

WHAT DOES THE BIBLE SAY ABOUT HATE?

Family Guardian Fellowship

<http://famguardian.org>

I. INTRODUCTION

- A. Hatred is a very politically incorrect thing to talk about in churches. This may explain why I was asked to give this Bible study instead of the normal leader doing it himself!
- B. I looked through four Bible dictionaries and found only one that mentioned “hate” or “hatred”! That dictionary was the New Bible Dictionary. Apparently, not too many preachers like to write about hatred either. Could it be that they hate hate? :-)
- C. People don’t like talking about hate because they don’t want to appear prideful or dogmatic to outsiders of the Christian religion. Those who are pushy and controlling don’t make good evangelizers.
- D. Hate, however, is an important aspect of our faith, because it is also an aspect of God’s behavior, as we will learn shortly.

II. WHAT IS HATE?

Q: What does hate mean to you? (ask several members)

A. Now lets see what the Bible says about this.

B. Hate:

1. Is forbidden. Lev. 19:17, Col. 3:8
2. Is a work of the flesh. See Gal. 5:20
3. Leads to deceit: Prov. 10:18, Prov. 26:24-26
4. Stirs up strife: Prov. 10:12.
5. Embitters life: Prov. 15:17.
6. Is a behavior of the wicked. Rom. 1:30, Ps. 25:19, Prov. 29:10, Titus 3:3
7. Is inconsistent with the knowledge of God: 1 John 2:9, 1 John 2:11.
8. Is inconsistent with the love of God: 1 John 4:20.
9. Was experienced by Christ: Ps. 36:19, John 7:7, John 15:18, John 15:24-25.
10. Is inevitable and expected against Christians: Matt. 10:22, John 15:18-19

C. When Hate is expressed as an action, it is called:

1. Wrath.

a). Definition:

wrath, a word denoting the active feeling of God against sin, expressing in human categories an important attribute of God: that he is holy and righteous and rejects everything that is not. This rejection is real, manifesting itself in actual situations such as the destruction of Sodom and Gomorrah (Deut. 29:23), the chastisement of Moses for his reluctance to obey (Exod. 4:14), and even the death of Uzzah for touching with profane hand the Ark of God (2 Sam. 6:7). The wrath of God is thus a divine reaction to human provocation, not an arbitrary passion or animosity. Even in this reaction God is ‘slow to anger’; the ot emphasizes that he is ‘merciful and gracious...abounding in steadfast love’ (Ps. 103:8; Joel 2:13). In the nt, the angry reaction of Jesus against those who desecrated the Temple (John 2:13-17) bears the characteristics of divine wrath. Wrath is also an essential part of Paul’s theology: he often mentions that human disobedience and transgression result in the coming of the wrath of God (Rom 1:18; 2:5; 2:8; 5:9; 9:22; Eph. 2:3; 5:6; Col. 3:6; 1 Thess. 1:10). The overpowering theme of the nt, however, is the love of God, not his anger. The nt can say that ‘God is love’ (1 John 4:8); the mission of Jesus was to take the wrath of God upon himself. That is the meaning of salvation in the nt: since the time when Jesus was sent into the world, only those who do not believe and do not obey have to worry about the wrath of God. See also Judgment, Day of; Mercy.¹

b). Righteous wrath is only justified against unrighteousness and ungodliness: Romans 1:18.

c). Reward for wickedness is and should be wrath: Prov. 11:23 “..the expectation of the wicked is wrath.”.

d). Those who show wrath will invite and suffer punishment: Prov. 19:19.

e). Wise men avoid or turn away wrath: Prov. 29:8.

f). We should avoid wrath: Eph. 4:31, Col. 3:8, 1 Tim. 2:8.

¹ Achtemeier, P. J. 1985. *Harper's Bible dictionary*. Includes index. (1st ed.) (Page 1147). Harper & Row: San Francisco

- g). We invite God's wrath if we allow ourselves to be deceived: Eph. 5:6.
 h). As Christians, we are to yield to and suffer the wrath of others: Paul said in Romans 12:19 that: "Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, 'Vengeance is Mine, I will repay,'" says the Lord....Do not be overcome by evil, but overcome evil with good."

