

# *“Don’t BE Afraid To Hate”*

Psalm 119:113

June 5, 2022

**INTRO:** What is your #1 struggle, symptom & solution?

- If you’re not sure... there’s your answer!
- Today we’ll answer those questions...
  - Sin... Double-mindedness... God’s WORD
  - Learning... Loving... & Living... CHRIST!

## **PRAYER**

**CONTEXT:**

- God’s Word, will, way(s), with-ness, & witness!
- Psalm 119 sermon series: “Perspective”
  - Poetry for preaching
    - Hebrew alphabetical acrostic
    - Chiastic arches & other Parallelisms
  - Touching for teaching
  - Blessing thru building
  - Passion, Purity, & Persevering Poetry
  - Near all verses focus on God & God’s Word...
- Today is a “micro” version of this Psalm’s macro
  - Psalm 119:113
    - Stand alone verse... (today)
    - Intro to stanza #15... (next time)

**BIG IDEA:** Your personal passions point-to  
& pave-the-way for your eternal paths!

(be they good or bad, broad or narrow.)

Psalm 119:113

I hate the double-minded  
but I love your law.

This verse exposes an eternally dangerous problem as well  
as it's life-giving & life-protecting solution...

Psalm 119:113

English: I hate the double-minded  
but I love your law.

Hebrew: Double-minded hate,  
Torah love.

*Double mindedness is today's cultural norm AND storm!*

- JDP

Everyone is prone to the dangers of double-mindedness...

***“Did God really say...?”***

- 1 Kings 18 & 19
- Matthew 7:21-23
- See Demas & Judas
- See Peter's 3 denials...
- See Paul's Romans 7

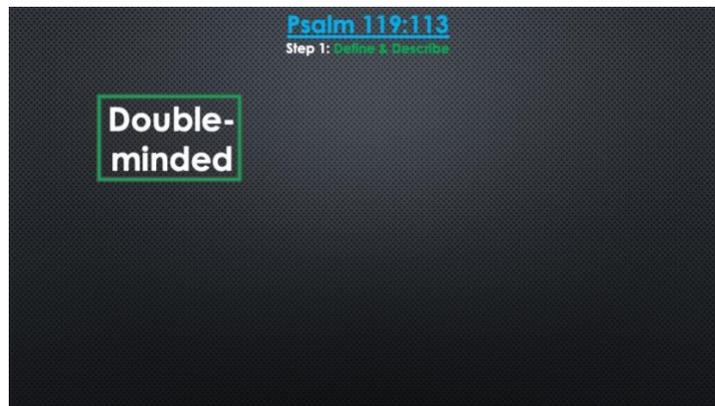
EVERYONE but Jesus is prone to wander...

**Isaiah 53:6** *“For we all like sheep have gone astray...”*

T/S: I pray that this little verse will truly

- INFORM you...
- INSPECT you.
- INSPIRE you!

## I. STEP ONE:



- Occurs only here in the Old Testament
- Luther = *die Flattergeister* (the frivolous minded)

*The word means **divided**; a man of a divided mind; a man who has no sure faith in regard to divine things, but is driven here and there; a sceptic; a doubter.*

**A house divided CANNOT stand.** – God (Mark 3:25)  
(ie. U.S. Civil War)

- You cannot serve 2 masters... or case 2 rabbits...
- There is NO MIDDLE road... - Jesus!
- Double-loyalty is disloyalty!

Do you have the Bible's view of the world (aka a "biblical worldview) OR the world's view of the Bible?

**The double-minded are culture's champions of compromising and rationalizing.**

Hesitation, Procrastination, "Moderation," Rationalization, & Termination (quitting) are all by products of double mindedness. - JDP

Beware... double vision is trouble vision! - JDP

*Pride is the justifier of double mindedness  
and fear is its fertilizer.* - JDP

### **10 Deadly Duos of double mindedness:**

- LACK of love & light
- Fickleness & Faithlessness
- Confusion & Contradiction
- Wavering & Waffling
- Cowardice & Compromise
- Drift & Distraction
- Doubt & Deception
- Division & Disconnection
- Discontentedness & Dilly-Dallying
- Disobeying &... Denying & Defying

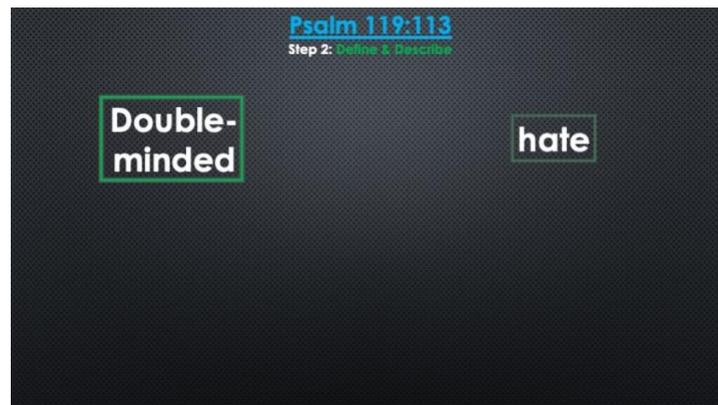
***See the Rich Young Ruler...***

Solution for double-mindedness =  
*Sovereign GRACE and Human Responsibility*

Just some of the Areas/Arenas of Double-mindedness:

- Authority
- Eternity
- Honesty
- Integrity
- Responsibility
- Mediocrity
- Modesty
- Hypocrisy
- Diversity
- Teachability
- Humility
- Priority
- Fluidity
- Exclusivity (5 Solas)

**II. STEP TWO:**



**Perfect hatred is required of us against all sorts and degrees of sin.**—David Dickson.

**God hates!**

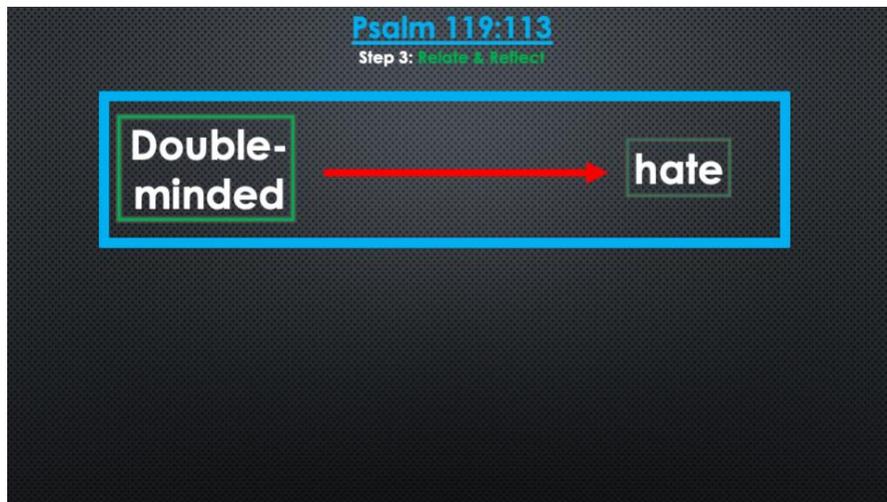
*There are six things the Lord hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies and a person who stirs up conflict in the community.*

– Proverbs 6:16-19

It's important to include terms like **forgiveness**, **trust**, **respect**, **repentance**, and **restoration** whenever we address biblical hate (lest we become ensnared by the slippery slopes and emotional trappings of unhealthy & unholy hate.

- JDP

**III. STEP THREE:**



**VIDEO #1:** *Hating Sin & Sinners*

*The hatred is directed at a “condition”  
and a “category” of people.*

The Psalmist is not indifferent to evil thoughts as the careless are; but upon them he looks with a hate as true as was the love with which he clung to the pure thoughts of God.

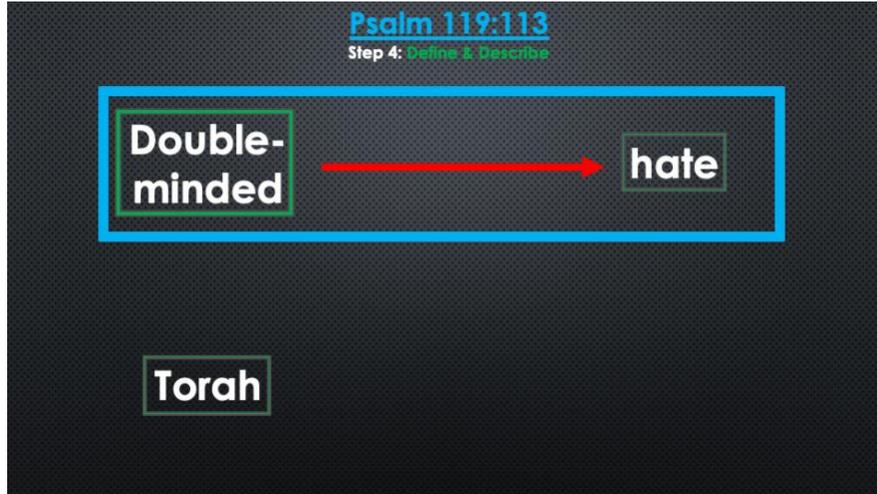
*How much double mindedness can you tolerate with:*

- Surgeons
- Pharmacists
- Bridge-inspectors
- Bankers
- Pilots
- Parachute-packers
- CHRISTIANS

*“Ya BUT” is the battle cry of the Devil’s divisive, deceitful,  
doubting & destructive double-minded. - JDP*

