

A Time To Hate

Introduction:

To everything there is a season, a time for every purpose under heaven; A time to love, and a time to hate. (Eccl. 3:1, 8).

This was the very provocative verse that I was questioned about during church one day that led to the following essay. Is there really a time to hate, or is that statement meant to be merely an offsetting metaphor to the much more popular concept of love? With the exception of admonishing against engaging in it, the Church has, by and large, not ever explored the full depths of this powerful antithesis to love. Well that's all about to change. As promised in the essay on love, I will now give you insight into hate, an entity that, as it turns out, is far more important to God's economy than you can imagine. You think me mad? What if I were to tell you that without hate, it would be impossible for creation to ever be free from evil? Absent hate, the glorious kingdom that has been prophesied will never come to pass, and the sacrifice of the Lord Jesus will have been in vain. When you have thoroughly studied this essay, I am confident that you will agree with me on the importance of hate in the bringing forth of the kingdom of righteousness. I think that it is wise for you to keep reading to see if I can back up such scurrilous statements. If you have not already done so, I would recommend that you read the essay on perfect love first, then read this one. It is important to lay a foundation of love before we can safely explore the nether regions of hate.

Chapter 1: What is Hate?

Interestingly enough, the entity known, as hate is much better understood by the world at large than love is. This is perhaps due to its far greater experience in the use and practice of the former. Nevertheless, there is scarcely a person who does not have a pretty good working knowledge of hate. As a matter of fact, there are those who are outright experts in it. Be that as it may, let me be superfluous by formally defining hate for you. As with love, we must first consider the source of hate. It turns out that the source of hate is the same as that of love. It comes from God, and is likewise universal and innate. Let me pause here to anticipate your angst over the previous statement. Contrary to what you may think, mankind did not invent hate. It existed long before we got here. The capacity to hate is an attribute of God and, like love, we inherited it from Him. Now if you don't think that God is capable of hating, you are obviously deficient in knowledge of the Bible. Careful study will show that God exhibits many episodes of hate, both situational and personal (a distinction that will be made later). So then, it is clear that we inherited our capacity for both love and hate from our Creator. Where we have failed in both is in obtaining the wisdom to correctly apply them in every situation.

If you have accepted what I have stated thus far, there is one inescapable conclusion to be drawn: the capacity to hate is not, in and of itself, bad. Therefore, when considered De-novo, hate is good! “What is this lunacy?” You say. Well, the concepts of good and bad are worthy of their own essay, but suffice it to say that according to the law of the Spirit, if something is not intrinsically bad, it must then be good; notwithstanding, something good can be corrupted into an instrument of bad through evil intent.

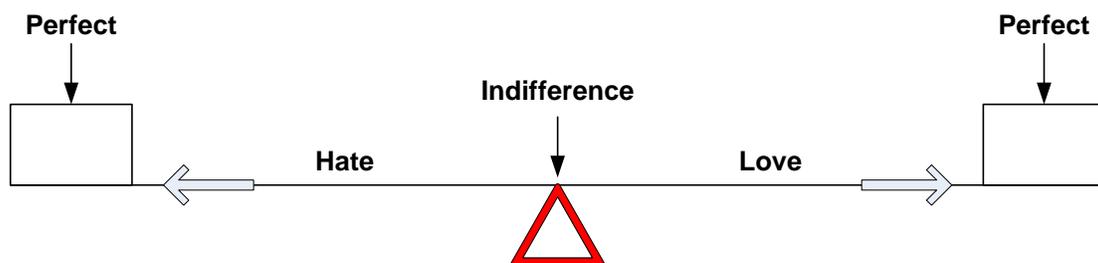
At this point you might be becoming aware that there is a thematic relationship between love and hate, and somehow they seem to be related to each other. Well, if that is so, you are correct. The best way to view hate is to realize that when compared to love, it is one of the most pure examples of opposites there is. From every perspective it is exactly antithetical to love. Recall our definition of love.

The innate capacity to do good, especially on behalf of others, when given the opportunity, and without expectation of recompense.

Most of these elements are in play for hate as well, except that the intention is to do **harm** rather than good. Consider love and hate to be the seats on either end of a seesaw. (Figure 1) The fulcrum, situated exactly in the center, on which the plank rests, is then the region of indifference. The closer toward one seat that you get, the further from the other you are. If you sit in the seat of hate, you have arrived at perfect hatred, and if you are seated in the seat of love, then you have found the place of perfect love. Notice that on the same plank it is not possible to sit on both seats simultaneously. So, it is clear that considering the same situation, it is not possible to both love and hate at the same time.

This model also serves to show us that there exists states of both love and hate that fall short of perfection, so then they are both considered to be quantitative. We discussed this with reference to love in the essay on perfect love. Now we see that it also applies to hate. Moreover, like love, hate does not express itself as a feeling or an emotion, but in actions. Don't get me wrong, the expression of hate may be associated with strong emotion, but its presence is totally irrelevant. In other words, the presence of strong negative emotions does not, in and of itself, mean that you hate someone. Nor does the absence of said emotions mean that you do not have hostile intent toward them.

Figure 1:



Here is the way that the emotional component works. There can be a certain amount of “leakage” into the soul realm of either love or hate from the place where they emanate, namely the heart, or the spirit, of man. When there is a spillover of love, it is called compassion. When hate has bubbled up out of your heart into your soul realm, it is called antipathy. These are merely the emotional responses to the entities of love and hate, but they are powerless without the corresponding actions that are indicative of either phenomenon. This is much like the entity known as faith. The intent may be there, but without the corresponding action, the faith is dead. In like manner, it can be said that compassion without the good deed is not helpful, and antipathy without the harmful deed is powerless to do harm.

Another way that hate differs from love is in the matter of opportunity. While love is governed largely by the presence or absence of opportunity, hate is not at liberty to be expressed merely because the opportunity has presented itself. Hate is an instrument of justice, and therefore its lawful use is limited to being the mechanism by which judgment is applied. Take careful note of the previous assertion because it alludes to the reason why hate is such a dangerous entity. In order to be lawfully used, and ultimately profitable, hate must never be separated from its association with justice. It must never, ever, be allowed to be governed by the dictates of the flesh. It is this unlawful use of hate that is responsible for all of the murder and mayhem that bombards our televisions nightly. The presence of unbridled hate also serves to hinder it from being properly applied by responsible guardians of justice.

Here is a good analogy to explain this principle. Over the years, many societies have learned painful lessons in attempting to rid themselves of pests. Let’s say that a certain land has a problem with some kind of vermin. So they import some other kind of critter to eat the pests. This works quite well since there is plenty of food to be had. The problem comes later when all of the predator critters have full bellies and then turn to procreation. Since there are no natural predators of the newly introduced animals, they are free to multiply unhindered, and to great excess. Before long the land is now plagued by the predator critter, and is worse off than when they only had to deal with the original vermin. This type of ecosystem tampering has caused a great deal of damage in a number of countries throughout history.

