

03, The Biblical Doctrine of Hatred, Part 3

Biblical Hatred

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We come now today to our third and final study on the subject of the doctrine of hatred as it is contained in the Scriptures. We have been looking together at what the Bible has to say about this subject of hatred because it is a subject that is badly misunderstood in our day. It seems that hatred is something that is universally condemned and if anyone would say that they hated this or hated that, they are seen to be someone who is evil and pernicious, but we've been looking together at what the Bible has to say about the subject of hatred and we have spent two previous messages on this issue.

We, first of all, surveyed the passages that address this subject asking ourselves the question: what does the Bible say our attitude towards hatred should be? Is hatred right? Is hatred wrong? Is it possible that hatred could be right at some times and wrong at other times depending upon the object of hatred, the motive for hatred, and the expression of hatred? Now the biblical data of which there is a great deal on this subject led us to some very surprising conclusions. First of all, we saw in our previous studies that hatred is a characteristic of God. We saw that God hates a great many things, we saw that he hates them a lot, and we saw that he hates them unremittingly, and as we looked at a large number of passages, we saw that God hates sinful deeds and we also saw that God hates wicked people. Two conclusions then followed. We said that if God hates, then hatred is not necessarily a sin. It may, in fact, be a righteous act because God does no sin and if God hates, then clearly hatred is not always a sin. So we concluded that there is a righteous hatred just like there is a righteous anger. Then we said, secondly, that if God hates certain things, then it follows that we must hate those things as well because we are to be imitators of God and we are to imitate God's hatred just like we are to imitate God's love. We're to love like God loves. We're to be merciful like God is merciful. And we are to hate like God hates. We are to imitate God in all of his moral attributes and actions.

What we then discovered that this second conclusion that we must hate what God hates, was borne out by a large volume of biblical passages. We saw that not only is hatred a characteristic of God, we also saw that hatred was to be practiced by the believer. We saw that believers were commanded by God to hate and we saw numerous passages that told us that just like God, we are to hate sinful deeds, and just like God, we are to hate wicked people. We saw in Revelation 2:6 that God commends the church at Ephesus for hating that which he, himself, hates. He says, "This you have that you hate the deeds of

the Nicolaitans which I also hate. So, therefore, we saw that there is a righteous hatred that is required of us and we must exercise that hatred if we are to be godly people.

Now in our second message on this subject, we asked the question: well, if we are to engage in hatred, what exactly is righteous hatred? If I am to hate like God hates and if I am to express that hatred properly, then what principles and what understandings should guide me? Well, we then provided a definition of righteous hatred and we examined the biblical support for it and we said by way of definition that righteous hatred is a rational and decisive rejection of that which is contrary to God and a desire for its destruction by righteous means. Righteous biblical hatred involves making a rational distinction between good and evil, decisively rejecting the evil, and then doing what we can to righteously destroy that evil.

Loyalty to God requires us to reject that which is contrary to him. We cannot love God and at the same time be complacent toward his enemies. We must rationally weigh on the basis of scriptural revelation who or what constitutes a contradiction of God and his standards and then having determined who or what is contradictory to those standards, willfully reject it and them. But willfully rejecting that which is contrary to God isn't enough. We must also, then, take the next step and seek to destroy that which is contrary to God and to seek to do it exclusively by righteous means.

We ask ourselves the question: what are the righteous means whereby we should seek to destroy both wicked people and their sinful deeds? And we said that we can use the civil authority to enact and enforce criminal laws that would restrain and punish evildoers for their evil-doing. The civil authority has been appointed by God to bear the sword against evildoers, and thereby destroy their wicked behavior by either restraint or by punishment, and if necessary destroy their persons through the death penalty if their wicked behavior is evil enough and meets the criteria for that degree of punishment. So the first righteous means whereby we can destroy the evil deeds and even the evil persons of the wicked is through the instrumentality of God's appointed civil authorities and the exercise of their law-making and their law-enforcing authority. The Bible says in Romans 13, they are ministers of God to reward good and to punish evil.