“Yes LORD! is the sole/soul reply of Christ’s saved, set-apart, sold-out & sent-out, single-minded, servants. - JDP

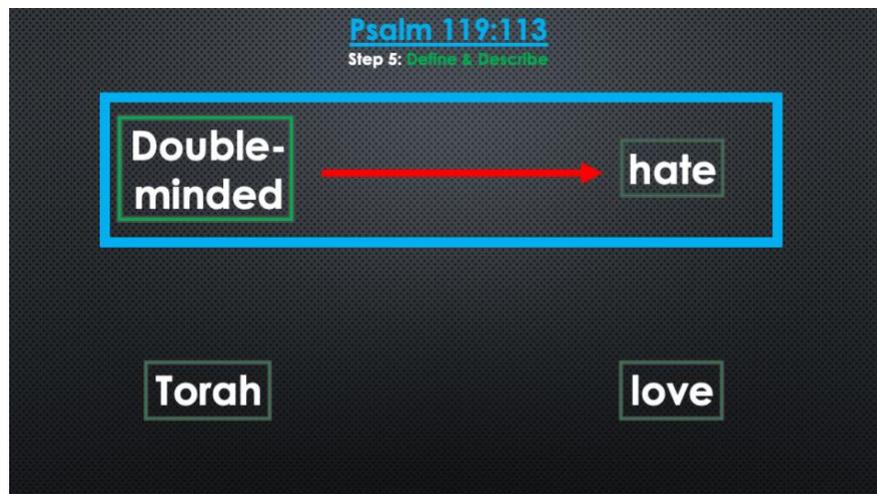
## IV. STEP FOUR:



BIBLICAL “broad” CONTEXT...

PSALM 119 “narrow” CONTEXT...

## V. STEP FIVE:



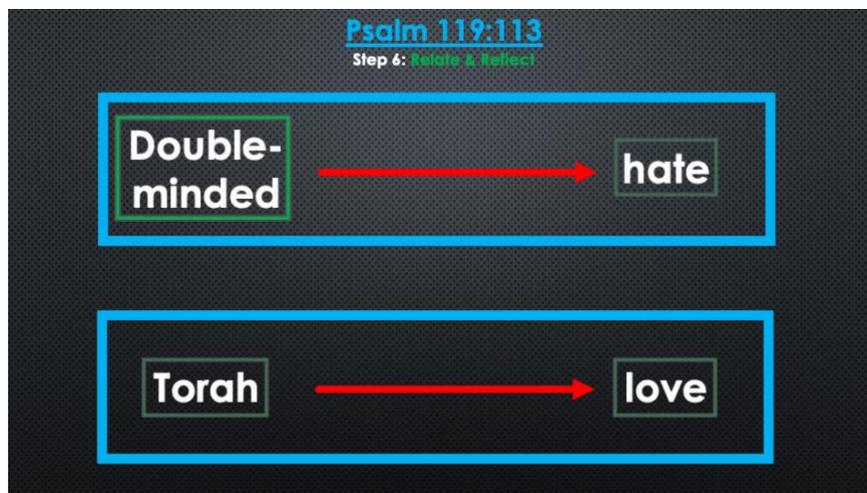
- What do you want?
- No more fence-sitting...

*Doubleminded? By definition, if you don't know what you want, you are, at a minimum, DOUBLE minded.*

- JDP

*Wanting & walking work together.* - JDP

## VI. STEP SIX:



\*\*\* See biblical examples of single mindedness:

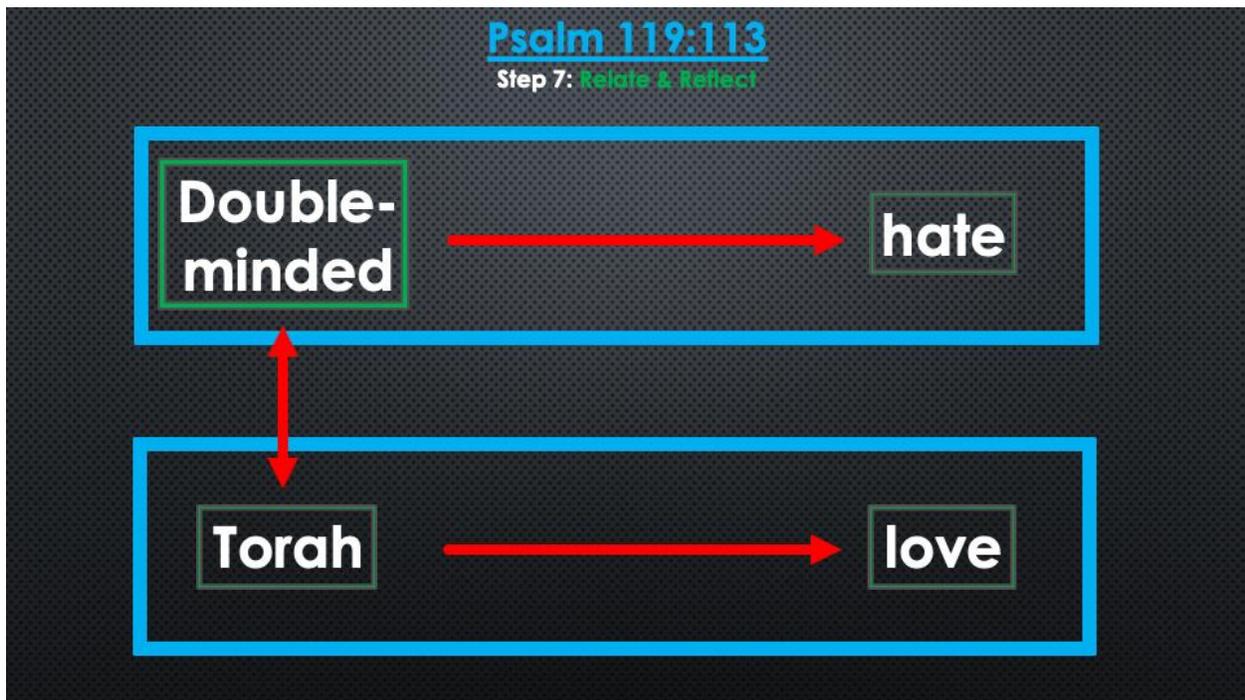
- Noah
- Daniel
- Shadrach, Meshach, & Abednego
- Stephen
- Jude
- Titus
- Apostle Paul
- JESUS

**John 14:15   1 John 3:18   2 Timothy 3:16-17   John 14:6**

*When we love the law it becomes a law of love, and we cling to it with our whole heart.*

- C.H. Spurgeon

## VII. STEP SEVEN:



**Happy vs. HOLY!**  
(blended-in vs. set-apart)

Single-mindedness requires AND strengthens  
decisiveness and decision making.

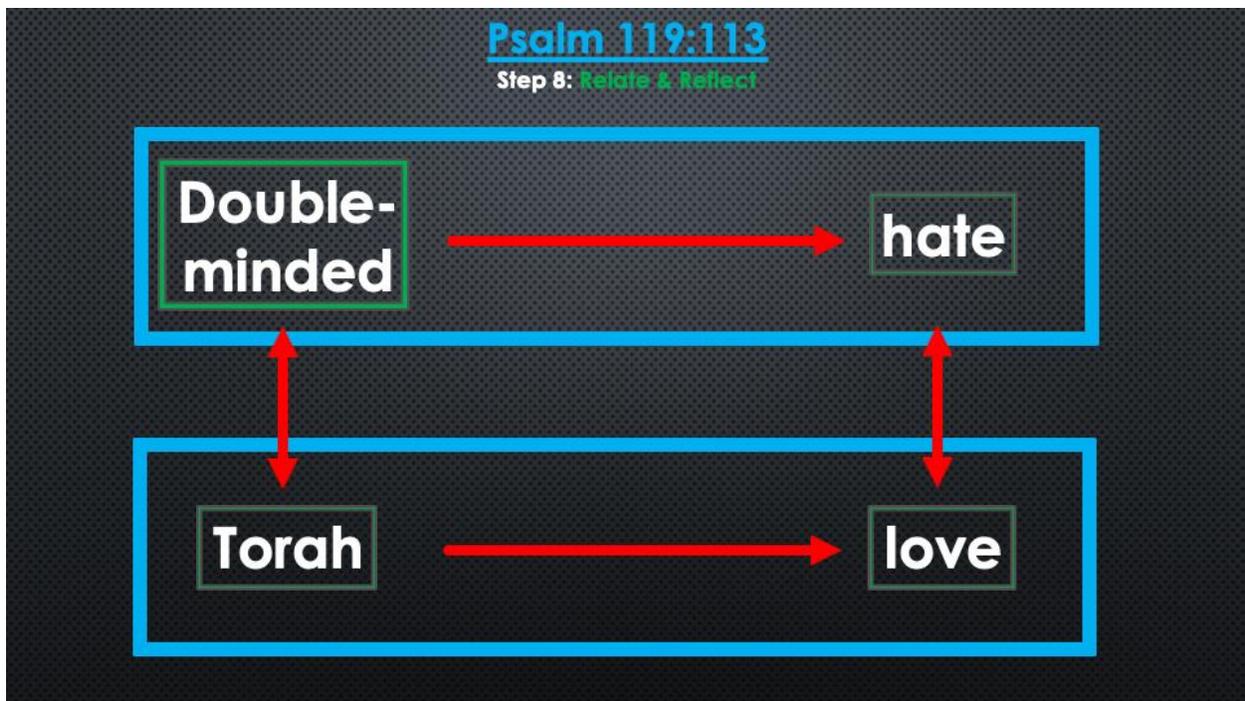
**Indecision kills!**

***“Don’t let what you don’t know interfere with what you do know.”*** - Pastor Mike Gilliom

Don’t allow the threat of being called a narrow or close minded bigot back you off of your biblical and faithful commitment to Christlike single mindedness!

