

Works of the Flesh / Fruit of the Spirit

Part 8

Scripture: Galatians 5:16-26

Scripture Reading: Leviticus 19:15-18

INTRO:

Well we have come to a very difficult word in our list today. Not that it is difficult to define the word, for that we will just go to the dictionary and look it up as I will do later. But difficult because it is a word that is used in so many places and by so many people in the bible. It is used by God and by men, both good and godly men and also by the bad and evil ones. And it is this word hatred, or its root form of hate.

G. HATRED

And even though we may think that hate is always wrong, we have to ask ourselves, if it is wrong how then can it be used by God and good men of the bible, but if hate can be good, why then is it in Paul's list of works of the flesh.

Because on one hand you can have the hate of a bad thing which we would say is good, but then you can have the hate of a good thing which would be bad, Right?

But then we must ask ourselves is it the actual hate that is in question or what Paul is referring to? Or is it the object of that hate that defines if hate is good or bad. And then we come back to the thought from a moment ago, is there such a thing as good hate? I mean we easily say we hate sin, but does that make hate good when we know that sin is bad, or is hate also a sin making it a sin to hate sin, and by now with only a minute into the message you may be thinking to yourself; ‘this morning would be a good morning for a snooze in the pews’.

You see, our world today has come to the point where any disagreement or any difference in opinion is often classed as hate, or hate speech, or some form of promoting hate. You can hardly say anything these days without offending someone somewhere, and not be called a hater. Which makes it almost impossible to say anything because there are so many different aspects that come into play when dealing with people and topics in the world. There will always be differences in opinions, and views, differences in ethics or principles or religions.

Differences in almost every aspect of one's life when compared to another's and if you differ or don't agree on some of these, it is called out as hate in our world.

So what actually is hate? What is Paul referring to in this verse when he uses it as a works of the flesh in the list of Galatians chapter 5?

We see a lot of slogans, signs, and advertisements these days telling us to say no to hate, that we are to silence things like hate speech, and to rid the world of hate. But then... is it hate speech if it is the truth? Who or what governs the rules of what is hate, as I just said all kinds of things come into play in this world regarding this thing called hate.

Now on the surface we all probably have some notion or definition in our minds as to what hate is. The Encarta dictionary defines it as;

to dislike somebody or something intensely, often in a way that evokes feelings of anger, hostility, or animosity

This is a basic view of the word hate or hatred.

It can be as minute as hating broccoli; it can be as massive as a nation plunging an entire ethnic group into genocide as in the holocaust.

It can be a mutual thing, it can be the complete opposite thing, and be about as diverse as individuals themselves.

And I'm sure, all of us have had some kind of encounter, or some kind of interaction with something or someone that aroused some form of hate in us. Because listen, we all have the potential and ability to hate. And I want to start off by giving us an interesting comparison and illustration to this thing of hate.

I believe that hate runs along the similar lines as love. Because even many in the secular world believe that our level of love can only be match by our level of hate. And just as we have been taught that love is not always an emotion but an action, *agape* love as described in the bible we know is a love that does... what is right. and hate can be the same.

Because we can have for lack of words bad love, love that does not do what is right, we have heard the example of parents who don't discipline their children because they love them too much. And let me ask you is that love... is that love that does what is right, no it is not.

Hate, as I see it can run along the same lines as love. There is good hate, that which does what is right and there is bad hate, that which

does what is wrong, and you may be thinking Paul listed it in the works of the flesh, how can there be such a thing as good hate?

Well I will get there, if I rush through this to fast I may lose you and confuse you and you will really... dislike me for that.

Wikipedia says that;

Hatred or hate is an intense negative emotional response towards certain people, things or ideas, usually related to opposition or revulsion toward something. Hatred is often associated with intense feelings of anger, contempt, and disgust. Hatred is sometimes seen as the opposite of love.

EOQ

And I think there is a valid point here. Hate, as I think, is not always an emotion, just as love is not always an emotion, love can be the action that comes from emotions. Hate is an emotion but can also be the actions that are then carried out from those emotions.

