

Romans 12 (2-17-11)

A CALL TO HOLY HATRED!

TEXT: Romans 12:7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching;
8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.
9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

In whatever ways we can, we need to minister (serve), teach, exhort, give, rule, and show mercy. Some of these things can be done in appointed offices, or in official capacity; however, an office is not necessary to practicing these gifts/responsibilities in the local church (Hebrews 3:13, 6:10, 10:24; etc.).

We have noticed that *ruling with diligence* goes against the spirit of this age, which will not endure sound doctrine. While rulers need mercy and wisdom and humility, they also need *diligence* in exercising authority. It is a command! We should never be ashamed for exercising proper authority, in the right realm, for another's good. But we should fear the Lord if we fail to rule properly (see Moses concerning his wife; Eli concerning his sons; the "dumb dogs that cannot bark," in Isaiah, etc.). God ordains government in all its realms (as we will see in upcoming verses). The Bible predicts an age that will be disobedient to parental government (2 Timothy 3). And it also predicts that many will be disobedient to (or at least despising of) government in all its realms (i.e. self-government, family government, church government, state government):

2 Peter 2:10 But chiefly them that walk after the flesh in the lust of uncleanness, and **despise government**. Presumptuous are they, **selfwilled**, they are not afraid to **speak evil of dignities**.
11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

But since we will be studying these issues in greater detail in the next chapter, let us move on to the next verse:

9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Proverbs 26:24 He that hateth **dissembleth** with his lips, and layeth up **deceit** within him;

Dissimulation: "...a hiding under a false appearance; a feigning...hypocrisy. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose." (*Webster's*, 1828)

2 Corinthians 6:6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by **love unfeigned**,

1 Peter 1:22 Seeing ye have purified your souls in obeying the truth through the Spirit unto **unfeigned love** of the brethren, see that ye love one another with **a pure heart** fervently:

2 Samuel 20:9 And Joab said to Amasa, **Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him.**

10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died...

Matthew 26:48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

Flattery is a form of dissimulation:

Proverbs 29:5 A man that flattereth his neighbour spreadeth a net for his feet.

Psalms 12:2 They speak vanity every one with his neighbour: **with flattering lips and with a double heart do they speak.**

3 The LORD shall cut off all flattering lips...

Jude 1:16 These are murmurers, complainers, walking after their own lusts; and **their mouth speaketh great swelling words, having men's persons in admiration because of advantage.**

Another way we can be guilty of a hypocritical love is merely loving with our lips:

Isaiah 29:13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and **with their lips do honour me**, but have removed their heart far from me...

Ezekiel 33:31 And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for **with their mouth they shew much love, but their heart goeth after their covetousness.**

James 2:15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

2 Corinthians 8:8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the **sincerity of your love.**

11 Now therefore **perform the doing of it**; that as there was a readiness to will, so there may be a **performance** also out of that which ye have.

1 John 3:18 My little children, let us not love in word, neither in tongue; but **in deed and in truth.**

The above verse is one of those "nots" of contrast. We *should* love in word and tongue - but *not only* in love and tongue. Sacrificial love, with unkind words is not true charity. Mercy should be with cheerfulness, etc. However, to love *only* in word is hypocrisy and self-deception.

May we always practice a real, sincere love, and avoid plastic, fake love (secret love, etc.).

To accomplish this sincere love, in the Lord's strength, we must learn to hate lying and insincerity, especially in ourselves:

Psalms 52:3 Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.
4 Thou lovest all devouring words, **O thou deceitful tongue.**

Think about this. Love without any hatred is not true love. Notice the next part of our verse in Romans:

9 Let love be without dissimulation. **Abhor that which is evil;** cleave to that which is good.

Abhor: "To hate extremely, or with contempt; to lothe, detest or abominate."

What we love or hate will largely determine what we do or do not do. We must learn to abhor what God abhors, and to love what He loves.

Again, we can see how the Devil has deceived this age. It is the same old game. Since it is wrong to be a foolish, selfish, unmerciful leader, he pushes this truth to such a degree that parents, husbands, pastors, etc., end up "selfishly sparing," with no masculine, or responsible love. They end up ruling with *slothfulness*, thinking they are being humble and holy; and Satan smiles.

In the same manner, the truth that we should not hate good, is stretched by the Devil to mean that we should *never hate at all!* But to never hate at all, causes us to tolerate, or even love evil! And there is the danger of yoking with whatever we do not abhor!

I have often seen people, either never fully abhor sin or evil, or soon lessen or lose their abhorrence for it; and they always end up back in their vomit.

