

# Weaving the Word

## *Love/Hate Relationship*

Part 30 – May 3, 2015

Welcome to a place where we're learning how to be in the world *without* being of the world.



We're wrapping up the whole love-your-enemy and turn-the-other-cheek portion of Jesus' apprenticeship training program with His very young disciples on the hill above the sea.

I'll get right to the point:

**Should we turn the other cheek with Isis?**



They're *certainly* our enemy; **we're commanded to love 'em**. But, **does that mean we can't fight against 'em when they commit violence?**

Why does Ecclesiastes say that there's ...

... a time to love and a time to hate, a time for war and a time for peace. – Ecclesiastes 3:8 NIV

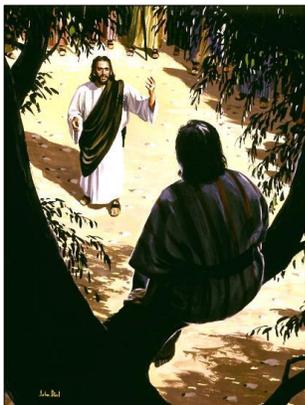


Turns out, **turning the cheek is not a command for every occasion.**

We first need to ask a most important question: *What time is it?*

**[Jesus said]** "If your brother sins against you, go and show him his fault ... if he will not listen, take one or two others ... If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector."  
– **Matthew** **[a former shunned and shamed tax collector]** 18:15-17 NIV

**I missed the part where you turn the other cheek.**



All I see is how we're told to treat 'em as *pagans* or *tax collectors*. **But then, how did Jesus treat pagan's and tax collectors? Did He shun 'em and shame 'em? Or, befriend and belove 'em?**

Remember *Zacchaeus*? Jesus called to him, honored him, ate with him, and sought him to save him. (Luke 19:10) But, I doubt He *trusted* him. Same goes for all the "sinners" Jesus feasted with.

So, **how are we to treat those who refuse to take responsibility for their sins against us? Love 'em ... but don't trust 'em. You don't have to be dumb about it!** Because, let's face it ... *they're out of their tree!*

The Sermon on the Mount perfectly dovetails into Jesus' other teachings *only when we see that He's speaking directly to His disciples*, (Mat 5:2; Luke 6:20) about face-slapping religious harassers, not life-threatening brutality or cruelty against others.

When abuse goes beyond the parameters, different rules apply. We're *commanded* to defend the oppressed, (Isaiah 1:17) rescue the innocent, and actively work against the oppressors. (Jer 22:3)

Now, twice in this section, Jesus has used the recurring phrase ...

**"You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you ..."** – Matthew 5:38-39a NIV

That familiar "Eye for eye" quote is from Exodus 21:24.

**So, is Jesus *amending scripture*? Was it *written wrong*?**

No. He came to reveal it, instill it, and fulfill it, not denounce it.

He has a *code*: if He says, "It is written," (as He did three times when tempted [Luke 4:4, 8, 12]) He's pointing out the authority of scripture.

However, whenever He says, "You have heard that it was said ... *but I say ...*" He's pointing out a false teaching or misapplication.

The "eye-for-eye" quote was used as an excuse for revenge, but it's a minor part of a major chapter (Exodus 21) on proper compensation, *not retaliation*, which is *forbidden outright* in Leviticus 19:18, which says:

Do not seek revenge or bear a grudge against one of your people, but **love your neighbor** as yourself. – Leviticus 19:18 NIV

Now, the *second time* Jesus employs His recurring phrase, He says:

**"You have heard that it was said, 'Love your neighbor [which is also from Leviticus 19:18] and hate your enemy.' But I tell you: love your enemies ..."** – Matthew 5:43-44a NIV

**Any idea which "hate your enemy" passage Jesus is referring to?**



**It's a *worship song* of David that they all sang in the Temple.**

Do I not hate those who hate you, O Lord, and abhor those who rise up against you? I have nothing but hatred for them; I count them my enemies. **[Everybody sing!]** Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me ... – Psalm 139:19-24 NIV

**Not only does David *hate* and *abhor* these enemies, but he asks God to search his heart to *make sure his hatred is pleasing and blameless!***

This Psalm was used as a directive to devout Jews to hate Romans and tax collectors and pagans and all their *personal* enemies.

But, those aren't *God's enemies*. These are those that Jesus was sent to save.

The teachers distorted David's heart ... *and hate*.

They had dissected Leviticus 19:18 and Frankensteined some of its parts with parts they'd dismembered from Psalm 139, thus creating the destructive monster: "Love your neighbor and hate your enemy"!

David not only hated *what* God hated, but *as* God hated.

That's the only way David's hatred could ever be considered *sacred*.

There's a time to love and a time to hate. And, **the times aren't determined by our emotion, but God's definition.** Look closely at these next two scriptures:



[The Apostle John writes] Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. – 1 John 2:15 NIV

"For God [the Father] so loved the world that he gave his one and only Son ..." – John 3:16a NIV

**Is God confused or double-minded or undecided? Or, are we called to cultivate a love/hate relationship with the world?**

Two worlds are clearly referred to in scripture. One we're called to love and embrace, the other to reject and hate. Two worlds, worlds apart: the world's people and the world's system.

When John warns us "not to love" (i.e. hate) the world, he defines which world he's referring to.

For everything in the world [that we're called to hate, consists of]—the cravings of sinful man, the lust of his eyes [obsession with what we don't have] and the boasting of what he has and does [obsession with what we do have]—comes not from the Father but from the world [that we're called to hate]. The world [that we're called to hate] and its desires pass away, *but* the man [who's part of the world "God so loved"] who does the will of God lives forever. – 1 John 2:16-17 NIV



Therefore, as Christ's ambassadors, **we must work to save the man even as we work to destroy the system.** Trouble is ...

**We have a hard time hating the sin without hating the sinner.**

*It's certainly not easy.* But, **sacred hatred will loathe the wrongdoing while loving the wrongdoer.**



There's a time to love and a time to hate.

**And, many times, both times occur at the same time.**

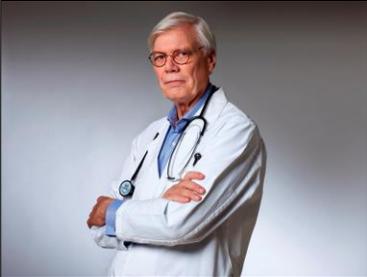
And, that's when it can get a bit tricky.

**Would you want a doctor who didn't hate cancer?**

*Of course not. Why? Sometimes hate is good.*

**How about a doctor who hated the *patient*?**

*Of course not. Why? Sometimes hate is bad.*



**It all depends on what or who the hate is aimed at.**

**As a good soldier takes aim, he's right to pray for the soul that's in his sites, because he knows the fight is not against flesh and blood.**



**Hate, as God hates, the sinful, lustful, boastful cravings of destruction and oppression against the innocent; but, love as God loves, the people who are blindly serving the evil system.**

**Because, these are those who Jesus was sent to save because of the Father's love.**

**Therefore, we must stand up for all those God loves.**

**While standing against all that God hates.**

**Often in the same person.**

**At the same time.**

**It's not easy.**

**It's holy.**