

A Time to Love

Ecclesiastes 3:8

(What Yahweh Loves)

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

The term, 'Love,' has many meanings in the English culture, in both Christian and secular circles. This article will focus upon love as an action of obedience to Yahweh's written and unwritten commandments. (Unwritten commandments are communications from Yahweh or Christ given by way of spirit also know as revelation information.) Yahoshua said, "If ye be loving me, my commandments, ye will keep (Jn. 14:15).¹ This aspect of love is concrete. (Abstract love as a feeling or as an internal state of the mind, or the heart, as recorded in I Corinthians 13 and Galatians 5, will not be our focus.) The primary Hebrew word that has been translated love, is 'Ahab' or 'Ahabah.' As a Christian, our two great commandments are to "ahab [love] Yahweh thy Elohim,—with all thy heart, and with all thy soul, and with all thy might" (Deu. 6:5) and to "ahab [love] thy neighbor, as thyself" (Lev. 19:18). We must unlearn what we think love means and start from the beginning to discover the meaning Yahweh has given the term, 'ahab.' This article may reprove our conception of love but as Proverbs 9:8 says, "Reprove a wise man, and he will love [ahab] thee." The term, 'Hate,' as a Christian Doctrine is completely foreign to us. Actually the word, 'hate,' appears to Christians to be Satanic. As Christians, are we supposed to hate; can hating wickedness be a godly attribute? Do Yahweh and Christ hate? We will search the Word of Yahweh for the answers to these questions.

I have separated love into two parts as mentioned above. The love that is the internal state of the heart, as unveiled in I Corinthians 13 and Galatians 5, is not tangible as neither are peace, joy, goodness etc. I cannot determine whether a person is loving, peaceful, joyful or patient because I cannot know their heart. There may be manifestations of these fruits but these manifestations could be illusions. The action love, which we will cover is readable and concrete. If a person says they love Yahweh, then they will obey His commandments, which is verifiable. Yahweh commands us to covet to prophesy in I Corinthians 14:1. If the person says, "I love Yahweh," but refuses to prophesy then he has deceived himself. His heart could feel loving but his actions deny the fact. On the other hand, the person could prophesy but with the wrong intentions. The prophesy would still benefit the hearers but it would not benefit the doer as recorded in I Corinthians 13:3. Father would be pleased with the obedience and disappointed with the motive. I can also relate to this as a father. If I tell my child to make his bed and he obeys but he does it with a frown on his face results in me being happy that the bed is made but sad that he did it with a grudging heart. On the other hand, if my child tells me that he loves me and gives me flowers and a hug but will not make his bed then neither he nor I are profited. Out of the two above

¹ John 14:15, 21, 23, 24, 31; 15:10; I John 3:23-24, 5:2-3

scenarios, our Father would prefer the former instead of the latter as any parent would agree; to obey is better than sacrifice.²

“A Time to Love”

Ahab (*Hebrew*), **Agape** (*Greek*) and **Love** (*English*)

The Hebrew word ‘ahab’ was translated into the Greek word ‘agape,’ which has been translated into the English word, ‘love.’³ The English word love and the Greek word agape fail when conveying the Hebrew thought of ahab! Ahab should have been transliterated instead of being translated into the Greek word, agape, as was done in the Septuagint translation of the Old Covenant.

The Words for Love in Pre-biblical Greek

“Basically there are three expressions for love in pre-biblical Greek:

eros, phileo, and agape.

1. Eros is passionate love, which desires the other for itself. In every age the Greeks sung glowing hymns to sensually joyous and daemonic Eros, the god who is compelled by none but compels all. This god played a great role in the cult and became in philosophy, from the time of Plato, the epitome of the uttermost, fulfillment and elevation of life. What the Greek seeks in eros is intoxication, and this is to him religion. To be sure, reflection is the finest of the flirts, which the heavenly powers have set in the heart of man; it is the fulfillment of humanity in measure. More glorious, however, is the eros, which puts an end to all reflection, which sets all the senses in a frenzy, which bursts the measure and form of all humanistic humanity and lifts man above himself. The great tragic dramatists estimate it with no less horror than enthusiasm: All the forces of heaven and earth are forces of second rank compared with the one and only supreme power of eros. No choice is left, nor will, nor freedom, to the man who is seized by its tyrannical omnipotence, and he finds supreme bliss in being mastered by it.

But the intoxication sought by the Greek in eros is not necessarily sensual. Already in the Greek mysteries, as so often in mysticism, erotic concepts are spiritualized in many ways as images and symbols for the encounter with the suprasensual. Plato works in this direction, devoting a whole dialogue to eros. For him, too, eros is an ecstasy which transports man beyond rationality, which has its source in an elemental need, and which finally, issues in creative inspiration...Plato decisively lifts eros above everything sensual. Similarly, Aristotle frees it from the merely experiential and understands it as a cosmic

² Doth that which is pleasing unto Yahweh consist in ascending-offerings and sacrifices, So much as in hearkening unto the voice of Yahweh? Lo! to hearken, is, better, than, sacrifice. And, to give heed, than, the fat of rams; For, as the sin of divination, is, rebelliousness,—and, as transgression with household gods, is, stubbornness... (I Sam. 15:22-23)

³ De 6:5 Thou shalt therefore love [ahab] Yahweh thy Elohim,—with all thy heart, and with all thy nephesh, and with all thy might;

Mr 12:30 Therefore shalt thou love [agapao] the Kurios thy Theos, with all thy heart, and with all thy psuche,—and with all thy mind; and with all thy strength.

function. It is the power of attraction in virtue of which the original principle maintains all being in order and movement. This loving which inwardly holds the world together has nothing more to do with intoxication.