Now what is the connection to hate you ask? Hate is the predator that when properly applied, will rid the society of pests. It is the mechanism by which justice sets right that which has been wrong. But, if hate is not constrained by justice, it will multiply like the artificially introduced predator and consume the land. It is important to consider that hate must only be used as an instrument of justice which will seek to do harm to the wrongdoer and, by so doing, it will inflict upon him a measure of bad equal to that which was inflicted upon the innocent (an eye for an eye, and a tooth for a tooth). Remember that if you are pursuing justice, love will not allow you to be mindful of wrong. It simply looks for opportunities to do good. And certainly indifference is not an option since that would allow wrongdoing to continue unchallenged. Remember our seesaw metaphor? If you eliminate the section of love and the region of indifference, then the only place remaining is the section of hate. That is where you must dwell while you are executing justice. So, hate that is applied by he who is duly authorized, and toward the end of

correcting a wrong, is a righteous use of this very powerful weapon. Doing bad for the sake of doing wrong is unlawful, and this practice is largely responsible for the widespread misuse of hate, which has engendered fear amongst the righteous and hindered them from the lawful use of hate. This has allowed evil to prosper in creation far more than it should have.

As you have seen, I have made a connection between justice and hate. To help you to understand this symbiosis, let me analogize it this way. Consider justice to be the carpenter, and hate to be his hammer. As skilled a craftsman as he may be, without the proper tools he cannot successfully do his job. Such is the case with justice. Without hate it would never be able to rid creation of evildoers. Now, lest you think that hate is the exclusive domain of the Godhead, in the course of this essay I will show you examples where we are commanded by God to exhibit hate. But first, let me say a little more on justice. What exactly is it? I would define justice in this simple way. It is the process by which that which is wrong, is made right. This is also a subject that deserves its own essay but, suffice it to say, that it is also one of those principles that has been given to us by God. It is one of the most important foundations of divinely ordained government found throughout creation. You think I'm off the mark here? Well consider this. If it were not for the vigilance of justice, it would not have been necessary for the Father to send the Lord Jesus to be our sacrificial lamb. Have you ever considered why God did not declare us forgiven, merely by executive fiat, and then move on from there? If He had done that, it would have spared Jesus the journey to condemnation and destruction, but it would have been a subversion of that attribute of God known as justice. So, although all powerful, God has limited himself to be bound by the same principles that He has instilled in creation.

Moreover, He expects us to follow His example in obedience to these laws. For it is necessary for the students to be like the teacher, even as it is commanded for the teacher to be an example worth emulating. In other words, it is not good for God to be found to be breaking the same laws that He expects us to follow. Isn't this the very definition of hypocrisy? So then, for God to summarily dismiss the charges against us would have been a gross miscarriage of justice. To carry this thought further, let me share with you the sheer genius of the salvation plan. In what I'm about to reveal to you, I'm sure that you have never heard the salvation message delivered in quite this way, but read it with wisdom and see if it does not resonate with truth. Additionally, I have highlighted, in bold, Scriptural references for some of the more outrageous statements, so that you can see that they really do have a basis in truth, and are not merely the ravings of a madman. Here in brief are how the critical events transpired.

Because of sin it was evident that mankind was wrong. Justice then demanded that the wrong be set right. In this case, being set right meant the eternal destruction of the wrongdoers (remember that the wages of sin is death). However, it was God's love for us (for God so loved the world, **John 3:16**) that demanded that He do good unto us (love); while at the same time, it was His justice that demanded that He do bad unto us (hate). So the dilemma became how to do both good and bad unto mankind at the same time. In other words, it was necessary to both love and hate us simultaneously. I have already asserted that this is impossible, not only for us, but for God as well.

The solution that presented itself is so exquisitely devious and cunning, that it could have only been conceived from the very heart of the Godhead. The plan was designed to deal with two problems that afflicted creation: spiritual and natural wickedness. The former of course, was spearheaded by the prince of rebellion, the anointed cherub who covers, known as Lucifer. His constituted the greater rebellion. The latter was that of the sons of Adam. This was the lesser rebellion. Of the two choices before Him, God decided to love us, but then in order for justice not to be denied, it became necessary for Him to hate the Lord Jesus on our behalf. For this to be valid, two conditions would have to be met. First, Jesus would have to be one of us: second, He would have to be worthy of death, meaning guilty of sin. In fulfilling these conditions, it was required that He first divest Himself of His deity and be born of woman, that He might be clothed in flesh. (**1st Tim. 3:16**) He would have to be tried and tested in all things human and be found personally blameless (**Heb. 4:15**), and then to take upon Himself the cup of our iniquity. (**Matt. 20:22**) Sharing in our guilt, He was then subject to justice. The biggest potential pitfall in the plan was that it was necessary for Jesus to only vicariously share in our sin. It would not have worked if there were any sin that could have been lawfully attributed to Him.

The only other piece of this puzzle needed to make the plan work was a patsy, someone who at the end of the day would be left holding the bag when justice came calling. Lucifer was cast in this role. In giving him the script, God left out one crucial page; the part that said, "Before you execute wrath upon your subjects, make sure that the offending party is actually guilty of the crimes of which they are accused, and thus worthy of death." It was in the absence of this information that Lucifer did some fatal Ad-libing. Apparently not recognizing, or else not accepting, the divine heritage of the Lord Jesus, he reckoned Him as a mere son of man (Adam). Now, since all who were born of Adam sinned and fell short, it was logical for the Adversary to assume that Jesus was just another sinner who he could afflict at will. When it became expedient for him, he arranged to have the Lord of Glory executed; a deed that the Bible said if those who ruled the darkness of this world had known beforehand, they never would have killed Him. (**1st Cor. 2:6-8**)

It was what transpired over the next three days and three nights that revealed the true genius of the plan. On day one, we find that there is great revelry in hell over its newest resident. For here was yet one more priest of God who, although having been a thorn in the devil's flesh while sojourning on earth, had nevertheless been subjected to futility through death. (**Heb. 7:23-24**) And this one suffered the death of a sinner no less. On day two and three, the party continued.

Meanwhile, Jesus put the time of travail to good use. He began to preach to those who were likewise held captive through death. (**1st Peter. 3:18-4:6**) He told them that He was the promised redeemer, and that He and they would shortly be free and that the promise of God was not slack. For even for those in hell, salvation was by faith. Consider this: for four thousand years they had witnessed many souls who had entered into the bondage of the grave, but they had never seen anyone set free. (**Isaiah 14:17**) All they had was the promise of a coming Redeemer, who would loose them from their bonds. Here stood before them the latest victim of the death angel, who boasted of great things. (**Heb. 2:10-13**) He said that He was the One on whom they waited, and that the gates of hell would

not hold Him. He told them that, as His Father would deliver Him from bondage, He would also deliver those who dared to believe His testimony. Some, who were noble of heart and strong in faith, dared to believe Him. But, there were many who put greater trust in the strength of the bars that held them than they did in the promise of the living God. At the end of the third day several climatic events took place.

It was at this time that the Father saw the labor of the Son of Man's soul, and He was satisfied that justice for sin had been done. (**Isaiah 53:11**) The only problem was that in a search of the eternal records, no evidence of personal sin committed by this man could be found. (**Isaiah 53:9**) It was then determined that He possessed no guilt by which He should have been punished, and indeed innocent blood had been spilled. At that point it became impossible for death to hold Him. And not only this, but it was determined that there was a justice debt owed to Jesus for wrongful death. Remember, justice sets right that which is wrong, it does not add further wrong-to-wrong. Herein, the exquisite beauty of the plan was revealed. It was decided that the justice debt owed Jesus would be spent to buy the freedom of the sons of Adam, and the guilt for spilling His innocent blood, in the first place, would be laid on the head of Lucifer.

