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Hate

The Watchtower, October 1, 1952, p. 599

“We must hate in the truest sense, which is to regard with extreme and active aversion, to consider as loathsome, odious, filthy, to detest. Surely any haters of God are not fit to live on his beautiful earth... What do you do with anything loathsome or repugnant that you detest and abhor? The answer is simple. You get away from it or remove it from your presence.”

The Watchtower, July 15, 1961, p. 420

“When a person persists in a way of badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of his make-up, then in order to hate what is bad a Christian must hate the person with whom the badness is inseparably linked.. Jesus did not mean for us to love the hardened enemies of Jehovah”

The Watchtower, July 15, 1974, p. 442

“You have seen the benefit of godly love, but do you know how to hate?...These very strong words are an expression of godly hate, and you too must have this quality to be pleasing to God. Hate causes a feeling of disgust to well up inside you. You loathe, abhor, despise the object of your hatred...Godly hatred never has as its object our Christian brothers, no matter how imperfect.”

The Watchtower, June 15, 1980, p. 8

“More than that, we want to hate those who willfully show themselves haters of Jehovah, haters of what is good”

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The Watchtower, October 1, 1993, p. 19

“Apostasy is, in reality, a rebellion against Jehovah. Some apostates profess to know and serve God, but they reject teachings or requirements set out in his Word. Others claim to believe the Bible, but they reject Jehovah’s organization and actively try to hinder its work. When they deliberately choose such badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of their makeup, then a Christian must hate (in the Biblical sense of the word) those who have inseparable attached themselves to the badness.”

The Watchtower, June 15, 1995, p. 7

“There is a difference, however, between hating the wrong and hating the person who commits the wrong.”

The Watchtower, Jun. 15, 1995, p. 8

“Yes, the international society of Jehovah’s Witnesses is living proof that hatred can be abolished. It is a foreglimpse of a worldwide program to eliminate hatred and its causes.”

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the holy spirit, it will not be forgiven him, no, not in the present system of things nor in that to come." (Matt. 12:31, 32, NW) Men may condemn us and still may be forgiven. We do not love them for their hurtful works to us, but there must not be hatred toward them on this account. Rather the commandment is to pray for such persons. But the situation is entirely different when opposers get to a state of antagonism against God and the spirit, so that even regardless of the facts in evidence of Jehovah's workmanship and power, they distort them and accuse God of wickedness. Such extreme debasement is only identifying them with Satan the great opposer whose end is destruction. Satan is our enemy and he is also God's enemy. The Lord Jesus was not calling upon us to love those who hated God. His own course of conduct is our guide. When tempted by the Devil he said: 'Go away Satan, for it is written, It is Jehovah your God you must worship.' Again he said, "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. . . . he is a liar and the father of the lie." God has put enmity between the seed of the woman and the seed of the serpent, and enmity means hostility or hatred. We cannot therefore love this world, Satan, or his seed.—Luke 4:8; John 8:44, NW; Gen. 3:15; Jas. 4:4; 1 John 2:15-17.

¹¹ Haters of God and his people are to be hated, but this does not mean that we will take any opportunity of bringing physical hurt to them in a spirit of malice or spite, for both malice and spite belong to the Devil, whereas pure hatred does not. We must hate in the truest sense, which is to regard with extreme and active aversion, to consider as loathsome, odious, filthy, to detest. Surely any haters of God are not

11. What does hatred of God's enemies mean, and what does it not mean?

fit to live on his beautiful earth. The earth will be rid of the wicked and we shall not need to lift a finger to cause physical harm to come to them, for God will attend to that, but we must have a proper perspective of these enemies. His name signifies recompense to the enemies.

¹² What do you do with anything loathsome or repugnant that you detest and abhor? The answer is simple. You get away from it or remove it from your presence. You do not want to have anything at all to do with it. This must be exactly our attitude toward the haters of Jehovah. Prophetically it is written: "Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloodthirsty men. For they speak against thee wickedly, and thine enemies take thy name in vain. Do not I hate them, O Jehovah, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred." (Ps. 139:19-22, AS) Bloodthirsty men are shedders of blood, and therefore guilty men. We hold their conduct in complete abhorrence. Think about the awful treatment meted out to our brothers in Germany, Greece and Poland during World War II and since, by reason of the ferocity and beastliness of the totalitarian organization, whereby thousands were killed by those bloodthirsty creatures! Their motives, opposition to Jehovah and his people, their perfidy and wicked idolatrous purposes we perfectly abhor. With them we have neither part, interest nor affection.