- JDP

## VIII. STEP EIGHT:



***Neither love nor hate are independent terms, both need Missional objects and motivating objectives to reveal their true virtue or vice.*** - JDP

Love and hate are NOT opposites.

Good and evil ARE opposites...

Loving good and hating evil are aligned VIRTUES... At the same time, hating good and loving evil are unified VICIES.

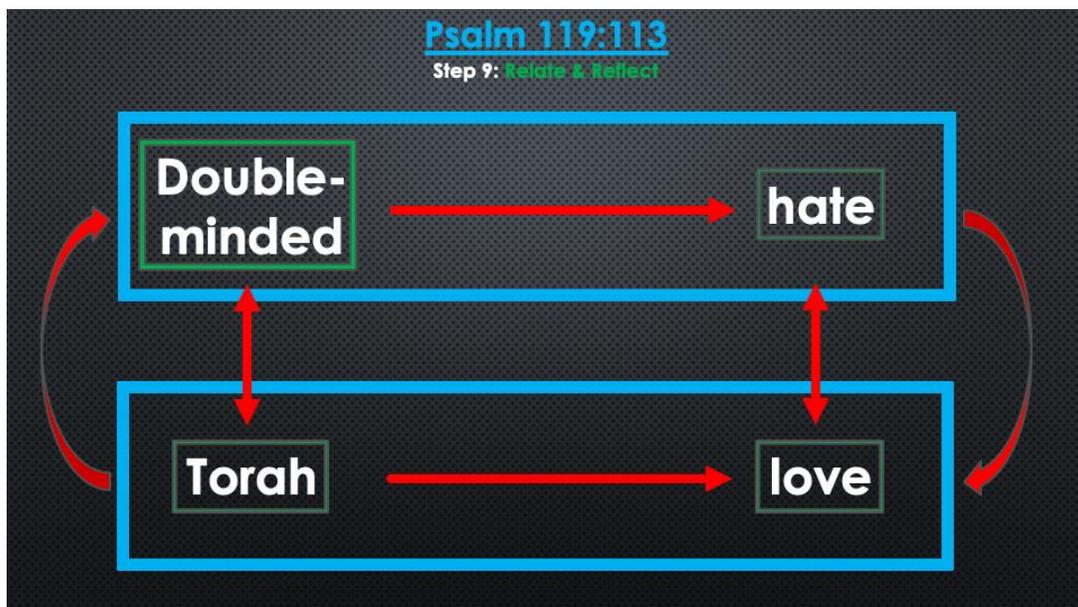
The critical, biblical, and defining difference is the object of one's passion, be it biblical good or biblical evil.

Both love and hate have the potential for both good and bad. The key comes down to what you do with your loving and hating passions. -JDP

*I live to love, and I hope to hate... like Christ.*  
-JDP

**VIDEO 2:** *Platt on Love & Hate & The Gospel*

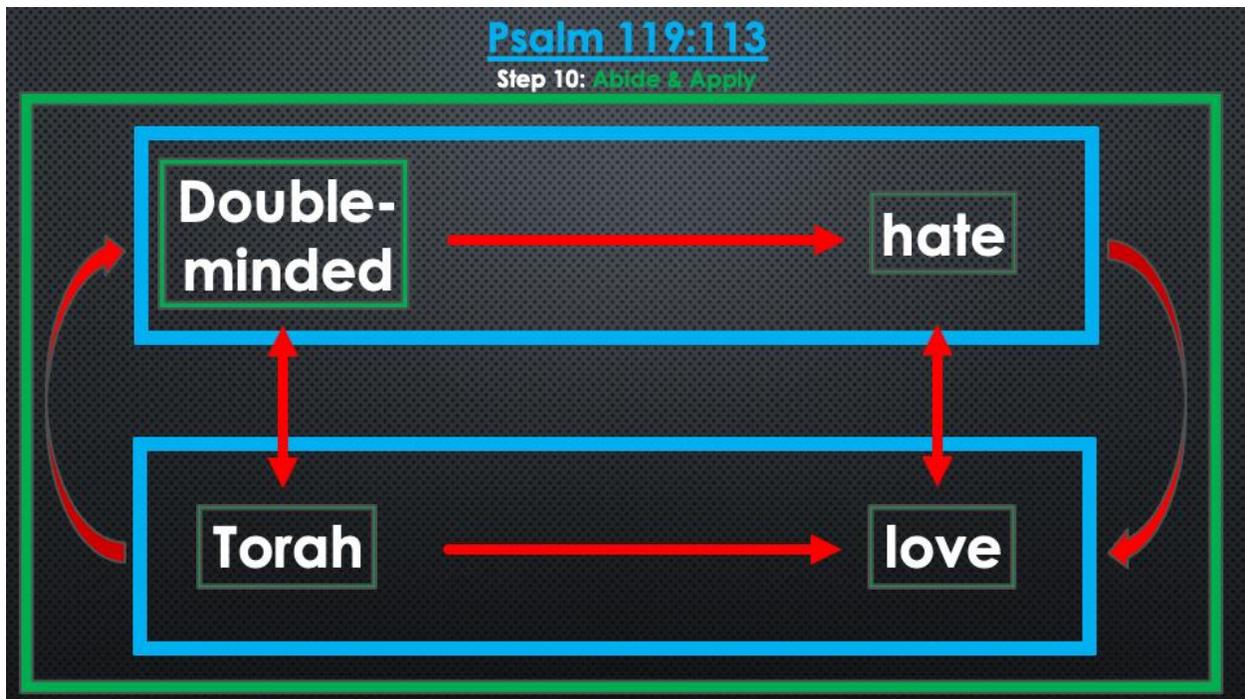
## IX. STEP NINE:



Here's a quick test to help...

- Creator OR culture
- Always OR sometimes
- ALL-in OR almost
- Miracle OR mechanical
- Obedience OR balance
- Courage OR Cowardice
- Evangelize OR Rationalize
- Commitment OR Compromise
- Faith OR Fear
- Witness OR Waffle
- Warrior OR Wussy

## X. STEP 10 A & B:



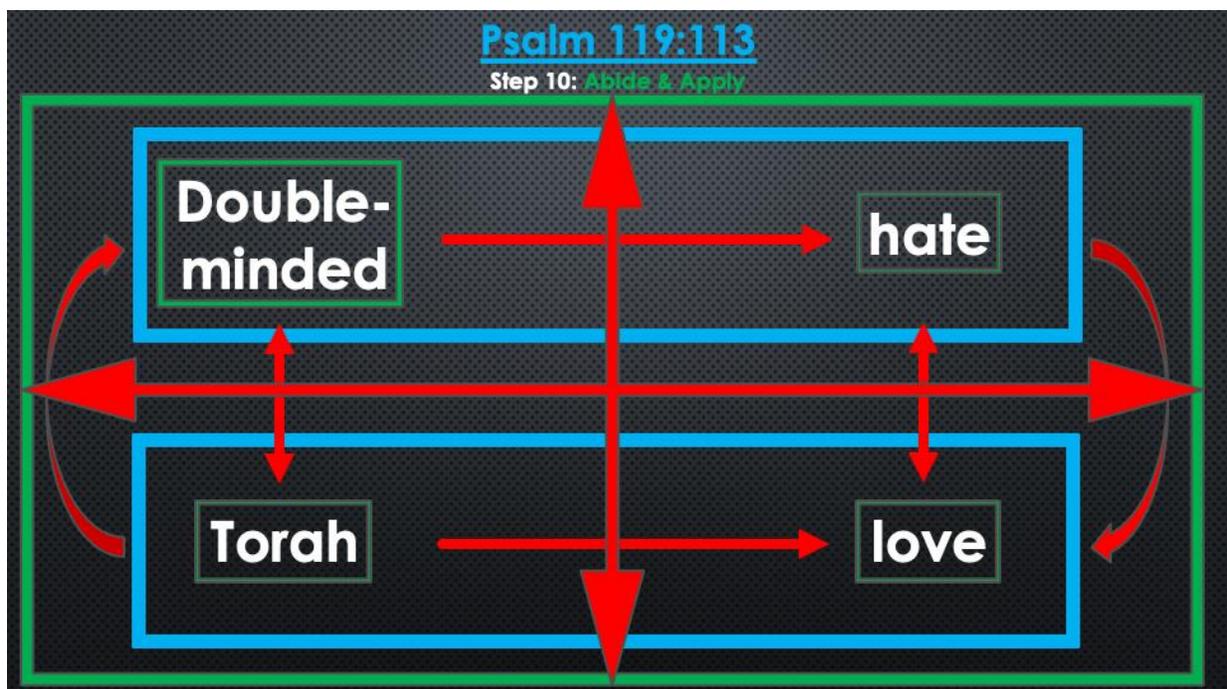
**\*\*\* Consequences of double mindedness:**

- Do not expect to receive anything from the LORD (James 1:8)
- Being unstable in all things
- Stressed & Burnt out
- Exhausted
- Depressed
- Lacking the Fruit of the Spirit

Psalm 97:10

**You who love the LORD, hate evil!**

He protects the lives of His godly ones;  
He rescues them from the power of the wicked.