2. Phileo, on the contrary, signifies for the most part the inclination or solicitous love of gods for men, or friends for friends. It means the love which embraces everything that bears a human countenance...Here we see most clearly the nobility of love. It is not an impulse or intoxication, which overcomes man, but an order or task which he may evade.

3. In the word agape the Greeks find nothing of the power or magic of eros and little of the warmth of phileo. Its etymology is uncertain, and its meaning weak and variable. Often it means no more than "to be satisfied with something;" often it means "to receive" or "to greet" or "to honor," i.e., in terms of external attitude. It relates more to the inward attitude in its meaning of "seeking after something," or "desiring someone or something." The verb is often used to denote regard or friendship between equals, or sometimes sympathy. Particularly characteristic are the instances in which agape takes on the meaning of "to refer," "to set one good or aim above another," "to esteem one person more highly than another." Thus agape may be used as the preference of Yahweh for a particular man...

Ahab **(Yahweh's Love)**

1. The picture changes completely when we turn to the Old Covenant 'ahab,' the main word for love in the Hebrew text, applies to the passionate love between man and woman (Song of Songs 8:6; The Shulamite and Solomon), to the selfless loyalty of friendship (1 Sam. 20:17; Jonathan and David), and to resolute adherence to righteousness (Ps. 45:7). The Hebrew word thus covers all the wealth of the three Greek terms. But there is lacking one feature, i.e., religious eroticism, and this lack distinguishes Old Covenant religion no less sharply from the fertility cults of surrounding nations than from the Greek world. The ahab (love) of Yahweh for Israel (Dt 7:13) is not impulse but will; the ahab (love) for Yahweh and his neighbor, demanded of the Israelite (Dt 6:5; Lv. 19:18) is not intoxication but action.

The distinctive characteristic of Israelite ahab is, of course, its tendency to exclusivism. Greek eros is from the very outset a universal love, generous, unbound and non-selective. The love extolled in the Old Covenant is the jealous love, which chooses one among thousands, holds him with all the force of passion and will, and will allow no breach of loyalty...Not for nothing does Song of Songs 8:6 link in its parallelism the love which is as strong as death, with the jealousy which is as hard as sheol. Jacob has two wives, but his love belongs only to the one (Gn. 29); he has twelve sons, but he loves one above all the rest (Gn. 37:3). Yahweh has set many nations in the world, but His love is for the elect people. With this people He has made a covenant, which He faithfully keeps, and jealously guards like a bond of marriage (Hos. 1 ff.). The same exclusive motif asserts itself in the

principle of, love for your neighbor. It is a love, which makes distinctions, which chooses, which prefers and overlooks. It is not a cosmopolitan love embracing millions. The Israelite begins his social action at home. He loves his people with the same preferential love as is shown by Yahweh. He extends his love to foreigners only so far as they are incorporated into his house or nation (Ex. 20:10; 22:20 etc.). Even the enemy is to have my assistance when in difficulty, and is expressly referred to my help (cf. Ex. 23:4 f.). It will be seen that the organic relationship and concrete situation are always normative for social responsibility. The general love of the Hellenistic cosmopolitan is eccentric (not agreeing, having little in common; not concentric with another circle). Neighborly love, for the native Israelite, is concentric (having a common center, described about the same center).

The Septuagint almost always renders *ahab* of the Hebrew text, to *agape*. *Eros* and *phileo* and derivatives are strongly suppressed. The harmless *agape* carries the day, mainly because by reason of its prior history, it is the best adapted to express the thoughts of selection, of willed address and of readiness for action. It was once thought that *agape* was a completely new word coined by the Septuagint. This no longer seems likely. Much more significant, however, is the fact that the whole group of words associated with *agape* is given a new meaning by the Greek translation of the Old Covenant.”⁴

Yahweh commands us to *ahab* Him with all our heart, and with all thy soul, and with all thy might. *Ahab* for Yahweh is, acting on His commandments. (See Appendix A) Abraham loved Yahweh and Isaac. Yahweh instructed Abraham to, “...Take, I pray thee, thy son, thine only one, whom thou *ahab* [lovest], even, Isaac, and get thee into the land of Moriah,—and cause him to ascend there, as an ascending—sacrifice, on one of the mountains, which I shall name unto thee...Then he [messenger of Yahweh] said, Do not put forth thy hand, unto the young man, neither do to him—anything at all,—for, now, know I that, one who reverest Elohim, thou art, when thou hast not withheld thy son, thine only one, from me” (Gen. 22:2,12). Abraham’s acting on Yahweh’s words illustrates that he *ahabs* Yahweh with all his heart, soul and might. Yahweh has demonstrated his *ahab* for us by giving us his only-begotten Son. “For Yahweh, so loved [*ahab*], the world, that, his Only Begotten Son, he gave,—that, whosoever believeth on him, might not perish, but have life age—abiding” (Jn. 3:16). We are commanded to *ahab* Yahweh and our neighbor.

