

# 01, The Biblical Doctrine of Hatred, Part 1

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*Biblical Hatred*

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**Bible Text:** Deuteronomy 12:29-31, 16:21-22; Hebrews 1:8-9  
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Having completed together our study in the book of Matthew, we are going to, as I promised you, begin a study in the book of Revelation, however, we are not going to do that today. There has been over the course of time a number of people who have asked me questions about certain biblical subjects and issues and so before we launch into the book of Revelation, I want to address some of those questions and some of those issues so we're going to be doing some topical preaching for a few Sundays before we launch into the book of Revelation.

One of those questions that has been asked of me is a question about the biblical doctrine of hatred. Is it ever right to hate? Is it ever biblical to hate? Is hate something that is always and ever and intrinsically evil? So what I'm going to be doing is addressing that subject over the next couple of weeks and so this morning we want to explore and examine the biblical teaching on the subject of hatred and the reason for this is that we hear a great deal about hatred in our culture today and as Christians we need to not let the culture shape our attitudes about anything, but rather be certain that our attitudes are shaped exclusively by the word of God regarding everything whether it's how we love or whether it's how we hate.

Hatred is universally condemned in our society today. It's the one attitude that receives unqualified rejection at every level of society. You can commit the worst forms of perversion and sexual immorality and find widespread approval and affirmation but mention something about hatred and you are universally condemned by secular and religious voices alike. I remember that back when we had the campaigns to stop the promotion of homosexuality in the public schools, the homosexuals cast our campaign to prevent children from being corrupted by homosexuals as a campaign of hatred and one of the mantras and bumper stickers were, "Hate is not a family value," because we Christians were promoting family values, right, and if we oppose homosexuality, there is only one reason why we could have possibly opposed it and that's because we just hated them. So because hate is universally condemned, then they cast us as the haters. That was how they hoped to get people to vote against our initiative. So when we see statements like "Hate is not a family value," it implies that one cannot embrace any kind of hatred for any reason whatsoever and still uphold Christian morality.

We hear about hate crimes and we hear about hate crime legislation which is designed to punish someone more severely if they commit a crime motivated by a particular kind of hate rather than if they commit that crime because they're motivated by anger or greed or some other base motive. Somehow if you do something because you hate, it's worse than if you do it because you're greedy or because you're angry. So-called hate speech is censored and punished in schools and colleges in our day. In fact, the only hatred allowable these days is a hatred of hatred and, of course, a hatred of Christians and of Christianity. That kind of hatred is fine but any other kind of hatred in our culture is considered immoral at best, and evil at worst.

Well, we must not conform to our culture, nor must we have a knee-jerk reaction against our culture but rather what we have to do is examine our culture in light of what the Scripture says and there are some things in our culture we can affirm, and there are some things that we must oppose, but we don't oppose them or affirm them just because the culture is doing them or not doing them but because of what the word of God has to say about those issues and subjects. So I want to ask the question this morning: what should our attitude towards hatred be? Is it wrong? Is it right? Is it possible that hatred could be wrong at times and right at other times? So what we need to do is explore what the Bible has to say and discover the answers that are contained in it. The Bible is both a sufficient guide as well as an infallible guide on every issue of life, and it is certainly a suitable guide for us on this subject of whether it is right or wrong to hate, and if so, when and under what circumstances and with what objects, and therefore we're going to look to the Bible and to the Bible alone to guide us as to whether we should hate and whether hatred is right or wrong for the Christian.

So in the first place then this morning, I want us to consider together that hatred is a characteristic of God. Hatred is a characteristic of God. Now that almost sounds blasphemous, doesn't it? Inwardly we recoil at the idea that God is a God of hate. We are told so much that hatred is evil that we cannot possibly imagine God hating because everybody tells us, "God loves you and God is love," and hatred is presented as the antithesis of love which, of course, it isn't. Do you know what the antithesis of love is? Apathy and indifference. Hatred is a complement to love because if you love something intensely, then you must hate everything that would destroy the object of your love. So hatred is the other side of love, it's not the opposite of love.

The Bible bears abundant witness to the fact that God hates certain things. Now it is true that God cannot lie but it is not true that God cannot hate. In fact, God hates a great many things. He hates them a lot and he hates them unremittingly. So what we want to do together this morning is survey a number of passages that bear witness to this fact of God's hatred and while I ordinarily just read you passages, in the interest of time today we're going to turn to each of these passages so I want you to be busy with your Bibles, open your Bibles and I want you to look at each of these passages with your own eyes and see them for yourselves.