➤ Too many = OPPOSITE of 2 Timothy 2...

- Too concerned about getting involved in eternal affairs while protecting their civilian affairs...
- Who is the audience... Christians with civilian affairs!

**VIDEO 3:** *Eric Ludy – Rack of Glory (Irish Elk)*

*It's not my job to fill the seats... It's my job to make sure the seats are worth sitting in!* - JDP

*You've got a choice to make... more idols or single I Am!*

**CLOSE:**

1. God's great love does not negate the fact there are things He hates.
2. Righteous anger is real... rare... and righteous. Don't be afraid it! - JDP
3. Don't be afraid to hate like Christ when you don't hesitate to love like Christ.

4. Both love & hate have the potential for virtue &/or vice... their true identity is tied to their objects, motivations, & authenticity.
5. The Word's absolute Truth-in-Love is ALWAYS the right AND righteous Answer. (His name is Jesus!)

**Lastly... don't ever forget to remember...**

Double mindedness leads to a Hopeless end...  
BUT, biblical single mindedness brings  
endless hope! - JDP

**NOW... Go out like Peter... walking on the water**  
(cf. James 1:5-8 & Eph. 4:15)

# PRAYER

# RESEARCH Notes:

## Psalm 119:113

### English Standard Version

I hate the double-minded, but I love your law.

### Berean Study Bible

The double-minded I despise, but Your law I love.

### King James Bible

SAMECH. I hate *vain* thoughts: but thy law do I love.

## Context

### Your Word is a Lamp to My Feet

...<sup>112</sup>I have inclined my heart to perform Your statutes, even to the very end. <sup>113</sup>The double-minded I despise, but Your law I love. <sup>114</sup>You are my hiding place and my shield; I put my hope in Your word....

[Berean Study Bible](#) · [Download](#)

## Cross References

### James 1:8

He is a double-minded man, unstable in all his ways.

### James 4:8

Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

### 1 Kings 18:21

Then Elijah approached all the people and said, "How long will you waver between two opinions? If the LORD is God, follow Him. But if Baal is God, follow him." But the people did not answer a word.

### Psalm 119:47

I delight in Your commandments because I love them.

## ◀ Psalm 119:113 ▶

### Text Analysis

[Go to Parallel Hebrew](#)

Strong's	Hebrew	English	Morphology
<a href="#">5588</a> [e]	סַעְפִּים <a href="#">sê-’ă-pîm</a>	The double-minded	<a href="#">N-mp</a>
<a href="#">8130</a> [e]	שָׂנֵאתִי <a href="#">śā-nê-tî;</a>	I hate	<a href="#">V-Qal-Perf-1cs</a>
<a href="#">8451</a> [e]	וְתוֹרַתְךָ <a href="#">wə-tō-w-rā-tə-kā</a>	but Your law	<a href="#">Conj-w   N-fsc   2ms</a>
<a href="#">157</a> [e]	אֶהְבֶּתִי <a href="#">’ā-hā-bə-tî.</a>	I love	<a href="#">V-Qal-Perf-1cs</a>

### Barnes' Notes on the Bible

*I hate vain thoughts* - This commences a new portion of the psalm, distinguished by the Hebrew letter Samech (ס s), answering to our "s."

*The word rendered "**vain thoughts**"  
occurs only in this place.*

It is rendered by the Septuagint, παρανόμους  
paranomous - transgressors.

So the Latin Vulgate.

Luther renders it

**"die Flattergeister,"** the frivolous-minded.

*The word means **divided**; a man of a divided mind; a man who has no sure faith in regard to divine things, but is driven here and there; a sceptic; a doubter.*

Compare [James 1:8](#).

Thus it refers not to his own thoughts primarily, as being "vain" or worthless, but to a state of mind or heart in general, where there is no firmness, no stability, no settled view: a state of mind wavering, doubtful, skeptical, in regard to religion.

What is implied here in reference to what he loved - by stating (in the way of contrast) what he "hated," - would be a mind which was settled in its convictions of truth, and firm in its adherence to truth; a mind which was steadfast in religion, and not vacillating, skeptical, or uncertain on the subject.

**This denotes that the psalmist sought such a state of mind for himself, and that he valued it in others.**

*But thy law do I love –*

I have no "divided" or unsettled feelings in regard to that. I am conscious of a firm attachment to it. This thought he has repeatedly expressed in the psalm.

**Jamieson-Fausset-Brown Bible Commentary**

SAMECH. (Ps 119:113-120).

113. **vain thoughts**—better, "**unstable persons,**"

literally, "**divided men,**"

those of a divided, doubting mind (**Jas 1:8**); "a double-minded man" [Hengstenberg], skeptics, or, skeptical notions as opposed to the certainty of God's word.

**Matthew Poole's Commentary**

SAMECH

Ver. 113. **Thoughts** - this word signifies thoughts, **Job**

**4:13** 20:2, **or opinions,** **1 Kings 18:21**; which *being*

*indifferent to good and evil*, is here taken in an evil sense, for vain *thoughts*, as we render it, or for **thoughts, or opinions, or devices of men differing from or opposite to God's law, as may be**

gathered from the next clause, where God's law is opposed to these, and as some both Jewish and Christian expositors understand it. Nor is it unusual in the Hebrew text for one and the same word to be taken both in a good and an ill sense in several places; whereof we have one instance in a word of the same signification with this, *mezimmah*, which signifies a *thought*, and is sometimes taken in a good sense, as [Proverbs 1:4](#) [3:8](#) [8:12](#) [13:16](#) [Jeremiah 51:11](#); but elsewhere in a bad sense, as [Job 21:27](#) [Psalm 10:2,4](#) [Pr 12:2](#) [14:17](#). The like hath been observed concerning another Hebrew word of the same or near signification, *hormah* which is taken in a good sense, [Proverbs 1:4](#) [13:16](#), &c., and in an ill sense, as [Exodus 21:14](#) [Joshua 9:4](#) [Job 5:13](#). And the like may be said concerning this word also.

**But the ancient interpreters understand this word not of things, but of persons, and so it may be understood of men that think evil, that devise wicked devices, or that have false and evil opinions, opposite to God's law, or tending to seduce men from it.**

### **Gill's Exposition of the Entire Bible**

SAMECH.--The Fifteenth Part.

SAMECH. I hate vain thoughts,....

Or thoughts: evil thoughts are undoubtedly meant, no other can be the object of hatred to a good man; they are such as are contrary to the law of God, and forbidden by it, mentioned in the next clause as the object of love, in opposition to these; and which are abominable to God, and defiling to men; should be forsaken, need pardon; and, if not pardoned, will be brought into judgment, and there exposed, and men punished for them. There are multitudes of these rise up in the minds of men, not only bad men, but good men; even sometimes atheistical blasphemous thoughts, as well as proud, haughty, revengeful, lustful, impure, and worldly ones; which, when observed by a good man, give him great concern and uneasiness, and raise a holy indignation in him against them. The word is used for the "opinions" of men; the ambiguous, doubtful, wavering, and inconstant sentiments of the mind, [1 Kings 18:21](#), and is used of branches, or the tops of trees, waved with the wind to and fro: and may be applied to all heterodox opinions, human doctrines, damnable heresies; such as are inconsistent with the perfections of God, derogate from his grace, and from the person and offices of Christ; and are contrary to the word, and which are therefore rejected and abhorred by good men. The Targum is,

"I hate those who think vain thoughts;"

and so Jarchi and Aben Ezra interpret it of persons, thinkers, or devisers of evil things; and to this sense are the Septuagint, Vulgate Latin, and all the Oriental versions; and which is approved of by Gussetius (k); even free thinkers, such as devise things out of their own brains, and regard not the law, doctrine, or word of God;

but thy law do I love; which forbids and condemns such vain and wicked thoughts, and requires pure and Holy Ones. Or, "thy doctrine"; which comes from God, is concerning him, and reveals his mind and will, his grace and love, to men; the doctrine of Christ, concerning his person, office, and work; the doctrine of the Scriptures, which contain the whole Gospel of Christ, as well as the law of God; the doctrine according to godliness, and which is good, sound, and wholesome, and to be received in the love of it.

(k) Ebr. Comment. p. 564.

### Geneva Study Bible

SAMECH. I hate {a} *vain* thoughts: but thy law do I love.

(a) Whoever will embrace God's word correctly must abhor all fantasies and imaginations both of himself and others.

### Ellicott's Commentary for English Readers

SAMECH.

(113) I **hate vain thoughts**.—Rather, *I hate men who halt between two opinions*, following [1Kings 18:21](#), where the cognate noun from the same root, *to divide*, appears. Probably **we are to think of those among the Jews who were for political reasons favourably inclined towards foreign customs and ideas, and who would not throw in their lot frankly and courageously with the national party.**

### Benson Commentary

**SAMECH.**

[Psalm 119:113-115](#) *I hate vain thoughts* — Or, *wild imaginations*, as some render סעפים, a word which signifies the shootings, or **branchings of the mind; namely, all wild, roving fancies, in opposition to the truth and solidity of God's word.**

Verse 113. *"I hate vain thoughts: but thy law do I love."*

***In this paragraph the Psalmist deals with thoughts and things and persons which are the opposite of God's holy thoughts and ways. He is evidently in great fear of the powers of darkness, and of their allies, and his whole soul is stirred up to stand against them with a determined opposition.***

Just as he began the octave, verse 97, with "O how I love thy law," so here he begins with a declaration of hatred against that which breaks the law.