Who is My Neighbor?

The Israelites were commanded to *ahab* their neighbor in Leviticus 19:18.⁵ Israel’s neighbor was a fellow Israelite and not mankind as a whole. Israelites were an exclusive society. They were commanded not to fellowship with any other nation.⁶ These nations

⁴ Kittel, Gerhard; Friedrich, Gerhard, *The Theological Dictionary of the New Testament*, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company) 2000, c1964. love

⁵ “Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people, So shalt thou love thy neighbour, as thyself,—I, am Yahweh” (Lev. 19:18).

⁶ Deu. 7:1-4, Acts 10:28

were referred to as, ‘dogs.’⁷ If you were a foreigner and sought to worship Yahweh and to do His will, you could join their society by being circumcised, then you became as one of them; their neighbor.⁸ Yahweh’s law of separation from the nations or an unbeliever also applied to His son, Yahoshua.⁹ His only contact of love outside of the people of Israel was with a Canaanite woman who had a daughter demonized.¹⁰ When Yahoshua was asked, “Who is my neighbor” he told a story; “A certain man [Hebrew], was going down from Jerusalem [Hebrew City] unto Jericho, and, with robbers, fell in,—who, stripping him, and inflicting, wounds, upon him, departed, leaving him, half dead. And, by chance, a certain priest [Hebrew], was coming down by that road, and, seeing him, passed by, on the opposite side. And, in like manner, a Levite [Hebrew] also, coming down to the place, and seeing him, passed by, on the opposite side. But, a certain Samaritan [Hebrew], going on his journey, came down to him, and, seeing him, was moved with compassion” (Lk. 10:30-33). In the parable, all the parties were Hebrews or worshippers of Yahweh except for the robber. Therefore the neighbor in the parable was a Hebrew and not a Gentile. As the Body of the Christ, we also are lovers of Yahweh and have been commanded not to fellowship with darkness.¹¹ If my neighbor is an unbeliever then how can I love him as myself, when I am commanded not to fellowship with him? We have been warned that, “Evil company corrupts good habits” (I Cor. 15:33). The neighbor we are commanded to love as ourselves, is a fellow believer or a person attempting to practice righteousness. We

⁷ “Give not that which is holy to the dogs,” Dogs were unclean creatures by the law; the price of one might not be brought into the house of the Lord, for a vow, #De 23:18 yea, these creatures were not admitted into several temples of the Heathens {h}. Things profane and unclean, as flesh torn by beasts, were ordered to be given to them, #Ex 22:31 but nothing that was holy was to be given them, as holy flesh, or the holy oblations, or anything that was consecrated to holy uses; to which is the allusion here. It is a common maxim {i} with the Jews,

“שֵׂאֵין פּוֹדִין אֶת הַקֹּדְשִׁים לְהַאכִּילָן לְכַלְבִּים”, “that they do not redeem holy things, to give to the dogs to eat”.

Here the phrase is used in a metaphorical sense; and is generally understood of not delivering or communicating the holy word of God, and the truths of the Gospel, comparable to pearls, or the ordinances of it, to persons notoriously vile and sinful: to men, who being violent and furious persecutors, and impudent blasphemers, are compared to “dogs”; or to such, who are scandalously vile, impure in their lives and conversations, and are therefore compared to swine; (John Gills Expositor)

⁸ So shall ye be circumcised, in the flesh of your foreskin,—So shall it become a sign of a covenant, betwixt me and you. And, he that is eight days old, shall be circumcised to you, every male to your generations,—he that is born of the house, and he that is bought with silver, of any son of a stranger, who is, not of thy seed, He must surely be circumcised, born of thy house, or bought with thy silver,—So shall my covenant be in your flesh, for an age-abiding covenant. But, as for the uncircumcised male who shall not be circumcised in the flesh of his foreskin,—that person shall be cut off from among his people,—my covenant, hath he made void. (Gen. 17:11-14).

And, when there may sojourn with thee a sojourner who may wish to keep a passover to Yahweh, there must be circumcised to him every male, and, then, may he draw near to keep it, so shall he be as a native of the land,—but, no uncircumcised male, shall eat thereof. (Ex. 12:48)

⁹ Mt. 10:6, 15:24

¹⁰ And lo! a Canaanite woman, from those bounds, coming forth, began crying out, saying, Have mercy on me, Lord, Son of David! My daughter, is miserably demonized. But, he, answered her no a word. And his disciples, coming forward began requesting him, saying—Dismiss her, because she is crying out after us. But, he, answering, said, I was not sent forth, save unto the lost sheep of the house of Israel. And, she, coming, began bowing down to him, saying, Lord! help me. But, he, answering, said, It is, not seemly, to take the loaf of, the children, and cast, to the little dogs. And, she, said, True, Lord! [[for]], even the little dogs, eat of the crumbs which are falling from the table of, their masters. Then, answering, Yahoshua said to her—O woman! great, is, thy faith! Be it, done, for thee, as thou desirest. And her daughter was healed, from that hour. (Mt. 15:22-28)

¹¹ II Cor. 6:14

do not give food, shelter and money to a criminal or a hater of Yahweh. We do not love by giving support to an enemy of the United States.

