindness, gentleness, purity, faithfulness, and self-control, and we shall produce the works of love.

And so that we do not deceive ourselves and therefore never repent of our relationship destroying behaviors when under the influence of un-regulated anger, let us remember what the work of love looks like: “Love is patient; love is kind; love is not envious or boastful or arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.” [1 Cor 13:4-8]

Appendix

Conscience, Mind of Christ and Sin Calvin, Aquinas and Luther

This whole question of a person's conscience—(1) the duty to follow it—as God has created us to follow our conscience—and (2) self-control to live according to our conscience—has been pondered upon by Christian across the centuries. That a person must ultimately follow their conscience—so help them God—is best illustrated by three known Christian theologians.

John Calvin: In *The Institutes of The Christian Religion* [iii, xix], Calvin focuses more on the formation of a Christian conscience than on conscience itself as a universal phenomenon. He details a proper understanding of *Christian freedom*, which he believes is often misunderstood even though it is a central concept both in understanding and living into our salvation as well as living out our journey of sanctification with the Holy Spirit. Calvin helps contextualize the struggle before us to have the mind of Christ 24/7. Therefore, I consider III, XIX as required reading for the theologically minded Christians seeking to know and to do the will of God 24/7 with the mind of Christ.

Thomas Aquinas: Every judgment of conscience is obligatory, in such wise that whoever acts against his or her own conscience always sins. It is always a sin for a person to go against their own conscience whether the conscience is rightly or wrongly formed. [De Veritate q. 17, art. 4] Hence, for a Christian, it is absolutely crucial that we seek to form our individual conscience of what is right and what is wrong to be in conformity to the mind of Christ.

Martin Luther. When defending his conscience as expressed in his writings at the *Diet of Worms* (1521) before the Emperor Charles and all the dignitaries of the Empire, Luther stated when asked if he would recant his writings: “I cannot submit my faith either to the Pope or to the Councils, because it is clear as day they have frequently erred and contradicted each other. Unless therefore I am convinced by the testimony of Scripture ... I cannot and will not retract.... Here I stand.... I can do no other. So help me God.”

Summary: It is a sin to act against one's own conscience and one is 100% responsible before God to act according to one's conscience. Each person is therefore responsible to strive to have a right conscience in all things, starting with regulated and un-regulated anger. I am convinced that if you do not understand anger and its functionality and regulate it you understand very little about life and live it poorly. Christians have the added responsibility to compare their current conscience with what might be the mind of Christ . [Phil 2:5] as set forth in his gospel and in all of Scripture, including about regulated and unregulated anger, its boundaries and God's command to master it so we might be acceptable to God and live the truly abundantly life by building up his kingdom of love on earth as it is in heaven.