¹³ Jehovah's enemies are recognized by their intense dislike for his people and the work these are doing. For they would break it down and have all of Jehovah's witnesses sentenced to jail or concentration

12. How does God's Word say we have to treat those who hate Jehovah? What will be our decision and attitude?

13. Show how the scripture at Psalm 74:10, 11 is receiving fulfillment today. May we expect God to answer this prayer?

They sigh and groan over all the detestable things being done. They find no cause for joy in this old world but only in God and his righteous new world.—Eccl. 7:3; Luke 6:21, 25; Ezek. 9:4.

War and killing are not foreign to God's servants. They have found there is a time for them. Abraham waged war to rescue his nephew Lot from wicked captors. David, God's beloved, was mighty in warfare, 'striking down tens of thousands.' Unlike servants of God in the past, Christians "do not wage warfare according to what [they] are in the flesh," but theirs is a spiritual warfare, "overturning reasonings and every lofty thing raised up against the knowledge of God."—Gen. 14:14-16; 1 Sam. 18:7; 2 Cor. 10:3-5.

Jesus encouraged his followers to love their enemies, but God's Word also says to "hate what is bad." When a person persists in a way of badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of his make-up, then in order to hate what is bad a Christian must hate the person with whom the badness is inseparably linked. Indicating that Jesus did not mean for us to love the hardened enemies of Jehovah, David expressed this God-approved attitude: "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies."—Matt. 5:44; Amos 5:15; Ps. 139:21, 22.

God's servants look forward to everlasting life. Still there may be a time to die, even for a Christian. For those who will inherit heavenly life as kings and priests with Jesus Christ death is inevitable. There is a time for it. It is necessary in order to realize their heavenly reward. Even though many Christians today entertain the hope of living through the end

of this wicked system of things into God's new world without ever dying, still there may be a time for them to die. Faced with the choice of faithfully obeying God's law and dying because of it, or of compromising and gaining a temporary extension of life, a servant of God will be faithful until death. Such is the time for him to die! —Matt. 16:25.

Hate, war, killing and death along with weeping and sorrowing are inseparably linked with this wicked world—it has proved to be the place for their existence. As long as this old world remains there will be a time, even in the lives of God's servants, for the bitter experience mixed with the sweet. But the happy promise of God's Word is that soon now, "the world is passing away and so is its desire." Those doing the will of God will survive into a new world of God's making where he "will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be any more. The former things have passed away." God promises that "he is making wars to cease to the extremity of the earth," and there will be an "abundance of peace until the moon is no more."—1 John 2:17; Rev. 21:4; Ps. 46:9; 72:7.

God's new world will be the time and place for enjoying these blessings of Jehovah and he will add no pain with them. The earth will be a place filled with laughter and love, healed ones will skip about, and peace will be endless. The sound of weeping will not be heard and never again will men wage war and kill, or hate one another.—Prov. 10:22.

For all who desire to live then, now is the time to become acquainted with Jehovah's requirements for life, and live by them. Only in that way can one be assured of a place in God's new world, to enjoy his blessing, "even life to time indefinite." —Ps. 133:3.

the truth. Never give up hope. It is a fine complement to faithful service that will keep us happy and optimistic in the face of adversity.—Rom. 8:24, 25.

¹⁵ *Love "endures all things."* This aspect of love is especially essential in view of the words: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) From the Colosseum of ancient Rome to the concentration camps of Nazi Germany, there has been no breaking in the integrity of the true Christian witnesses of Jehovah, despite having been "objects of hatred by all the nations." (Matt. 24:9) More recently Communistic and dictatorial countries have taken stringent measures to exterminate Jehovah's witnesses. These efforts, along with the less severe but equally hateful efforts of the democratic nations, have failed in their objective because love "endures all things."