So in essence then, the devil, in killing the Lord Jesus, did not set something right, but committed an even greater wrong. He has only begun to pay the price for this colossal blunder. The first thing that happened is that he lost the use of the power of death as an instrument of bondage in his conquest of mankind. (**Heb. 2:14-15**) For in losing its ability to hold Jesus, with whom we became identified through His gift, death has also lost its ability to hold us as well. Secondly, he sealed his fate as an enemy of the Godhead, and in due season his judgment will be accomplished in the lake of fire, reserved for him and all those who transgress with him.

It did not take the Lord Jesus long to exploit His victory over the kingdom of darkness. (**Col. 2:15**) Breaking free from the steely grip of death, He ascended up from the bowels of the earth and returned to His body in the tomb. He rose from the dead and was immediately translated, thus being delivered from the body of sin through the flesh, and further clothing Himself in the glory of the celestial habitation. From there He encountered the women who loved Him. His task, not yet finished, He warned them not to touch Him, for there remained one more sacred duty to perform in Heaven. That was the requirement: to sprinkle the holy blood on the mercy seat so that the new covenant would be established. (**Heb. 9:12**) At the time of His meeting up with the women, He was sanctified to this very task, and it was necessary for Him to remain unspoiled from the world until it was completed, lest His sacrifice be in vain. Notice that when He appeared to the disciples later on, He invited them to handle Him with impunity. (**Luke 24:39**) After He left the Holy of Holies, He went back to the underworld to fulfill a promise that had been made to those who believed. He burst into the devil's office and removed the keys of the gates of hell and death from his belt. (**Rev. 1:18**) From there He proceeded directly to Abraham's bosom, where He set at liberty those who had been held through bondage to the power of sin. He led "captivity captive" up out of prison, (**Eph. 4:8**) and they followed Him to everlasting habitations. (**Matt 27:51-53**)

There is an interesting footnote to this story. The astute student of the eternal law would correctly perceive that this whole plot was the product of a conspiracy, and one which involved no less an entity than the eternal Father. Remember, is not the Lord Jesus known as the Lamb of God, slain from the foundation of the earth? This tells us that God had full knowledge of, and was complicit in, the premeditated murder of an innocent man, namely Christ Jesus. So if the devil's lawyer was smart, he could make an effective argument that in suborning the murder of Jesus, the Father was equally as guilty as his client. A sound thesis, with the exception of one little thing. To make the conspiracy charge stick you would have to produce the body. Since Jesus had risen from the dead, this would have been a little harder to do. In that case, the Father had the best alibi possible, the murder victim Himself. The devil, on the other hand, had no such loophole to escape justice. For he had spilled innocent blood and, once spilled, that blood would cry out for justice whether the victim stays dead or not. So, it became of paramount importance for the Lord Jesus to be raised from the dead, not only to allow the Father to wiggle out of a conspiracy charge, but also so the promise He had made to His Son would be fulfilled. That promise was that He would not leave His soul in hell, but that He would deliver Him from death and give Him an everlasting kingdom of righteousness, and He would be the firstborn of many brethren. I bear witness to the fact that the Father has indeed kept His promise, and mankind has been the beneficiary of the obedience of Christ Jesus.

Chapter 2: Situational vs. Personal Hate

For the purposes of increasing our understanding, hate can be subdivided into two general categories that I will call situational hate and personal hate. Situational hate is when the antipathy is directed toward an inanimate object, an idea, or a behavior. For example, one can say that they hate vanilla ice cream, or they hate the idea of vacationing in the mountains, or they hate lying and cheating. I think it is clear that everyone has a reasonable understanding of this type of hate. Personal hate, on the other hand, is just that: personal. It is antipathy directed toward an actual individual or a group of individuals. This is the part of hate that is a little murkier. Most Christians feel pretty safe with situational hate. It seems much less, well, personal. Certainly there is a role for hating in this way, but it is vital that we do not ignore the value of personal hate. I will show you examples from the Scriptures that show that, without personal hate, we are not operating at the highest level of our covenant. Let us first discuss further the idea of situational hate.

I think that we can agree on the following principle. People tend to avoid things that they hate. For example, I absolutely hate cottage cheese. Therefore it is forbidden to ever serve it to me under any circumstances. I'm pretty sure that I would rather starve than to ever eat cottage cheese. Now that's some powerful hate! The point that I am making is that hate can be a valuable ally if properly used. From a situational point of view, some types of hate are lawful and some are not. For example, the fact that I don't like cottage cheese will not cause the known universe to unravel. As a matter of fact, it won't have any consequence whatsoever. Therefore, it is entirely lawful for me to seek to do grievous harm to any cottage cheese that shows up in my vicinity.

On the other hand, let's say that I hate marriage and, at every opportunity to do so, I seek to undermine it as an institution. This behavior may certainly have a deleterious effect on those around me who are subordinate, or see me as an example. In this case I have not used situational hate in a lawful way.

There is a very simple way that we may gauge our hate, as to whether or not it is lawful. We must find out what the word of truth says about every situation, and then adjust our views to match it. So if God has gone on record as hating anything, then we would be wise to hate it as well. Let's take an example. In Proverbs 6:16, we are told that the Lord hates a lying tongue. This means that we are bound to also hate a lying tongue, especially if that lying tongue is attached to our own head. Now, if we hate that lying tongue, we should want to do it harm, like maybe, cut it out. "Too extreme:" you say. Have you not read the instructions of the Lord Jesus, who said that if your eye causes you to stumble, you should pluck it out? Or, if your hand makes you stumble, then you should cut it off. (Matt. 5:29-30) What He is saying is that you should hate the offending member and, if necessary, do it harm so that it is not a hindrance to you entering into eternal life. The premise is that it is better to go to Heaven maimed, than to go to hell whole. However, if you are not willing to hate, even yourself, then you risk hellfire. But one would say, "What if I don't agree with what the Bible says God hates?" Well, until you can create and sustain your own universe, you are hardly in any position to question the wisdom of God, especially if you claim to believe in Him. It's the proud and the foolish that would question the wisdom of God. (By the way, those are two things that He hates.) The bottom line here is that whatever God disapproves of, we should also have great antipathy for. We can express this displeasure by making sure that we are not guilty of engaging in the activity in question. In this way, we are demonstrating the fact that we are siding in with God, and being good stewards of hate.

Now what about personal hate? As previously stated, it is harmful intent that is directed toward an actual person or group of persons. This is the type of hate that most Christians struggle with in terms of understanding it. But it really isn't that hard to grasp once you get over the fear that comes from erroneous teaching. Let's look at an example to help us understand.

In both Malachi 1:3, and Romans 9:13 we find the following pronouncement by God.

"Jacob I have loved, but Esau I have hated."

There is not a more compelling contrast of intentions anywhere in the Bible. On the one hand, God has loved Jacob, meaning that He seeks the opportunity to do "good" on his behalf, even if He is not repaid. Because of His great love for him, His mercy has endured toward him, and He has not reckoned against him the measure of his transgression. On the other hand, He hated his brother Esau and has certainly communicated hostile intent toward him. Look at the rest of Malachi 1:3. The Lord says,

"I have laid waste his mountains and his heritage for the jackals of the wilderness."

