

“of a right feeling of aversion from what is evil; said of wrongdoing”  
This usage of “hate” would indicate a right, correct or proper feeling or attitude of aversion toward something that is evil. For example Hebrews 1:9 uses the phrase “*You have loved righteousness and hated wickedness;*” That is an acceptable feeling of “hate.” Revelations 2:6 listed at the beginning of this article would be another example of *this* usage of the word “hate.”

The third explanation provided to us in Vine’s is —

“of relative preference for one thing over another, by way of expressing either aversion from, or disregard for, the claims of one person or thing relatively to those of another...”

Another way to say this would be that there are times when it is not only entirely *proper*, but even *recommended* that we *disregard* the claims or beliefs of one person in order to *regard* the claims or beliefs of another person. *This* particular definition then explains the use of the word “hate” in Luke 14:26. There are many individuals who find it necessary to *go against* a family religion that may be generations deep in order to accept the Gospel of Christ. The *Expository Dictionary of Bible Words* (a modern replacement for *Vine’s Expository Dictionary*) puts it this way —

“...Our love for God, for Christ, and for the cause of the Gospel should so exceed all other loyalties, compared with our earthly love for those in our family, our love for the Lord should make our mortal attachment to our loved ones seem like hatred...”

So there we have it — the verses listed at the beginning of this article are *not* contradictory at all — and it only took just a bit of “digging” to understand why.

There are *numerous* resources to which we can turn when we don’t understand something in the Bible. We’ve only touched on a very, very few in this article. Sometimes, the question *may* not be this *easy* to solve — but we nevertheless need to be ready to accept the *challenge* of figuring out the answers to questions that come to mind as we read the Scriptures. God’s Word is inspired — we just need to dig deeper now and then when we don’t understand something.

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# DILIGENCE

“We want each of you to show this same diligence to the very end, in order to make your hope sure.” — Hebrews 6:11

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## Hate

**H**ate — loathe, despise, abhor, detest, abominate, imply a feeling of intense dislike or aversion toward something, passionate dislike, a feeling of enmity, a sense of repugnance or complete rejection.

“Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.” (Luke 6:22 NASB)

“But I say to you who hear, love your enemies, do good to those who hate you,” (Luke 6:27 NASB)

“If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple” (Luke 14:26 NASB)

“If the world hates you, you know that it has hated Me before it hated you.” (John 15:18 NASB)

“<sup>13</sup>Do not be surprised, brethren, if the world hates you. <sup>14</sup>We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. <sup>15</sup>Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him” (I John 3:13-15 NASB)

“Yet this you do have, that you hate the deeds of the Nicolaitans, which I also hate.” (Rev. 2:6 NASB)

Hate is a very strong word — yet we see it used in various ways in these verses listed above. The word “hate” or some form of it, occurs well over 100 times in the King James Version of the Bible. So it’s sure not uncommon for the Scriptures to speak of hate. Just a casual reading — with little or no understanding of the Scriptures — could easily lead one to believe that these few verses listed above teach contradictions concerning “hate.” For example: Luke 14:26 says that anyone who comes to Christ should “hate” his own father and mother but I John 3:15 says that anyone who “hates” his brother is a murderer and does not have eternal life abiding in him. What are we to make of this? We’ll get to that a bit later in this article. Before we do that though, let’s take a short side trip.

It’s questions such as this that should *challenge* and *encourage* every one of us to *want* to dig deeper into God’s Word. If we truly believe that the Bible *is* the inspired Word of God, then we must surely *also* be convinced that *there are no* *continued on page 2*

contradictions within its pages. Many individuals however, engage in nothing more than a “surface reading” of the Scriptures and when they come across these kinds of questions either just cast off the Bible as being “too hard to understand” or “so contradictory that it simply *can't* be the inspired Word of God Himself.” Neither of those reactions will help us to grow in our faith. The latter one in fact, stems from a lack of conviction in the fact that the Bible is the inspired Word of God. One surely can't be *too* convinced of its Divine inspiration and yet easily *accept* the fact that what *seems* to be a contradiction *is* in fact, just that. These kinds of questions should *challenge* us to dig deep enough to discern *why* we are certainly *mis-understanding something* in the text.