So in considering together that hatred is a characteristic of God, in the first place we want to consider together that God hates sinful deeds. God hates sinful deeds. Now turn in

your Bibles, please, to Deuteronomy 12. We're not going to spend a lot of time on each of these passages because we're going to survey quite a number of them, but I want you to get a taste and a flavor, witness the Scriptures bear to the fact that God hates, and in particular, he hates sinful deeds. Now notice if you will, Deuteronomy 12:29-31.

29 When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land [so he's talking about entering Canaan after the exodus]; 30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods.

So in particular here God says that he hates the idolatrous worship of the pagan Canaanites, and in particular he hates the fact that they engage in child sacrifice in the worship of their gods and he's saying, "You don't worship me the way they worship their gods. Don't look to them for an example of how I should be worshiped." So this is a stinging indictment of abortion where children are sacrificed on the altar of the god of personal convenience and self-service and sexual immorality. It's also an indictment of any Christian who would draw from the world ideas about how they should worship the true and living God and so God says, "I hate this kind of worship."

Notice Deuteronomy 16, beginning at verse 21. Deuteronomy 16:21-22, he says,

21 Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee. 22 Neither shalt thou set thee up any image; which the LORD thy God hateth.

So God not only hates child sacrifice done in worship, he hates idolatry and idols and that's why we don't have images in our church. We'll use crosses and candles and statues and all these other things in worship which God has not authorized to be a part of his worship and he says, "Idolatry is something I hate."

Then Isaiah 1 and we're going to look together at verse 10 to 16. The book of Isaiah 1:10-16. In Isaiah 1:10 it says,

10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

Now Sodom and Gomorrah had been destroyed a long time ago but metaphorically he's calling Israel Sodom and Gomorrah. Judah and Israel, the southern and northern kingdoms, he's saying, "You guys are Sodom and Gomorrah."

Verse 11,

11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. 12 When ye come to appear before me, who hath required this at your hand, to tread my courts? 13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. 14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. 15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. 16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; 17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

So he makes it very clear that this hypocritical worship, hands that are full of blood, and the idea here is you go out and you commit sin and you live in sin and you justify sin and then you bring that sinful heart and those sinful hands into my assembly and try to worship me with no concept of repentance for what you have done. He said, "I hate that kind of worship."

Now the worship they were engaging in was biblical worship here: there was the new moons and the sabbaths and the burnt offerings and all the stuff they were supposed to be doing. So here they weren't violating the regulative principle of worship but they were violating the fact that they needed to come before God with pure hands and a pure heart, with a heart of humility and confession and contrition. Instead they were coming with a brazenness and a shamelessness over the sins that they had committed, justifying them, not repenting of them, and God says, "Such a person who brazenly comes before me justifying and glorying in their sins and thinking that I want to receive that worship," he says, "I hate that worship."

Jeremiah 44. The book of Jeremiah 44:2-5.

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein,

So this is post-exile. Nebuchadnezzar has come. He's destroyed the city. He's carried the people away captive into Babylon and Jeremiah is talking to this captive people. He says, verse 3,

3 Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. 4 Howbeit I sent unto

you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. 5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

So what does God hate here? He hates them serving other gods. He says, "I hate it. That's why you guys went into captivity. It's why your nation is destroyed."

Amos 5:21-24. Hosea, Joel, Amos, Obadiah, Jonah, Micah, right? So, Amos. Amos 5:21-24. He says,

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies. 22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. 23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. 24 But let judgment run down as waters, and righteousness as a mighty stream.

So once again God says, "I hate your hypocritical worship. I hate it."

Then for our last passage in the Old Testament, Malachi 2, the very last book in the Old Testament. Malachi 2:14-16. He says,

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. 15 And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. 16 For the LORD, the God of Israel, saith that he hateth putting away [that is, divorce]: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

And so what you see in the Old Testament is that God hates a lot of things and he hates them a lot and he hates them unremittingly, and in particular he hates the perversion of his worship whether it's idolatrous worship that involves child sacrifice, whether it's making images that represent God, whether it's hypocritical worship in which you appear before the Lord living lives of open, defiant, rebellious sin and yet thinking that God will accept you, whether it's serving other gods, whatever it may be, God hates it and he says in no uncertain terms, "I am a hater and this is what I hate."