No one can make a case that this behavior constitutes an act of love. Now, let's put this act of hate to the test to see if God's use of it was lawful or not. Recall, I have previously stated that hate is not free to be expressed merely because we don't like someone, or that the opportunity has presented itself. But it is an instrument of justice, and justice sets right that which is wrong. So, what was the injustice committed by Esau that incurred the wrath of God toward him and his posterity? According to the law, the birthright, which is the inheritance, belongs to the firstborn. Since Esau was indeed the firstborn, the right to continue the Divine Messianic line was his. In other words, the Lord should have been known as the God of Abraham, Isaac, and Esau. He, however, did not value this great honor, and traded it to his brother Jacob for a bowl of soup. This act greatly offended God who saw it as an affront to His divine plan of salvation and a repudiation of the Lord Jesus who would be the mediator of that plan. This wrong done to the Lord Jesus, so angered God that it kindled hate in Him toward Esau. This hate manifested itself in acts of "bad" perpetrated against Esau and his children when God permitted his enemies to rise up against him and to subdue him. Apparently Esau's crime was so bad that God found it unforgivable. Hebrews 12:16-17 tells us that after Esau came to his senses, he sought to repent, that he might inherit the blessing, but no place was found for him, even though he sought it diligently with tears. Now that's powerful hate indeed! But then one would say, "Well that's all well and good for God, but are we allowed to hate that way as well?"

To answer that question, let us consider the following Scripture.

"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." (Luke 14:26)

Here the Lord Jesus Himself admonishes us to hate our close kinfolk if we are to be His disciples. But you say that He is only speaking metaphorically, or He is only jesting. No, not at all. He means exactly what He said, which, if I may be so bold to share with you, is summed up in the following. Many Christians find that, in the course of working out their salvation, they meet with opposition, and frequently the main detractors are members of their own families. What Jesus is saying is that we cannot afford to allow anyone, including our loved ones, to distract us from serving Him with our whole hearts. We must be ready to meet force with force as it were, that with every measure that we are opposed, we must resist with the same measure. This commitment can even rise to the level of actually hating (acting with hostile intent) that loved one who is serving as a stumbling block between you and the kingdom of God.

Let me illustrate this concept by an example. Suppose that there is a man who is married and has a couple of kids, and let us suppose that he was raised in a particular denomination in accordance with his parents' beliefs. In the process of time, he becomes born again and begins to seek the kingdom of God with all of his heart. He soon finds that his newfound faith is at odds with his parents' denominational view, and over time considerable friction develops between the two households. The grandparents in their well meaning, albeit misguided motivation, attempt to disabuse the grandchildren of their parents' teachings. The children's father now makes a stand against his own parents,

forbidding them to have contact with the children. This, of course, does not occur without great acrimony between the two households. It finally ends up in court where the children's father has the grandparents legally and permanently restrained from contacting their grandchildren. On the part of the father of the children, this was certainly an example of hostile intent directed toward the grandparents. So, in essence, in loving the Lord Jesus, he was willing to hate his own parents so that they would not be a stumbling block to his children's spiritual growth and development.

This is the kind of thing that the Lord Jesus was talking about when He said that we had better be willing to hate anyone who stands between Him and us.

Chapter 3: Perfect Hate

In the previous chapter, I gave you an example of personal hate and how it applies to us especially in the church. This type of situation may not be readily recognized as an act of hate, since we usually associate hate with its much more devastating manifestation such as physically harming someone and the like. The important thing to realize here is that hate, much like love, has degrees of expression, and when it is expressed to the uttermost, it is called perfection. This is the usual manifestation that we associate with hate, but we must realize that hate does not have to rise to the level of violence or mayhem to be in exhibition.

Consider the following Scripture.

Do I not hate them, O Lord, who hate you? And do I not loathe those who rise up against You. I hate them with perfect hatred. I count them my enemies. (Psalm 139:21-22)

Here we see that hate can be as perfected as love, and when it is, it seeks to destroy the object of its antipathy to the uttermost. You can bet that there will be perfect hate in operation when God judges the kingdom of man according to the Gospel. Those who are found to be unworthy will be cast into outer darkness. They will suffer the eternal torment of judgment in the lake of fire that burns forever but does not consume. You had better believe that this is perfect hate indeed. Moreover, this is the only kind of hate that can rid creation of evil once and for all.

By now you should be getting an idea of how important this much-misunderstood phenomenon is in the economy of God. And yes, it plays an equally important role in the lives of those who profess Christ Jesus. As a matter of fact, it is the underutilization of hate that has hindered the church from being as strong as it should be. Our unwillingness to hate when it is called for has resulted in our being robbed of God's best on earth. Many times, we should have hated kinfolk, but we allowed them to hold our faith captive to the traditions of men, which made the word of God of no effect in our lives. Or we have aided and abetted other loved ones in their wrongdoing, in a misguided attempt to love them, and as such, we allowed them to continue on the path of destruction far longer than they would have without our aid and comfort.

A prime example of the latter statement is a situation where some parents may have a son or daughter who is abusing drugs. These parents exhaust all of the usual attempts to arrest

the destructive behavior, but to no avail. Out of their love for the wayward offspring, they continue to provide shelter, food, and money, which are of course, misused to buy drugs. This act of love (doing good) on the parents' part has not helped the offspring sinner. It has actually made it harder for him to be delivered, since he has all that he needs to continue to satisfy the lusts of the flesh. On the contrary, what is needed here is an act of hate on the part of the parents. They should throw the prodigal offspring out into the gutter and step over him if they have to. They should supply no aid or comfort at all. Such a one as this should be made to feel extremely uncomfortable. This way the child might come to his senses before it is too late, so he would repent and turn from his wicked ways, and return to the living God, and thus be restored to favor.

Consider the story of the prodigal son. Notice that how after riotous living, he ended up in dire straits alone, cold and hungry. Now, what do you suppose would have happened if his father, hearing of his plight, sent him a note which said "Dear son, I see that you have spent your inheritance on carousing, and that you are currently under duress? Please accept this money so that you may continue to dissipate yourself. Love Dad." In this case, he never would have found himself bunking with the pigs, where he came to his senses and repented. Thus, he would have remained estranged from his father's house. No, what was needed here was an act of hate. The wise parent refuses to aid their children in living a life contrary to the word of God, and if that means that they have to turn their backs on them, then so be it. This can be summed up in the following proverb. **"A parent must love their children enough to hate them if necessary."**

There are a couple of superb examples in the Scriptures to illustrate this point about perfect hate. Consider the following.