Then a second righteous means that we saw that we can use to destroy both wicked people and their sinful deeds is by preaching the Gospel because when people become saved, both their sinful deeds and their wicked nature are put to death and they become new creations in Christ with a new nature and a new behavior, the old things pass away, and all things become new. So facilitating the salvation of the wicked by preaching the Gospel is certainly a means of destroying their former sinful behavior and their former wicked character.

Then we said a third righteous means we can use to seek the destruction of that which is contrary to God is to pray to God for God to directly restrain wickedness by his own providential intervention apart from any human instrumentality. God can do a multitude of things to restrain and destroy the commission of wicked deeds and the persons of wicked people. The Bible tells us that God can turn the king's heart whither-soever he

wills and God tells us, the Bible tells us that God can take the king's life whenever he pleases. So we see, for example, God restraining the evil of Nebuchadnezzar, right? In his providence directly doing it himself without any human agency of humbling him and making him like an animal, and when he finally regains his senses, the old Nebuchadnezzar is gone and now there's a new Nebuchadnezzar and he wants to love and serve and extol the King of heaven. He recognizes his sovereignty. Herod is another example of how God can destroy the king. When Herod began to glorify himself and to receive glory from the people as being a god, it says God struck him with worms and he died. So God can stop the actions of wicked people and stop the wicked people themselves either by turning their hearts or by destroying their persons.

Well, we saw then that biblical hatred, righteous hatred, is a hatred that is not emotionally based. Instead we saw that righteous hatred is a rational value judgment of what is evil based on what the Bible defines as evil, and it is a determination, then, to use righteous means to destroy that evil. So there is no emotion involved hardly at all in righteous biblical hatred. There is a recognition that this act and this person is contrary to God, therefore, I must be contrary to it and I must do what I can righteously to destroy it or restrain it or resist it by the means God has given to me to employ to do that: civil authority, preaching the Gospel, prayer for restraint on the part of God on those people.

Well, that brings us to our new material today. Having seen in our last study the definition of righteous hatred, today we want to look at its opposite and that is sinful hatred. There is a hatred we must exercise but that there is also a hatred that we must avoid and it's a hatred that if we have, we must repent of it. So this is the hatred that the Bible calls out as sin and it's the hatred that we must not ever have within our persons. So having seen, then, in our previous message the definition of righteous hatred, today we want to consider together the definition of sinful hatred.

Now sinful hatred is different from righteous hatred. Sinful hatred is everywhere condemned in the Scripture. In fact, hatred is listed as one of the sins of the flesh that is the mark of an unsaved person. In Galatians 5:19-20 it says,

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, 20 Idolatry, witchcraft, hatred,

Then it goes on to list other vices. So hatred is listed right along with adultery and fornication and heresy and all these other things that are characteristic of unsaved people. In fact, John in 1 John tells us very clearly that hatred is a mark of an unsaved person. He says in 1 John 2:9-11,

9 He that saith he is in the light, and hateth his brother, is in darkness even until now. 10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. 11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

So in the clearest of terms, John tells us that hatred is a mark of an unsaved person and he doesn't just say it once. We know he says it in chapter 2 of 1 John, but in chapter 3 of 1 John in verses 14 and 15 he says,

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. [Now here it is] 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

So there is a sinful hatred, isn't there, and the sinful hatred is condemned in absolute terms. There is no place for it whatsoever, even in the tiniest degree, in the life of the Christian. So we see on the one hand, you that love the Lord, hate evil; and we see on the other hand, if you hate, you can't possibly be a lover of God. Clearly we're talking about two different kinds of hatred here, aren't we? Righteous hatred and now sinful hatred.

So let me give you a definition, then, of sinful hatred and then we'll take the definition apart and look at it just like we did the definition of righteous hatred, alright? Sinful hatred is an emotionally based antagonism. It's an emotionally based antagonism. It's an emotionally based antagonism toward that which is contrary to ourselves. It's an emotionally based antagonism toward that which is contrary to ourselves and which, therefore, desires its destruction by unrighteous means. I'll read the whole definition again: sinful hatred is an emotionally based antagonism toward that which is contrary to ourselves and which, therefore, desires its destruction by unrighteous means.