Now let's turn, please, to the New Testament, Hebrews 1. The book of Hebrews 1. Now the book of Hebrews is declaring the identity and the superiority of Jesus Christ and in particular in chapter 1 the superiority of Jesus over the angels, but what we have is a declaration by God the Father about God the Son in Hebrews 1:8-9. Hebrews 1:8, God is speaking here and it says,

8 But unto the Son [that's Jesus] he [that is, God the Father] saith [so God the Father is saying to God the Son these words], Thy throne, O God [now there is the proof of the deity of Christ if there ever was any, the Father addresses the Son as God], is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. [Now here it is] 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

So God the Father is looking at God the Son and he sees that God the Son hates and he says, "I commend you for that hatred." What does he hate? Iniquity. That's the opposite of, what? Righteousness. So he says, "You've loved righteousness and you have hated iniquity," that is, its opposite. You can't love something without hating its opposite else you really don't love it. Christ's hatred of iniquity is a manifestation of his righteousness and so we see that God hates false worship, God hates covenant-breaking, and God hates iniquity.

Now having, then, seen that God hates sinful deeds, secondly under our main heading that hatred is a characteristic of God, we've seen, first of all, that God hates sinful deeds, now notice secondly that God hates wicked people. God hates wicked people. Now you've all heard the common saying in our day and age, "Hate the sin and love the sinner," right? And you hear that so much, so many times, so often, in so many places, from so many people, that you just assume it's true. Well, I want us to understand that God not only hates sinful deeds, God also hates people, in particular he hates wicked people and, once again, let's just look at the biblical witness and see what God says about himself and his attitude towards people.

Psalm 5. The book of Psalms, the fifth chapter. Psalm 5, beginning at verse 4. The Psalmist is describing God, talking to God, and in Psalm 5:4 it says,

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. [So God hates the sin, hates wickedness and evil.] 5 The foolish shall not stand in thy sight [now here it is]: thou hatest all workers of iniquity.

Now it doesn't say he hates their iniquity, it says he hates them. He hates the worker who works the iniquity. So clearly this isn't just God hating his sin while loving the sinner, God hates the sin and he hates the sinner too.

Turn to Psalm 11:4-7. It says,

4 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men [so he's on his throne and he's looking down at people]. 5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

Now it says in particular here that God hates the wicked person and he hates the person that loves violence. Verse 6,

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. 7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

The clear implication is that he hates the wicked and he turns his countenance away from them. But leaving that implication aside, we have the direct statement in verse 5 that the wicked and him that loves violence, God's soul hates. He doesn't hate what they do, he hates them that do it. Now he hates what they do as well but notice the hatred is not directed towards their actions but towards their persons because of their actions.

So God doesn't make a distinction between actions and persons because actions don't just exist out here all by themselves having an independent existence. Actions only happen as people do them and if people don't commission an act, the act doesn't happen. So this distinction between the sin and the sinner is a false distinction because sin doesn't exist independent of the sinner.

Notice Proverbs 6. Psalms, Proverbs. Proverbs 6. In Proverbs 6:16-19 we have a catalog of God's hatred. Proverbs 6:16-19.

16 These six things doth the LORD hate: yea, seven are an abomination unto him: [Now it starts out by listing particular sins that God hates.] 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

Now notice how he employs the various body parts here. A proud look, there are the eyes. A lying tongue, well, there's the speech. And hands that shed innocent blood, there are the hands. A heart that devises wicked imaginations and feet that be swift in running to mischief. Now who has all of those particular items? Answer: people do. Now he says in verse 19,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

So God hates people who do these things and who use their bodies and their body parts to do these things. So these things have no existence apart from the person employing the various parts of his body whether it's his heart or his eyes or his tongue in order to do these things, or his hands or his feet. So it says these six things that the Lord hates. What does the Lord hate? The Lord hates, verse 19, the false witness that speaks lies, and he, that is a particular individual, that sows discord among brethren. So it isn't just the sin that God is hating, it's the sinner that God is hating who commits these sins.

Now I want you to notice in verse 16 it says, "These six things doth the LORD hate: yea, seven are an abomination unto him," clearly abomination and hatred are parallel there. They're equivalent there. So whenever you read in the Bible somewhere that something's an abomination to God, you can just substitute the word "hatred." God hates that. So what we have here is a declaration that God hates people for what they do with their bodies when they use their bodies to commission sins.

Romans 9. The book of Romans 9. Here Paul is talking about the sovereignty of God in his saving plans and purposes and it's talking about Jacob and Esau and notice, if you will, verse 9. Romans 9:9, it says,

9 For this is the word of promise [and here's the promise], At this time will I come, and Sara shall have a son [that was a promise God made]. 10 And not only this; but when Rebecca [Isaac's wife] also had conceived by one, even by our father Isaac [remember she had twins]; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.

