GOD HATES

Wilbur N. Pickering, ThM PhD

It has always been standard procedure for Satan and his servants to attack strong arguments in favor of the truth as if they were weak and wrong. In today's world, take a hard look at any 'principle' or 'law' that Satan is using, such as 'everything is relative' or 'hate speech'. It is the opposite that will be true. The purpose of this article is to take up the question of hate. The current laws against 'hate speech' and 'hate crimes' carry the clear implication that it is wrong to hate, to hate anything (they are generally used against biblical values). Such laws represent an open rebellion against the Sovereign Creator of the universe, because He hates, and He commands us to hate.

To begin, the nature of true love is generally misunderstood. If you love someone, you have to be against anything that will harm or damage that someone. The love of God **necessarily** includes hating evil, because of the consequences of the evil that will harm His 'image', the people He loves. In Deuteronomy 33:2-3 the "fiery law" is an expression of God's love for the people. Precisely because He is concerned for our true wellbeing, the Creator imposes the earthly consequences of our sins.

Hebrews 1:8-9 cites Psalm 45:6-7, declaring that it refers to God the Son: among other things it is affirmed that He hates 'wickedness' (Psalm 45:7), while the translation into Greek has 'lawlessness' (Hebrews 1:9). The glorified Christ Himself declares that He hates the works of the Nicolaitans (Revelation 2:6). Jehovah hates stealing (Isaiah 61:8), divorce (Malachi 2:16) and seven other transgressions: "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; one who sows discord among brethren" (Proverbs 6:16-19, NKJV). "The fear of Jehovah is to hate evil", and Wisdom hates: "pride; arrogance; the evil way; the perverse mouth" (Proverbs 8:13; and see 9:10). In Psalm 97:10 we have a command: "You who love Jehovah, hate evil!" Romans 12:9 tells us to abhor what is malignant; something malignant is aggressively evil. Are we going to obey?

Psalm 5:5 informs us that Jehovah hates all workers of iniquity. We are in the habit of teaching that God hates sin but loves the sinner. It seems so, up to a point. But when someone decides to join Satan, and makes a point of practicing evil, he attracts God's wrath. Psalm 34:16 reads like this: "The face of Jehovah is against those who do evil, to cut off the remembrance of them from the earth" (quoted in 1 Peter 3:12). Well now, to erase the memory of someone you must begin by erasing that someone himself. When a person chooses to become an ally of evil, he is challenging the Creator to kill him. (See Psalm 26:5; 31:6; 101:3; 119:104, 113, 128, 163—these help us to understand David's attitude in Psalm 139:21-22; it is because they act with wicked intent [verse 20] that he hates them.) We must learn to hate sin, evil in any and all forms, including Satan and his angels.

Consider Matthew 25:41: Then He (the Son of the Man sitting on His throne of glory) will also say to those on His left: "Go away from me, you accursed ones, into the eternal fire that was prepared for the devil and his angels." The Lake of fire and brimstone was prepared for Lucifer (now Satan) and those angels that joined his rebellion (about a third of the angelic beings—Revelation 12:4). Human beings who side with Satan (there are various ways of doing that) will also share his destiny. The basic meaning of the word translated 'angel' is 'messenger'; many human beings are Satan's messengers. Since they are beyond

recovery (Matthew 25:41, 2 Peter 2:4, Revelation 20:10), we are in a war without pity, without quarter, to the death. To remain passive when someone is determined to kill you is to ask for death. But if you are a soldier, it is dereliction of duty. According to Psalm 78:9-10, God takes a dim view of such an attitude.

The Sacred Text is clear: the character of God does not change, cannot be altered. In Malachi 3:6 Jehovah Himself declares that He does not change. James 1:17 affirms the same thing in other words. Hebrews 13:8 affirms something similar about Jesus Christ. Let us give special attention to 2 Timothy 2:13. "If we are faithless, He remains faithful; He cannot deny Himself." He cannot deny Himself—is it not obvious? He cannot go against His very nature, His own essence; it is one thing that God cannot do. He is Truth, and so cannot be unfaithful. It is precisely for that reason that He is incapable of lying (Titus 1:2). To have the mind of Christ is to think like He does (1 Corinthians 2:16), and Philippians 2:5 puts it as a command: "Let this mind be in you which was also in Christ Jesus". If Sovereign Jesus hates, we too must hate; that is to say, we must hate what He hates.

Now let us consider Deuteronomy 7:9-10: "Therefore know that Jehovah your God is **God**; He is the faithful God who keeps covenant and mercy for a thousand generations with those who love Him and keep His commandments; and He repays those who hate Him to their face, to destroy them. He will not be slow to repay to his face the one who hates Him." If God repays His hater with destruction, and without delay, then He does not offer salvation to that hater.[1] Obvious. 2 Peter 2:17 affirms this about the allies of evil described in verses 9-17: "for whom the blackest of the darkness has been reserved forever".[2] We find the same expression in Jude 13. With an eternal reservation like that, what are their chances?

John 3:16 declares that giving His Son was an expression of God's love for the world. So He offers salvation to those whom He loves, not those whom He hates. Whoever decides to hate God receives the hate back, and remains without salvation. In John 6:44 (and verse 65) the Lord Jesus declares, "No one can come to me unless the Father who sent me draws him", and it should be obvious that the Father is not going to draw someone whom He hates. John 3:36 is also to the point: "The one believing into the Son has eternal life, but the one disobeying the Son will not see life, but the wrath of God remains upon him." Will the Father 'draw' someone who remains under His wrath? How? The Text declares that the person **will not** see life—not ever. Kind reader, if you belong to Jesus, you need to understand that you are in a war, a war against an implacable foe.