Loving Your Enemy?

“Ye have heard, that it was said, Thou shalt love thy neighbour, and hate thine enemy. But, I, say unto you, Be loving your enemies, and praying for them who are persecuting you” (Mt. 5:43-44). Satan is called an enemy in the parable recorded in Matthew 13:24-39. Are we commanded to love or give money to satan, demons, messengers and his followers, who are our enemies? Does the above verse command us to give our money, food and shelter to murders, child molesters, robbers and thieves, who are all our enemies? To the best of my understanding I believe that the enemy referred to above, must be individuals who are hostile to us but who are not dangerous or harmful to society. This would include a family member, coworker, next-door neighbor, Christian, etc. but never a dangerous enemy to my family or to my nation.¹² An example of this is recorded in Exodus 23:4. “When thou meetest the ox of thine enemy [oyeb], or his ass, going astray, thou shalt, surely bring it back, to him” (Ex. 23:4). The Hebrew word translated enemy is, ‘oyeb,’ of which the basic meaning of the word means, “to be hostile to.”¹³ The Septuagint translated, ‘oyeb,’ with the Greek word, ‘echthros,’ which is the same word used in Mathew 5:43. Yahweh has been called an enemy (oyeb) in Exodus 23:22. “But, if thou, wilt indeed hearken, to his voice, and so wilt do all that I may speak, then will I be an enemy [oyeb or hostile] to thine enemies [oyeb], and an adversary to thine adversaries.”¹⁴ Yahoshua doesn’t love certain enemies because he will make them his footstool.¹⁵ Yahweh has promised to protect us from our enemies. “And Yahweh thy Elohim will put all these oaths [curses] upon thine enemies [oyeb] and upon them who hated thee, who persecuted thee” (Deu. 30:7). Paul blinded an enemy of righteousness; “...O full of all guile, and all recklessness! Son of an adversary! Enemy of all righteousness!—Wilt thou not cease to pervert the straight ways of the Lord? Now, therefore, lo! the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, until a fitting time” (Acts 13:10-11). The two witnesses in the Book of Revelations inflict injury on their enemies. “And, if any one, upon them [Yahweh’s two witnesses], chooseth to inflict injury, fire, cometh forth out of their mouth, and devoureth their enemies; and, if anyone shall choose, upon them, to inflict injury, thus, must he be slain” (Rev. 11:5). We must be careful to use common sense when applying the command to love our enemies. We can love people who are hostile to us but they cannot be committing crimes against mankind. We do not shelter, support and feed criminals.

¹² Mic 7:6 For, the son, treateth as foolish, the father, and, the daughter, riseth up against, her mother, the daughter-in-law against her mother-in-law,—The foes [enemies, oyeb] of a man, are the men of his own house.

¹³ Theological Wordbook of the Old Testament by Harris, Archer, Waltke; pg. 36

¹⁴ La 2:5 My Lord hath become like a foe [oyeb], hath swallowed up Israel,

¹⁵ “The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes [oyeb] thy footstool” (Ps. 110:1).

The New Age Love, the Counterfeit of Yahweh's Ahab!

We have been exhorted to "...walk in a manner worthy of the calling wherewith ye were called:— With all lowliness and meekness, with long suffering, bearing one with another in love, Giving diligence to keep—the oneness of the Spirit in the uniting—bond of peace" (Eph. 4:1-3). The adversary's counterfeit of love and unity is displayed in the United Church of Christ. The United Church of Christ, which calls itself a Christian Church, has the following statement of beliefs. "We believe the UCC is called to be a united and uniting church. "That they may all be one." (John 17:21) "In essentials—unity, in nonessentials—diversity, in all things—charity," These UCC mottos survive because they touch core values deep within us. **The UCC has no rigid formulation of doctrine or attachment to creeds or structures.** Its overarching creed is love. UCC pastors and teachers are known for their commitment to excellence in theological preparation, interpretation of the scripture and justice advocacy. Even so, love and unity in the midst of our diversity are our greatest assets."¹⁶ This same group "ordained the first openly gay [homosexual, sodomite¹⁷] person as a minister in a mainline Protestant denomination: the Rev. William R. Johnson. In the following three decades, General Synod urges equal rights for homosexual citizens and calls on congregations to welcome gay, lesbian and bisexual members. In 2005 General Synod goes one step further: it becomes the first leadership body of a large U.S. church to support equal marriage rights for same-sex couples."¹⁸ What does Yahweh say about sodomy? "And, any man who lieth with mankind as with womankind, an abomination, have both of them wrought,—they shall, surely be put to death,—their blood, shall be upon themselves" (Lev. 20:13). "Or know ye not that, wrong—doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites" (I Cor. 6:9).¹⁹ This supposedly Christian Church has used the terms, 'love' and 'unity,' to seduce babes in Christ to except and embrace sexual immorality, which is forbidden by Yahweh! Universal love is a counterfeit of Yahweh's ahab.