**The opposite of the fixed and infallible law of God is the wavering, changing opinion of men:** David had an utter contempt and abhorrence for this; **all his reverence and regard went to the sure word of testimony. In proportion to his love to the law was his hate of men's inventions.** The thoughts of men are vanity; but the thoughts of God are verity.

We hear much in these days of "men of thought," "thoughtful preachers," and "modern thought": what is this but the old pride of the human heart? Vain man would be wise. *The Psalmist did not glory in his thoughts; and that which*

was called “thought” in his day was a thing which he detested.

When man thinks his best, his highest thoughts are as far below those of divine revelation as the earth is beneath the heavens.

Some of our thoughts are specially vain in the sense of vain-glory, pride, conceit, and self-trust; others in the sense of bringing disappointment, such as fond ambition, sinful dreaming, and confidence in man; in the sense of emptiness and frivolity, such as the idle thoughts and vacant romancings in which so many indulge; and, yet once more, too many of our thoughts are vain in the sense of being sinful, evil, and foolish.

The Psalmist is not indifferent to evil thoughts as the careless are; but upon them he looks with a hate as true as was the love with which he clung to the pure thoughts of God.

The last octave was practical, this is thoughtful; there the man of God attended to his feet, and here to his heart: the emotions of the soul are as important as the acts of the life, for they are the fountain and spring from which the actions proceed.

*When we love the law it becomes a law of love, and we cling to it with our whole heart.*

- C.H. Spurgeon

The fifteenth letter, SAMECH, denotes a *prop* or *pillar*, and this agrees well with the subject matter of the strophe, in which God is twice implored to uphold his servant (verses 16, 17), while the utter destruction of those who make light of his law, or encourage scepticism regarding it, may be compared to the fate of the Philistine lords, on whom Samson brought down the roof of the house where they were making merry, by overthrowing the pillars which supported it.—*Neale and Littledale*.

Verses 112, 113.—When David had an inclination in his heart to God's statutes, the immediate effect of it was to "*hate vain thoughts.*" We read, "*I have inclined mine heart to perform thy statutes*"; and it follows, "*I hate vain thoughts.*"

The vanity of his heart was a burden to him.

*A new creature is as careful against wickedness in the head or heart, as in the life.*

A godly man would be purer in the sight of God than in the view of man. He knows none but God can see the wanderings of his heart or the thoughts of his head, yet he is as careful that sins should not rise up as that they should not break out.—*Stephen Charnock*.

Verse 113.—"*I hate vain thoughts,*" or, the evil devices; *or, the double-hearted* imaginations; *or, the intermeddling*, counter-coursing thoughts:

that is to say, that kind of practice of some men, that sail with every wind, and seek still to have two strings to their bow,

The Hebrew word doth properly signify boughs or branches, which shoot up perplexedly or confusedly in a tree.—*Theodore Haak*, 1618–1657.

Verse 113.—“*I hate vain thoughts.*”

In those vacant hours which are spared from business, pleasure, company, and sleep, and which are spent in solitude, at home or abroad; unprofitable, proud, covetous, sensual, envious, or malicious imaginations, occupy the minds of ungodly men, and often infect their very dreams. These are not only sinful in themselves, indicating the state of their hearts, and as such will be brought into the account at the day of judgment; but they excite the dormant corruptions, and lead to more open and gross violations of the holy law.

The carnal mind welcomes and delights to dwell upon these congenial imaginations, and to solace itself by ideal indulgences, when opportunity of other gratification is not presented, or

when a man dares not commit the actual transgression. **But the spiritual mind recoils at them; such thoughts will intrude from time to time, but they are unwelcome and distressing, and are immediately thrust out; while other subjects,**

from the word of God, are stored up in readiness to occupy the mind more profitably and pleasantly during the hours of leisure and retirement.

***There is no better test of our true character, than the habitual effect of “vain thoughts” upon our minds—whether we love and indulge them, or abhor, and watch and pray against them.***

—Thomas Scott, 1747–1821.

Verse 113.—“*I hate vain thoughts.*”

A godly man may have roving thoughts in duty. Sad experience proves this; the

***thoughts will be dancing up and down in***

***prayer.*** The saints are called stars; but many times in duty they are wandering stars. The heart is like quicksilver which will not fix. It is hard to tie two good thoughts together; we cannot lock our hearts so close, but that distracting thoughts, like wind, will get in. Hierom complains of himself; “Sometimes,” saith he, “when I am about God’s service, I am walking in the galleries, or casting up accounts.” But these wandering thoughts are not allowed; “*I hate vain thoughts,*” they come as unwelcome guests, which are no sooner spied, but turned out of doors.—Thomas Watson.

Verse 113.—“*I hate.*”

Every dislike of evil is not sufficient; but **perfect hatred is required of us against all sorts and degrees of sin.**—David Dickson.

Verse 113.—“*Vain thoughts.*”

**The word is used for the *opinions of men***; and may be applied to all heterodox opinions, human doctrines, damnable heresies; **such as are inconsistent with the perfections of God**, derogate from his grace, and from the person and offices of Christ; and are contrary to the word, and which are therefore rejected and abhorred by good men.—*John Gill*.

Verse 113.—“*Vain thoughts.*” Hebrew, *seäphim*, haltings between two opinions. See 1 Kings 18:21. Hence it signifies sceptical doubts.—*Christopher Wordsworth*.

Verse 113.—“*Vain thoughts.*”

**Our thoughts are set upon trifles and frivolous things, neither tending to our own profit nor the**

**benefit of others:** “The heart of the wicked is little worth;” all their debates, conceits, musings, are of no value: for all their thoughts are taken up about childish vanity and foolish conceits. **“The thought of foolishness is sin”**

**(Proverbs 24:9)**; not only the thought of wickedness, but foolishness.

**Thoughts are the first-born of the soul**, the immediate issues of the mind; yet we lavish them away upon every trifle. Follow men all the day long, and take account of their thoughts. Oh! what madness and folly are in all the musings they are conscious of: “The Lord knoweth the thoughts of man, that they are vanity” (Ps. 94:11). If we did judge as God judges, all the thoughts, reasonings, discourses of the mind, if they were set down in a table, we might write at the bottom, Here is the sum and total account of all,—nothing but vanity.

**The sins that do most usually engross and take up our thoughts are:**

**1st. Uncleaness.** Speculative wickedness makes way for active: “Hath committed adultery ... in his heart” (Matt. 5:28). There is a polluting ourselves by our thoughts, and this sin usually works that way.

**2ndly. Revenge.** Liquors are soured when long kept; so, when we dwell upon discontents, they turn to revenge. Purposes of revenge are most sweet and pleasant to carnal nature: “Frowardness is in his heart, he deviseth mischief continually” (Prov. 6:14), that is to say, he is full of revengeful and spiteful thoughts.

**3rdly. Envy.** It is a sin that feeds upon the mind. Those songs of the women, that Saul had slain his thousands, but David his ten thousands, they ran in Saul’s mind, therefore he hated David (1 Sam. 18:9). **Envy is an evil disease that dwelleth in the heart, and betrays itself mostly in thoughts.**

**4thly. Pride.** Either pride in the desires or pride in the mind, either vainglory or self-conceit; this is entertaining our hearts with whispers of vanity: therefore it is said, “He hath scattered the proud in the imagination of their hearts” (Luke 1:51): proud men are full of imaginations.

**5thly. Covetousness,** which is nothing but vain musings and exercises of the heart: “A heart they have exercised with covetous practices” (2 Peter 2:14). And it withdraws the heart in the very time of God’s worship: “Their heart goeth after their covetousness” (Ezek. 33:31).

**6thly. Distrust** is another thing which usually takes up our thoughts—distracting motions against God’s providence.—*Thomas Manton.*

Verse 113.—“**Vain thoughts.**”

**Let us see what vanity is.** Take it in all the acceptations of it, it is true of our thoughts that they are “vain.”

**1. It is taken for unprofitableness.** So, Eccles. 1:2, 3, “All is vain,” because there is “no profit in them under the sun.” Such are our thoughts by nature; the wisest of them will not stand us in any stead in time of need, in time of temptation, distress of conscience, day of death or judgment: 1 Cor. 2:6, “All the wisdom of the wise comes to nought”; Prov. 10:20, “The heart of the wicked is little worth,” not a penny for them all.

**2. Vanity is taken for lightness.** “Lighter than vanity” is a phrase used, Ps. 62:9; and whom is it spoken of? Of men; and if anything in them be lighter than other, it is their *thoughts*, which swim in the uppermost parts, float at the top, are as the scum of the

heart. When all the best, and wisest, and deepest, and solidest thoughts in Belshazzar, a prince, were weighed, they were found too light, Dan. 5:27.

**3. Vanity is put for folly.** So, Prov. 12:11, “vain men” is made all one with men “void of understanding.” Such are our thoughts. Among other evils which are said to “come out of the heart” (Mark 7:22), ἀφροσύνη is reckoned as one, “foolishness”; that is, thoughts that are such as madmen have, and fools—nothing to the purpose of which there can be made no use.

**4. Vanity is put for inconstancy and frailty;** therefore vanity and a shadow are made synonymous, Ps. 144:4. Such are our thoughts, flitting and perishing, as bubbles: Ps. 146:4, “All their thoughts perish.”