Anytime Satan knows that evil is being hated, he will try to water down the indignation, so that we will become tolerating, and accepting, and soon embracing of it:

"But seen too oft, familiar with its face, **first we endure, then pity, then embrace.**"
(Alexander Pope)

"What one generation tolerates, the next generation will embrace."
(John Wesley)

There is, in this age, a great addiction to being positive and accepting, so much so, that evil is continually embraced:

"I will laugh at the world...I will laugh at evil and it will die untasted..."
(Og Mandino, a writer in the positive-thinking movement)

Hollywood uses humor and ridicule as a powerful propaganda, to break down our abhorrence of sin, and corrupt morality:

Proverbs 14:9 Fools make a mock at sin...

Proverbs 10:23 It is as sport to a fool to do mischief...

1 Corinthians 15:33 Be not deceived: evil communications corrupt good manners.

Therefore, the old saying that there are three stages in a society's downfall, "first we abhor; then we tolerate; then we embrace," is truth that we need to constantly remember.

We see this continual fall even in the psychological movement. What the Bible calls sin, psychology paints as a "disorder." But then, the disorder is normalized and even painted as a virtue!:

Job 15:16 How much more abominable and filthy is man, which drinketh iniquity **like water?**

We should never laugh at evil in any way that lessens its abhorrence or normalizes it:

1 Corinthians 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

Sinners and sin is no longer scorned or ridiculed; the contempt is now directed towards those who dare to hate sin, or even rebuke it:

Amos 5:10 They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

Therefore, we quickly find that the idea of hating "evil" is still alive, in one sense - only the definition of "evil" has been changed. Although the victims of this culture profess to be above hatred; although they like to appear to be so tolerable and accepting, they are actually very intolerant, and even hateful towards certain things that they deem to be evil. Satan has directed the hate and scorn towards anyone who hates evil and dares to stand up against it:

Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

22 Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Isaiah 29:16 Surely your **turning of things upside down** shall be esteemed as the potter's clay...
21 **That make a man an offender for a word, and lay a snare for him that reproveth in the gate,** and turn aside the just for a thing of nought.

John 7:7 The world cannot hate you; but me **it hateth**, because I testify of it, that the works thereof are evil.

Therefore, we must not let the world keep us from hating evil, and rebuking it. We must absolutely abhor it, so that we and our children will be continually warned not to be curious about it. As we walk in this holy hatred, Satan will seek to oppose us from every side. He knows that this holy hatred has a great power to hinder his work, and keep us from evil. It is not a suggestion - it is a command - **to abhor evil!**

Psalms 36:4 He deviseth mischief upon his bed; he setteth himself in a way that is not good; **he abhorreth not evil.**

Psalms 101:3 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 119:104 Through thy precepts I get understanding: therefore **I hate** every false way.
163 **I hate and abhor** lying: but thy law do I love.

Psalms 45:7 Thou lovest righteousness, and **hatest wickedness**: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

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

Proverbs 8:13 The fear of the LORD **is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.**

Amos 5:15 **Hate the evil, and love the good**, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

We have lost the older theological division between *benevolent* love and *complacent* love - between the love we should have for everyone, good and bad (see Matthew 5), and the proper, holy kind of hatred we should have for evil people - beginning first with ourselves:

Proverbs 24:24 He that saith unto the wicked, Thou art righteous; him shall the people curse, nations shall abhor him:

25 But to them that **rebuke him** shall be delight, and a good blessing shall come upon them.

Psalms 10:3 For the wicked boasteth of his heart's desire, and **blesseth the covetous**, whom the LORD abhorreth.

Psalms 139:21 Do not I hate them, O LORD, that hate thee? and am not I **grieved** with those that rise up against thee?

Benevolent love is good will; loving the sinner; doing good to him, etc. *Complacent* love is taking pleasure in, delighting in, admiring, etc. God loves all men benevolently. But He hates any sinner, to the degree that they sin. In other words, He does not delight in them; He gets no pleasure from them; etc.:

Leviticus 20:23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and **therefore I abhorred them.**

Psalms 5:4 For thou art not a God that **hath pleasure** in wickedness: neither shall evil dwell with thee.
5 The foolish shall not stand in thy sight: **thou hatest all workers of iniquity.**

Psalms 11:5 The LORD trieth the righteous: but **the wicked and him that loveth violence his soul hateth.**

This is not just "Old Testament" theology:

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he **that loveth me shall be loved of my Father, and I will love him,** and will manifest myself to him.