¹⁶ But is it really possible that godly love can help us in all the ways we have discussed? Can it really help marriage partners to stay together, happily serving God? Can it help us to be optimistic in the face of adversity, unprovoked when mistreated, as well as unselfish and forgiving? Can it do all these things? Yes! "*Love never fails.*"

THE GODLY QUALITY OF HATE

¹⁷ You have seen the benefit of godly love, but do you know how to hate? The Bible psalmist did, and said: "O you lovers of Jehovah, hate what is bad." Also, he said: "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies." (Ps. 97:10; 139:21, 22) These very strong

15. What has helped our brothers to remain firm under persecution?

16. Name some areas in which love is sure to be a never-failing help.

17. Is hate compatible with the Christian personality?

words are an expression of godly hate, and you too must have this quality to be pleasing to God.

¹⁸ Hate causes a feeling of disgust to well up inside you. You loathe, abhor, despise the object of your hatred. The very thought of it makes you recoil. When the wife of his master tempted, begged and even grabbed hold of Joseph for immoral purposes, he did not have to stop and try to reason out what he should do. A moment of hesitation could have meant ruining his relationship with Jehovah. He simply ran. His hatred of what was bad triggered an automatic reaction and protected his good conscience with God. (Gen. 39:7-12) Likewise today, as hatred separates people, godly hate will separate you from wrongdoing.

¹⁹ Why not ask yourself how you personally feel about the things that are detestable to Jehovah? "There are six things that Jehovah does hate; yes, seven are things detestable to his soul: lofty eyes, a false tongue, and hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness that launches forth lies, and anyone sending forth contentions among brothers." (Prov. 6:16-19) Your reaction to these things is a measure of your godly hate.

²⁰ Godly hatred never has as its object our Christian brothers, no matter how imperfect. The apostle John said: "Everyone who hates his brother is a manslayer, and you know that no manslayer has everlasting life remaining in him." (1 John 3:15) Even though they have been involved in serious wrongdoing, we show compassion and mercy to our Christian brothers. If repentant wrongdoers are allowed to remain in the congregation by God, then we should also accept them.—Matt. 18:18.

18. How is godly hate a protection? Illustrate.

19. What are some of the things God hates, and how do you view them?

20. Whom must we never hate? Why?

What It Takes to Keep Separate from the World

Without a doubt, our appreciating just how wicked and corrupt Satan's world is will help us to keep separate from the world. Such appreciation will make it easy for us to obey the command found at Psalm 97:10: "O you lovers of Jehovah, hate what is bad." No matter how pleasant, how enticing, wicked things are to the fallen flesh, we must abhor them, even as the apostle commands. (Rom. 12: 9) More than that, we want to hate those who willfully show themselves haters of Jehovah, haters of what is good. As David of old expressed it: "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies." (Ps. 139:21, 22) We hate them, not in the sense of wanting to do them harm or wishing them harm but in the sense of avoiding them as we would poison or a poisonous snake, for they can poison us spiritually. That is why we are warned: "Do not be misled. Bad associations spoil useful habits."—1 Cor. 15:33.

And let it be noted that this staying clean from wicked persons applies not just to persons whom we may happen to meet or be thrown together with in our everyday affairs of life but also to those whom we choose as associates when it comes to entertainment. Remember, we are commanded: "Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits

holy people; neither shameful conduct." (Eph. 5:3, 4) This means that we not only avoid making such things the subject of our own conversations but also do not let such things be mentioned in our presence, as by watching a TV program or attending a motion picture where such things are the subject of conversation. Instead, let us make it a point to cultivate associations with fully devoted fellow believers, not only at the congregation and in the field activities but also socially. Yes, to keep separate from the world we must watch our associations; on the one hand, avoiding bad ones and, on the other hand, being diligent to associate with those who, like us, are no part of the world.