Q: What does this mean to you? See Rom. 12:9

- i). Examples of wrath:
- (1). The War in Iraq
 - (2). Exodus 32:7-14: the Lord was angry with Israel for their idolatry in worshipping golden calves.
 - (3). Deuteronomy 29:28 says that God uprooted the Israelites from Moab in anger and wrath because they would not make a covenant with Him.
 - (4). 2 Chron. 24:18: Wrath came upon Judah because they worshipped wooden images and idols
 - (5). 2 Chron. 29:8: The house of Judah and Jerusalem turned their backs on God and would not worship Him, so the
 - (6). 2 Chron. 32:24-26: King Hezekiah avoided God's wrath by humbling himself.
 - (7). Esther: Haman's plot against the Jews generated wrath in the King, after it was exposed by Esther. That wrath caused the King to have Haman hanged by the gallows.
- j). Humility Pacifies God's wrath: 2 Chron. 12:12 describes how King Hezekiah deflected God's wrath by humbling himself.
2. Anger. Psalm 78:49 says "He cast on them the fierceness of His anger, Wrath, indignation, and trouble, but sending angels of destruction among them."
3. Judgment.
- a). Judgment is the decision by God to execute His wrath as a recompense for sin.
 - b). Judgment is a reminder that there is a consequence for every one of our sins.
 - c). Heb. 9:27: "And as it is appointed for men to die once, but after this the judgment"
 - d). Paul said in Romans 14:10 and 2 Cor. 5:10 that we will all stand before the judgment seat of Christ.
 - e). Book of Revelations: Describes how that judgment will be meted out. "Here comes the judge!"

Q: Can you think of any other behaviors that are manifestations of hate?

- D. Abomination: In the Bible, the word "abomination" is a synonym for "hate" in the context of God. We will also describe later all of the things that the Lord thinks are abominable.

ABOMINATION. Four Hebrew words are translated thus. **1.** *piggûl* is used of sacrificial flesh which has been left too long (Lv. 7:18, etc.). **2.** *šiqqûs* refers to idols ('Milcom the abomination of the Ammonites', 1 Ki. 11:5), and to customs derived from idolatry (Je. 16:18). **3.** The related word *šeqeš* is used in much the same way, a notable extension of meaning being its application to food prohibited for Israelites being 'unclean' (Lv. 11:10f.). **4.** *tô'ebâ* is the most important word of the group. This may denote that which offends anyone's religious susceptibilities: 'every shepherd is an abomination to the Egyptians' (Gn. 46:34; so with eating with foreigners, Gn. 43:32). Or it may be used of idols (in 2 Ki. 23:13 *šiqqûs* is used of Ashtoreth and Chemosh and *tô'ebâ* of Milcom). It denotes practices derived from idolatry, as when Ahaz 'burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out' (2 Ki. 16:3), and all magic and divination (Dt. 18:9-14). But the word is not confined to heathen customs. Sacrifice offered to Yahweh in the wrong spirit is 'abomination' (Pr. 15:8; Is. 1:13). So is sexual sin (Lv. 18:22). And the word attains a strongly ethical connotation when such things as 'lying lips' and 'diverse weights' are said to be an abomination to the Lord (Pr. 12:22; 20:23, cf. also 6:16ff., etc.).

L.M.²

God says in Lev. 18:29 says "For whoever commits any of these abominations, the persons who commit them shall be cut off [separated] from among their people."

Q: In today's contemporary terms, what do you think this means in practical terms?

A: The only way to "cut off" someone in our society is to put them in jail or banish them from society, right? Which one do they men here?.

- E. Webster's New Collegiate Dictionary: man's vain interpretation of hate.

Hate. 1: Feel extreme enmity toward **2:** to have a strong aversion to: find very distasteful. **syn** HATE, DETEST, ABHOR, ABOMINATE, LOATH mean to feel strong aversion or intense dislike for. HATE implies an emotional aversion often coupled with enmity or malice; DETEST suggests violent antipathy; ABHOR implies a deep often shuddering repugnance; ABOMINATE suggests strong detestation and often

² Wood, D. R. W. 1996. *New Bible dictionary* (3rd ed. /) (Page 4). InterVarsity Press: Leicester, England; Downers Grove, Ill.

moral condemnation; LOATH implies utter disgust and intolerance.