To ahab Yahweh is not holding hands and singing "Kum by ya" with unrepentant homosexuals, adulterers, pedophiles and fornicators, but to obey His voice, which in the above case will not cause 'unity' and 'love' as the United Church of Christ defines the terms. On the contrary, they would profess that we hate and divide when we follow the instructions of Yahweh. When the above situation occurs, Yahweh instructs us: "...not to be mixing yourselves up with fornicators; — Not at all, meaning the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves

¹⁶ United Church of Christ <http://www.stillspeaking.com/about/beliefs.htm>

¹⁷ One who practices or commits sodomy OED

¹⁸ United Church of Christ <http://i.ucc.org/StretchYourMind/WhatstheUCC/UCCFirstst/abid/87/Default.aspx>

¹⁹ 1Ti 1:10 fornicators, sodomites, man—stealers, liars, false—swearers,—and, if anything else, unto the healthful teaching, is opposed; —

up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together...Remove ye the wicked man from among, yourselves” (I Cor. 5:9-13).

Loving Christ and Yahweh is obeying Yahweh’s commandments. As Samuel said to King Saul, “Doth that which is pleasing unto Yahweh consist in ascending—offerings and sacrifices, So much as in hearkening unto the voice of Yahweh? Lo! to hearken, is, better, than, sacrifice. And, to give heed, than, the fat of rams; For, as the sin of divination, is, rebelliousness,—and, as transgression with household gods, is, stubbornness...” (I Sam. 15:22-23). We have been told that we will be hated for obeying Yahweh’s Word;²⁰ “for, whosoever doth practise corrupt things, hateth the light, and cometh not unto the light, lest his works should be reproved” (Jn. 3:20).

Yahweh’s ahab to mankind is conditional. Eros might be unconditional love but Yahweh’s ahab is conditioned to obedience. If you do not make Yahoshua your Lord you will perish; if you do not sow, you shall not reap; vengeance will be unleashed against those that refuse to know Yahweh, and those who decline to hearken unto the glad—message of our Lord Yahoshua (II Thess. 1:8); those not written in the Lamb’s Book of Life will be cast into the Lake of Fire (Rev. 20:15).

To ahab Yahweh means we will obey His instructions regardless of what religious people or a pious society will say about us. We have been commanded:

Not to feed people when they refuse to work. (II Thess. 3:10)

Not to fellowship with people who do not give ear to Paul’s letter. (II Thess. 3:14)

Not to eat with a brother who is a fornicator, drunkard etc. (I Cor. 5:11-13)

Not to be yoked to an unbeliever (II Cor. 6:14)

To put to death certain people (I Sam. 15:33)

Not to help by giving money to the lawless who hate Yahweh (Criminals, Certain Muslim’s, etc.)²¹ (II Chron. 19:2)

When we obey Christ we will be called cold hearted, hateful and unchristian but we will be in good company because the same things were said of Christ. Yahoshua encouraged us

²⁰ Lu 6:22 Happy, are ye, whensoever men shall hate you, and whensoever they shall separate you, and reproach you, and cast out your name as evil, for the sake of the Son of Man:

²¹ Su 47:4 Therefore, when ye meet the Unbelievers *in fight*, smite at their necks; at length, when ye have thoroughly subdued them, bind a bond firmly *on them*: Thereafter *is the time for* either generosity or ransom: Until the war lays down its burdens. Thus *are ye commanded*: But if it had been Allah’s Will, He could certainly have exacted retribution from them *Himself*; but *He lets you fight* in order to test you, some with others. But those who are slain in the way of Allah,— He will never let their deeds be lost.

Su 3:151 Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: Their abode will be the Fire: And evil is the home of the wrongdoers!

Su 4:101 When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers may attack you: For the Unbelievers are unto you open enemies.

Su 4:151 They are in truth *equally* Unbelievers; and We have prepared for Unbelievers a humiliating punishment.

when he said, “Happy, are ye, whensoever men shall hate you, and whensoever they shall separate you, and reproach you, and cast out your name as evil, for the sake of the Son of Man” (Lk. 6:22). We have been told, “If, the world, is hating, you, ye are getting to know that, me, before you, it hath hated” (Jn. 15:18). Darkness hates the light as Light hates the darkness.