FAITH AND COURAGE NEEDED

To keep separate from the world also takes faith and courage. To build up our faith we must cultivate a healthy spiritual appetite, being conscious of our spiritual need at all times. (Matt. 5:3) That includes both making personal Bible study a habit and regularly attending Christian meetings. This is an area in which many of Jehovah's people come short. Every one of us should regularly set aside time for personal Bible study. If need be, get up a half hour earlier. Many do, so as to be able to engage in such study. We want to have the appreciation of God's Word that the psalmist did when he exclaimed: "How I do love your law! All day long it is my concern. I am exulting over your saying

¹² Godly hate is a powerful protection against wrongdoing, even as godly love makes the doing of what is right a pleasure. (1 John 5:3) Repeatedly the Scriptures urge us to cultivate both love and hate: “O you lovers of Jehovah, hate what is bad.” (Psalm 97:10) “Abhor what is wicked, cling to what is good.” (Romans 12:9) Are we doing that?

¹³ Jehovah has clearly stated his purpose to root the wicked ones out of the earth and to usher in a new earth in which righteousness is to dwell. (Psalm 37:10, 11; 2 Peter 3:13) Lovers of righteousness long for that time to come. They are in full agreement with the psalmist David, who prayed: “O that you, O God, would slay the wicked one! Then even the bloodguilty men will certainly depart from me, who say things about you according to their idea; they have taken up your name in a worthless way—your adversaries.” (Psalm 139:19, 20) David did not personally long to slay such wicked ones. He prayed that retribution would come at Jehovah’s hand. (Deuteronomy 32:35; Hebrews 10:30) These were not people who had in some way merely offended David personally. They had misrepresented God, taking up his name in a worthless way. (Exodus 20:7) Dishonestly, they professed to serve him, but they were using his name to promote their own schemes. David had no love for those who chose to be God’s adversaries.

¹⁴ There are billions of people who do not know Jehovah. Many of them in ignorance practice things that God’s Word shows to be wicked. If they persist in this course, they will be among those who perish during the great tribulation. Yet, Jehovah takes no plea-

12. How important are godly love and godly hate?

13. (a) With what prayer of David regarding the destruction of the wicked are we in full agreement? (b) As shown in David’s prayer, who were the wicked that he prayed for God to destroy?

14. Are there wicked people who can be helped? If so, how?

sure in the death of the wicked, nor should we. (Ezekiel 33:11) As long as time permits, we endeavor to help such people to learn and apply Jehovah’s ways. But what if some people show intense hatred for Jehovah?

¹⁵ Regarding them, the psalmist said: “Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies.” (Psalm 139:21, 22) It was because they intensely hated Jehovah that David looked on them with abhorrence. Apostates are included among those who show their hatred of Jehovah by revolting against him. Apostasy is, in reality, a rebellion against Jehovah. Some apostates profess to know and serve God, but they reject teachings or requirements set out in his Word. Others claim to believe the Bible, but they reject Jehovah’s organization and actively try to hinder its work. When they deliberately choose such badness after knowing what is right, when the bad becomes so ingrained that it is an inseparable part of their makeup, then a Christian must hate (in the Biblical sense of the word) those who have inseparably attached themselves to the badness. True Christians share Jehovah’s feelings toward such apostates; they are not curious about apostate ideas. On the contrary, they “feel a loathing” toward those who have made themselves God’s enemies, but they leave it to Jehovah to execute vengeance.—Job 13:16; Romans 12:10; 2 John 9, 10.

When God Searches Through Us

¹⁶ David did not want to be like the wicked in any way. Many people try to conceal what

15. (a) Who were the ones that the psalmist viewed as “real enemies”? (b) How can we today show that we “hate” those revolting against Jehovah?

16. (a) Why did David want Jehovah to search through him? (b) What is there about our own heart that we should ask God to help us discern?

**Nazis tattooed
a prison number on
Max Liebster's left arm**



er of good and evil.' A few years later, this same neighbor became ill with terminal cancer. Rather than gloat over her misfortune, my mother spent many hours making the last months of her life as comfortable as possible. I will never forget this triumph of love over hate."

These two examples illustrate the power of principled love in the face of injustice. However, the Bible itself says that there is "a time to love and a time to hate." (Ecclesiastes 3:1, 8) How can that be?