F. New Bible Dictionary, Third Edition

1. In the Old Testament

- a). Hatred between brothers (Gn. 27:41; 37:4f., 8; 2 Sa. 13:22) or fellow-Israelites (Ps. 55:12f.; Pr. 14:20) is condemned (Lv. 19:17).
- b). Dt. 4:42; 19:4, 6, 11, and Jos. 20:5 distinguish between accidental and malicious manslaughter.
- c). Sexual love (2 Sa. 13:15; Dt. 22:13–16; 24:3; cf. Jdg. 14:16, see 3, below) may turn to hatred. [adultery can do this]
- d). Personal enmity is sometimes tempered with mercy (Ex. 23:5; Jb. 31:29), but the enemies of Israel (2 Sa. 22:41; Ps. 129:5; Ezk. 23:28) or of the godly (Ps. 34:21; Pr. 29:10) are God’s enemies too (Nu. 10:35; cf. Ex. 20:5; Dt. 5:9; 7:10).
- e). God hates both evil (Pr. 6:16; Am. 6:8) and evil-doers (Dt. 32:41): so therefore do the righteous (Pss. 101:3; 139:21f.; 119:104, 113).
- f). God hates:
 - (1). idolatry (Dt. 12:31; 16:22),
 - (2). injustice (Is. 61:8),
 - (3). worship that is inconsistent with conduct (Is. 1:14), and even sinful Israel herself (Ho. 9:15; cf. Je. 12:8).

2. In the New Testament a)

- a). The Father (Jn. 15:24), Jesus (Jn. 7:7; 15:18, 24f.), and all Christians (Mk. 13:13; Lk. 6:22; Jn. 15:18–20; 17:14; 1 Jn. 3:13) are hated by the world;
- b). but believers must not hate either fellow-Christians (1 Jn. 4:20) or enemies (Mt. 5:43f.).
- c). Hatred of evil (Heb. 1:9 = Ps. 45:7; Rev. 2:6; cf. Mk. 3:5), though not of persons, is I.I.F.2.c.1.1.1.1.1. attributed to Christ. (*WRATH.)

3. Contrasted with hope a)

- a). ‘Hate’ as opposed to ‘love’ in Gn. 29:31, 33 (cf. 30, ‘loved ... more’);
- b). Dt. 21:15–17; Mt. 6:24 = Lk. 16:13, implies the choice or preference of another rather than active hatred of what is not chosen or preferred. Cf. Mal. 1:2f. = Rom. 9:13 of God’s election of Israel; Lk. 14:26 (cf. Mt. 10:37, ‘loves.. more’); c)
- c). Jn. 12:25 of the overriding claims of discipleship.

Q: What does this mean?

III. BEHAVIORAL MANIFESTATIONS OF PEOPLE WHO HATE:

A. Passive

1. Avoidance. God said he would avoid us if we hate knowledge. See Prov. 1:28-29.

B. Active

1. Deceit. Prov. 26:24 says those who hate disguise it with their tongue.
2. Anger and Wrath. When God turned Sodom and Gomorrah into dust, He was hating evil. Gen. 10:18. Gen. 13:13 says the men of Sodom were exceedingly wicked and sinful.
3. Violence. Men hated Christ because He brought them the truth. They did the ultimate violence to him by nailing Him to a cross.
4. Denigration. When we hate something, we say evil things about it.

IV. OBJECTS OF HATE:

A. Our Life: Jesus said we should love Him enough to actually hate our family and our life. See Luke 14:26.

“But If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be my disciple.”

B. People. Cain hated Abel in Gen. 4 and killed him over jealousy. Esau hated Jacob in Gen. 27:41.

C. Behavior. God said there are seven things he hates, and they are all behaviors. See Prov. 6:16-19. Behavior that God hates is called “sin”. Throughout the Bible, harlotry is denigrated as the most despicable behavior which people were stoned and cursed for, and yet Jesus loved the harlots who did it.

D. Things. Idols. God says in Exodus 20:4-5 that we shall not have idols, serve them, or worship them. In Ezekial 9, God actually commanded the killing of people who were worshipping idols.

E. Races: In Esther, Haman hated the Jews and tried to retaliate against them.

F. Christians. Mark 13:13 “And you will be hated by all for My name’s sake.” John 16:18, Luke 21:17. John 15:19.

Q: Why are Christians hated? See John 17:15. “the world has hated them because they are not of this world”

Q: What does it mean to not be of this world? We don’t rely on man’s laws, or civil government, but govern ourselves and stick to our own group.