If your brother, the son of your mother or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, "Let us go and serve other gods," which you have not known, neither you or your fathers, of the gods of the peoples around you, near to you, or far off from you, from one end of the earth to the other end of the earth, you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him; but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all of the people. "And you shall stone him with stones until he dies, because he sought to entice you away from the Lord your God, who brought you out of the land of Egypt, from the house of bondage. (Deut. 13:6-10)

First off, notice the intimacy of these relationships. This admonition is not directed at people that you don't really like, and would rather see dead anyway. It applies to those who are closest to you emotionally, but whom, by their actions; threaten to put enmity between you and God. The examples given are of those who are typically greatly loved by someone, but that love does not shield them from judgment if they have become enemies of the faith. Secondly, it is without doubt that stoning this individual to death is certainly an act of hate, and not only that, but a hostile act that leads to the death can be considered to be perfect hate. Thirdly, remember who it is that is requiring this of us; it is certainly not me who gives this command, but is it not the Almighty? Here is a second witness for your perusal.

If a man has a stubborn and rebellious son who will not obey the voice of his father, or the voice of his mother, and who when they have chastened him, will not heed them, then his father and his mother shall take hold of him and bring him out to the elders of his city, to the gate of his city. And they shall say to the elders of his city, "this son of ours is stubborn and rebellious, he will not obey our voice, he is a glutton and a drunkard." Then all the men of the city shall stone him to death with stones; so that you may put away the evil from among you, and all Israel shall hear and fear. (Deut. 21:18-21)

Here again we have a compelling example of the proper application of hate. In this case there is a rebellious son who, if allowed to continue to act in a manner contrary to the word of God, would bring shame on his household, his people, and ultimately on the name of his God. What was the prescribed remedy? The parents were commanded to hate the rebellious offspring. This hate also rose to the level of perfection, in that it resulted in the stoning death of the offender. Armed with this new awakening, I'm sure that you can find many other examples of a similar nature in the Scriptures. In addition, you are probably thinking of examples in your own lives where you have failed to apply hate to a loved one and, by so doing, you have allowed them to persist in their evil ways unchallenged. In some cases this may have resulted in catastrophic outcomes, both naturally and spiritually. This is why it is so important to study carefully the things that I have taught in this essay. For so long the message of love has rightly been preached, but those charged with instructing the church have not been diligent to strike a balance by also teaching the value of properly applied hate.

At this point it is necessary to introduce this important modifier to perfect hate. As powerful as everything that I just taught you is, under the new covenant, we are not free to allow our hatred to rise to the level of perfection, which is seeking to utterly destroy our enemies. The reason for this is because of the introduction of a new entity into the spiritual arena: grace. As is my custom, let me give you my simple definition of grace. Simply put, grace is justice *delayed*. Notice that it is not justice *denied*. It does not subvert justice; it merely holds it at bay for a time. This results in either continuation of the activity that warrants judgment, or repentance, which leads to forgiveness. For example, it was grace that allowed God to forego immediately destroying mankind after the sin of Adam. Notice how grace will only delay the judgment for wrongdoing. It will do nothing in and of itself to actually change the behavior of the offender. This is why grace is not limitless, and it must eventually give way so that justice may be satisfied. It is the wise person indeed who uses the time bought by grace to get in right standing with God, so that when justice comes calling, they won't be found on its list.

As powerful as grace is, we find that it is actually a new covenant phenomenon. It was not much in operation under the old one. (Consider the two previous Old Testament examples). Because of that, hate was much more free to rise to the level of perfection, which usually manifested with dire results. Grace, then, is one of the things that make the new covenant superior to the old. It acts as a valve to control the amount of hate that can be brought to bear on a given situation. And if hate cannot manifest itself, then neither

can justice be served, since hate is its instrument of judgment. Herein lies the perfect example of the power of grace. Remember in the Scriptures it says,

“For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast.” (Eph.2: 8-9)

It is doubtless that just about every Christian everywhere understands that we are saved by the grace of God, and that we have not earned salvation through our works. What may have escaped our attention, though, is that same grace did not absolve us of our blood-guiltiness. It merely delayed the application of justice until the one who would take away the sin would come: that is Christ Jesus. As previously explained, it was He who received the punishment that was due us through the rebellion of the flesh. Thus the demands of justice were satisfied in Him, so that we might share in the glory of the redemption that was purchased by His blood. Amen.

Chapter 4: Is this Love or is this Hate?

If you have been following me so far through this essay and the one on love, you should have a decent understanding of both of these critically important principles. However, there are times when they can remain confusing and it may be hard to tell which one you are operating in. I know that you are thinking that telling love from hate should be easy, but there are times when one may result in a similar emotional response to that which we normally associate with its counterpart. Simply put, there are times that love may hurt, and there are also times that hate may feel good. So if we were to judge simply by the way that we responded emotionally, we would not be judging the matter accurately. As usual, let me illustrate with the following Scriptures.

“ My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; For whom the Lord loves He chastens, and scourges every son whom He receives.” (Heb. 12:5-6)

“Blows that hurt cleanse away evil, as do stripes the inner depths of the heart.” (Prov.20:30)

“Do not withhold correction from a child, for if you beat him with a rod, he will not die. You shall beat him with a rod and deliver his soul from hell.” (Prov. 23:13)

There are two main points that I want to make about the aforementioned verses. One is that the act of chastening is an application of love. Number two is that the application of love involves inflicting considerable pain and discomfort on the recipient of said act of love. So herein is an example of how an act of love can feel painful, both emotionally and physically, but yet it fits the definition of love in that it shows a father taking the opportunity to do “good” unto his son by scourging him when he is disobedient. And it can certainly be said that this good does not feel good. But the result of it certainly is: having a heart that is cleansed from evil, and a soul that is delivered from hell. Aha! I know what you are thinking. “Well pastor, isn’t this similar to a parent who kicks a

rebellious drug addicted child out of the house, and did you not say that that was considered an act of hate”? Now don’t get too excited, thinking that you have stumped the teacher. You really didn’t think that I was going to provide enough rope to hang myself did you? What you do not realize is that the act of corporal punishment is a direct intervention into the course of your child’s life. Those blows that hurt, although physical, are a spiritual phenomenon, and they will affect how your child sees himself in relationship to the kingdom of God, and the moral code that governs it. A parent must never see scourging as merely the act of inflicting pain on the child. It is properly viewed as a spiritual communication using the most carnal of languages. This is very analogous to the act of praying in the Spirit. When we speak in tongues, we are actually directly in communication with the Father in the spirit realm, even though we are using a carnal method (our tongue) to achieve this connection. Now the result of this spiritual intervention is that the child’s spirit is molded into a form that is pleasing to God, but this must occur while the child’s spirit is still malleable. This is why the word of God admonishes the fathers to discipline their children early, for the day will come when their spirits are no longer reachable by this method, for they will become hardened. After this, the only way to affect a change is to have their spirits crushed by the Rock, and then they can be remolded into a vessel of honor fit for service.

So then, scourging is considered to be a direct act of doing good. It is not the hope of a secondary effect down the road. Whereas in the latter example, the action of throwing the wayward offspring out of the house, is directly hostile and designed to cause discomfort and duress. The hope is that the indirect effects of this discomfort will cause the wayward child to come to their senses and repent of their evil ways. The difference can be summed up in the following way. In the case of love, one is doing good to directly produce a good result, and in the case of hate, one is doing bad in the hope of indirectly producing a good result. Do you see the difference? If not, don’t fret over it. Eventually it will make sense if you seek to find the truth in it.