And upon writing this I thought of Pastor Phil's latest message on Mercy, and how his illustration on the process of mercy would fit this idea of hate as well. Not that I want to ride on the coat tails of another but to build upon a teaching that you already heard and

understand and apply it to this one. In his message he portrayed the path of mercy like this;

Slide 1 - Black

Slide 2 - Number one there is an event,

Slide 3 - Number two, there is the Bowels of the soul, and quoting pastor Phil from that message he said;

Seeing or hearing of such an event sets off an area in the soul that is likened to the bowels of the body. Not all events cause the same emotion. Some cause anger, some happiness, some fear, some disgust, some anger and some surprise, some joy; and there are many more.

Slide 4 - Third is compassion, which is an emotion that comes from seeing and reacting to the event.

Slide 5 - Forth is love, and as Pastor Phil said ‘true compassion leads to agape love, agape love is love that which operates by truth, not by emotion. Agape love is a mind-based action, not emotional based action’, and it is the love that does what is right.

Slide 6 - Fifth is then grace, grace is how one gets what one desires.

Slide 7 - the Sixth is Mercy, mercy is then what we get through grace.

Slide 8 - And seventh is peace.

And just a reminder here this is not my list or outline, this is pastor Phil's list, his work, and I'm only using it to show you the similarity of in comparing love with hate. And when we look at hate the list begins the same way starting with number one with, there being an event,

Slide 9 - ...and when this event is seen or heard of...

Slide 10 - 'it sets off an area in the soul that is likened to the bowels of the body' again quoting pastor Phil.

Slide 11- so far these paths are the same,

Slide 12 - however if this event is not one that leads us to compassion, and love,

Slide 13 - it will take us down any number of paths with different emotions as Pastor Phil noted, and in this case it would be the path of...

Slide 14 - revulsion, quoting Wikipedia, revulsion or disgust, which are the complete opposite of compassion.

Slide 15 - Compassion is something that comes from within us, a feeling that draws us into or towards the initial event,

Slide 16 - revulsion or disgusts is one that causes us to reel away from the actions of the event. And depending on what the event is and how it affects us, it can give us feelings of revulsion and when revulsion has taken place, we have the potential...

Slide 17 - to hate that initial event, and when we hate the initial event we come to the next on the right which I think would be...

Slide 18 - Justice, and just as grace is how one gets what one desires, justice is how one gets what one deserves. And I will explain these in a moment. Because after Justice we come to...

Slide 19 - Punishment, punishment is what we get through justice. Just as mercy is what we get through grace, punishment is what we get through justice we deserve.

And finally if all these things are done in the right manner we have,

Slide 20 - Peace

Slide 21 - They start the same and they end the same if done correctly.

And I will illustrate this process like this;

Slide 22 - I have this book in my library at home and I brought it today in case anyone would want to borrow it.

And according to what happened in our House of Commons the week before last, this book should also be in the home of every government MP that is in the House of Commons. And as the title suggests,

Slide 23 - it covers one event of the second world war called the 'Holocaust', and as the sub title says it is 'a history in words and pictures' of some of the indescribable things done by the Nazi's, their doctors, their prison camps, and of the exterminations and experiments they carried out during this time.

Slide 24 - and I can almost guarantee you, that in just 5 minutes in some sections of this book it will affect your bowels.

Slide 25 - It is revolting, it is disturbing, it is sickening of the things you will read and see in this book, of the things man did to man.

Slide 26 - Now tell me, how do you react to such crimes, to such revolting, disgusting acts carried out on innocent people? Do you hate it? Do you hate such acts of violation and violence? I do!

Because what is the one thing we want most when we hear of such crimes, what is the only proper outlet or satisfaction for our hate...

Slide 27 - it is justice, we want to see justice don't we? Every fiber of our being wants to see justice, in such cases doesn't it?

You see, in almost any court case, when the jury comes out and announces that they find the defendant who committed a crime, guilty? There is rejoicing in the victims side of the court, there is applause that justice has been served.

But you see, if the proper punishment is not administered there is still no peace, if the judge simply said ok your guilty no you can go free it would not satisfy the crime, and there would be no peace. Because not only does there need to be justice there has to be...

Slide 28 - punishment. It is not justice if it is not followed up with punishment. In this case that is what the Nuremburg trials were for, to bring justice and punishment to the men and women who committed these horrendous crimes.

Slide 29 - because only when proper justice and punishment have been carried out, can our hate can subside into peace.