Now in particular it says God hated Esau and a woman went up to Charles Spurgeon once and she says, "Sir, I cannot understand how God could have possibly hated Esau." And Spurgeon says to her, "Lady, I cannot possibly understand how God could have loved Jacob." And the amazing thing is not that God hates people, the amazing thing is that God loves them because we are rightfully objects of God's revulsion and hatred because we are sinners and we commit sins; we are abominable and we have done abominable things because of our fallenness.

Now notice Esau and Jacob hadn't committed any personal sins yet, they were still in the womb and yet because they had inherited Adam's fallen nature and Adam's sin as the doctrine of federalism teaches us, Romans 5:12 and following, therefore they were both abominable in God's eyes but God chose in divine sovereign election to love Jacob. Esau he just maintained the standard attitude that God has towards sins and sinners and the standard attitude that God has toward sins and sinners is that he hates them. He hates sins and he hates sinners. He hates sinful deeds and he hates those who do them, and out of that mass of people that he hates, he chooses some of them to love and for them he sends his Son to redeem them. They are called the elect in the Scriptures.

So the amazing thing is not that God saved some but that he saved any for you recall among the fallen angels how many of them were saved and for how many of them was a redeemer sent. None. 100% who sinned against God are lost forever. God could have done the same thing with humanity. In Adam's fall, we sinned all and as sinners we have no right to salvation, we have no claims upon God's love or his mercy. God set no love and mercy on the fallen angels. What's amazing is he set love and mercy on some of fallen humanity.



Now there is no point in further multiplying examples. The principle is clearly established. God does hate certain things and God does hate certain people and since this is true, two conclusions clearly follow. Conclusion 1: if God hates, and he does, things and people, then hatred is not necessarily a sin. Hatred, in fact, may be a righteous act. Understand this people: there is a righteous hatred and a sinful hatred just like there is a righteous anger and a sinful anger. Is God angry with the wicked every day? Yes. So sometimes anger is evil if it's driven by an evil motive, has an evil expression, and has a wrong object, but sometimes hatred is good if it's driven by a righteous motive, has a righteous expression and has a righteous object. So anger and hatred can either be righteous or they can be sinful depending upon the motive, the expression and the object. The second implication is that if God hates certain things, then it follows that we, too, must hate those things as well. Why? Because we are to be imitators of God in all his moral acts, and we are to imitate God's hatred no less than we imitate his love. So it says in Ephesians 5:1, "Be imitators of God as dear children."

That brings us, then, to our second major point. Having seen that hatred is a characteristic of God and we've proven that God hates certain things and he hates certain people, having seen that hatred is a characteristic of God, in the second place let's notice together that hatred is to be practiced by the believer. Hatred is to be practiced by the believer.

Now Ecclesiastes 3:8 says this,

8 A time to love, and a time to hate; a time of war, and a time of peace.

You're familiar with the passage, and if there's a time to hate, then we need to know why to hate, we need to know what to hate, we need to know when to hate, and we need to know how to hate because just like righteous anger looks completely different than sinful anger, righteous hatred looks completely different from sinful hatred.

Now all we're doing is establishing the fact that God hates things and people and we're going to establish that we have to hate things and people but we haven't yet defined hatred, have we, and we haven't yet talked about how it's to be done and that will be for a subsequent message, but for now let's just look at the biblical witness. That's all we're doing is looking at the biblical witness of numerous passages regarding this topic. Let's see what the Bible says, alright?

First of all, notice the commands to hate. The commands to hate. Psalm 97. The book of Psalms, the 97<sup>th</sup> Psalm, and we'll look at verse 10. Psalm 97:10. I'd like you to turn in your Bibles, please, and look at the passage. Psalm 97:10, it says,

10 Ye that love the LORD, hate evil: he preserveth the souls of his saints;  
he delivereth them out of the hand of the wicked.

So what is being said in Psalm 97:10 is that love to the Lord requires a hatred of everything that is contrary to the Lord. If you love the Lord, then the clear implication is you have to hate evil, you must hate evil because you can't love the Lord and love evil

too, and if you love the Lord, then you have to hate evil. Once again, hatred is not opposite of love, it's the other side of love. The opposite of love is apathy and indifference where you just don't care about something.