What about the case for acts of hate that feel good, and seem beneficial? Off hand, I can think of many examples to illustrate this principle, but a particularly powerful one comes to mind. Consider the following scenario. There are two young people, say in their late teens, who are dating. Inevitably the physical attraction between them grows, and they find it hard to resist each other. Now the young man says to the young lady, “I love you very much, and I think that we should celebrate our love by having sex.” At first the young lady, who happens to be a virgin, is quite reluctant to acquiesce to these enticements, but he assures her that his love for her is strong, and that he will marry her in due season. Eventually his persistence wears her down and she succumbs to his charms, and they have sex. I think that we can agree that this act very likely felt good, and resulted in a sense of emotional satisfaction, at least until the guilt set in. But let’s look at it from the point of view of the word of God. Since these two were not married when this physical engagement took place, this act is more accurately referred to as fornication. Now those who make a habit of fornicating are known as fornicators, and the Bible tells us that those who practice such things will not inherit the kingdom of God.

(1st Cor. 6: 9-10)

If you recall my definitions for both love and hate, you can say that ending up in hellfire is bad and, if bad, the actions that led up to it were not designed to be examples of doing good. So then, let us look beneath what this young man was saying with his mouth, and see what he was actually communicating. Notice how he said that he loved the young lady. Well, this meant that he was supposed to be seeking the opportunity to do good on her behalf. Seeking to deflower her and turn her into a fornicator, were certainly not examples of doing good, but they were bad indeed, and if bad, they were actually acts of hate and not love. Of this I have no doubt. There are many of you who have read this scenario, and chills went down your spines as you recognized your own situations in this exercise. Moreover, far more often than not, these types of relationships end badly, and the poor girl is left heartbroken with her virtue permanently impugned. So what can we conclude from this scenario? That even though this act of fornication felt good and satisfying, it was indeed an act of hate on the part of the young man who enticed this woman into compromising her virtue.

Armed with this information, it is clear that we had better be using something other than how a situation makes us feel, to determine whether or not it constitutes an act of love or hate. One thing that makes this easier is if we separate the emotion realm from the process, for frequently it will confuse the issue. The most reliable indicator of intent behind the action is the word of God itself. Notice in the previous example how, even though the young man said that he loved the woman, his intent was to cause her to violate the command of God, which always results in negative consequences. We can then safely conclude that his intent was bad, and therefore an act of hate, and not one of love. Like the previous example, God said that the father who beats his son with the rod, loves him. That love would result in the beneficial outcome of a pure heart and deliverance from hellfire. Although it felt bad at the time, the intended outcome was one of good and not evil, therefore it is considered an act of love. This is but a brief look into how these things work, but I am confident that I have given you sufficient insight into this principle. You can, on your own, think of many more examples.

Chapter 5: Disavowment

This is a principle so important that it warrants its own chapter. Disavowment is a special form of hate that is applied within the church to bring discipline to those who name the name of Jesus, but are wayward in their commitment to obeying the word. In this area, the church has utterly failed to uphold its responsibility to be the light of the world and the salt of the earth. In order for light to appear to be light, it must be substantially different from the dark. If we claim to be children of the light, but persist in doing the deeds of the dark, have we not blurred the distinction between the two? We are able to distinguish between light and dark because they are different in attributes. We have come to associate certain characteristics with the state known as light, and likewise there are specific attributes that are closely associated with dark. But, what if that which is called light, exhibits the attributes of that, which is known to be dark? Is there not confusion on the part of he who is observing these things? Moreover, doesn't it also make it hard to understand them?

What then are the attributes of light? The Lord Jesus has said that if we love Him, we should evidence that love by being obedient to His commandments. (John 14:15) His commandments are, of course, found within the pages of the Bible. So, when He says that we should not steal, lie, murder, or commit adultery, these are not suggestions, but commands. If we say that we belong to Christ Jesus, and we do the things contained within His word, then our light is light indeed. A more colloquial way to put it is that our walk should match our talk. On the other hand, if we say that we have Him, but we are engaging in behavior that is contrary to His word, then we deceive ourselves, and our light is not light but darkness. It is the highest responsibility of the church to be consistent in living the word of God, so that in the world, a distinction can be made between light and dark. If someone professes to be of the light, but persists in doing the deeds of the dark, it is imperative for those who are truly of the light to judge the one who is walking in disobedience, so that the contrast between light and dark can be maintained.

Right about now you are probably thinking, “But teacher, I thought that Jesus said that we are not supposed to judge.” (Matt. 7:1) This is of course true, but the wise steward of the word knows that in order to correctly divide the word of truth, it is necessary to discern not only to whom the commands are given, but also when they were given, and for how long they apply. Now before you brand me a heretic, allow me to elucidate the following wisdom for you. The Bible is the word of truth and it is the command from the Lord, written to those who would inherit eternal life. We must be mindful, however, that it was written to all of the participants in God’s plan of salvation, some of whose roles have become obsolete.

As an example, consider that there are multitudes of instructions given to the children of Abraham regarding the tenants of the first covenant. In this case, the Lord spoke to a specific group of people, and the commands were valid for a specific amount of time. Once supplanted by the new covenant, it was no longer appropriate to spill the blood of bulls and goats for the atonement for sins. So if one were to read these old covenant commands, and not put them in the proper context, then they might be found to be engaging in an exercise in futility. Still skeptical, huh? All right then, how about this one?

You shall not eat any detestable thing. These are the animals which you may eat; the ox, the sheep, the goat, the deer, the gazelle, the roe deer, the wild goat, the mountain goat, the antelope, and the mountain sheep. And you may eat every animal with cloven hooves, having the hoof split into two parts, and that chews the cud, among the animals. Nevertheless, of those that chew the cud, or have cloven hooves, you shall not eat such as these; the camel, the hare, and the rock hyrax; for they chew the cud, but do not have cloven hooves; they are unclean for you. Also the swine is unclean for you because it has cloven hooves, yet does not chew the cud; you shall not eat their flesh, or touch their dead carcasses. (Deut. 14: 3-8)

Now contrast the previous Scripture with the following.

Now the Spirit expressly says that in the latter times some will depart from the faith, giving heed to deceiving spirits, and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. For every creature of God is good and nothing is to be refused if it is received with thanksgiving, for it is sanctified by the word of God, and prayer (1st Tim. 4:1-5).

Looking at these two Scriptures at face value, one is left with the inescapable conclusion that God is schizophrenic, for they are clearly contradictory to each other. (It is because of lack of insight into what I am about to share with you that has led many to assert that the Bible contradicts itself.) If we are unwilling to say that God has lost His mind, and we would be unwise to so stipulate, then just what is going on here? In the case of the first Scripture, it is clearly part of the Mosaic Law and, as such, the Lord is speaking to the Israelites, for a specific amount of time, namely the time of the law. Between the times of the two Scriptures, many things had happened, not the least of which was the coming of the Lord Jesus to bring in a new relationship between the sons of Adam and God. His blood purchased for us a permanent remission of our sins, and made it possible for God to deal with us as children, not merely as servants. By so doing, it was no longer necessary for Him to use the previous mechanisms to make a distinction between His people and the world. For previously He said, these are My people, you know, the ones who don't eat these certain animals. It is certain that He could not make a distinction on the basis of the superior behavior of those who He claimed as His own. Once Christ Jesus came and cleansed us by His blood, and gave us a new heart of righteousness, God could proudly point to us and say; See those over there, the ones who refrain from sinning. Those are my people.