Slide 30 - Or what if I give you another example, that in one word I can take almost all of us from number 1 to number 4. In one word I can convey the event, activate that feeling in your bowels that sick feeling in your stomach, bring the emotion of disgust, and to hate the whole thing. And that one word would be abortion.

Slide 31 - I don't know about you but I go from 1 to 4 in a few seconds on that topic. I believe that it is the most vile thing mankind has invented in crimes towards the unborn. And many of us hate it, we would like to take some of those little pliers they use and use them on some of the doctors in pulling out their brains through their ears wouldn't we? And why do we think like this, why do we hate it? Because for some of us it is a most horrible act of murder, and there is nothing we can do about it. And without proper justice and punishment, we remain we are stuck at number 4.

You see, just as in pastor Phil's example of mercy, if numbers 2 and 3 are off, everything can go wrong after that. Because for much of the population they do not see anything wrong with what they are doing when it comes to this event of abortion. Because when it is off at number 2 and 3 there is no disgust or hate at number 4, and there is not demand for justice at 5 and there is no punishment of crime at 6 and all they are left with is a sense of false peace of an evil crime at

number 7. The same thing happened to the Nazi's in regard to the Jews.

But for those of us who believe that abortion is a form of murder,

Slide 32 - we want to see number 5, we want to see justice in our world, and not only justice we want to see some number 6 in punishments as well,

Slide 33 - because we think that is the only way we will ever get to a real state of number 7 which is peace?

Slide 34 - But in reality, we have to leave number 5 and 6 to the Lord.

Slide 35 - And what often happens is we are left at number 4 and left with feelings of hate for this crime. And then, we read scripture like Galatians chapter 5 and we read that those who have or practice hate will not inherit the kingdom of GOD, and we are left with the intense feelings of wrong, of hate, and we are made to feel guilty into thinking 'oh we should not hate' and hear preachers saying we must love, love unconditionally. And with that everything gets messed up in the process, our minds, our faith, our beliefs, our feelings and we begin to think we are not Christians at all and are on our way to hell for the hate we have in our hearts for such vile things committed.

Well I will tell you now that is a lie from the devil.

And if you want relief from this torment, form this apparent contradiction, then you have to listen carefully to the following.

Because if there is one thing that the devil wants to do, is to deceive you into thinking one thing about God's word, when it actually means another. He did it with Eve, and he does it again and again in Christians, making them doubt God's word, and puts in place lies.

And to correct that we have to look at this word hate in the biblical sense. For if we look at the most common word used in the New Testament translated as hate it is the Greek word miseo mis-eh'-o Strong's 3404 and used 42 times in the New Testament.

Slide 36 - It means to hate, pursue with hatred, or detest, according to the Online Bible Greek Lexicon.

It is used by Jesus, in His Sermon on the Mount in Matthew chapter 6 verse 24 where He says;

"No one can serve two masters; for either he will hate the one and love the other..."

Showing us that we are all capable of hate, and that love and hate are their counterparts in life.

In Matthew 10:22a He shows us that the world hates us, the Christian by saying;

"And you will be hated by all for My name's sake.

He shows us that we are allowed to hate, in John 12:25 by saying;

"He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life.

And Paul refers to this same hate when talking about the things he is not to do, in Romans chapter 7 verses 14 and 15;

For we know that the law is spiritual, but I am carnal, sold under sin.

For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

And for a final example, turn in your bibles to Revelation chapter 2.

In Revelation chapter 2 we have the Lord speaking to the church of Ephesus and I will start reading from verse 1 where it says;

"To the angel of the church of Ephesus write, 'These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands:

In verses 2 and 3 he gives the praise of this church, then He goes on in verse 4 and 5 about their rebuke, And then the Lord gives them their final praise in verse 6 and notice it has to do with hate, in verse 6 He says;

6 "But this you have, that you hate the deeds of the Nicolaitans, which I also hate.

He is speaking of hate as it being a good thing; this church is praised for hating the deeds of the Nicolaitans, which He the Lord also hates, so is hate always bad? No it can't be, not if God praises it and hates it Himself. In verse 15 He rebukes the church of Pergamos saying;

15 "Thus you also have those who hold the doctrine of the Nicolaitans, which thing I hate.

