

## Wrath: a Fixed State of Mind

I desire therefore that the men pray everywhere, lifting up holy hands, without *wrath* and *dissension* (1 Tim 2:8).

The word translated as wrath (#3709) means an angry state of mind, leading to a revengeful state of mind, looking to "get even" with someone whom you feel has hurt you. In the first century, Paul wrote "wrath" in 1 Tim 2:8, meaning a state of mind which was causing division. However, later on, this state of mind turned into outbursts of anger, disputes, and eventually indignation, leading up to all the violence and bloodshed of the Crusades and the Inquisition.

Wrath in 1 Tim 2:8 doesn't mean an outburst of anger. Anger is a secondary emotion, a result of something. You can't let yourself "off the hook" by saying, "Well, I don't have wrath," when you are holding a grudge, and so harboring a wrathful state of mind, a desire to "get even" with someone whom you perceived had hurt you. So wrath, in this case, can be identified as a measure of anger expressed in your actions. You act in a manner you should not act.

Eph 4:31 — Read it through twice, really slowly. So, what if we don't do that? There it is: bitterness caused by a state of mind, an attitude which causes one to seek vengeance, and take revengeful action. Such a mindset leads to all those things listed in Eph 4:31. And its culmination? Outbursts of anger (taking revenge).

Col 3:8 — See how anger and wrath are followed by malice, abusive speech, and slander. The NKJ says filthy language. Some in the world practiced that, and then it sometimes gets brought into the Community. If you hear someone in our midst with filthy (sexual) language, then that person needs to be brought into a qahal. The person has to cut off such speech. He cannot be doing that anymore, once he has been saved.

But among you there must not be even a *hint* of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. (Eph 5:3)

Jms 1:19-20 — Slow to wrath — a state of mind. Indignation also is a state of mind which does not lead to violence in a physical way, but could be destructive in a spiritual way, as when a person is speaking with a condescending attitude toward others.

We are called to live without quarreling or dissension. There can be absolutely no dissension between us, which means we cannot tolerate any disagreements. If we disagree with one another, it could develop into anger or a partisan spirit. A party occurs through a spirit of non-conformity. It certainly will develop into divisions or denominations, as has happened and continues to happen in the Christian church.

Partisan — taking sides, contentious, discordant, dissenting, devoted to a cause or party.

I am saying all this just to communicate what 1 Tim 2:8 is really referring to. We have to obey and live by 1 Cor 1:10. We have to understand that the type of wrath in 1 Tim 2:8 is not necessarily an outburst of anger, but simply someone who has a fixed contrary state of mind. Some people have a fixed mind that is not the mind of Messiah. Phil 2:2-5 speaks of a settled habit of mind that is the mind of Messiah. You have to understand the Scriptures by the spirit of the word, as “wrath” does not always mean the same thing.

Hakam — “Fixed” means a mind that cannot respond, requiring a crowbar or a jackhammer to dislodge it.

Someone with a “fixed mind” actually does not love others. Such a person does not love his brothers and sisters, which is the opposite condition and action of the verb love in 1 Jn 3:14-16. You can't just have love; you have to love — the verb. Someone who does not actually love has not actually passed out of death and into life, because he actually has a fixed mind that is not the mind of Messiah.

Havah — We can only become transformed by the renewing of our minds (Rom 12:2), but a person with a fixed mind is resisting the work of the Spirit to change him.

1 Jn 4:20-21 shows a person who actually does not love, by definition (Jn 3:16, 1 Jn 3:16). We know we've passed out of death and into life by walking as our Master Yahshua walked (1 Jn 2:6; 3:14), and we know we have done this by the confirmation of the Spirit within us (1 Jn 3:24).

So we are just trying to get to the root of what divides us, what wrath is. Nobody will admit to themselves that they have wrath. We cannot have dissension, quarreling, or holding indignation toward someone, evidenced by condescending speech.

A fixed state of mind can be in us as easily as in a Christian. We can't separate what our Master did on the cross from what He said, as Christians do. To them, it doesn't matter what He actually said; all that matters is His death on the cross. There is no way possible for them to carry out His words in the environment they live in.

Do you remember that He said,  
"Father let them be one?"  
Do you think he really meant,  
"Love one another as I loved you?" (Jn 17:21-23; 13:34-35).

If someone does have an outburst of anger, he cannot let the sun go down without making right what he said or did (Eph 4:26). We have said that from the beginning. If you go to sleep on your anger, you gain a fixed state of mind, because you're not confessing and renouncing it. So, you sleep on it, and maybe when you get up in the morning you've forgotten it; but now it has settled into you, and before long you can't help but "fly off the handle" when someone "gets your goat." There is a lack of self-control because your unrepentant outburst of anger is a sin, and you went to sleep on it without confessing it, so you remain unforgiven and your sins begin piling up as high as heaven. It will remain in you unless you go to the brother or sister you've offended or spoken harshly to and make it right.

Someone who is easily given to anger cannot be an elder or a leader. Being given to anger is a settled disposition or leaning; you are liable towards anger, toward "flying off the handle" really quick when someone aggravates you. The reason you become

really angry is because you held a wrong thought about someone, felt that he hurt you, and you never forgave him, which means you are not forgiven. You are in dissension. Therefore, when you go to the minchah with wrath, in a settled state of mind, are you lifting holy hands? What kind of hands are they, then? Your diadem or head covering doesn't mean anything, and is no better than a rag.

If the desire to get even with someone whom you felt had hurt you keeps resonating in you, if that is the kind of "fixed mind" you have, it is not the same sort of "fixed" mind as Messiah. When you say someone has a fixed mind, you are saying that is just the way that person always is. Such a state of mind results from an attitude the person has not repented for, which permeates the whole person, becoming his mindset.

We have to all agree and have no dissenting opinions, which is the exact opposite of the Corinthians, who were dissenters, as they had begun choosing sides and denominating, calling themselves followers of Paul, or Peter, or Apollos (1 Cor 1:10-13). We have to strive to not let a wrathful state of mind remain or resonate in us.

Isa 1:15,12 — We "trample His courts" simply by being in disagreement with each other. If there is any dissension between men, they cannot lift up holy hands, and unsubmitive wives cannot wear their head coverings in sincerity and truth. Both are a show, mere pretense, resulting in our Father not hearing our prayers. That is how Old Israel fell (Eze 22:30-31), and the first edah also.

Eph 4:26 is something we have to be zealous to obey. If we didn't, we need to be zealous to remember where it was — that place we went to bed with anger resting in us, where we didn't make peace with a brother or sister. Your action caused someone to think that you hate him, and don't love him anymore. Not loving is hating, and if you do not love someone, he will feel as if you hate him.

In reverence to the Word, we no longer love our parents in the world, in the sense that we no longer obey them (Jn 14:15). We obey our Master Yahshua now, and so they feel as if we hate them; really, that is what the definition of hate is in Lk 14:26. Someone

who does not love his brother hates his brother (1 Jn 4:20). Do you see? Hate and does not love is the same thing. Hatred is not merely taking vengeance upon someone in a spiteful way, but is also defined by simply not loving (1 Jn 3:15). The “blood on your hands” is murder; everyone who hates his brother is a murderer, for he does not love his brother.

ha-êmeq — To lift up your hands with “blood” on them is as if, “I got mad at the Deli,” or “I’m offended at Ben Nabi,” was written in blood on your hands. If your hands are not clean, whoever you touch becomes unclean. A little comment comes out of you, which spreads the disease of discord. Paul pleaded with the first church,

Now I plead with you, brethren, by the name of our Master Yahshua, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. (1 Cor 1:10)