V. HOW DOES HATE MAKE ITS RECIPIENTS FEEL?

If we look up the word “wrath” and how it is responded to, we find the following reactions to it in the Bible:

A. Fear. Throughout the bible, the term “fear of the Lord” is used.

Q: What is really meant by this?

I believe it “fear of the Lord” means “respect and obedience”. Prov. 8:13 says “The fear of the Lord is to hate evil.”

B. Terror. The apostle Paul says in Rom. 13:3-5 that governments are there to be a “terror” to evil works. In that context, our the bible says our government is a terrorist organization with a very specific goal of terrorizing only criminals!

Q: Would anyone care to comment on this aspect of the bible?

C. Avoidance of the behavior that is hated. When we know we will be punished for bad behaviors, we avoid them, mostly out of the fear we have of the punishment and consequences of the act.

D. Anger. Prov. 15:1 “A soft answer turns away wrath, but a harsh word stirs up anger.”

E. Strife. Prov. 15:18. “A wrathful man stirs up strife.”

VI. TYPES OF HATE:

A. Righteous hate: 1 John 4:8-16 tells us that God is love. The essence of love is unselfishness. Righteous hate and/or wrath that is justified is based only on love. It is accomplished with the goal of defending and protecting and helping our neighbors, relatives, and fellow citizens rather than out of desire to help only ourselves.

Example: People who serve in the military hate and fight against the enemy, but they do so more for love of fellow citizens than out of personal gain.

Eccl. 3:8 tells us that there is a time to love and a time to hate, but it never reveals that if we are hating for righteous reasons, then we are accomplishing both at the same time!

Example: When a parent has a child who is being openly defiant and is likely to hurt him or herself in the process, they spank the child. In so doing, they are “hating evil” because the child is demonstrating pride, which the Bible identifies as one of the seven deadly sins/evils. At the same time, they are demonstrating love, because the result of the discipline is beneficial to the long term happiness and well-being of the child. Most people wouldn’t call it hate, but the consequence of the discipline on the child has exactly the same effect as hate and loathing: fear and respect for the parent. Over time, as the child matures, what began as fear and respect for the parent matures into love as their knowledge and education increases.

B. Unrighteous hate: Done for selfish reasons and usually out of lust, envy, or greed. Esau, Cain, and Jacob’s brothers all demonstrated unrighteous hate because they hated their brothers only for selfish personal gain.

VII. THINGS WE ARE SUPPOSED TO HATE:

Eccl. 3:1,8 says “To everything there is a season, a time for every purpose. ...A time to love, and a time to hate.”

Q: What, if anything, should we hate and when should we do it?

A. Evil. Prov. 8:13 says “The fear of the Lord is to hate evil.” See also Psalm 97:10. Rom. 12:9 also says we should abhor what is evil.

B. Lying. Prov. 13:5 says a righteous man hates lying. See also Psalm 119:163.

C. Men of wicked intentions: Prov. 14:17

D. Bribes: Prov. 15:27

E. Surety: Prov. 11:15

F. Covetousness: Prov. 28:16

G. False ways: Ps. 119:104, Ps. 119:163

H. Perverse mouth: Prov. 8:13

I. Those who oppose God: Ps. 139:21-22.

VIII. THINGS WE SHOULDN’T HATE:

Q: What kinds of things should we not hate?

A. Correction. Prov. 12:1. Prov. 15:10.

B. God: Prov. 8:36 “..those who hate me love death”

C. Knowledge: Prov. 1:22 “And fools hate knowledge”.

D. People. 1 John 3:15: “Whoever hates his brother is a murderer, and you know no murderer has eternal life abiding in him”.

E. The righteous. Psalm 34:21

F. Our brother: Lev. 19:17

IX. THINGS GOD HATES

A. Wickedness. Psalm 45:7.

B. Seven Deadly Sins:

1. Pride. See Prov. 6:17

2. Lying tongue: Prov. 6:17.
3. Murder of innocent. Prov. 6:17
4. People who devise wickedness. Prov. 6:18.
5. Seeking evil. Prov. 6:18
6. Liars. Prov. 6:19.
7. Contentious. Prov. 6:19.

C. Profaning the name of the Lord: Lev. 18:21.

D. Esau. Mal. 1:3

E. Ungodliness and unrighteousness: Romans 1:18 “*For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness.*”

F. Divorce. Mal. 2:16

G. That which is highly esteemed among men: Luke 16:15 “*For what is highly esteemed among men is an abomination in the sight of God.*”

Q: Does this mean that everything that man doesn't esteem is not an abomination to God?