So, after the institution of the new covenant, it became possible for God to identify those who were His on the basis of their hearts, and not on matters that pertained merely to the flesh. Thus, in the new covenant Scriptural example given, it is evident that God no longer concerns Himself with our dietary proclivities, since they are no longer relevant as an indicator of our relationship with Him. It should now be abundantly clear to you that the Bible does not contradict itself, but that its instructions are audience specific, and band limited in regards to time.

What does all of this have to do with whether or not we should be judging? Well, let us apply this new logic to this Scripture. To whom was Jesus speaking? Was it not to those who were His followers? Yes, it was. Now, when was He speaking to them? It was under the Old Covenant. Remember that although the gospels are physically located in the New Testament of the Bible, the events depicted in them took place during the Old Covenant. For the Lord Jesus had not yet been glorified through the death on the cross. So the ones that He ministered to were still in their sins and their consciences still unreliable guides. Since they were not qualified to judge matters, it was entirely logical for the Lord to instruct them to refrain from the attempt. But once He was glorified, and

had purged our hearts from the sin nature; once we had received the Spirit of truth, and insight into the deep things of God, He was able to say to us:

Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters? Do you not know that we shall judge angels? How much more, things that pertain to this life? (1st Cor. 6:2-3)

Now that I have established for you the fact that it is necessary for us to judge matters that pertain to the covenant, let us explore how this is relevant to hate. Suppose there is one among you who is counted as a brother, but he persists in violating the commands of God. If you continue to embrace this one, and abide his evil doing, are you not lending validity to it? And as such, you are helping to present that which is known to be dark as though it were light.

Think back to what I said about the church's responsibility to let its light truly be light. If there is one who is counted amongst us who is playing the hypocrite, and we don't, as a church, judge the matter, then we are sharing in the hypocrisy. As such, we are helping the devil to scatter, rather than pursue our true mandate from the Lord, which is to help Him to gather.

Let me exemplify this with the following example. Suppose there is a church that has a member who states that he is a Christian, but is a homosexual, practicing or otherwise. He is allowed to take his place among the saints, and they treat him as though there is nothing wrong. The impression that the collective body will leave, is that it is alright with God for a Christian to be a homosexual. Therefore, many will be made to stumble because there was unity within this congregation, but it was based on the lie, and not the truth. For the truth is, it is not all right with God, for men to pollute themselves with each other sexually. It is most abominable to Him, and those who practice such a lifestyle will not inherit eternal life. If we, as the church, make any other stand than this one, then we are deceived and, as such, are not in a position to lead others to the truth of the word of God. This is why it is so important for the church to speak with one voice concerning matters that pertain to the code of behavior expected from us by God. Moreover, that one voice should be that of the Father, and not that of the flesh. In other words, we must side in with the word of God, even if it puts us at odds with those whom we consider to be family or friends.

Now this brings us to the hate part. Going back to our previous example of rebellion through homosexuality, what is a church to do in the event that they are faced with this situation? In order to side in with the word of God on this matter, they must judge this individual, and that judgment will necessarily involve hate. Under the Old Covenant the remedy for wrong doing was the application of perfect hate, which of course, meant that those who sinned were destroyed, thus removing the evil from the midst of the congregation. Consider the example of the Benjamites in ancient Israel. There were a few of them who gave themselves over to homosexuality, and they would not repent, nor were they judged by their tribal brethren, but they were allowed to continue to pollute the entire tribe of Benjamin. Eventually, the other eleven tribes were provoked to anger over the matter, and they moved in judgment against Benjamin. Their hatred was perfect

indeed, for when it was over; the entire tribe was wiped out, including the women and children. There remained only 600 men who had fled before their brethren. (Judges 19:1-21:25)

Then there is the New Covenant, and all of that “pesky” grace. This limits the amount of hate that can be applied to something short of perfection. Therefore it is not lawful to destroy, by natural means, those who are sinning **from within the congregation**, but the expression of our hate for them is limited to disavowment.

*But now I have written to you not to keep company with anyone **named a brother**, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, not even to eat with such a person. For what have I to do with judging those who are outside? Do you not **judge** those who are inside? But those who are outside God judges. Therefore “put away from yourselves, the **evil person**.” (1st Cor. 5:11-13)*

I have highlighted some of the more striking points of this scripture in bold. Notice that as I have spoken, the judgment we are commanded to engage in is constrained to those who are called brother, and it is limited to separating ourselves from them in every way, including socially. Under the law of grace, this constitutes putting away from us the evil person. Now contrast this to its Old Testament counterpart, where putting away that evil person involved the liberal use of stone projectiles, (Deut. 17:7-8) hence the difference between perfect hate, and grace limited hate. Aren't you glad that we have the New Covenant, especially if you plan on engaging in sinning against the word of God?

Now for another example.

And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. Yet do not count him as an enemy but admonish him as a brother. (2nd Thess. 3rd 14-15)

It is clearly evident that these acts are not designed to bring a smile to the face of those against whom they are perpetrated. They are indeed acts of hate, albeit mild ones. Remember that under this dispensation, our hate must stop short of perfection, which is why we are not allowed to consider our brethren as enemies. I submit to you that even at this mild level, the church is woefully inadequate in application of this command from God. This is because they refuse to move from the love side of the plank so that they may enter into the judgment that is lawful to execute under this covenant. Or, worse yet, they remain in the middle area within the region of indifference, where they are neither engaging in misguided love, nor are they provoked to Godly hate. The end result of this is that the person will likely persist in sinning against the word of God, and may actually fall short of the promised glory because of an evil heart of unbelief. (Heb. 3:16-19) At best they may fall under the judgment of the Lord that is reserved for the recalcitrant child. This is translated as falling into the hands of the wicked one for the purpose of premature death. But at least the rebellious one is spared the judgment of the world, which is hellfire. (1st Cor. 11: 31-32)

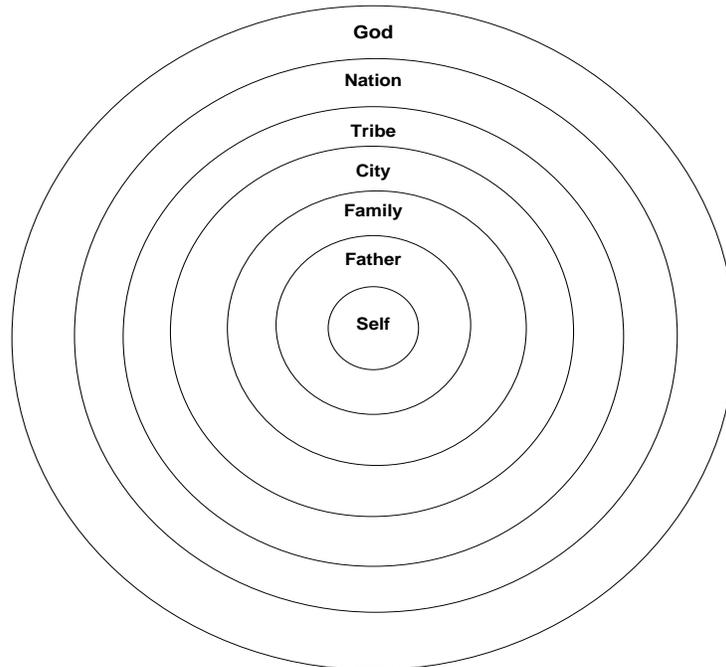
It should now be clear, that the church greatly underutilizes this mechanism of chastisement. As a result of allowing rebellion to persist unchallenged within the congregation, the ability of the body of Christ to be the light of the world has been severely hampered. Moreover, the unintended consequence has been to contaminate the church with hypocrisy. This is a most deadly poison that makes it nearly impossible to successfully minister the gospel to anyone. Consequent to all of this, the church has largely been relegated to spinning its wheels, and going nowhere fast. Many sincere efforts at demonstrating the love of the Lord are unfruitful, because the light of the church has been put under a bushel, and not allowed to shine from the hilltop where all can see it. So anyone who claims to be inside, but will not obey, should be seen as a threat to the unity of the body, and dealt with according to the measure of hate that is lawful for the church to apply. In other words, this chapter can be summed up in the restructuring of the previously stated proverb. “We must love our brethren enough to hate them if we must.” And again it can be said. “We must be willing to sow seeds of hate that we might reap a harvest of love.”