**5. Lastly, they are wicked and sinful.** Vanity is [Jer. 4:14] yoked with wickedness, and vain men and sons of Belial are all one, 2 Chron. 13:7. And such are our thoughts by nature: **Prov. 24:9, “The thought of foolishness is sin.”** And therefore a man is to be humbled for a proud thought.—*Thomas Goodwin*.

Verse 113.— **“But thy law do I love.”**

Ballast your heart with a love to God.

Love will, by a pleasing violence, bind down our thoughts: if it doth not establish our minds, they will be like a cork, which, with a light breath, and a short curl of water, shall be tossed up and down from its station. **Scholars that love learning will be continually hammering upon some notion or other which may further their progress, and as greedily clasp it as the iron will its beloved loadstone.**

*He that is “winged with a divine love” to Christ will have frequent glances and flights toward him, and will start out from his worldly business several times in a day to give him a visit.*

Love, in the very working, is a settling grace; it increaseth our delight in God, partly by the sight of his amiableness, which is cleared to us in the very act of loving; and partly by the recompences he gives to the affectionate carriage of his creature; both which will prevent the heart's giving entertainment to such loose companions as evil thoughts.—*Stephen Charnock*.

Verses 113, 114.—When David was able to vouch his love to the command, he did not question his title to the promise. Here he asserts his sincere affection to the precepts: *“I hate vain thoughts: but thy law do I love.”*

Mark, he doth not say he is free from vain thoughts, but he “hates” them, he likes their company no better than one would a pack of thieves that break into his house.

Neither saith he that he fully kept the law, but he “loved” the law even when he failed of exact obedience to it. Now from this testimony his conscience brought in for his love to the law, his faith acts clearly and strongly on the promise in the next words, *“Thou art my hiding place and my shield: I hope in thy word.”*—*William Gurnall*.

[LIGONIER.org](http://LIGONIER.org)

JUN 11, 1992

## God's Love and God's Hatred

Romans 9:6–13

ROMANS 9:6–13

"Just as it is written: 'Jacob I loved, but Esau I hated'" (v. 13).

The Bible says that God hates some people. [Romans 9:13](#) says that God hated Esau before Esau was even born, because Esau had inherited Adam's hatred of God, and God was not pleased (in His mysterious decision) to elect Esau to salvation. [Psalm](#)

5:5 says, "The arrogant cannot stand in Your presence; You hate all who do wrong." Notice that it is not some abstract "sin" or "wickedness" that God hates in this verse; it is people whom He hates.

[Psalm 139:21–22](#) tells us that we should join God in His holy hatred of these people: "Do I not hate those who hate You, O Lord ...? I have nothing but hatred for them; I count them my enemies." The New Testament says the same in [Revelation 2:6](#).

How are we to understand this? In some cases, hate simply means "love less." In [Luke 14:26](#) we find Jesus saying that we must hate the members of our own families if we want to follow Him, while in the parallel passage in [Matthew 10:37](#), Jesus says we must love them less than we love Him. That kind of "soft" explanation, however, won't work in the passages we cited above. God did not love Esau less than Jacob; He did not love Esau in any saving way at all.

It is [Psalm 139:21–22](#) that gives us an important perspective on this matter. To hate someone is to count him as an enemy and to treat him as an enemy. In the Bible, hatred is not an emotion primarily, but rather a covenant action. Those who treat God as an enemy will find God treating them the same way. Since they are His enemies, and He "hates" them, He will destroy them.

The "soft" and the "hard" senses of hatred can be put together this way: When the Bible speaks of God's loving someone, it means He has chosen to favor them; when it speaks of God's hating someone, it means He has chosen not to favor them. Thus, we are to favor Christ and not favor the members of our families. Thus, God favored Jacob and did not favor Esau. Thus, we favor God's friends and we do not favor God's enemies ([Psalm 139](#)).

Favoring is a choice, not an emotion. When family members attack the church, we must choose to side with Christ. When God favors us, it means He elects us; those He disfavors, He leaves to their own damnation.

## What God Hates

Dave Lescalleet



By Dave Lescalleet

*There are six things the Lord hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies and a person who stirs up conflict in the community.*

– Proverbs 6

Here in Proverbs we have a very stark statement as to what God hates. So let us take a look...

- 1. *Haughty eyes:*** Haughty eyes deals with pride and God hates pride. The eyes are the windows into pride. The phrase, “That person looks down on me!” That’s the haughty eye and its full of pride. Pride is the original sin that goes all the way back to the Garden of Eden. Man

wanted to be *like* God (notice the pride) more than he wanted to be *with* God. He looked down on God.

**2. A lying tongue:** A *lying tongue* is a reminder that all words count. All words have consequences and that all our words will be judged by God. This is why in Proverbs 18:21 we are warned: *life and death are in the power of the tongue*. When we lie, we trample on the greatness and dignity that God has placed in all humans.

**3. hands that shed innocent blood:** Innocence does not imply sinlessness. But to shed *innocent* blood is to take the life of one who has done nothing worthy of death. God loves and wants us to protect the innocent.

**4. A heart that devises wicked schemes:** Throughout Scripture, God reminds us that He alone searches the heart. God knows what we think and he sees the plans and purposes that are conceived in the souls of all people.

**5. Feet that are quick to rush into evil:** To rush into evil is to demonstrate a great delight and enjoyment of evil and an eagerness to participate in it. God hates the enjoyment of evil. A lot of people like to witness evil and yet they would never think of doing it themselves. God says no.

**6. a false witness who pours out lies:** This deals with *perjury*. But when the Proverbs writes about a *false witness*, the principle is so much deeper than the mere avoidance of lying. This is talking about making *right confession*. The word *confession* is a word that literally means to speak truth that is revealed by God.

**7. a person who stirs up conflict in the community:** The climax of wickedness is the one who purposefully causes

division. It is the kind of conflict that is done in secret and done by one who won't appeal through proper channels and who does not submit to proper authority. It is someone who stirs up conflict for the sole purpose of stirring up conflict.

*Now, if God hates these things in this passage (and He does!), then it stands to reason he loves just the opposite. In other words, if God hates haughty eyes that means he loves the eyes of humility. If God hates a lying tongue what does he love? A tongue of integrity. If God hates those who shed innocent blood, he loves those who defend the innocent. If he hates the heart that devises wicked schemes, how much more does he love the one who works towards virtue? If God hates feet that rush to evil, how much does he love feet that run towards goodness? If he hates a false witness, he must love a true witness! If he hates those who sow discord, how much more does he love those who sow unity and peace? At the end of the day, the Proverbs writer is asking us to consider: What kind of people are we striving to be? May we strive to be those who practice what God loves!*

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# What Does God Hate?

*God hates sin. From pride to lying to murder, and other sinful acts and thoughts, evil is detestable to the Lord. Without Christ's loving sacrifice no one could be pleasing to the Lord due to the evilness of the human heart.*

- **Sophia Bricker** Contributing Writer
- 202111 Jun

The Lord God is loving, gracious, and merciful. These attributes are essential parts of His character. Love is the very foundation of Jesus' sacrifice on the cross. However, **God's great love does not negate the fact there are things He hates.**

Such hate is not like human hatred, but rather is a holy displeasure or dislike of things, which are in opposition to His glory.

*Scripture mentions seven things the Lord hates and detests. According to **Proverbs 6:16-19**, "There are six things the Lord hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies and a person who stirs up conflict in the community" (NIV).*

**These different items fall under one general category: sin. Therefore, God despises sin since it goes against His glory.**

## How God Hates Evil

In describing a sinful person, the author of Proverbs is using different parts of the body to demonstrate a sinful attribute (**Proverbs 6:12-15**). In studying **Proverbs 6**, one immediately recognizes the parallelism of **Proverbs 6:12-15** and 6:16-19.

The eyes, lips, hands, and heart are all mentioned in both passages. Such a person, or villain, as **Proverbs 6:12** says, is the epitome of a life steeped in evil. Sinful behavior is detestable to the Lord since He hates sin (**Proverbs 6:16-19**).

At the top of the list of characteristics of the "villain" is haughty eyes. To understand "haughty eyes," one must remember that Proverbs is a book of poetry and falls under the genre of wisdom literature. Considering the literary context, therefore, "haughty eyes" is a figure of speech.

The *Amplified Bible* helps in understanding this figure of speech since haughty eyes means, "A proud look [the attitude that makes one overestimate oneself and discount others]" (**Proverbs 6:17**). Hence, God hates the sin of pridefulness.

Putting pride at the top of the list of things that God hates is quite fitting considering Adam and Eve's sin of pridefully wanting to be in God's place based on Satan's lie (**Genesis 3:1-7**).

This is why Scripture later warns of the folly of pride since it leads to a fall ([Proverbs 16:18](#); 18:12; 29:23). In the case of Adam and Eve, their sin of pride did cause a fall, the Fall of Man, which has affected every human since that time ([Romans 5:12](#)).

In [Proverbs 6:17](#), a lying tongue is mentioned. The picture of a lying tongue is quite clear since people speak lies with their mouths. Many other verses in Proverbs include the foolishness of speaking lies instead of truth ([Proverbs 12:19](#); 21:6; 26:28).

## **Lies are not just products of speech but**

**begin in the heart.** As Jesus said in [Luke 6:45](#), "A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of" (NIV).

Furthermore, those who lie are imitating the father of lies, Satan ([John 8:44](#)).

In showing another part of the body involved in sin, [Proverbs 6:17](#) also includes "hands that shed innocent blood" (NIV). Such an act is murder since murdering someone involves a willful and malicious act of taking another person's life.