In this verse the church of Pergamos is rebuked for holding to the doctrine of the Nicolaitans and not hating them as the Lord does.

Now there may be some that say that our God is a God of love and He does not hate, I say such a one doesn't know God, for we see that God hates the deeds of the Nicolaitans here in Revelation, and if God is the same yesterday, today and tomorrow, we only need to go to the Old Testament to see that our God does hate things just as we saw in the book of Revelation.

Psalm 5: 4 and 5 a Psalm of David;

*4 For You are not a God who takes pleasure in wickedness,
Nor shall evil dwell with You.*

*5 The boastful shall not stand in Your sight; You hate all
workers of iniquity.*

Psalm 45 a contemplation of the sons of Korah, verses 6 and 7;

*6 Your throne, O God, is forever and ever; A scepter of
righteousness is the scepter of Your kingdom.*

7 You love righteousness and hate wickedness...

Isaiah chapter 61 verse 8a;

*"For I, the LORD, love justice; I hate robbery for burnt
offering;*

Jeremiah chapter 44 verse 4;

*'However I have sent to you all My servants the prophets,
rising early and sending them, saying, "Oh, do not do this
abominable thing that I hate!"*

Now all these things show us that not all hate must be bad hate or sin for even the Lord hates certain things. The first church in Revelation is noted for their hate of false doctrine, and we are told in scripture that

we are to hate our own lives and the bad things we do in order to inherit eternal life.

So how do we fit this together with what Paul is saying in the verse we are looking at, the verse in Galatians chapter 5 verses 20. That the work of the flesh is hatred, and is viewed as a sin when looking at the other things we have looked at so far in the text. How does this all come together.

Well, we need to focus on the word Paul uses here in the verse. It is not the regular word used for hate as we just looked at. Here in Galatians.

Slide 37 - it is the Greek word *echthra* *ekh'-thrah* Strong's number 2189 and is defined as 1) enmity and 2) the cause of enmity, and in the 6 times it is used in scripture, 5 of them is translated as enmity and once here in Galatians it translated as is hatred.

Enmity as defined in the Encarta dictionary is;

the extreme ill will or hatred that exists between enemies

Slide 38 - this would coincide with the root or base of this word as coming from the word *echthros* *ech-thros'* Strong's 2190, which is

translated as enemy 30 times and as foe twice. Its definition in the Online Bible Greek Lexicon says it is something;

1) hated, odious, hateful

2) hostile, hating, and opposing another

echthros ech-thros' is the enemy and echthra ekh'-thrah is the enmity, while miseo mis-eh'-o simply means to hate as our English definition says 'to dislike somebody or something intensely'.

And I think there is a reason Paul uses this word echthra *ekh'-thrah* in this place and not miseo mis-eh'-o, is because as we have seen, there are things that we hate or are allowed to hate just as God does. You can hate your neighbors dog for barking at 2am, you can hate the deer that eat all you peas and carrots right out of your garden... right Liesa... you can even hate broccoli, even though broccoli is good for you. People may dislike these things intensely, and if you ask my wife Liesa about the deer, it arouses feelings of anger and hostility, but these things are not really our enemy, broccoli is not your enemy.

We can hate all kinds of things in this world, false doctrines, false teachings, evil practices, and hate sin, we can hate things like abortion and murder and abuse, they are all things we miseo mis-eh'-o, the things we hate, but they are not the enemy.

For we have only 1 real enemy that we are at enmity with and that is the devil and not things or people. I think this is what Paul is getting at, and I think it is sad that the translators translated the word echthra ekh²-thrah that is enmity, with the word hatred because it has left confusion with other parts of scripture.

If we look at how this word is used in the other 5 places it will make more sense to us, in Luke chapter 23 verse 12 it talks about Pilate and Herod becoming friends with each other after the crucifixion of Jesus for previously they had been and enmity with each other, they hated each other.

In Romans chapter 8 verse 7 Paul says;

the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be.

In Ephesians chapter 2 Paul again talks about the enmity between the Jew and Gentile and that through the cross Jesus has put to death the enmity between them.

And Lastly James talks very boldly to carnal Christians in chapter 4 verse 4 by saying;

Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever

*therefore wants to be a friend of the world makes himself
an enemy of God.*

Both echthra *ekh'-thrah* the enmity and echthros *ech-thros'* the enemy are used in this verse.