H. Prayer of those who don't know or read or try to understand the law: Prov. 28:9 “*One who turns away his ear from hearing the law, Even his prayer is an abomination.*”

Q: What law do you think God is talking about here? Man's law or God's law or both?

I. Sexual sin: God wiped out Sodom and Gomorrah at least in part because of their grievous sexual sin. 1 Cor. 6:18.

1. Adultery: Exodus 20:14, Leviticus 18:20.

2. Fornication: Mark 7:21

3. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)

4. Bestiality: Lev. 18:23.

X. THINGS GOD THINKS ARE “ABOMINABLE”, WHICH IS THE EQUIVALENT OF “HATE”:

A. Evil minded people: Prov. 3:22, 11:20

Matthew Henry's Commentary on the Whole Bible: It concerns us to know what God hates and what he loves, that we may govern ourselves accordingly, may avoid his displeasure and recommend ourselves to his favour. Now here we are told, 1. ***That nothing is more offensive to God than hypocrisy and double-dealing, for these are signified by the word which we translate frowardness, pretending justice, but intending wrong, walking in crooked ways, to avoid discovery.*** Those are of a froward heart who act in contradiction to that which is good, under a profession of that which is good, and such are, more than any sinners, an *abomination to the Lord*, Isa. 65:5. 2. That nothing is more pleasing to God than sincerity and plain-dealing: *Such as are upright in their way, such as aim and act with integrity, such as have their conversation in the world in simplicity and godly sincerity, not with fleshly wisdom*, these God delights in, these he even boasts of (*Hast thou considered my servant Job?*) and will have us to admire. *Behold an Israelite indeed!*³

B. False balance/Dishonest scales: Prov. 11:1, 10:10, 20:23

Matthew Henry's Commentary on the Whole Bible As religion towards God is a branch of universal righteousness (he is not an honest man that is not devout), so righteousness towards men is a branch of true religion, for he is not a godly man that is not honest, nor can he expect that his devotion should be accepted; for, 1. ***Nothing is more offensive to God than deceit in commerce. A false balance is here put for all manner of unjust and fraudulent practices in dealing with any person, which are all an abomination to the Lord, and render those abominable to him that allow themselves in the use of such accursed arts of thriving.*** It is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the protector of. Men make light of such frauds, and think there is no sin in that which there is money to be got by, and, while it passes undiscovered, they cannot blame themselves for it; a blot is no blot till it is hit, Hos. 12:7, 8. But they are not the less an abomination to God, who will be the avenger of those that are defrauded by their brethren. 2. Nothing is more pleasing to God than fair and honest dealing, nor more necessary to make us and our devotions acceptable to him: *A just weight is his delight*. He himself goes by a just weight, and holds the scale of judgment with an even hand, and therefore is pleased with those that are herein followers of him. A balance cheats, under pretence of doing right most exactly, and therefore is the greater abomination to God.⁴

Q: How does this apply in practical terms to our daily lives? Can you give some examples?

³ Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody

⁴ Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:20). Hendrickson: Peabody
⁴ Henry, M. 1996, c1991. *Matthew Henry's commentary on the whole Bible : Complete and unabridged in one volume* (Pr 11:1). Hendrickson: Peabody

- C. Sacrifices of the wicked: Prov 16:8
- D. The way of the wicked: Prov. 15:9
- E. Thoughts of the wicked: Prov. 15:26
- F. Carved images: Deut. 7:25, Deut. 27:15.
- G. Foreign or false gods: Deut 32:16
- H. Justification of the wicked and condemnation of the just: Prov. 17:15
- I. Donating the wages of a harlot to the house of the Lord: Deut. 23:18.
- J. Perverse people: Prov. 3:32

Q: What do you think this is?

- K. Sexual sin: Jer. 13:27
 1. Adultery: Exodus 20:14, Leviticus 18:20.
 2. Homosexuality: Lev. 18:22, Lev. 20:13. (uses the word “abomination”)
 3. Bestiality: Lev. 18:23.