Now if you're paying attention, you will notice that that definition is a mirror image of the definition of righteous hatred. We've taken the same definition and we've just mirror imaged it. We said righteous hatred is a rational and decisive rejection. Sinful hatred is an emotionally based antagonism. There's a big difference between something being emotionally based and something being rationally based.

Then we said sinful hatred is an emotionally based antagonism toward that which is contrary to ourselves, whereas righteous hatred is a rational and decisive rejection of that which is contrary to God. So sinful hatred is always about me, righteous hatred is always about God.

Then, of course, sinful hatred desires the destruction of the object of hatred by unrighteous means. Things like murder, vengeance, slander. Whereas righteous hatred desires the destruction of that which is hated by righteous means: civil authority, preaching the Gospel, prayer.

So you see these definitions are just mirror images of each other and so when we are engaging in sinful hatred, we wind up hating that which opposes and contradicts and interferes with our own personal sinful desires and our own personal sovereignty. When we are engaging in sinful hatred, we attempt therefore to destroy the objects of hatred by any means possible so that we may be freed from any restraint upon our personal desires and our own self-will.

Now the classic example of sinful hatred is contained in 1 Kings 22 and I would like you to turn there, please, in your Bible because we're going to spend a little bit of time in that passage. 1 Kings 22. So we have King Ahab and we have King Jehoshaphat here and, of course, this is the period of the divided kingdom, right, and Jehoshaphat is the king of the southern kingdom and Ahab is the king of the northern kingdom, and notice 1 Kings 22, beginning at verse 1.

1 And they continued three years without war between Syria and Israel. 2 And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. 3 And the king of Israel said unto his servants, Know ye that Ramoth [which is a town] in Gilead is ours [that is, it belongs to us. The Syrians took it, we haven't taken it back yet is the idea], and we be still, and take it not out of the hand of the king of Syria? 4 And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. 5 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. [So Jehoshaphat wants a prophet to show up and say yea or nay about going to battle.] 6 Then the king of Israel gathered the prophets together, about four hundred men,

Now when has there ever been 400 prophets of the true and living God all gathered together in a group someplace in the Old Testament? Answer: never. You know, you see the 450 prophets of Baal, right, and like one Elijah. That's how it goes, right? So instantly you get a clue when 400 prophets of the Lord show up and something's a little screwy here.

about four hundred men, and said unto them, [Ahab speaking here] Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. [Well Jehoshaphat has clue, alright?] 7 And Jehoshaphat said, [wait a second] Is there not here a prophet of the LORD besides, that we might enquire of him?

He knows these guys aren't prophets of the Lord. They don't speak in the name of the Lord. They don't represent the Lord. Now notice the answer. Here it is, verse 8,

8 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; [why?] for he doth not prophesy good concerning me, but evil.

Now do you suppose there was a reason why Micaiah didn't prophesy any good to Ahab? Could it be because Ahab was the wickedest king Israel ever had in her entire history like the Bible says he was? That's precisely why. And he says, "He doesn't prophesy any good concerning me but just evil and so I hate him."

Verse 9,

9 Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. 10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. 11 And Zedekiah the son of Chenaanah made him horns of iron [that's one of the false prophets]: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. 12 And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king's hand. 13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

In other words, "Micaiah, go along with the crowd." Do you know how many times people have told me that? "Well, all the other churches do X, why don't you do X? You should fit in." Sorry, we have to go by the word of the Lord. If we could fit in with them, we wouldn't even have church here, we'd go be with them.

Verse 14,

14 And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak.

In other words, "I don't go by what the voice of the crowd says, I go by what God says."

Verse 15,

15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king [very sarcastic statement and the king knew it]. 16 And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? 17 And he said [speaking seriously here], I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace.

There what he said is the king is going to be killed in this battle. All the sheep are going to lose their shepherd. The armies are going to lose their general, their king. You go up to battle, you're dead meat.

