

## CHRISTIANS MUST LEARN HOW TO HATE

**“Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.” (Psalms 97:10)**

Loving God is a process of learning of Him. Jesus invited us to “Come learn of me...” It was a personal invitation to have communion with Him (“come learn”). No one can rightfully love God who has not experienced an appropriate self-discovered knowledge of Him.

This kind of “learning” is one of which consists of scriptural knowledge of Him (what He says of Himself) and of us being in His presence (how He spiritually relates to us). Love for God, therefore, is a product of the knowledge gained via an ongoing relationship with Him. In all our human relations, there is probably only one love which is nearly instantaneous – the love of our newborn. All other loves are loves developed over time – we, therefore, learn Who, what, why, and how to love.

The statement, “we learn to love,” can easily be received. Such a statement, to most people, causes no jarring of the mind nor a whiplash to their thoughts. Yet, when we are also told that “we must learn who, what, why, and how to hate” most Christians will recoil at such a thing. Christians seem to feel that they cannot “hate” anything. Hate, after all, is a bad word with bad vibes, but God, they readily acknowledge, is Love. It’s not Christlike to hate, right?

Hatred is a feeling that can be either godly or sinful, depending on what it is that is causing you to hate. Just as it is impossible to possess a one-sided coin or have a one-ended stick, it is also impossible to possess the ability to love without also having its opposite, which is the ability to hate.

Hate, also like love, is perfected by scriptural knowledge and a Spirit led relationship with God. Our love and our hate must be properly learned to function as God intended. Hate, in contrast to love, can be the more difficult to manage and learn correctly. However, both love and hate take on new dimensions and new qualities with the New Birth experience of the child of God.

The statement, “to hate” must have certain qualifiers attached to it if we are to correctly determine the true character of the statement. To love a thing is to hate its opposite.

A Christian that has a love for God's Truth, the requirement of God's Justice, and the beauty of God's Holiness will also have a passionate "hate" for lies, injustice, and sin. To love the innocence of your child is to hate that which would rob him of that innocence – the act of pedophilia.

The average Christian has the idea that they may not hate *anything*, but that is an incorrect concept – there are things that the Christian must learn to hate. Consider, as an example, the following verses...

"To fear the LORD is to hate evil; I hate pride and arrogance, evil behavior and perverse speech." (Proverbs 8:13)

"I hate those who cling to worthless idols; as for me, I trust in the LORD."  
(Psalms 31:6)

"Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked." (Psalms 97:10)

"Therefore I esteem all thy precepts *concerning* all *things to be* right; *and* I hate every false way." (Psalms 119:128)

"I will set no wicked thing before mine eyes: I hate the work of them that turn aside; *it* shall not cleave to me." (Psalms 101:3)

"You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy." (Psalms 45:7)

"I hate and detest falsehood but I love your law." (Psalms 119:163)

"Do not I hate them, O LORD, that **hate** thee? and am not I grieved with those that rise up against thee? "I hate them with perfect hatred: I count them mine enemies." (Psalms 139:21-22)

"*Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good." (Romans 12:9 KJV) "Love must be sincere. Hate what is evil; cling to what is good." (Romans 12:9 NIV)

"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." (Amos 5:15)

What those impactful scriptures plainly teach us is that, as a Christian, there are things we must learn to hate.

Do we cringe when we hear that there are things that God hates? Do we tend to rush over God's pronouncement when He declared, "Jacob have I loved, Esau have I hated"? Romans 9:13 (Which is taken from Malachi chapter 1) is in reference to the Words spoken by the Almighty. Do we not wish to linger over such scriptures? Then the following verses concerning the things God hates may leave us feeling uncomfortable...

"These six things the Lord hates, yes, seven are an abomination to Him: a proud look, a lying tongue, hands that shed innocent blood, a heart that devises wicked plans, feet that are swift in running to evil, a false witness who speaks lies, and one who sows discord among brethren" (Proverbs 6:16-19)

"All their wickedness is in Gilgal, for there I hated them. Because of the evil of their deeds I will drive them from My house..." (Hosea 9:15)

"Let none of you think evil in your heart against your neighbor, and do not love a false oath, for all these are things that I hate, says the Lord" (Zechariah 8:17).

"And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD." (Zechariah 8:17)

"I hate, I despise your feast days, and I will not smell in your solemn assemblies." (Amos 5:21)

"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." (Jeremiah 44:4)

"For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them." (Isaiah 61:8)

"So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." (Revelation 2:15)

While some classify some of the wording of those scriptures as hyperbole, nevertheless, the language is meant to be very strong as to God's feelings, and we should allow God to speak for Himself.