A Time to Hate

Ecclesiastes 3:8

(What Yahweh Hates)

“Ye lovers [ahab] of Yahweh! be haters [sane] of wrong” (Ps. 97:10). ‘Sane’ is the Hebrew word translated hate.²² Ahab and sane appear to be antonyms. (See Appendix B) Yahweh loves righteousness and hates lawlessness. “The reverence of Yahweh, is to hate [sane] wickedness: pride, arrogance, and the way of wickedness; And a mouth of perverse things, do I hate” (Prov. 8:13). The Apostle Paul exhibited this hatred for wickedness when he was informed that fornication was occurring in the Corinthian Church. “There is reported to be among you—fornication, and such fornication as this—which, not among the nations, is found, —as that one should have, his father’s wife” (I Cor. 5:1). Paul, as an imitator of Christ, walking in ahab, said, “To deliver such a one as this, unto Satan, for the destruction of the flesh,—that, the spirit, may be saved in the day of the Lord” (I Cor. 5:5). Paul’s above action, as an Apostle, was obedience to Christ’s will, which is, to love righteousness and hate wickedness. Paul also delivered others to the adversary.²³ Proverbs 6:16-19 states, “These six things, doth Yahweh hate [sane], yea, seven, are the abomination of his soul: 1) Eyes that are lofty, 2) a tongue that is false, and 3) hands shedding innocent blood; 4) A heart contriving iniquitous devices, 5) feet hasting to run into mischief; 6) One that uttereth lies—a false witness, and 7) one sending forth strifes between brethren.”

Yahoshua, as an imitator of Yahweh, loves righteousness and hates lawlessness. Psalms 45:6-7 is a prophesy concerning Yahoshua, which was also quoted in Hebrews 1:9; “Thy throne, O elohim, is to times age-abiding and beyond, A sceptre of equity [level place, uprightness], is the sceptre of thy kingdom. Thou hast loved [ahab] righteousness, and hated [sane] lawlessness...” Yahoshua overturned the tables in the House of Yahweh because the zeal for Yahweh’s House had eaten him up (Jn. 2:17). To some of the Pharisees he said, “Ye, are, of your father—the adversary, and, the covetings of your father, ye choose to be doing. He, was, a murderer, from the beginning...” (Jn. 8:44).

²² 08130 שָׂנֵא sane’ saw-nay’ 1) to hate, be hateful

²³ 1Ti 1:20 Of whom are Hymenaeus and Alexander; whom I have delivered unto Satan, that they may be taught by discipline not to be defaming.

Yahoshua called the Pharisees, serpents and a brood of vipers.²⁴ As imitators of Christ and Yahweh, we also must be lovers of righteousness and haters of lawlessness.

Our instructors in Christ have been negligent in not teaching us that we are supposed to hate wickedness. We have been taught to love but not to hate. The song title, “You shall know we are Christians by our love,” should have been, “You shall know we are Christians by our love and our hate;” To ahab (love) Yahweh is to do His commandments, which is righteousness. To sane (hate) wickedness, as Yahweh does, is also righteousness. The Catholic Encyclopedia has an article on hate, which I believe is beneficial. “*Hatred* in general is a vehement aversion entertained by one person for another, or for something more or less identified with that other. Theologians commonly mention two distinct species of this passion.

- One is that in which hatred is concentrated primarily on the qualities or attributes of a person, and only secondarily, and as it were derivatively, upon the person himself.
- The second sort aims directly at the person, indulges a propensity to see what is evil and unlovable in him, feels a fierce satisfaction at anything tending to his discredit, and is keenly desirous that his lot may be an unmixedly hard one, either in general or in this or that specified way.

This second kind of hatred, as involving a very direct and absolute violation of the precept of charity, is always sinful and may be grievously so. The first-named species of hatred, in so far as it implies the reprobation of what is actually evil, is not a sin and may even represent a virtuous temper of soul. In other words, not only may I, but I even ought to, hate what is contrary to the moral law. Furthermore one may without sin go so far in the detestation of wrongdoing as to wish that which for its perpetrator is a very well-defined evil, yet under another aspect is a much more signal good. For instance, it would be lawful to pray for the death of a destructively active heresiarch with a view to putting a stop to his ravages among the Christian people. Of course, it is clear that this apparent zeal must not be an excuse for catering to personal spite or party rancor. Still, even when the motive of one's aversion is not impersonal, when, namely, it arises from the damage we may have sustained at the hands of others, we are not guilty of sin unless besides feeling indignation we yield to an aversion unwarranted by the hurt we have suffered. This aversion may be grievously or sinful in proportion to its excess over that which the injury would justify.”²⁵

Conclusion

There is a time to love and a time to hate. To obey the supreme commandments of Loving Yahweh with all of our heart, soul and might and to love our neighbor as ourselves is to

²⁴ Alas for you, Scribes and Pharisees, hypocrites; because ye build the sepulchres of the prophets, and adorn the monuments of the righteous, and say—If we had been in the days of our fathers, we would not have been their partners in the blood of the prophets: So that ye bear witness against yourselves, that ye are, sons, of them who murdered the prophets. And, ye, fill ye up the measure of your fathers! Serpents! broods of vipers! how should ye flee from the judgment of gehenna? Mt. 23:29-33