Verse 18,

18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? 19 And he said [Micaiah speaking here], Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. 20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner. 21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him. 22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. 23 Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

Now all the 400 prophets said, "You know, that guy is a man of God and we just love him for speaking the truth." That's not exactly what happened, is it? Notice verse 24, it says,

24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek [slapped him in the face, pow!], and said, Which way went the Spirit of the LORD from me to speak unto thee? 25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

Now I don't know exactly what that's a reference to but he's saying to this guy who just slapped him, "God's going to show you his Spirit and it isn't going to be nice."

Verse 26,

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; 27 And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. 28 And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me.

And you remember what happened, he went out, disguised himself as one of the soldiers and it says one of the enemy drew his bow at a venture and the arrow went flying and hit him in a joint in the armor and killed him, right?

Now what this passage does is it shows you the nature of sinful hatred. Here's Ahab exercising an emotionally based antagonism towards Micaiah because Micaiah was contrary to his own sin and sinful desires and, therefore, the false prophets when Micaiah went contrary to them and their sinful desires, and Ahab when Micaiah went contrary to him and his sinful desires, then sought his destruction by unrighteous means. The one

person comes up and slaps him across the face, and the other person throws him in jail and feeds him with the bread of affliction and the water of affliction. Why? Because he called out Ahab and the false prophets for their sin and for their heresy and called them to repent of those things and, therefore, they hated him and sought his destruction.

So what do we see, then, about sinful hatred? We see that it's an emotionally based antagonism, that is, there is no rational basis for this hatred. It is just simply an emotional upsurge of angry malevolence because you had the temerity to oppose me and to point out my sin and cause me to lose face before others or even in my own sight and so it's an emotionally based antagonism and it is an antagonism toward that which is contrary to ourselves. Ahab was filled with self-will. He wanted something and he was going to go and get it and that's all there was to it, and so he was mad because someone didn't facilitate his efforts to do that which was wrong and evil and so when we have sinful anger, not only do we have no sound rational basis for it, but we are usually mad because someone is not pleasing us, or they are hindering our agenda, or they are thwarting our desires, or they have confronted our sin and our self-will, and that's why we hate them.

Remember how Cain hated Abel simply because Abel exposed Cain's false worship by simply engaging in proper worship? In Amos 5:10, it says,

10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

All you've got to do is speak uprightly and say, "Do you know what? That's not right." And you become the object of hatred. And it's very easy for you to engage in sinful hatred yourself when someone comes along and rebukes you and speaks uprightly to you about the unrighteousness that you are doing and that's when you can start hating sinfully.

In John 7:7, Jesus says, "The world," he's talking to the Pharisees here, right, the unsaved folk, right? He says, "The world cannot hate you, because you never confront their sin, you never challenge their personal sovereignty, you never say to them, "You know, you need to stop doing that." In fact, the world loved the Pharisees because the Pharisees endorsed all the fleshly carnality that the world was doing and even gave them a religious justification for doing it. Do you ever wonder why people flock to join ISIS and to participate in Islam? Because Islam tells them they can do everything they want to fulfill the flesh and they get approval from God for it, but when someone comes along and rebukes and speaks of the need for repentance, then what happens? They hate them and they do, what? They try to kill them. So Jesus says in John 7:7,

7 The world cannot hate you; but me it hateth [why?], because I testify of it, that the works thereof are evil.

And Jesus said, "The reason why the world hates me is specifically because I testify of its evil works. I tell them what they're doing is wrong. I stand contrary to their sinful desires and that's why they hate me. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."

Then we see this in 1 John 3:11-13. John says,

11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one [Satan], and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if the world hate you.

So what is sinful hatred? It's an emotionally based antagonism toward those who stand contrary to ourselves and our own sinful desires and practices. You want to be hated, you just go out and testify to people that the works they are doing are evil. That's why it's so hard for us to preach the Gospel, isn't it, because we're afraid of that hatred when we say to people, "You are in sin and you are going to hell and what you are doing is evil and you need to repent and bow before the Lord Jesus and plead with him to forgive you and to save you from your sins." That message which we cannot change or alter in any way automatically elicits hatred towards us and being hated is one of the things that we really don't like. It is really painful for us to be hated. We all want to be approved of. We all want to be liked and we can't preach the Gospel without sacrificing that desire to be liked by all those people that we talk to.