It is this enmity of enemies, that hatred of another people that I think Paul is talking about and warns us about, and one of the reasons I believe this is because of the amount of other scripture that talks about not hating our brother or fellow human beings. I put some of these verses into the back of the bulletin to show us these truths so you can stick them to your fridge and think of them over the next while. Verses like 1 John 3:15

*Whoever hates his brother is a murderer, and you know
that no murderer has eternal life abiding in him.*

We hate all kinds of things and so does God but to hate another human being is what we are not allowed to do or practice. That is where I hope the clarity comes in. That even though we hate sin, we hate evil, we hate the devil and we hate broccoli, it is not these things that Paul was addressing. It is the hatred, the enmity of other humans is what I believe is in view here, I know that we want to hate some of them, like the abortion doctors, and the people who commit heinous crimes as in the Holocaust, but we are not to hate them, we

may really really really really not like them... but we are not to be at enmity with them as we would with our enemy the devil.

Ephesians 6:12 says;

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

Because when Jesus came to this earth many things changed, he gave us a commandment that then shocked the Jewish people. He said in Matthew chapter 5 verse 44 and 45, in His Sermon on the Mount,

43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

44 "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

And He is talking about other people, you see this changed everything for the Jews, and they could not comprehend or accept this teaching, and I think partially it is because it was not for them; it was a teaching for the Christian, for that new man.

Paul writes of this in Ephesians chapter 2 starting in verse 14 where he says;

14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,

15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,

16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.

17 And He came and preached peace to you who were afar off and to those who were near.

This one new man was going to come from both Jew and Gentile in reconciling both to God into one body through the cross, putting to death the enmity, the hatred that man had for man, between Jew and Gentile and create from them one new man called the Christian, making peace. And two chapter over we are instructed to put on this new man in chapter 4 verse 24;

and that you put on the new man which was created according to God, in true righteousness and holiness.

And then in verse 25 he says

Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another.

And he then proceeds to give us a list of what that new man is to look like and in the first two verses of the next chapter he begins with these words;

Therefore be imitators of God as dear children.

2 And walk in love, as Christ also has loved us and given Himself for us...

That new man, the one who is to be the imitator of God, and of Christ is the one who walks knowing that that we are not at enmity with people. Yes we get angry with people, we get frustrated with people, and sometimes people do some very evil and harmful things in this world almost indescribable, but they are not the real enemy which we should be at enmity with or hate. If there is a criminal offence then yes, definitely and of course such people need to be brought to justice and punished accordingly, absolutely. I am not advocating unconditional forgiveness or unconditional love in this statement, but no where are we called to hate other people according to Christ or

other writers of the New Testament. Because that is the hatred, the enmity I believe that Paul describes to us as the work of the flesh in Galatians chapter 5.

Not to be at enmity with fellow man, and have the extreme ill will that exists between enemies.

Oh, there are enemies, the New Testament talks much about those who are enemies of the cross as in Philippians 3:18, and enemies of God in James 4:4 and enemies of righteousness in acts 13:10, enemies of the gospel Romans 11:28, and even of our own household as in Matthew 10:36. But nowhere are we to called to hate them like enemies or to hate our fellow man.

Turn to the book of Titus chapter 3, because Paul shows us that we once were haters of each other, but now we have become that new man looking to that hope of eternal life in Christ. Titus chapter 3 and reading the first 8 verses Paul is writing to Titus and instructs him with the following words;

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

He says we ourselves were also once hateful and hating one another. Meaning that such hatred of one another is no longer to be in us.

Now with that there is one puzzling verse that I know that someone will bring up and that is Luke 14:26;

"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.

And its similar verse in Matthew chapter 10 verse 37 which says;

"He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.

And this verse in Luke is the only verse in the who New Testament that I found that talks about hating another person, and therefore it becomes somewhat of an unclear verse even though it is spoken of by Jesus. And I think the FourFoldGospel commentary explains it well by saying;

"Hateth," as used here, is an example of phenomenal speech, or speaking from appearances. In *this* cases the person would *appear* to hate those whom he abandoned for Christ.