So — back to the subject at hand. What *are* we to make of these verses about “hate”? Where can we start in an effort to discern why there *seems* to be contradictions when we *know* God has *not* contradicted Himself?

The **first** step we could take might be to determine whether or not these verses all use the *same* Greek word. Often times, that step alone will explain our dilemma. We might find that *different Greek* words are translated into English using the *same English* word. This is *especially* true with the English word “love.” There are numerous *Greek* words used throughout the Scriptures for “love” — yet they are often all translated “love” into our English language. But — that's another subject. We're discussing “hate” right now.

So — since most of us are a *long* way from being Greek scholars — how would we go about determining what Greek word is used in these verses for “hate”? There are at least a couple of *easy* ways to *do* that. One choice might be to look up the word in question in a good Concordance. *Strong's Exhaustive Concordance* is by far the most *common* one on the market today. *Our* choice however is *Young's Analytical Concordance*. It's a bit harder to find since it is *only* available for the King James Version and a lot of people no longer *want* to use the King James. We just prefer the way *Young's* is laid-out and find it a bit easier to use.

A **second** option (and *really* easy if you use a computer) is to go to [blueletterbible.com](http://blueletterbible.com) — type in the verse you wish to look up — and then click on the blue square beside that verse that looks like this —  Voilà! There's a *list* of each *Greek* word that is was used in Scripture for each *English* word in that particular verse.

Doing that with each of the verses listed above showed that it is in fact the very *same* Greek word used for “hate” in each of them. That word is  $\mu\sigma\acute{\epsilon}\omega$  — or transliterated into English is *miseō*. That “list” *also* states that the *Strong's Concordance* word for *miseō* is — **G 3404**. Click on that blue Strong's number and the *definition* of that particular word is revealed. In this case that definition is — 1) to hate, pursue with hatred, detest 2) to be hated, detested.

Well! *That* sure doesn't help much! We *can* easily understand then why I John 3:15 says that “*Everyone who hates his brother is a murderer; and you know that no*”

*murderer has eternal life abiding in him.*” But — what about Luke 14:26? Why does it say that “*If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple*”? It's the *same* Greek word.

So *that* approach sure didn't go very far toward answering our question — guess we'll have to keep digging. So what's next?

We *could* check various commentaries as a **third** option. That *might* help us work through our question. And that may not be a bad idea concerning *this particular* subject since it's unlikely that with a subject such as this, the Commentary would include comments on any major theological erroneous belief such as premillennialism, transubstantiation, baptism, etc.. On the other hand however, when questioning certain subjects (like those few listed just above), one has to be careful using just *any* commentary since it would be quite possible that the *theology* on *those* subjects as well as a variety of others, could likely be - uh - uh - could we say — warped or skewed? So one has to be careful depending *too heavily* on the information of a commentary that has not already been *proven* reliable.

So — where to go next? A **fourth** possibility might be a Bible Dictionary. Probably one of the better choices in that arena would be *Vine's Expository Dictionary of New Testament Words* or *Vine's Complete Expository Dictionary of Old and New Testament Words* by W. E. Vine. If however, that particular book doesn't just happen to be on your shelf, [blueletterbible.com](http://blueletterbible.com) is once again an option *if* you use a computer. Follow the same steps that we listed in the second option on the previous page. After you've clicked on that blue Strong's number (**G 3404**) and see the definition of the word in question — just above that definition is a box that says —  — Just *under* that box are the words — **View Entry**. Clicking on those words will reveal a more extensive explanation for the Greek word *miseō*. And — whadda' ya' know — there's the answer to our question! *Vine's* lists three *different* ways that word is used in the New Testament. It actually provides us with *three different* meanings for *miseō*.

In case you didn't follow along with this “side trip” we have taken, we'll get back to the original question now and actually discuss what it is that *Vine's* tells us concerning those different meaning for “hate” in the New Testament.

The **first** way that *Vine's* tells us “hate” might be used in the Scriptures is — “malicious and unjustifiable feelings towards others, whether towards the innocent or by mutual animosity...”

In other words, we could say that sometimes the term “hate” is used in a way that would indicate that a person gives mental consent to *intentionally* hurt another — or — gives consent of the mind to *not* keep hurt from *happening* to another — perhaps even hoping that hurt *would* come to another.

The **second** way *Vine's* indicates “hate” might be used in the Scriptures is —