You know, when God said to Eve, "I will put enmity between thee and the seed of the serpent, between thee and the serpent and between your seed and his seed," that enmity is real and that enmity is described as hatred, and when we preach the Gospel, the world hates us. Why are we preaching the Gospel? Because we hate them, but our hatred is a righteous hatred, isn't it? It's a hatred that's accompanied with love, with a desire to destroy what they are so that they can become what they ought to be which is followers of Jesus Christ. Their hatred towards us is because we're telling them that their works are evil and, therefore, they want to destroy us by either verbally or physically harming us even to the point of killing us. How many people have been slaughtered for preaching the Gospel? Stephen is the classic example in Acts 7, right? What did he ever do to those people? He preached the Gospel. They took him out and stoned him. Why? The reason why is because he was testifying to them that their works were evil. They hated him that rebuked in the gate and they abhorred him that spoke unrighteously.

So what is sinful hatred? It's an emotionally based antagonism, no sound rational basis for it. It's just an upsurge of angry malevolence. It is toward that which is contrary to ourselves and denies our sinful desires. We're mad because someone is not pleasing us or they are hindering our agenda or they have thwarted our desires or they have confronted our sin and self-will, and then thirdly, it desires the destruction of those who oppose the fulfillment of our sinful desires by unrighteous means. Here is someone who's telling me I can't go on in a life of sin, I want to shut that voice and I'll shut it any way I can with any method that's available to me.

So it seeks to remove its object of hatred. Sinful hatred seeks to remove its object of hatred by any means possible. For example, we use murder. Deuteronomy 19:11-12, it says,

11 But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities [cities of refuge]: 12 Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

But notice the provocation for the murder, "if any man hate his neighbour," and what's the fruit of that hatred? He "lies in wait for him," he ambushes him, "rises up against him, and smites him mortally that he may die." Hatred produces murder. You remember in the Sermon on the Mount when Jesus was preaching he says, "You've heard it said of old times thou shalt not commit murder but," he says, "if you hate your brother, that's incipient murder and it will lead to murder if you don't put a stop to it."

Sinful hatred seeks to remove its object not only by murder but by slander. By slander. Deuteronomy 22:13-19,

13 If any man take a wife, and go in unto her, and hate her, 14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a [virgin]: 15 Then shall the father of the damsel, and her mother, take and bring forth the tokens [or the proofs] of the damsel's virginity unto the elders of the city in the gate: 16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; 17 And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. 18 And the elders of that city shall take that man and chastise him; 19 And they shall [fine] him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days.

You see, the thing that caused him to lie about his wife's chastity was his hatred of her. He hated her, he didn't murder her this time, he just slandered her.

Then a third way that sinful hatred seeks to remove its object by any means possible is not only through murder and slander but through persecution. Through persecution. John 15:19-20. Jesus says,

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Why does the world hate you? Just because you've left them behind and gone out of the kingdom of darkness and into the kingdom of light, and by so doing you've said to them, "You're in the wrong place. I left that place. You need to leave that place too."

He says,

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

So he says because you're not of the world, therefore the world hates you, therefore the world persecutes you. So how does the world try to destroy those they hate, towards whom they have a sinful hatred? They persecute them.

Then, fourthly, sinful hatred seeks to remove its object by any means possible not only murder, slander, persecution, but expulsion. Expulsion. Judges 11:7,

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

So the hatred of Jephthah caused them to kick him out of their life.

It's amazing to me as a pastor how many letters I've gotten from people who have left the church and say, "Don't ever contact me or speak to my family ever again." I've got a file full of them. They hate me, dispel me out of their life, or slander, or persecute. Fortunately I haven't been murdered yet. I've had my reputation good and murdered. It's been killed so many times it must have a lot of lives. And the same thing will happen to you. I mean, how many times have you tried to stand for the Lord and serve the Lord and be faithful to Christ and because of that people slander you and persecute you and kick you out of their lives? It's happened to every Christian.