XI. HOW ARE WE SUPPOSED TO MANIFEST HATE OF EVIL AS GOD COMMANDS?

- A. We don’t allow evil into our house: Deut. 7:26.
- B. We put people who practice evil in jail and separate them from society: Lev. 18:29
- C. If it is a carved image, we are supposed to burn and destroy it: Deut. 7:25
- D. If people in your city are enticing others to follow false god and commit idolatry, they must be killed by the sword and their city burned to the ground: Deut. 13:12-18

Q: Does this apply to our lives today? Why not?

XII. CAN OR SHOULD GOVERNMENTS HATE?

- A. The preceding section talked about how we are supposed to respond to abominations in the sight of the Lord. Since we can’t respond personally as described in many cases, then the response must come instead from the government, who are our agents and servants. Once again:
- B. The Bible says we should hate evil: Psalm 97:10, Prov. 8:13; Amos 5:15.
- C. Hating Evil works. Romans 13:3-5.

“For *rulers are not a terror to good works, but to evil*. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. ⁴ For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to *execute* wrath on him who practices evil. ⁵ Therefore *you* must be subject, not only because of wrath but also for conscience’ sake.”⁵
- D. Definition of “terror” in the dictionary,

ter•ror \ter-ər\ *noun* [Middle English, from Middle French *terreur*, from Latin *terror*, from *terrēre* to frighten; akin to Greek *trein* to be afraid, flee, *tremēin* to tremble — more at TREMBLE] (14th century)

1 : a state of intense fear

2 a : one that inspires fear : SCOURGE

b : a frightening aspect < the *terrors* of invasion

c : a cause of anxiety : WORRY

d : an appalling person or thing; *especially* : BRAT

3 : REIGN OF TERROR

4 : violence (as bombing) committed by groups in order to intimidate a population or government into granting their demands <*insurrection and revolutionary terror*> *synonymy* see FEAR

---**ter•ror•less** \-ləs\ *adjective*

...we find out that terror produces all the same feelings in its object as hating, which is fear, anxiety, fright, and/or panic.
- E. The existence of civil government is a fulfillment of the requirement to love our neighbor by preventing him from being harmed. Civil governments are delegated authority to protect us. They have the full-time job of “hating evil” delegated to them. It is delegated to them from their Master, the Sovereign People, through the United States Constitution and our State Constitutions.

Q: What part of government does the “hating of evil” or produces the “fear” that is characteristic of both “terror” and “hate” which Paul mentioned in Rom. 13:3-5?

- F. To answer the question of who in government does the hating of evil, we have to look at what part of government we fear or respect the most.

Q: Would you agree?

- G. The police and the courts, who are the enforcers of the law, are the *only* part of government that we really fear, right?

⁵ *The New King James Version*. 1996, c1982 (Ro 13:3-5). Thomas Nelson: Nashville

1. When you see a policeman on the road, don't you slow down out of *fear* of getting a ticket?
2. When you see people getting tickets or being arrested, don't you want to know what for so you can reduce your fear and anxiety that you might be doing the same thing?
3. When people are sentenced to jail, don't we want to know why so we don't repeat their mistake?
4. Aren't law shows popular on TV in part because people want to know how to stay out of trouble so they can reduce their fear and anxiety. Would you agree?

H. Purpose of law

1. Paul said the purpose of law is to bring about wrath: Romans 4:15: "For if those who are of the law are heirs, faith is made void and the promise made of no effect, ***because the law brings about wrath***"
2. We said earlier that wrath occurs when hatred manifests itself as a behavior.
3. The wrath involved in enforcing the law produces fear and anxiety, as we said earlier.
4. The purpose of law and the fear it produces in us all is to *prevent harm*, not to *promote good*. The absence of harm is the *only* public good that law can produce. Romans 13:10: "*Love does no **harm** to a neighbor; therefore love is the fulfillment of the law.*"
5. Therefore law is essentially righteous hate or wrath directed against evil and ungodliness: It is undertaken for the sole purpose of public protection. That public protection is a satisfaction of the great commandment to love our neighbor.
6. God and hate: God *hates* the sin but loves the sinner. God also hates not just evil, but evil doers who hate him. See Deut. 32:41. The only time God ever hates people, is when those people hate Him. Otherwise, he loves us as his children and family members. See Mark 3:35:

*"For whoever **does** the will of God is My brother and My sister and mother."* [Jesus, in Mark 3:35, NKJV]

 - a). Not all sins are "evil". The reason God hates evil is because he opposes anything that either separates us from Him or separates us from each other.
 - b). The first Four commandments in the ten commandments are laws that relate to things that separate us from Him. See Exodus 2:2-11.
 - c). The last six commandments deal with behaviors that separate us from each other. See Exodus 20:12-17. One of the seven deadly sins is the person who "sows discord among brethren" Prov. 6:19.