²⁵ Hatred <http://www.newadvent.org/cathen/07149b.htm>

obey His Word. Yahweh's love to us is conditioned upon our obedience to His Word. If we do not obey His Word, His blessings to us will be restricted or denied. Loving Yahweh can appear to be unloving to a society whose compass is not the Word of Yahweh. We do not live in Paradise but in a fallen world, which employs deceptions of love; make love not war encourages fornication; accepting unrepentant homosexuals into the Church will contaminate the believers. Many Christians are deceived into believing that they are loving when they give money to Anti Christ Nations (Muslim) in the hope of helping the children. The money is then used for lawlessness against Christians and Jews. This happened to King Jehoshaphat when he helped Ahab, a fellow wicked Hebrew. "And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat, Unto the lawless, was it *right* to give help? and, on them who hate [sane] Yahweh, to bestow thy love [ahab]? For this cause, therefore, is there wrath against thee, from before Yahweh" (II Chron. 19:2). These presentations of love are counterfeits designed to strengthen the evil forces and evil people around us. "We know that, of Yahweh, are we; and, the whole world, in the wicked one, is lying" (I Jn. 5:19). Hating wickedness and fighting against it is a godly attribute and will even occur in Christ's thousand year Kingdom.²⁶ Loving everybody and everything, will only be available, when wicked people, death and sheol have been thrown into the Lake of Fire (Rev. 21-22). Then Yahweh "...will wipe away every tear out of their eyes,—and, death, shall be no more, and grief and outcry and pain shall be no more" (Rev. 21:4). Until then we will ahab our Father and our Lord with all of our heart, soul and strength and our neighbor as our self! "He that hath my commandments and keepeth them, he, it is that ahabs me; and, he that ahabs me, shall be ahaped by my Father, and, I, will ahab him, and will manifest, myself, unto him" (Jn. 14:21).

²⁶ Rev. 19:7-10

Appendix A

Keeping Yahweh's Commandments and Ahab

Ex 20:6 but shewing lovingkindness unto thousands *of generations*, —of them who ahab me, and keep my commandments.

De 5:10 but shewing lovingkindness unto a thousand generations—unto them who ahab me, and keep my commandments:

De 7:9 So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his lovingkindness with them that ahab him, and keep his commandments, to a thousand generations,

De 10:12 Now, therefore, O Israel, what is, Yahweh thy Elohim, asking of thee,—but to revere Yahweh thy Elohim, to walk in all his ways, and to ahab him, and to serve Yahweh thy Elohim, with all thy heart, and with all thy soul:

De 11:1 Therefore shalt thou ahab Yahweh thy Elohim, and keep his observance, and his statutes, and his regulations, and his commandments, all the days.

De 11:13 And it shall come to pass, if ye will, hearken, unto my commandments, which, I am commanding you, today,—to ahab Yahweh your Elohim, and to serve him, with all your heart, and with all your soul,

De 11:22 For, if ye do, indeed keep, all this commandment, which I am commanding you to do it,—to ahab Yahweh your Elohim, to walk in all his ways, and to cleave unto him,

De 13:3 thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams,—for Yahweh your Elohim, is putting you to the proof, to know whether ye do ahab Yahweh your Elohim, with all your heart and with all your soul.

De 19:9 because thou dost observe all this commandment, to do it, which I am commanding thee today, to ahab Yahweh thy Elohim, and to walk in his paths all the days, then shalt thou add unto thee yet three cities, unto these three;

De 30:16 for thou must keep the commandments of Yahweh thy Elohim, which I am commanding thee, today, to ahab Yahweh thy Elohim, to walk in his ways, and to keep his commandments and his statutes, and his regulations,—so shalt thou live and multiply, and Yahweh thy Elohim will bless thee, in the land which thou art entering to possess.

De 30:20 to ahab Yahweh thy Elohim, to hearken unto his voice, and to cleave unto him,—for, he, is thy life, and thy length of days, that thou mayest abide upon the soil which Yahweh sware to thy fathers, to Abraham, to Isaac and to Jacob, to give unto them.

Jos 22:5 Only, take ye diligent heed, to do the commandment and the law, which Moses the servant of Yahweh commanded you—to ahab Yahweh your Elohim, and to walk in all his ways, and to keep his commandments, and to cleave unto him,—and to serve him—with all your heart, and with all your soul.

Ne 1:5 and said, I beseech thee, O Yahweh Elohim of the heavens, the great and fearful El,—keeping the covenant and lovingkindness for them who ahab him and keep his commandments:

Da 9:4 yea I prayed unto Yahweh my Elohim, and made confession,—and said—I beseech thee, O Lord, the El great and to be revered, keeping the covenant and the lovingkindness, to them who ahab him, and to them who keep his commandments.

Joh 14:15 If ye be loving me, my commandments, ye will keep;

Joh 14:23 Jesus answered, and said unto him—If any man be loving me, my word, he will keep, and, my Father, will love him,—and, unto him, will we come, and, an abode with him, will we make.

Joh 15:12 This, is my own commandment, That ye be loving one another, just as I loved you.

1Jo 5:2 Hereby, perceive we, that we love the children of Yahweh, as soon as, Yahweh, we love, and, his commandments, we are doing.

1Jo 5:3 For, this is the love of Yahweh—that, his commandments, we be keeping, and, his commandments, are not burdensome;

Appendix B

Ahab [love] & Sane [hate] Together

Ge 37:4 So his brethren saw that their father loved [ahab] , him, more than any of his brethren, and they hated [sane] him,—and could not bid him prosper.