23 Jesus answered and said unto him, If a man love me, he will keep my words: **and my Father will love him,** and we will come unto him, and make our abode with him.

There is therefore a righteous hatred, and an unrighteous hatred:

Malachi 2:17 Ye have wearied the LORD with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?

"When God-fearing Christians begin to take a public stand for God's truth and commandments, inevitably, some people respond: "But God loves everyone; you are filled with hate!" Such emotional responses are often rooted in GREAT CONFUSION concerning the nature of God and His Scriptures. They are a product of our post-Christian culture, which has been so negatively influenced by humanism and immoral entertainment that many have become grossly ignorant of the Bible, Christian history, and sadly, the ENGLISH DICTIONARY."

The *Oxford English Dictionary*, in defining "love," states:

"Theologians distinguish the LOVE OF COMPLACENCY, which implies approval of qualities in the object, and the LOVE OF BENEVOLENCE, which is bestowed irrespective of the character of the object."

The Oxford Dictionary then quotes Sir Edward Leigh in 1650:

"There is a two fold love in God...1. Amor Benevolentiae, a love of well willing...2. Amor Complacentiae, a love of complacency." (*Annot. New Testament*)

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Richard Turnbull (in the 17th century) shows that it is SIN to delight in sinners and refuse to reprove their sins:

"To wink at their wickedness, to uphold them in their iniquity, to fawn upon them and flatter them, to praise them when they deserve just reproof, is, as it were, an honouring of them; to which, as to a most grievous sin, the prophet denounces a most bitter curse: 'Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!' Isaiah 5:20."
(Quoted in Spurgeon's, *Treasury of David*)

Thomas Manton (1620-1677) writes:

"It is a smart question that of the prophet, 2 Chron. xix. 2, 'Shouldest thou hate the godly, and love those that hate the Lord?' Surely a gracious heart cannot take them into his bosom: he loveth all with a love of good will, as seeking their good, but not with a love of complacency, as delighting in them....it is complacency we are speaking of and so 'the wicked is an abomination to the righteous,' Prov. xxix. 27. The hatred of displacency is opposite to the love of complacency, as the hatred of enmity to the love of benevolence. We cannot enter into a confederacy and intimate kindness with them." (*Christ's Transfiguration*)

Jonathan Edwards (1703-1758) writes:

"Psalm 139:21, 22. 'Do I not hate them, O Lord, that hate thee! And am I not grieved with those that rise up against thee? I hate them with perfect hatred.' Not that he hated them with a hatred of malice or ill will, but with displacency and abhorrence of their wickedness. In this respect we ought to be the children of our Father who is in heaven, who, **THOUGH HE LOVES MANY WICKED MEN WITH A LOVE OF BENEVOLENCE, YET CANNOT LOVE THEM WITH A LOVE OF COMPLACENCY.**"
(The Nature and End of Excommunication)

Charles G. Finney (1792-1895) has written extensively on this subject:

"God loves all men with the love of benevolence, but He does not feel the love of complacency toward any but those who love holy."
(*Revival Lectures*, Lecture II)

"You are to bear witness to the reality of the LOVE of Christ, by the REGARD YOU SHOW FOR HIS PRECEPTS, HIS HONOR....You should act as if you believed that He died for the sins of the whole world, and as if you blamed sinners for rejecting His great salvation. **THIS IS THE ONLY LEGITIMATE WAY IN WHICH YOU CAN IMPRESS SINNERS WITH THE LOVE OF CHRIST.** Christians, instead of this, often live so as to make the impression on sinners that Christ **IS SO COMPASSIONATE THAT THEY HAVE VERY LITTLE TO FEAR FROM HIM.** I have been amazed to see how a certain class of professors want ministers **TO BE ALWAYS PREACHING ABOUT THE LOVE OF CHRIST....they care nothing at all for the love of Christ, only to have it for a cloak, that they can talk about it, and so COVER UP THEIR SINS.**"
(*Revival Lectures*)

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"The love required toward our neighbor is certainly not complacency in his character. Complacency is approbation and delight in character...But it cannot be that He requires us to approve and delight in the character of bad men; and hence we must conclude that the love of complacency is not in His mind, and is not the thing He requires. **To have complacency in the character of wicked men as wicked, IS TO BE AS BAD AS THEY.** This no reasonable man can suppose to be what the Savior requires, or what He interprets the law of God to require."

(On Love To Our Neighbor, 1860)

2 Corinthians 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, **what indignation**, yea, what fear, yea, what vehement desire, yea, **what zeal**, yea, **what revenge!** In all things ye have approved yourselves to be clear in this matter.