Murder is such a serious act that a part of the Mosaic Law was capital punishment for murderers ([Leviticus 24:17](#)). God still hates murder just as much as He did during [Noah's](#) and Moses' days ([Genesis 9:6](#); [Exodus 21:12](#)).

Taking the life of another is detestable to the Lord, who created man in His own image ([Genesis 1:27](#)). Specifically, murder displays a lack of value for human life.

Having a heart that devises wicked schemes, feet that rushes into evil, being a false witness, and a person who stirs up conflict are

all further ramifications of a life steeped in sin ([Proverbs 6:18-19](#)). As was shown, all these actions start in the heart as sin.

The heart is deceitful and sinful above all else, which is why individuals should not act on sinful desires, which will only lead to worse trouble ([Jeremiah 17:9](#)). For the person who continues to give themselves to what God hates, their fate is destruction ([Proverbs 6:15](#)).

## God Hates All Sin

While [Proverbs 6:16-19](#) is the main passage in Scripture, which discusses what God hates, **this list is not meant to be exhaustive**. Instead, Proverbs gives a descriptive illustration of sin as a villain just as is done for wisdom and folly who are personified as women ([Proverbs 1:20-33](#); 9:13-18).

**God's hatred of sin does not just relate to these seven specific sinful acts.**

All sin is detestable to the Lord. This is why sinful man cannot be in a close relationship with the Lord without the purifying blood of Jesus.

As [Psalm 5:4-5](#) says, "For you are not a God who is pleased with wickedness; with you, evil people are not welcome. The arrogant cannot stand in your presence. **You hate all who do wrong**" (NIV). There is no darkness in the Lord, which is why those who walk in darkness or evil cannot claim to know God ([1 John 1:5-6](#)).

Thankfully, Jesus willingly bore the sins of mankind on the cross so that people can be in a relationship with Him ([2 Corinthians 5:21](#); [1 Peter 2:24](#)). Because of Christ's sacrifice, those who

believe can freely and confidently approach God ([Ephesians 3:12](#)).

Those who believe in Jesus' death and [resurrection](#) are no longer objects of God's wrath ([Romans 8:1](#); [Ephesians 2:3](#)). Instead, they are called God's beloved children ([1 John 3:1](#)).

## Did God Really Hate Someone?

Readers of Scripture may have noticed the verse that reads, "Jacob I loved, but Esau I hated" ([Romans 9:13](#), NIV). This verse is based on [Malachi 1:2-3](#), which similarly states the Lord "hated" Esau. A person may wonder if such a verse means that there are people that God hates and who do not receive His love and mercy.

Just as recognizing Proverb's genre was important for studying specific passages, so also is it important to understand figures of speech in the Bible. In ancient times, there were many different common figures of speech, which are confusing to modern readers.

The phrase "Jacob I loved, but Esau I hated" is a figure of speech used to emphasize Jacob as the one who received the blessings from God ([Genesis 25:23](#); [Romans 9:11-12](#)). By using such a strong contrast of love/hate, the illustration of God's blessing on His covenant people is much more apparent than saying "I have chosen Jacob over his brother."

God did not hate Esau and does not arbitrarily choose to hate others either. His love is offered to all ([Ezekiel 33:11](#); [1 Timothy 2:4](#); [2 Peter 3:9](#)). The Lord had divinely chosen Jacob to be a nation set aside for His purposes ([Deuteronomy 7:6](#)).

People today may still not understand why He chose Jacob over Esau, but He did. Such a divine decision, not based on any merit of Jacob, is the focus of the statement in [Malachi 1:3](#) and reflected in [Romans 9:13](#).

Saved by Love

God hates sin. From pride to lying to murder, and other sinful acts and thoughts, evil is detestable to the Lord. Because of humankind's sinful nature, God cannot be in a relationship with sinful man due to His holiness and righteousness.

Only through the sacrificial death and resurrection of Jesus can a person enter a relationship with the Lord. Without Christ's loving sacrifice no one could be pleasing to the Lord due to the evilness of the human heart.

**Does God hate?**

It might seem a contradiction that a God who is love can also hate. Yet that's exactly what Bible says is true: **God is love** ([1 John 4:8](#)), and **God hates** ([Hosea 9:15](#)).

God's nature is love—He always does what is best for others—and He hates what is contrary to His nature—**He hates what is contrary to love.**

No one should be surprised to learn that God does hate some things. He created us with the capacity to both love and hate, and we acknowledge that hatred is sometimes justified—we naturally hate things that destroy what we love. This is part of our being created in the image of God. The fact that we are all tainted with sin means that our love and hatred are sometimes misplaced, but the existence of the sin nature does not negate our God-given ability to love and hate. **It is no contradiction for a human being to be able to love and hate, and neither is it a contradiction for God to be able to love and hate.**

**When the Bible does speak of God's hatred, the object of His hatred is sin and wickedness. Among the things God hates are idolatry ([Deuteronomy 12:31; 16:22](#)), child sacrifice, sexual perversion ([Leviticus 20:1–23](#)), and those who do evil ([Psalm 5:4–6; 11:5](#)). [Proverbs 6:16–19](#) lists seven things the Lord hates: pride, lying, murder, evil plots, those who love evil, false witnesses, and troublemakers. Notice that this passage does not include just *things* that God**

hates; it includes *people* as well. The reason is simple: sin cannot be separated from the sinner except by the forgiveness available in Christ alone. God hates lying, yes, but lying always involves a *person*—a liar—who chooses to lie. God cannot judge the lie without also judging the liar.

The Bible clearly teaches that God loves the people of the world ([John 3:16](#)). God spared wicked Nineveh, bringing them to repentance ([Jonah 3](#)). God takes no pleasure in the death of the wicked ([Ezekiel 18:32](#)). He is patient to an extreme, “not wanting anyone to perish, but everyone to come to repentance” ([2 Peter 3:9](#)). This is all proof of love—God wants what is best for His creation. At the same time, [Psalm 5:5](#) says about God, “You hate all evildoers” (ESV). [Psalm 11:5](#) is even harsher: “The wicked, those who love violence, he hates with a passion.”

Before a person repents and believes in the Lord Jesus Christ, he is

the [enemy of God](#) ([Colossians 1:21](#)).

Yet, even before he is saved, he is loved by God ([Romans 5:8](#))—

i.e., God sacrificed His only begotten Son on his behalf. The question then becomes, what happens to someone who spurns God's love, refuses to repent, and stubbornly clings to his sin? Answer: God will judge him, because God must judge sin, and that means judging the sinner. These are the "wicked" whom God hates—those who persist in their sin and rebellion, even in the face of the grace and mercy of God in Christ.

David writes, "You are not a God who delights in wickedness; *evil may not dwell with you*" ([Psalm 5:4, ESV](#), emphasis added). By contrast, those who take refuge in God will

"be glad" and "ever sing for joy" (verse 11). In fact, [both Psalm 5 and Psalm 11](#) draw a stark contrast between the righteous (those who take refuge in God) and the wicked (those who rebel against God). The righteous and the wicked make different choices and have different destinies—one will see the ultimate expression of God's love, and the other will know the ultimate expression of God's hatred.

**We cannot love with a perfect love, nor can we hate with a perfect hatred. But God can both love and hate perfectly, because He is God.**

God can hate without sinful intent. He can hate the sinner in a perfectly holy way and still lovingly forgive the sinner at the moment of repentance and faith ([Malachi 1:3](#); [Revelation 2:6](#); [2 Peter 3:9](#)).

In His love for all, God has sent His Son to be the Savior. The wicked, who are still unforgiven, God hates "for their many sins, for they have rebelled" ([Psalm 5:10](#)). But—and this is important to understand—God desires that the wicked repent of their sin and

find refuge in Christ. At the moment of saving faith, the wicked sinner is removed from the kingdom of darkness and transferred to the kingdom of love (see [Colossians 1:13](#)). All enmity is dissolved, all sin is removed, and all things are made new (see [2 Corinthians 5:17](#)).

[The Difficult Doctrine of the Love of God by D.A. Carson](#)

## **James 1:1-8** (NASB )

### **The Testing of Your Faith**

**1**<sup>a</sup> James, a bond-servant of God and of the Lord Jesus Christ,

To the twelve tribes who are **1**<sup>b</sup> dispersed abroad: Greetings.

**2** Consider it all joy, my brothers *and sisters*, when you encounter various **1**<sup>c</sup> trials, **3** knowing that the testing of your faith produces **1**<sup>d</sup> endurance. **4** And let **1**<sup>e</sup> endurance have *its* perfect **1**<sup>f</sup> result, so that you may be **1**<sup>g</sup> perfect and complete, lacking in nothing.

**5** But if any of you lacks wisdom, let him ask of God, who gives to all generously and **1**<sup>h</sup> without reproach, and it will be given to him. **6** But he must ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven and tossed by the wind. **7** For that person ought not to expect that he will receive anything from the Lord, **8** *being* a **1**<sup>i</sup> double-minded man, unstable in all his ways.

James 1:1-8 (ESV)

### ***Greeting***

**1** James, a servant<sup>a</sup> of God and of the Lord Jesus Christ,

To the twelve tribes in the Dispersion:

Greetings.

### ***Testing of Your Faith***

**2**Count it all joy, my brothers, **3**when you meet trials of various kinds, **4**for you know that the testing of your faith produces steadfastness. **5**And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.