Chapter 6: The Circles of Judgment.

I have already made the connection for you on justice’s use of hate as an instrument of judgment. I want to take a little more time now to explore this concept a little further. You will recall that I told you that the entity known as justice serves the purpose to set right that, which has been made wrong. It accomplishes this by the execution of judgment against those who are responsible for making the condition of “wrongness.” It applies the “righting” force in equal measure to the force used to create the wrong; in other words, an eye for an eye, and a tooth for a tooth. Now the tool used to apply this force of right is what we have been discussing: namely hate. The premise is that it required hate to create an injustice, therefore it requires the intent to bring harm (hate) directed against the perpetrator of the original wrong to set that wrong right.

Let me give you insight into the architecture of justice. God has situated justice within the sphere of creation, in such a way that it is multilayered with regards to the responsibility to mete it out. Consider the layers of justice to be a series of concentric circles, with the inner ones representing the smallest application of justice needed to set right the situation that has been made wrong. (Figure 2) If there is a failure within the smallest circle to execute judgment, it then falls to the next larger circle of justice to carry out the judgment against both the original evildoers, and the ones who failed to carry out their duty to punish them. In this way, if properly applied, the consequences for evildoing are limited in their scope, and involve only those directly responsible for the crimes committed.

Figure 2:



I will take the time to explain this concept more fully. Recall from the previous chapter the example given concerning the tribe of Benjamin and the perfect hatred they exhibited toward their brethren. I will use this incident to explain the functioning of justice. There were certain sons of Benjamin who were rebellious against the commands of God, in that they sought to pervert themselves with men. This act certainly warranted justice to be served against them. This would have fallen to their fathers to instigate, and to be the first ones to carry out the sentence. Obviously they failed to do this, in which case it would have fallen to their clan (a group of closely related individuals, such as brothers, cousins, fathers, and uncles) to step up and punish not only the offenders, but also the ones immediately over them who had failed to execute justice. After this it became the responsibility of the city that they called home, in this case Gibeah, to rise up in perfect hatred against the entire clan, and to remove the evil from the congregation. They too were lifted up in pride and esteemed their brethren more than their love of the statutes of God. After this, word went out to the entire congregation about the sin of Benjamin. All of the tribes, except Benjamin, took counsel together as to how they should handle this matter. They sent word to Benjamin, pleading with them to move in judgment against Gibeah, so that this sin would not be charged against the whole nation.

Remember, God sees the nation as one, so if one has sinned, as far as He is concerned, the whole nation has sinned. (Recall the example of Achan and his sin, which occurred in the days of Joshua. Josh. 7:1-26) But Benjamin would not act righteously against their brethren, and they refused to judge them according to the Law of Moses. At this time it was decided that in order to restore the nation to right standing with God, it was necessary to exterminate the tribe of Benjamin. So all of the other tribes sent men against Benjamin, and eventually they overcame them and destroyed the entire tribe including

the women and children. It was only by the mercy of God that they escaped total annihilation.

What is it that we can conclude from this example? It is that justice is best served by the hands of the ones who are immediately charged with meting it out. If it is delayed, and must be carried out by the next higher authority, the casualty list will become commensurately larger. In this example, the original sinners probably numbered in the dozens. By the time justice was finally served, those who had been found culpable now numbered in the tens of thousands. All of those deaths could have been avoided if the innermost circle of authority had been willing to hate those sons of Belial with perfect hatred. In this example, justice was finally obtained at the level of the circle of the nation. There are, however, two additional circles that, although not in play in this scenario, are nevertheless part of the circles of judgment. To explain them, allow me to take a couple of liberties with the story. Suppose that when the Levite had sent the parts of the concubine's body to the twelve tribes, that they had ignored them and refused to investigate the matter, preferring to turn a blind eye to the sin of their brother Benjamin. Well then, the next circle up the chain would have been the world. It would be their responsibility to judge the entire nation of Israel. As a matter of fact, God has used this method to chastise Israel quite a bit down through history. When the whole nation has risen up with one accord in rebellion against the statutes of God, He then allows them to be overrun by their enemies from the surrounding nations. As a result most of them were killed or enslaved. Their lands were seized, their temple destroyed, and they were harassed continually. But because of His mercy, God would always preserve a remnant, who eventually would cry out to Him for deliverance. He would respond by restoring them, and blessing them anew.

This brings us to the final circle of judgment, and that is the judgment of the Lord God Himself. For the day will come when He will judge the entire world, and He will burn hot in His hatred toward the vile and evil people who have polluted the earth down through the centuries. I assure you that His hatred will indeed be perfect for, by it, He will cleanse out from heaven and earth, everything that offends. In so doing, that which remains shall be glorified, and will sit with Him in the heavenlies, and sing praises to His name forever. Amen. Additionally, be mindful of the fact that although I chose this particular example of the Benjamites, the people that constitute the inner circles can represent any societal structure. The outer ones, however, remain the same.

Chapter 6: Conclusion

In these pages we have explored the little understood entity known as hate. I hope that you now have a much better grasp of this vitally important principle. We have found out that hate is necessary for this present time, because it is the mechanism by which justice is served on evildoers. Although it has enormous potential for abuse, it nevertheless remains an essential part of the economy of God. So then, what I am saying is that we must live with hate now, so we may all be free of it later, that is after it has done its job in ridding creation of sin. Under these circumstances, I think that it is a small price to pay.

It is recommended that you read this essay, and the one on love as a unit, for they are complementary, and it is difficult to fully understand the one, without also knowing the other. If careful attention is paid to the principles I have laid out, and you are diligent to follow along with the Biblical sources, it can then be readily seen that what I have shared with you is powerful doctrine indeed. When used by the hand of one skilled in the word of righteousness, hate is a powerful ally that can be used to bring about victory over sin and the lusts of the flesh.

Now, may the Lord witness to your hearts that what I have shared with you is true, and may He bless you in the obedience to these things, that you may grow strong in all power and faith. Remember always, there are many things that will pass away, and many that will abide, but of all these things, the greatest is love. Amen.