I. Police and the courts:

1. By enforcing the law, the police and the courts are "hating" and punishing evil behavior and thereby preventing or deterring future harm to all.
2. Police are just like God: The police hate crime but try to honor and reform and rehabilitate the criminal so he can be reintroduced into society as a productive member.
3. Most people are afraid of the IRS more than any other part of the government. They are the tax police, aren't they?

J. In summary, the law enforcement powers of the government are the vehicle that government uses for "hating evil".

Q: From where does the government get the authority to write laws? From God? From us?

A: See Rom. 13:1 "Let every soul be subject to the governing authorities. For there is **no authority** except from God, and the authorities that exist are appointed by God."

Q: Where do government enforcement powers come from?

A: See Rom. 13:5. They come indirectly from God, and flow through us and are delegated to government.

XIII. EXAMPLES OF HATE IN THE BIBLE:

- A. Cain. Gen 4:5, 4:8. Cain hated his brother Abel and killed him out of jealousy.
- B. Esau. Gen 27:41. Esau hated Jacob because Jacob bought his birthright for pennies on the dollar.
- C. Joseph's brothers. Gen 37:4, Judg. 11:7. They threw him into a pit and sold him into slavery, because they were jealous of him.
- D. Saul. 1 Sam. 18:8-9. Saul hated David and tried to kill him several times. He and all of his sons were eventually killed.
- E. Haman. Esth. 3:5-6. Haman hated the Jews. Esther rescued them.
- F. The enemies of the Jews. Esth. 9:1, 9:5, Ezek. 35:5-6.
- G. The Chaldeans. Dan 3:12

XIV. THINGS WE SHOULD LOVE:

- A. God: Prov. 8:36 "...those who hate me love death"
- B. God's law, the Bible: See Psalm 119:97, 113, 163, 165.
- C. Our neighbor: See Lev. 19:18, Matt. 5:43, Matt. 19:19, Matt. 22:39, Mark 12:31, Romans 13:9, Gal. 5:14,

James 2:8

D. Good. Amos 5:15.

E. Correction. Prov. 12:1. Prov. 15:10.

XV. CONCLUSIONS

- A. Hate and love are opposites. Since God is the source of all love and since we are commanded to love him with all our heart, mind, and soul, then we cannot love him without hating and opposing everything that is his opposite.
- B. Hate and wrath are the instruments of God's judgment, and God is a fair judge. The focus of the Old Testament is primarily the hate and wrath and judgment of God against a rebellious and disobedient people, done for righteous reasons and in satisfaction of His law.
- C. The essence of God is love, not hate.
 - 1. 1 John 4:8: "He who does not love does not know God, for God is love."
 - 2. 1 John 4:16: And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him.
- D. When Jesus came and died for our sins, he became the object of and substitute for all of God's wrath against our sin. By Jesus' act of love towards us, he pacified God's wrath. What we are left with is God's love.
- E. Those who love want and enjoy relationships. There are only two types of relationships mentioned in the Bible:
 - 1. Our vertical relationship with God.
 - 2. Our horizontal relationship with our neighbor.
- F. God has only two great and simple commandments and both of them are meant to enhance and edify and improve these two types of relationships:
 - 1. Loving God: See Exodus 20:2-11, Mark 12:29-30.
 - 2. Love our neighbor: See Exodus 20:12-17, Mark 12:31, Gal 5:14.
- G. The result of not following God's laws is:
 - 1. Separation from God.
 - 2. Separation from society and our neighbor.
- H. The ultimate result of violating man's law is separation from society. The police and the courts and the jails put criminals behind bars, which separates them from their fellow man so they cannot harm anyone further.
- I. The ultimate result of violating God's law is separation from God. At the final judgment documented in the book of Revelations, God says that He will send all those who are disobedient and do not have faith in Him to hell. Hell is the place of ultimate and final separation from God.

Q: The other day I saw a bumper sticker that said "Hate is not a family value?" If God commands us to hate evil, is this bumper sticker accurate in the case of Christians?