**6**If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. **7**But let him ask in faith, with no doubting, for the one who doubts is like a wave of the sea that is driven and tossed by the wind. **8**For that person must not suppose that he will receive anything from the Lord; **9**he is a double-minded man, unstable in all his ways.

A house divided CANNOT stand. - God

US Civil War = double vision

Double vision is the cultural norm AND the cultural storm! – JDP

Everyone is prone to the dangers of double-vision... see King Saul who gives way to King David who gives way to pride, lust, adultery, murder, and generations of disfunction...

- Matthew 7:21-23
- See Demas & Judas
- See Peter's 3 denials...
- See Paul's Romans 7
- EVERYONE but Jesus is prone to wander...  
(Isaiah 53:6: "For we all like sheep have gone astray...")

Vision is the blueprint for mission.- JDP

- Personal, biblical vision is the blueprint for personal, biblical mission. - JDP

The verse exposes an eternally dangerous & deadly problem... as well as that poisonous problem's life-giving, & life-protecting solution...

PREVIEW:

1. The Problem
2. The Solution

\*\*\* How important are the following? How much room for double mindedness can you tolerate when it comes to:

- Precision
- Accuracy
- Honesty
- Integrity
- Consistency

Now ask that question with some context (vs. in general)...

- Surgeon
- Attorney
- Pilot
- CHRISTIAN!

\*\*\* Our passions point to and pave the way of the paths we choose in life... be they good or evil, broad OR narrow. - JDP

\*\*\* “Ya BUT” is the battle cry of the Devil’s doubting & double-minded. - JDP  
(whereas by contrast)

\*\*\* “Yes LORD! is the sole/soul reply of Christ’s saved, set-apart, sold-out & sent-out, single-minded, servants. - JDP

- Note: “What if...” is close kin to “Ya but...” in the battle of the mind for single, vs. double, mindedness.

\*\*\* Single-mindedness requires AND strengthens decisiveness and decision making.

- Leadership: lead, follow or get out of the way!
- Uniqueness: no second chance...
- Urgency: indecision kills!
- Witness: “Don’t let what you don’t know interfere with what you do know.” - Pastor Mike Gilliom

\*\*\* Pride is the justifier of double mindedness and fear is its fertilizer. - JDP

\*\*\* The double-minded are culture's champions of compromising and rationalizing.

\*\*\*\*\* See Cartoon "war on truth" \*\*\*\*\*

\*\*\* What do you want?

- Doubleminded?
- No more fence-walking!
- Wanting & walking work together. - JDP
- Hopeless end or endless hope!
- Stay resolute! Persevere!
- 1 Corinthians 16:13-14: "Watch out! Stand firm in the faith. Act like a man, be strong. Do all things in love!"
- 2 Corinthians 13:5... Test yourself!

\*\*\* Hesitation, Procrastination, "Moderation," Rationalization, & Termination (quitting) are all by products of double mindedness. - JDP

\*\*\* Beware... double vision is trouble vision! - JDP

- The man who chases 2 rabbits captures neither. - Chinese proverb
- A ship with 2 captains...
- A body with 2 heads is problem
- 

\*\*\* Doubt is the doorway... and deceit is the doorman... for the Devil's double mindedness. - JDP

10 Deadly Duos of double mindedness:

- LACK of love & light
- Fickleness & Faithlessness
- Confusion & Contradiction
- Wavering & Waffling
- Cowardice & Compromise
- Drift & Distraction
- Doubt & Deception
- Division & Disconnection
- Discontentedness & Dilly-Dallying
- Disobeying, Denying & Defying

\*\*\* Wisdom (applied truth & knowledge) plus faith & focus create the opposite dynamic to double mindedness. - JDP

Biblically walking by faith, which consists of putting wise, individual steps of progressive, faithful obedience together, is a portrait of Christ-like single-mindedness. When those biblical, single-minded steps progress consistently over the long haul, double-mindedness is defeated by the Christian's faithful perseverance. - JDP

\*\*\* See biblical examples of single mindedness:

- Noah
- Daniel & the 3 boys...
- Mordecai
- Stephen
- Apostle Paul
- JESUS!

- Unpack James 1:1-8
- 2 Timothy 3:16-17
- Genesis 1:1 & John 1:1
- Genesis 3 & John 3
- John 14:6

Save your soul vs your skin!

INTRO: (Challenge paradigms, as well as the thoroughness & practical importance of one's biblical worldview)

- Illustration: Top Gun decisiveness
- Use Eph. 4:15 to counter being "tossed to and fro by the winds and waves..."

HEBREW:

1. Double-minded
2. hate,
3. Torah
4. love.

ENGLISH:

I hate the double-minded.

But I love Your law.

BIG IDEA: Don't be afraid to hate... AND never hesitate to love like Christ. - JDP

Neither love nor hate are independent terms, both need objects to reveal their virtue or vice. - JDP

Love and hate are NOT opposites.  
Good and evil ARE opposites...

NOTICE: Loving good and hating evil (aka sin) are aligned VIRTUES... At the same time, hating good and loving evil/sin are unified VICIES.

The critical, biblical, and defining difference is the object of one's passion, be it biblical good or biblical evil.

Both love and hate have the potential for both good and bad. The key comes down to what you do with your loving and hating passions. - JDP

- Be angry but do not sin...
- Love your neighbor AND enemy...
- I live to love like Christ. - JDP (and)
- I hope to hate like Jesus! - JDP
- Was Jesus loving and sinless while making His whip, flipping tables in the Temple, and driving out the money changers?
- We're Jesus' bombastic "Woe's" words of God-honoring love and compassion?
- Righteous anger is real... rare... and righteous. - JDP

\*\*\* It's important to include terms like forgiveness, trust, respect, repentance, and restoration whenever we address biblical hate (lest we become ensnared by the slippery slopes and emotional trappings of unhealthy & unholy hate. - JDP

\*\*\* Double-minded =

- The war within... (Romans 7)
- > Dr. Doolittle's "PushMe/PullMe"
- > Oscar & Felix (The Odd Couple)
  - You cannot serve 2 masters...
- > Messiah vs money (cashing in)
  - > Obedience vs balance (weigh in)
- > God vs "the world" (blending in)
- > God vs "the flesh" (giving in)
- > God vs "the Devil" (falling in)
  - Do not inter-marry...
  - The preverbal "middle road"
  - Not hot nor cold but lukewarm
  - See the "Rich Young Ruler"
  - See Elijah in 1 Kings 18...
  - Double-loyalty = Disloyalty! - JDP

\*\*\* Double-minded is akin to:

- Unstable
- Doubting
- Unfaithful
- Disobedient (partially obedient)

\*\*\* Top 10 areas of double mindedness

- God
- Grace
- Gospel
- Glory
- Truth
- Love
- Repent
- Believe
- Pray
- Obey

\*\*\* Solution for double-mindedness =

- God's LOVE
- Sovereign GRACE
- Holy WORD

> Truth

> Light

> See

- FAITH (Romans 10:17)
- BE

- > Abide
- > Obey
- > Repeat

- Miraculous HEARING

- > God's Spirit
- > God's Word
- > God's People

- HEEDING Loving Obedience

v.113

- The hatred is directed at a "condition" and a "category" of people.... Furthermore, this is an idiomatic statement that is pointed inward and outward.

Areas/Arenas of Double-mindedness:

- Authority

- > God
- > God's Word
- > God's will
- > God's ways

- Eternity

- > Here
- > Heaven

> Hell

- Honesty
- Integrity

> Yes

> No

> Maybe

- Responsibility

> Won't Do

> Ought To

> Will Do

> Want To

> Get to

- Mediocrity

> Wrong / Always-Bad

> Right / Potentially-Good

> Righteous / Biblically-Great

- Modesty

- Hypocrisy

> Superstars

> Superslick

> Superhighway

> Supersweet

> Supervisor

> Supercensory

> Superselling

- > Supermarket
- > Superficial
- > Supernatural

- Loyalty

- > Dedication
- > Devotion
- > Division (doubt, distract, dis.....)

- Harmony

- > Ekklesia (set apart)
- > Koinonia (unified)
- > Homothoomadon (purposed)

- Fidelity

- > Obedience
- > Pure (exactness, accuracy)
- > Stereo (Actions AND Attitudes)

- Longevity

- > Start
- > Run
- > Finish

- Diversity

- > All people
- > All places
- > All purposes

- Teachability

- > Hunger (R... Word... D3)
- > Respect (God's W3 & leaders)
- > Humility (see next...)

- Humility

- > Authority
- > Reality (sin, self, & Satan)
- > Sanctification (change & decon)

- Priority

- > Purpose(s)
- > Practices
- > Purity

- Sanctity

- > Holiness
- > BE the Church
- > Head, Heart, & Hands

- Fluidity

- > Yes LORD!
- > Sent servant.
- > No matter what!

- Exclusivity (5 Solas)

- > By grace alone
- > Thru faith alone

- > In Christ alone
- > Per God's Word alone
- > For God's glory alone

It's not my job to fill the seats... It's my job to make sure the seats are worth sitting in! - JDP

Limp or Run (1 Kings 18:21 & 26)  
Idol or I Am

\*\*\* Consequences of double mindedness:

- Do not expect to receive anything from the LORD (James 1:8)
- Being unstable in all things
- Stressed & Burnt out
- Exhausted
- Depressed
- Lacking the Fruit of the Spirit (because He is not in the lost &/or He is being quenched via the stumble of the found).

Part Two:

CLOSE:

- Peter walking on the water!!!