Notice Amos 5. Hosea, Joel, Amos. Amos 5:14-15. Once again we have another command given to us as believers. Amos 5:14-15, it says in verse 14 of Amos 5,

14 Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. [Now here it is] 15 Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

And he's saying what's withholding the hand of God's blessing on you is that you don't hate enough. Do you see that? He says hate the evil, love the good, establish judgment in the gate. It may be that if you do those things, the Lord God of hosts will be gracious to the remnant of Joseph, and if you don't do those things, forget about grace. So Israel wasn't hating nearly enough. They needed to hate a lot more. So we're told twice, Psalm 97:10 and Amos 5:15, to hate evil.

Now having seen the commands to hate, in the second place let's notice the objects of hatred. The objects of hatred, and in considering the objects of hatred, first of all, we want to notice that sinful deeds are to be hated. Sinful deeds are to be hated and we're going to go through these very quickly because I've got seven of them. No, we're not going to pause on them but I want you to turn through your Bibles with me to them, please, if you would.

Psalm 101:2-3, David says,

2 I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. 3 I will set no wicked thing before mine eyes [now here it is]: I hate the work of them that turn aside; it shall not cleave to me.

So he says he hates the works of those who turn aside.

Notice Psalm 119:104. He says in Psalm 119:104,

104 Through thy precepts I get understanding: therefore I hate every false way.

He says the same thing in verse 128 when he says,

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

So everything that's contrary to God's precepts is to be hated.

Notice Psalm 119:113, it says,

113 I hate vain thoughts: but thy law do I love.

Notice Psalm 119:163, he says,

163 I hate and abhor lying: but thy law do I love.

Then Proverbs 8:13, he says,

13 The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth [or the perverse mouth, the foul mouth], do I hate.

So pride and arrogance and evil choices and perverse speech, the author of the book of Proverbs says under the inspiration of the Holy Spirit, "I hate those things."

Proverbs 15:27,

27 He that is greedy of gain troubleth his own house; but he that hateth gifts [the idea of he who hates bribery] shall live.

So if someone wants to give you a bribe to do something wrong, you need to hate that, not say, "Ah well, you know, it will help pay the bills this month."

Then Proverbs 28:16,

16 The prince [here he's addressing civil authorities] that wanteth [or lacks] understanding is also a great oppressor

Do you ever wonder why Obama is such a great oppressor? He doesn't understand anything about Christianity. He's walking in darkness and under the power of Satan. Here it is,

but he that hateth covetousness shall prolong his days.

So let's just go back over these. We are to hate the work of those who turn aside, we are to hate every false way, we are to hate vain thoughts, we're to hate lying, we're to hate pride and arrogance and evil choices and perverse speech, we're to hate bribery, and we're to hate covetousness. So clearly sinful deeds are to be hated. Well, so far so good. People don't have any problem with that. Hate the sin, right? But then notice under the objects of hatred not only that sinful deeds are to be hated but that wicked people are to be hated. Wicked people are to be hated. Not only are we to hate the sin, we're to hate the sinner as well. Now once again, I want you to turn to these passages in your own Bibles.

Psalm 139:21-24, David says, well, notice, if you will, verse 19,

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men. 20 For they speak against thee wickedly, and thine enemies take thy name in vain.

So David is looking at these people and he says, "These people hate God. They curse God. They use God's name in vain." Now what is David's attitude towards these folks? Verse 21,

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? 22 I hate them with perfect hatred: I count them mine enemies. 23 Search me, O God, and know my heart: try me, and know my thoughts: 24 And see if there be any wicked way in me, and lead me in the way everlasting.

So David says, "Lord, I hate these people but I have no consciousness that I am sinning when I do it." In fact, he immediately says, "Lord, search me and see if there be any wicked way in me," just after he got done saying he hates these people, and if hatred of people was a wicked thing to do, then David wouldn't have had the nerve to say to God in the very next verse, "See if there's any wicked way in me." David had no conception that hating people was an act of wickedness, in fact, he saw it as an expression of love and loyalty to God that when people stood against God, then he stood with God against them.

He hated them and he doesn't mince any words, "Do not I hate them that hate thee?" You know, you see people around you that hate God, you need to hate them if you're going to be loyal to God. Look, you who are married, somebody hates your wife, are you just okay with that? No. You stand with your wife, you defend your wife and you hate those who hate your wife. Because they hate her and you're standing with her in loyalty to her, then you're going to hate those who hate her. You cannot be indifferent.