A Time to Hate

God does not condemn all hatred. Regarding Jesus Christ, the Bible says: "You loved righteousness, and you hated lawlessness." (Hebrews 1:9) There is a difference, however, between hating the wrong and hating the person who commits the wrong.

Jesus exemplified the proper balance between love and hate. He hated hypocrisy, but he tried to help hypocrites change their way of thinking. (Matthew 23:27, 28; Luke 7:36-50) He condemned violence, but he prayed for those who executed him. (Matthew 26:52; Luke 23:34) And although the world hated him without cause, he gave up his own life in order to give life to the world. (John 6:33, 51; 15:18, 25) He left us a perfect example of principled love and godly hate.

Injustice may arouse moral indignation in us, as it did in Jesus. (Luke 19:45, 46) Chris-

tians, however, are not authorized to take vengeance into their own hands. "Return evil for evil to no one," Paul counseled the Christians in Rome. "If possible, as far as it depends upon you, be peaceable with all men. Do not avenge yourselves . . . Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Romans 12:17-21) When we personally re-

fuse to harbor hatred or to avenge a wrong, love gains the victory.

A World Without Hatred

For hatred to disappear on a worldwide scale, the entrenched attitudes of millions of people must change. How can this be achieved? Professor Ervin Staub makes the following recommendation: "We devalue those we harm and value those we help. As we come to value more highly the people we help and experience the satisfactions inherent in helping, we also come to see ourselves as more caring and helpful. One of our goals must be to create societies in which there is the widest possible participation in doing for others."—*The Roots of Evil*.

In other words, the banishing of hatred requires the creation of a society in which people learn to love by helping one another, a society where people forget all the animosity caused by prejudice, nationalism, racism, and tribalism. Does such a society exist? Consider the experience of a man who faced hatred firsthand during the Cultural Revolution in China.

"When the Cultural Revolution began, we were taught that there was no room for compromise in the 'class struggle.' Hatred was the prevailing tendency. I became a Red Guard and began searching everywhere for



'class enemies'—even among my own family. Although only a teenager at the time, I shared in house searches in which we looked for evidence of 'reactionary leanings.' I also led a public meeting that denounced a 'counter-revolutionary.' Of course, these charges were sometimes based more on personal animosity than on political considerations.

"I saw many people—young and old, male and female—given corporal punishment that became more and more cruel. One of my schoolteachers—a good man—was paraded around as if he were a criminal. Two months later another well-respected teacher in my school was found dead in the Suzhou River, and my English teacher was forced to hang himself. I was shocked and puzzled. These were kindhearted people. Treating them like this was wrong! So I severed all my connections with the Red Guards.

"I don't think this period of hatred that briefly engulfed China was an isolated incident. This century has seen so many outbursts of hatred. I am convinced, however, that love can conquer hatred. It is something I have seen for myself. When I began associating with Jehovah's Witnesses, I was impressed by the genuine love they showed people of different races and backgrounds. I look forward to the time when, as the Bible promises, all people will have learned to love one another."

Yes, the international society of Jehovah's Witnesses is living proof that hatred can be abolished. Whatever their background, the Witnesses are striving to replace prejudice with mutual respect and to eliminate any vestige of tribalism, racism, or nationalism. One basis for their success is their determination to imitate Jesus Christ in displaying love guided by principle. Another basis is that they look to God's Kingdom to bring an end to any injustice they may be suffering.

God's Kingdom is the definitive solution for achieving a world without hatred, a world in which there will not even be evil to hate. Described in the Bible as "new heavens," this heavenly government will guarantee a world free from injustice. It will rule over "a new earth," or new society of people who will have been educated to love one another. (2 Peter 3:13; Isaiah 54:13) This education is already under way, as the experiences of Max, Simone, and many others testify. It is a foreglimpse of a worldwide program to eliminate hatred and its causes.

Through his prophet Isaiah, Jehovah describes the result: "They will not do any harm or cause any ruin in all my holy mountain; because the earth will certainly be filled with the knowledge of Jehovah as the waters are covering the very sea." (Isaiah 11:9) God himself will have called a halt to the hatred. It will truly be a time to love.