De 21:15 ¶ When a man shall have two wives—the one, beloved [ahab] and, the other, hated [sane], and they have borne him sons, both she that is beloved [ahab] , and she that is hated [sane],—and it shall be that the firstborn son belongeth to her that is hated [sane],

De 21:16 then shall it be, that in the day when he maketh his sons to inherit that which he hath, he may not treat the son of the beloved [ahab] , instead of the son of the hated [sane], as the firstborn;

Jud 14:16 And the wife of Samson wept upon him, and said—Thou dost, altogether hate [sane] me, and dost not love [ahab] me,

2Ch 19:2 And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat, Unto the lawless, was it *right* to give help? and, on them who hate [sane] Yahweh, to bestow thy love [ahab]? For this cause, therefore, is there wrath against thee, from before Yahweh;

Ps 11:5 Yahweh, putteth, the righteous, to the test,—But the lawless one and the lover [ahab] of violence, his soul doth hate [sane].

Ps 45:7 Thou hast loved [ahab] righteousness, and hated [sane] lawlessness,

Heb 1:9 You have loved [agapao for ahab] righteousness and hated [miseo for sane] lawlessness;

Ps 97:10 Ye lovers [ahab] of Yahweh! be haters [sane] of wrong,—

Ps 119:163 ¶ Falsehood, I hate [sane] and abhor, Thy law, do I love [ahab].

Pr 9:8 Do not reprove a scoffer, lest he hate [sane] thee, Reprove a wise man, and he will love [ahab] thee.

Pr 12:1 ¶ He that loveth [ahab] correction, loveth [ahab] knowledge, but, he that hateth [sane] reproof, is brutish.

Pr 13:24 ¶ He that withholdeth his rod, hateth [sane] his son,—but, he that loveth [ahab] him, carefully correcteth him.

Ec 3:8 A time to love [ahab] and a time to hate [sane],—A time of war, and a time of peace.

Isa 61:8 For, I—Yahweh, am a lover [ahab] of justice, Hating [sane] plunder, for an ascending—sacrifice,—

Am 5:15 Hate [sane] wrong, and love [ahab] right, and station, Justice, in the gate,—Peradventure, Yahweh, Elohim of hosts, will be gracious unto the remnant of Joseph.

Zec 8:17 And let, no man, devise, the injury of his neighbour, in your heart, and the oath of falsehood, do not love [ahab],—for, all these, are things which I hate [sane], declareth Yahweh.

Appendix C

What Yahweh Hates!

De 12:31 Thou shalt not do likewise unto Yahweh thy Elohim,—for, everything that is an abomination unto Yahweh, which he doth hate, have they done unto their elohims, for, even their sons and their daughters, do they consume with fire unto their elohims.

De 16:22 neither shalt thou set thee up a pillar,—which Yahweh thy Elohim, doth hate.

Ps 11:5 Yahweh, putteth, the righteous, to the test,—But the lawless one and the lover of violence, his soul doth hate.

Pro. 6: 16-18 These six things, doth Yahweh hate, yea, seven, are the abomination of his soul:—
– Eyes that are lofty, a tongue that is false, and hands shedding innocent blood; A heart contriving iniquitous devices, feet hasting to run into mischief; One that uttereth lies—a false witness, and one sending forth strifes between brethren.

Pr 8:13 The reverence of Yahweh, is to hate wickedness: pride, arrogance, and the way of wickedness; And a mouth of perverse things, do I hate.

Isa 1:14 Your new moons, and your appointed feasts, my soul, hateth,—They have become unto me a burden I am too weary to bear:

Isa 61:8 For, I—Yahweh, am a lover of justice, Hating plunder, for an ascending—sacrifice,

Jer 44:4 yet I sent unto you all my servants the prophets, betimes, sending them, saying, Do not, I pray you, commit this abominable thing, which I hate!

Ho 9:15 All their wickedness, is in Gilgal, yea, there, have I come to hate them, For the wickedness of their doings—out of my house, will I drive them forth,—no more will I love them, all their rulers, are unruly.

Am 5:21 ¶ I hate, I despise your festivals,—and can scent no fragrance in your solemn feasts.

Am 6:8 ¶ Sworn hath the Lord, Yahweh, by his own life, Declareth Yahweh, Elohim of hosts, abhorring am I, the grandeur of Jacob, and, his palaces, I hate,—therefore will I cast off the city and the fulness thereof.

Zec 8:17 And let, no man, devise, the injury of his neighbour, in your heart, and the oath of falsehood, do not love,—for, all these, are things which I hate, declareth Yahweh.

Mal 1:3 And, Esau, have I hated,— and made his mountains a desolation, and his inheritance *a dwelling* for the jackals of the wilderness.

Mal 2:16 For he hateth divorce, saith Yahweh, Elohim of Israel, him also who covereth with violence his own clothing, saith Yahweh of hosts,—therefore should ye take heed to your spirit, and not deal treacherously.