Now Psalm 26. In Psalm 26:4-7, David says,

4 I have not sat with vain persons, neither will I go in with dissemblers [and the word dissembler means liars. Here it is,]. 5 I have hated the congregation of evil doers; and will not sit with the wicked. 6 I will wash mine hands in innocency: so will I compass [or stand around] thine altar, O LORD: 7 That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

So he just doesn't hate the evil, he hated the evildoers. He didn't just hate what they did, he hated the persons themselves. So just like in Psalm 139:21-22 where David says, "I hate them, not just what they do but them in particular who do it," here once again he says, "I have hated the congregation of evildoers. I hate the people who make up that group."

Psalm 31:6. In Psalm 31, I want you to notice verse 5. Psalm 31:5,

5 Into thine hand I commit my spirit

Have you ever heard that before? Who said that? Jesus on the cross. This is a messianic Psalm, alright?

Verse 5,

5 Into thine hand I commit my spirit: thou hast redeemed me, O LORD  
God of truth. 6 I have hated them that regard lying vanities: but I trust in  
the LORD.

Now who was the "them" that regarded lying vanities? It was all the false accusers of Christ, right? It was all those wicked people standing around the cross mocking him. He says, "I hate them."

Now as a final observation and then we'll draw some conclusions, I want us to look at Revelation 2:6. The book of Revelation 2:6. Now here Jesus is writing to the seven churches and he's addressing the church at Ephesus and he commends them and then he corrects them, and then he commends them once again. Notice Revelation 2:6, he says,

6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I  
also hate.

So God commends the hatred of his people when they hate what he hates, and you remember that he says, "Thou hast hated iniquity and loved righteousness," about Jesus, now he says it about his own people, "You hate iniquity and you hate what I hate and I commend you for your hatred. Church at Ephesus, you people are commendable because you are a congregation that hates."

Well, I bet nobody has ever told you all this before, have they? But it's right there in the text. You saw it with your own eyes and you saw it a lot. So what did we learn today? We learned today, number 1, that hatred is a characteristic of God. God hates wicked deeds and God hates wicked people. We saw that hatred is to be practiced by the believer. The believer is commanded to hate and as to his objects of hatred, he is to hate wicked deeds and he is to hate wicked people.

Now that is absolutely proven on the face of the Scriptures but understand this, people, we are not done. Now we're done for today, our time is gone and we have to stop, but I have at least a couple more messages to go because I can hear the voices sitting in the pews saying, "But what about the passage where Jesus says love your enemies, bless them that curse you, do good to them that despitefully use you and pray for those that abuse you? What about that?" We're going to talk about that, okay? And that comes under the nature of the definition of what hatred is, righteous hatred and sinful hatred. So next time we're going to talk about the definition of hatred, its motive, its objects and its

expression both righteous hatred and sinful hatred, and then we'll be able to sort all of this out as to what should I do now as someone who wants to be a good Christian and, therefore, I want to hate biblically?

Now you're forever hearing sermons on how you need to love biblically, which is great, but you don't love biblically if you don't also hate biblically. You know, they say, "Oh, they preach hate over at that church." Yup, we do. Guilty as charged because we want to be like God and God hates. "They're angry over at that other church." Yeah, guilty as charged because we want to be angry with what God is angry with. But do you know what else they have to grudgingly say? "They love over at that other church." And do you know what? We do. We're a very loving congregation because we want to love like God loves. Yeah, we can't have this smorgasbord Christianity where we take part of it and then just throw the other part away because society doesn't like it or because they misinterpret it or because they slander us because of it. We have to be biblically balanced in our attitude towards everything and everyone and that means living by every word that proceeds out of the mouth of God, not just some of them.

So I'm asking you, please withhold judgment about drawing conclusions about what I've said today until you hear the rest of the messages, okay? So take this data, reflect on it but recognize there is more to come and when the rest comes, then you will see the beauty and the balance of this doctrine, how to avoid sinful hatred, which there is a ton of that, and then how to engage in righteous hatred, which there is very little of that.

Shall we pray together?

*Father, thank you for your word. Lord, we recognize that this is just part of the truth, though it is the truth, and we would never present part of the truth as the whole truth. So Lord, we ask that you would help us to be patient and wait on the remainder of the truth so that when we get the whole truth, then we might know how to live according to that truth. Father, thank you for your mercy and grace in giving us the Scriptures. May we not listen to the voices of culture or even of Christian consensus when the voice of Scripture is loudly against it. May we live by every word that proceeds out of the mouth of God and by no other words. In Jesus' name we pray. Amen.*