

File under: θυμός, or thumos
English: "anger"

θυμός (thumos), "anger" should not be confused with "wrath", which is ὀργή (orgee). See this control word. Archbishop Trench in Synonyms of the New Testament, p.123, shows anger to be "more of the turbulent commotion, the boiling agitation of the feelings." Anger is temporary; wrath is existing a long time with the purpose of revenge. (See especially Rom.12:19) Here, we will also consider the verb θυμώμαι (thumoomai), "to-be-angered."

θυμώμαι KJ

Mt 2:16. was exceeding wrath, and sent forth

θυμός KJ

- Lu. 4:28. were filled with wrath,
Acts 19:28. they were full of wrath,
Ro. 2: 8. but obey unrighteousness, indignation and
2Co.12:20. debates, envyings, wraths, strifes,
Gal. 5:20. hatred, variance, emulations, wrath,
Eph. 4:31. Let all bitterness, and wrath, and anger,
Col. 3: 8. anger, wrath, malice, blasphemy,
Heb 11:27. the wrath of the king:
Rev.12:12. having great wrath, because
14: 8. drink of the wine of the wrath of her
10. of the wine of the wrath of God,
19. winepress of the wrath of God.
15: 1. is filled up the wrath of God.
7. full of the wrath of God,
16: 1. the vials of the wrath of God
19. of the wine of the fierceness of his wrath,
18: 3. of the wine of the wrath of her fornication,
19:15. of the fierceness and wrath of Almighty
God.

From these 4 passages we learn that "anger" is a work of the flesh. One trusting in Jesus should put off "anger." Ones constantly exhibiting "anger" (practising) will not inherit God's kingdom. "Wrath" occurs also, in Eph. 4:31, Col. 3:8. (There are no articles.)

MATTHEW 2 CT

16 Then Herod, having-seen that he-was-mocked by the sorcerers, he-was very angered, and having-dispatched he-carried-off all the children namely-the ones in Bethlehem and in all its territories, from two-years and lower, according-to the time which he-determined-exactly from the sorcerers.

↪ This is the only use in the NT of the verb.

II CORINTHIANS 12 CT

20 For I-am-fearing lest-perchance having-come I-might not find YOU such-as I-am-willing, and-I myself-might-be-found by-YOU such-as YOU-are not willing, lest-perchance there-be quarrels, jealousies, angers, ambitious-rivalries, backbitings, whisperings, inflations, instabilities;

GALATIANS 5 CT

19 But the works-of-the flesh are manifest, they-which are prostitution, uncleanness, wantonness,
20 Idolatry, use-of-drugs, enmities, quarreling, jealousy, angers, ambitious-rivalries, dissensions, sects,
21 Envyings, drunkennesses, revellings, and the-things like to-these, which-things I-am-saying-before-hand to-YOU according-as I-said-before, that the ones practicing the-things such-as-these will not inherit God's kingdom.

EPHESIANS 4 CT

31 Let all bitterness and anger and wrath and clamor and blasphemy be-lifted-up from YOU with all malice.

COLOSSIANS 3 CT

8 But at-this-instant YOU yourselves place-off even all the things; wrath, anger, malice, blasphemy, shameful-speech out-of YOUR mouth;
9 YOU-be not lying with-reference-to one another, having-stripped-off the old MAN with his practices,

Αυυός - p.2

LUKE 4 CT

27 And many lepers were among the Israeli upon Elisha the prophet, and not-one of them was-cleansed unless Naaman the Syrian.

28 And all in the synagogue were-filled-full of-anger, hearing these-things;

ACTS 19 CT

27 But not only this the part to-us is-being-in-peril to-come into disrepute, BUT also the temple of-the great goddess Artemis to-be-figured with-reference-to nothing, and-additionally also of-her majesty to-be-being-about to-be-being-lowered, whom the total Asia and the inhabited-earth is-holding-in- veneration.

28 But having-heard and having-become full of-anger they-were-crying saying: Great is the Artemis of-Ephesians.

ROMANS 2 CT

5 But according-to your hardness and unrepentant heart you-are-storing for-yourself wrath in a day of-wrath and of-uncovering of-just-judgement of-the God,

6 Who will-give-back to-each one according-to his works:
7 On-the-one-hand to-the ones according-to perseverance of-good work seeking glory and honor and imperishability, life eternal;

8 On-the-other-hand to-the ones out-of ambitious-rivalry and disobeying the truth but relying on-the unrighteousness, wrath and anger.

HEBREWS 11 CT *

26 Having-considered the reproach of-the Messiah greater riches than of-the stores in Egypt; for he-was-looking-off with-reference-to the compensation.

27 By-trust he-left behind Egypt, not having-feared the anger of-the king; for he-endured as seeing the one invisible.

REVELATION 14 CT

8 And another angel a second followed saying: Babylon the great fell, she-fell, because she-has-given-and-still-gives all the Gentiles to-drink out-of the wine of-the anger of-her prostitution.

9 And another angel a third followed them saying in a great voice: If anyone is-worshipping the beast and its image, and he-is-taking a mark on his forehead or on his hand,

10 Even he himself-will-drink out-of the wine of-the anger of-the God namely-the wine having-been-and-still-mingled undiluted in the cup of-his wrath, and he-will-be-tormented in fire and sulphur in-sight of-holy angels and in-sight of-the Lamb.