Seeing the number of those adherents which now surrounded him, Jesus made use of this striking statement that he might startle each hearer, and impress upon him the wide difference between a mere outward appearance upon him and a real, disciple-like adhesion to him.

The latter requires that we be ready to sacrifice all, even our ~~animal~~ life, in so far as it tends to separate from Christ.

This verse then falls more into a category of Idolatry rather than hatred, if we esteem anything or anyone more than Christ then we are not worthy to be His disciple. I covered this in the Idolatry message about loving others more than we love God.

Oswald Chambers said regarding the thoughts of this topic by saying;

'A hatred of every loyalty that would divide the heart from loyalty to Jesus'

So how can I wrap this all up for you here this morning, how to work this into that applicable part of our lives, well it could be wrapped up in one phrase and that is this, ‘we are not to hate people as an enemy’. People may be our enemy, as Jesus said ‘you will be hated by all for My name’s sake, and if the world hates you, you know that it hated Me before it hated you.

But we have not been called to hate another person with hatred in return, which Paul calls the work of the flesh. And the application would be what is in your heart? Do you hate sin or do you hate the people? Because if you hate people, you are in the same danger the Nazis fell into, they hated the Jews so much that killing a Jew for them was no different than killing a fly.

For we have only one true enemy that we ought to hate and that is the devil, the one who deceives the whole world, he is the true enemy of Christ, of God and of Christens. Yes we can hate sin, hate evil, hate broccoli, but nowhere in scripture are we called to, or allowed to hate people. We know that there will be those who oppose us and hate us, there will be enemies of the cross and of God and of all that is called good, but it is Jesus Christ our Lord who said in Luke 6:35;

"But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High..."

And Paul who says to us from Romans 12 verse 20 and 21;

Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head."

21 Do not be overcome by evil, but overcome evil with good.

I'm not saying it will always be easy, in some cases it will be almost impossible, when we look at the leaders in our nation's leaders, the people in our own government, the people in our medical system over the last few year in dealing with COVID, and then the people that promote the uncleanness that is being taught in our society and schools to our children, the people who commit heinous crimes, there is no end to the bad and evil people we will face, but as much as it goes against the grain of our being, we are not to hate people.

They may be our enemies, but they are not the one true enemy. These people all need Christ, these people are all under the control of the real enemy called the devil. Why else would Paul say that the whole world is under the sway of the wicked one? These people need

salvation, they need rescuing from Satan and from sin, they need the love of God in their hearts so that they would turn from their wicked ways and live for Jesus. That my friends... is our job. That is what we are called to do. To spread the gospel and the good news and that fits to what the rest of the word of God says.

CONCL:

And so in conclusion, we have looked at that seventh outward evident work of the flesh Paul calls Hatred, that enmity towards fellow man.

For if we have this hatred in that chamber of our soul for fellow humans it will come out in our words, in our actions, in our opinions and every other aspect of our lives, where else do you think the holocaust came from... out of thin air? No it came from misdirected revulsion of the Jews, which then turned into hatred of their fellow man, and without restraint or correction turned in to a thing that ought not be done by humans we now call the holocaust. As Paul said in verse 16 of Galatians chapter 5;

Walk in the Spirit, and you shall not fulfill the lust of the flesh.

Do not give in to the devil in hating other people, for the devil loves nothing more than when people hate people and put that hate into

action, because we know where the end of all hate leads to... it is death. We see it in individuals, and we have seen it in nations, all kinds of wars and genocides have been carried out because of misguided hate from the devil. And as long as he is in this world, this world will have hate.

Slide 39 - As we look at this slide again, let us be ever careful how we let our minds go from 1 to 4 remembering and be especially discerning with 3 and 4.

Slide 40 - And remember that that all of number 5 which is Justice and all of number 6 in punishment, will be taken care of God one day. We can trust from His word and His promises that all things will be made right one day, all things will be dealt with and taken care of in the end. As Paul says in 1 Corinthians 15:24-26;

Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

25 For He must reign till He has put all enemies under His feet.

26 The last enemy that will be destroyed is death.

Slide 40 - and then and only then we will live in peace forever more.

And let us only look to ourselves, so that when that final day comes we will not be found filled with all kind of bad hate in hating others but rather have had the love for them in bringing them to Christ.