So this, then, is the contrast between righteous hatred and sinful hatred. The one is a rational decisive rejection of that which is contrary to God and a desire for its destruction by righteous means, the other is an emotionally based antagonism toward that which is contrary to ourselves and which, therefore, desires its destruction by unrighteous means. The simplest analysis is this: hatred is to be directed at destroying sin, not used as a means to defend sin. Got that? Hatred is to be directed at destroying sin, not used as a means to defend sin and when you hate someone, ask yourself, "Do I hate them because I want to see the sin destroyed or do I hate them because I want to defend my own sin which they are calling out for me to repent of?" If you're attacking sin, that's righteous hatred. If you're defending sin by hating, that's sinful hatred.

Well, that's what the Bible has to say about the subject of hatred and we need to sharply distinguish between righteous hatred and sinful hatred, their motive, their object, and their expression, just like we need to sharply distinguish between righteous anger and

sinful anger, their motive, their object and their expression. So we can't say, put something into a category and say it's always wrong. It depends upon the nature of the beast as to whether it's wrong or right; it depends upon the nature. It's like you can't say coveting is always wrong. The Bible says, "If any man covets the office of a bishop, he covets a good work," and sometimes coveting is good if you're coveting a right thing in a right way with the right motive, just like coveting can be evil.

Now there are some things that are universally wrong without exception. Lying, there is no righteous lying, okay? There is no righteous stealing. But there is a righteous covetousness and a sinful covetousness. There is a righteous anger and a sinful anger and a righteous jealousy and a sinful jealousy, and a righteous hatred and a sinful hatred. So we can't just be simplistic about this stuff and say, "Well, you know, hatred is not a family value." Those kind of statements sound great, they tend to win arguments and shut people up because who's going to take the time to go through all this stuff I just went through for three Sundays, three hours with an exposition of what the Bible has to say about the subject? We live in a day where people want theology in twitter bites, and you've got to think past 140 characters if you're ever going to rightly understand any biblical subject because Bible truths are complex, they are not simplistic. That's why we have to be students of the word of God and not engage in soundbite theology because the Bible is deep and the Bible is wide and you have to be a deep thinker and you have to be a broad thinker if you're going to be a biblical thinker, and these mind-numbing, mind-dulling, attention-span shortening influences we have in our day and age have been the death of clear theological thinking on the part of Christians. I mean, how fast do you click your mouse going through the news? Click. Click. Click. Click. What does that do to your attention-span? It reduces it down to about 4-5 seconds.

So turn off your computer, put your social media away, and try to spend two hours just reading a book and thinking about what you're reading and reflecting on what you've read and its implications in all these various areas of your life, and as you do that, then you'll begin to think deeply and broadly and biblically about subjects so that then you can be a mature, sound, wise Christian who is not just an imitator or a reactionary to common culture, but thinks entirely independent of it and exclusively in biblical categories and looks at the world as that which is very strange because it's not coherent with biblical thinking and theology. People, what we've been talking about today is the reality. This book, the Bible, is the reality and all that stuff on the internet and all that stuff on tv and radio and print, 90% of it is just fantasy, misinterpretation of reality, misrepresentation often intentionally so of reality.

So the world is full of lies. We can't let those lies form us and shape us with reference to any subject and we see how it does it with reference to this subject and we need to be careful in jumping to a position before we know all the biblical data on the subject. So may God help us to be moral, godly, righteous haters, and may God help us to repent of any sinful hatred that we have in our lives and turn away from it as being a wicked work of the flesh that if not stopped will lead us to things like murder and slander and persecution and expulsion.

Shall we pray together?

Our Father, we are so grateful for your book. Lord, we pray that we would be good students of it, that we would understand your mind on every point with reference to every issue and subject that you address in the Scriptures. And Father, I ask that you would help us not to be shallow superficial thinkers regarding any matter, but ask ourselves, "What saith the Lord?" and then recognize that usually the Lord has quite a bit to say and the Lord has various facets of what he has to say that have to all be fitted together properly before we have a balanced and biblical view of the whole truth. Father, may we be whole-truth Christians and, Father, as we study the Scriptures, may we do so with humility and may we make the investment of time and effort and thought that's required to truly understand what you have to teach us. In Jesus' name we pray. Amen.