The wise man penned Ecclesiastes 3 to inform us that there is a time and place for everything:

1 There is a time for everything, and a season for every activity under the heavens:

2 a time to be born and a time to die, a time to plant and a time to uproot,

3 a time to kill and a time to heal, a time to tear down and a time to build,

4 a time to weep and a time to laugh, a time to mourn and a time to dance,

5 a time to scatter stones and a time to gather them, a time to embrace and a time to refrain from embracing,

6 a time to search and a time to give up, a time to keep and a time to throw away,

7 a time to tear and a time to mend, a time to be silent and a time to speak,

8 *a time to love and a time to hate*, a time for war and a time for peace.

“Lots of people today would never consider themselves guilty of idolatry as far as it is spelled out in the Ten Commandments, but by reducing God to some benevolent ‘man upstairs’ whose only attributes are love and tolerance, and who could not care less about sin, they truly have transgressed God's commandment. They have created a god in their mind who does not actually exist and will on the day of judgment, not be able to offer them any help.” -- C. Campbell

Psalms 36:2 says, “For he flattereth himself in his own eyes, until his iniquity be found to be hateful.” Another version has it, “In their own eyes they flatter themselves too much to detect or hate their sin.”

Too many people, in our age of tolerance, fail to realize the importance of hating what is evil. The man who cannot hate that which is evil lacks a true love for holiness. The primary reason that people do not live like Christians is because they do not think like Christians. Behavior stems from what we think – our attitudes, beliefs, values and opinions. "Love not the world nor the things *that are* in the world. For all that *is* in the world. The lust of the flesh, the lusts of the eyes and the boastful pride of life is not of the Father, but is of the world." (I John 2:15,16)

Hatred is a legitimate emotion in the Christian life. In fact, it is a vital emotion if we are to live a balanced life pleasing to God. The traditional, and normal, concept of love and hate being opposites and enemies is valid and true. It is just that it is not the whole truth. The area where we may appear weak is in understanding the paradoxical partnership of love and hate. To have perfect love, one must have perfect hate. Love cannot be God's love without God's hate. It is a paradox but a fact that hate is a part of love. Every positive virtue is paradoxical because it must contain within it the hatred of what is opposed to it.

Love without hate is incomplete, and that makes love a paradox. Jesus was the greatest paradox because He was perfect love, and that means He had to have a perfect hatred for what was the enemy of love.

Hate, by definition, is to dislike immensely or passionately. The result of hate is separation. “Wherefore, my dearly beloved, flee from idolatry” (1 Corinthians 10:14). To hate evil is to separate from evil. Just as love produces certain qualities within us, hate also becomes a catalyst for certain needed responses. Love moves us toward its object while hate moves us away from its object; love inspires worship while hate inspires revulsion; love invokes preciousness while hate instills worthlessness.

“Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: ‘I will dwell in them and walk among them. I will be their God, and they shall be My people.’ Therefore ‘Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you.’ ‘I will be a Father to you, and you shall be My sons and daughters,’ says the LORD Almighty.” Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”  
(2 Corinthians 6:14-18; 7:1)

The cause of those who compromise godly standards of holiness is, at its core, a love problem. If one cannot feel a hatred for worldliness, it is, no doubt, caused by a lack of passionate love for God’s holiness. Yet, many of those who backslide into darkness, and become blind, proclaim that their “liberation” is the result of their newly found theology of “freedom from man-made standards”. Yet, in essence, the true cause of their spiritual demise is the absence of a balanced love-hate theology. Amid the fog machines and choreographed “worship” of modern-day religion there is also the seemingly unwritten, but well adhered to, idea that hate, in all its forms, must be swept out of their theology. Tolerance is the king-of-the-hill.

Indeed, “toleration” is one of the prized words of both religion and the world today. To be tolerant, we are told, is one of the highly prized goals to be sought after by those who consider themselves to be “progressive.” The carnal spin doctors, both inside and outside the church, are doing their best to make us more tolerant. They would have us believe that the church needs to be more inclusive, pluralistic, and broad-minded.

We are to tolerate, to allow, to include, and to facilitate all those who do not necessarily have the same ideas or beliefs. We are to stay away from being judgmental at all costs.

What are the results of such toleration? Namely, it makes the church less doctrinal; it minimizes sin; it produces a materialistic mindset; it makes a sham of holiness teachings; it closes the gap between the church and the world; and most significantly, it makes an outcast of holy hatred.

There is also a great hypocrisy practiced by those politically and religiously correct pundits. . . they push for Christians to be tolerant, and yet their intolerance toward Christianity knows no boundaries at all.

There has never existed, in this world, a time when the peoples of the earth have welcomed God with open arms. Today, in this present world, there is an ever-increasing disdain and hatred for all things holy. Truly, Timothy's prophecy is upon us: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." (2 Timothy 3:1-8)

The world's hatred for God causes an opposite reaction than experienced by those who love God. The world's hate drives them farther from God, and their love draws them ever closer to the despised things of this world – they are truly an "untoward generation."

Nestled amid a world gone mad is the beating heart of God's love – the Church. A Church who not only have learned Who, what, why, and how to love, but have also learned who, what, why, and how to hate. It is the nature of this Church that is the only hope for those who dwell in the darkness of this world.

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