Laws like 'hate speech' and 'hate crime' are merely expressions of Satan's hate for God and for all who are created in God's image. Since all biblical values are expressions of God's concern for our wellbeing, Satan hates those values and motivates his servants to work against them. In Matthew 10:22 and Mark 13:13 Sovereign Jesus said: "You will be hated by all for my name's sake". It is already the case in many places that anyone who takes a public stand in defense of biblical values is vituperated by the media—some have gone to prison

[1] In Joel 3:4 Jehovah expresses Himself like this: "Indeed, what have you to do with me, O Tyre and Sidon and all the coasts of Philistia? Will you retaliate against me? But if you retaliate against me, swiftly and speedily I will return your retaliation upon your own head." God demonstrates the same attitude as in Deuteronomy 7:10—He does not tolerate perversity.

[2] This darkness is associated with Satan's kingdom, because "God is light and in Him is no darkness at all" (1 John 1:5). Peter is affirming that they will share the same destiny as their boss.

in what once were 'Christian' countries. The world is no longer 'post-modern', it is becoming increasingly anti-Christian. **The other side accuses us of hate to hide the fact that they are the ones who hate, and their hate is virulent, bitterly hostile. They are prepared to use violence in their opposition to God's values**.

So what can we do about it? Consider Luke 10:19: "Take note, I am giving[1] you the authority to trample on snakes and scorpions, and over all the power of the enemy, and nothing at all may harm you". The last clause is clearly about defense, about protecting ourselves. In Matthew 28:18 Sovereign Jesus affirms that He holds "all authority in heaven and on earth", so He is clearly competent to delegate some of that authority to us. Now then, just how does "authority over all the power of the enemy" work, in practice? Authority controls power. We should use our authority to forbid the use of Satan's power, with reference to specific situations—in my experience, we must be specific. We can limit what the enemy does, but not put him completely out of business, or so I deem. But just how should we go about it?

In the armor described in Ephesians 6 we find "the sword of the Spirit" (verse 17). A sword is a weapon for offense, although it is also used for defense. The Text tells us that this sword is "the *ρημα* of God"— *ρημα*, not *λογος*. It is God's Word <u>spoken</u>, or applied. Really, what good is a sword left in its sheath? However marvelous our Sword may be (Hebrews 4:12), to produce effect it must come out of the scabbard. The Word needs to be spoken, or written—applied in a specific way.[2]

Now consider Ephesians 3:20: "Now to Him who is able to do immeasurably more than all we ask or imagine, according to the power that is working in us". Ephesians 1:19 speaks of "the exceeding greatness of His power **into** us who are believing"—note that the verb is in the present tense; having believed yesterday won't hack it, we must believe today. This tremendous power that God pours into us, as we believe, exceeds our powers of imagination. Well now, my personal horizon is limited and defined by my ability to imagine. Anything that I can't imagine lies outside my horizon, and so obviously I won't ask for it. I sadly confess that I have not yet arrived at a spiritual level where I can unleash this power—I have yet to make the truth in this verse work for me. But I understand that the truth affirmed here is literal, and I only hope that others will get there before I do (so I can learn from them), if I keep on delaying. The whole point of the exercise (verse 21) is for God to get glory [not for me to have a good time, although if I ever get there I will certainly have a great good time!], and to the extent that we do <u>not</u> put His power in us to work we are depriving Him of glory that He could and should have.

Consider Proverbs 28:1—"The wicked flee when no one pursues, but the righteous are bold as a lion". It may have been like that in Solomon's day, but times have changed.

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[1] Instead of 'am giving', perhaps 2.5% of the Greek manuscripts, of objectively inferior quality, have 'have given' (as in NIV, NASB, LB, TEV, etc.)—a serious error. Jesus said this perhaps five months before His death and resurrection, addressing the seventy (not just the twelve). The Lord is talking about the future, not the past; a future that includes <u>us</u>!

[2] In the Bible we have many examples where people brought the power of God into action by speaking. Our world began with a creative word from God—spoken (Genesis, 1:3, 6, 9, 11, 14, 20, 24, 26; and see Hebrews 11:3). Moses did a lot of speaking. Elijah spoke (1 Kings 17:1, 18:36, 2 Kings 1:10). Elisha spoke (2 Kings 2:14, 21, 24; 4:16, 43; 6:19). Jesus did a great deal of speaking. Ananias spoke (Acts 9:17). Peter spoke (Acts 9:34, 40). Paul spoke (Acts 13:11; 14:3, 10; 16:18; 20:10; 28:8). In short, we need to speak!

Nowadays it is Satan's people who are bold. That is not how it is supposed to be. Sovereign Jesus said that His disciples are "the salt of the earth" and "the light of the world" (Matthew 5:13-14). Both salt and light are aggressive. If you put a bit of salt in a pan of rice it seasons the whole batch. Darkness is merely the absence of light. If you turn on the light in a dark room, the darkness is gone. In the face of persecution, the early Christians prayed: "Now Lord, look on their threats and grant to your servants that with all boldness they may speak your Word" (Acts 4:29). And God granted their request! **The time has come for us to do the same thing.**