REVELATION 12 CT

12 Because-of this YOU-be-being-merry-for-yourselves, heavens and the ones tabernacling in them; woe to-the ones residing on the earth and the sea, because the slanderer descended to YOU having great anger, knowing-absolutely that he-is-having a little-bit season.

➡ When Jesus showed the people truths from scripture they were filled with anger.

➡ When those worshipping idols felt their goddess Artemis (Diana) was being threatened, they were angry.

➡ God will give back both wrath and anger to those "relying on-the unrighteousness."

* In Heb. 11:27, notice the ↓ only time the article occurs outside of Rev., why?

Exodus 2 K3

The article is a pointer, (➡) pointing to "anger."

Ex. 2: 14, says that Moses feared.

13 And *when he went out the second day, behold, two men of the Hebrews *strove¹ together: and he said to him that did the wrong, ²Wherefore smitest thou thy fellow?

14 And he said, *Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses ^bfeared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But ^aMoses fled from ¹the face of Pharaoh, and dwelt in the land of ^bMidian: and he sat down by ^aa well.

But, the article shows that it was NOT "the anger of-the king" that he feared.

← vs. 8 "the wine of-the anger of-her prostitution."

← vs. 10 "the wine of-the *anger of-the God"

← "...the devil descended to YOU having great anger;..."

The understanding of these "figures" is difficult.

REVELATION 14 CT

19 And the angel cast his sickle into the earth, and he-picked the vine of-the earth and he-cast into the great wine-press of-the anger of-the God.
20 And the wine-press was-trodden outside of-the city, and blood went-out, out-of the wine-press unto the bridles of-the horses, from a thousand six-hundred stadiums.

← "the great wine-press of-the*anger of-the God."

REVELATION 15 CT

1 And I-saw another sign in the heaven great and marvel-ous, seven angels having the last seven blows, because in them the anger of-the God was-finished.
7 And one out-of the four living-creatures gave to-the seven angels seven pans made-with-gold being-loaded of-the anger of-the God namely-the one living with-refer-ence-to the ages of-the ages.

Rev. 15:1 "the*anger of-the God."
Rev. 15:7 "of-the*anger of-the God."
Rev. 16:1 "of-the*anger of-the God."
Rev. 16:19 "of-the*anger of-his wrath."

REVELATION 16 CT

1 And I-heard a great voice out-of the sanctuary saying to-the seven angels: YOU-be-withdrawing and YOU-be-pouring-out the seven pans of-the anger of-the God into the earth.
19 And the city namely-the great one became into three parts, and the cities of-the Gentiles fell. And Babylon the great was-remembered in-sight of-the God to-give to-her the cup of-the wine namely-of-the anger of-his wrath.

Rev. 18:3 "out-of the wine of-the anger of-her prostitution."
Rev. 19:15 "the wine-press of-the wine, namely-of-the*anger, and of-the wrath of-the God."

REVELATION 18 CT

3 Because all the Gentiles have-drunk-and-still-drink out-of the wine of-the anger of-her prostitution, and the kings of-the earth committed-prostitution with her, and the merchants of-the earth became-rich out-of the power of-her haughtiness.

* There are 7 references to "the anger" of God. (See also "wrath", ὀργή)
All these passages are hardly proof that God loves everybody.

REVELATION 19 CT

15 And out-of his mouth a sharp sword is-proceeding-out, in-order-that with it he-might-smite the Gentiles; and he himself will-shepherd them with a rod of-iron; and he himself is-treading the wine-press of-the wine, namely-of-the anger, and of-the wrath of-the God namely-the Al-mighty.

* Prostitution, in the "figurative" sense is the false worship of a god-less system. (See πορνεία, porneia)
(Also see Babylon, by Mount)

Encyclopedia Britannica Vol.6

Kālī (Sanskrit: Black), in Hinduism, a devouring, destructive goddess. In accordance with the Indian predilection for bringing together seemingly contradictory aspects of life, Kālī is a fierce, terrifying aspect of Devi (the supreme goddess), who in other forms is represented as tranquil and pacific. Kālī is depicted as a hideous, black-faced hag smeared with blood, with bared teeth and protruding tongue. Her four hands hold, variously, a sword, a shield, the severed hand of a giant, or a strangling noose, or they are stretched in a gesture of

assurance. Kālī is naked, except for her ornaments, consisting of a garland of skulls and a girdle of severed hands. In painting and in sculpture, she is often shown dancing on the inert body of her consort, Śiva. Kālī is said to have developed a taste for blood when she was called upon to kill the demon Raktavija, who produced 1,000 more like himself each time a drop of his blood fell on Earth. In order to vanquish him, she pierced him with a spear and, holding him high, drank his blood before it reached the ground. Goats are sacrificed to her daily at her temples, such as the well-known Kālighāt, in Calcutta. The thugs, assassins who operated in India until the 19th century, were worshippers of Kālī and made ritual offerings of their victims to her.

All idolatrous worship is demonic. Kali, is possibly the most expressive of these systems. Idols are often more deceptive.

