

ספר תהילים יא | Tehillim / Psalms 11

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Does God Hate the Wicked?

This week's study is from *Tehillim / Psalms 11:1-7*. The Psalm begins saying “*For the choir director a Psalm of David, in the Lord I take refuge; how can you say to my soul flee as a bird to your mountain*” (א) לְמַנְצִיחַ לְדָוִד בֵּיהֶנָּה | חֲסִיתִי אֵיךְ תֹּאמְרוּ לְנַפְשִׁי נוּדוּ [נוֹדִי] הֲרָכֶם צְפוּרִי: Who was it David was asking the question “*how can you say to my soul to be a ‘nomad/wanderer/vagabond’ upon your mountain as a bird?*” David’s hope is in the refuge that God provides in His salvation and deliverance. The place of refuge that God provides is protection from his enemies בְּמִו-אֶפְלַל לְיִשְׂרָאֵל-יָבֹב: *11:2 For, behold, the wicked bend the bow, They make ready their arrow upon the string To shoot in darkness at the upright in heart. (NASB)* Here we find a parallel to *Tehillim / Psalms 7* that states - יָגֵא: *7:12 If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready. (NASB)* He continues saying: *11:3 If the foundations are destroyed, What can the righteous do?* (NASB) What is the foundation that David is referring to? The Psalm then states הֲיִהְיֶה אָדָם: הֲיִהְיֶה הַיְהוָה | בְּהִיכַל קִדְשׁוֹ יִהְיֶה בְּשָׁמַיִם כִּסְאוֹ עֵינָיו יִחְזוּ עַפְעַפְיָו יִבְחֲנוּ בְּנֵי אָדָם: *11:4 The Lord is in His holy temple; the Lord’s throne is in heaven; His eyes behold, His eyelids test the sons of men. 11:5 The Lord tests the righteous and the wicked, And the one who loves violence His soul hates. (NASB)* The Lord sees the works of men, He tests the righteous and hates the wicked. Verse *11:5* parallels the wicked with the one who “*loves violence*” (וְאֹהֵב חֲמָס). Note that the root word *Hamas* (חֲמָס) meaning “*violence, rob, destroy*” is the Hebrew name for Hamas, the Islamic Resistance Movement (militant Islamic group) started in 1976 with the aim of creating an Islamic Palestinian state. Because of the violence of the wicked the Scriptures say *11:6 Upon the wicked He will rain snares; Fire and brimstone and burning wind will be the portion of their cup. (NASB)* David concludes saying: *11:7 For the Lord is righteous, He loves righteousness; The upright will behold His face. (NASB)*

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ספר תהילים פרק יא	ספר טוביה פרק יא	ΨΑΛΜΟΙ 11
א לְמַנְצִיחַ לְדָוִד בֵּיהֶנָּה חֲסִיתִי אֵיךְ תֹּאמְרוּ לְנַפְשִׁי נוּדוּ [נוֹדִי] הֲרָכֶם צְפוּרִי: בְּכִי הִנֵּה הַרְשָׁעִים יִדְרְכוּן קִשְׁתָּ פּוֹנְנֵוּ חֲצָם עַל-יְתֵר לִירוֹת בְּמו-אֶפְלַל לְיִשְׂרָאֵל-יָבֹב: ג כִּי-הִשְׁתֹּת יִהְרָסוּן צְדִיק מֵה-פְּעַל: ד הַיְהוָה בְּהִיכַל קִדְשׁוֹ יִהְיֶה בְּשָׁמַיִם כִּסְאוֹ עֵינָיו יִחְזוּ עַפְעַפְיָו יִבְחֲנוּ בְּנֵי אָדָם:	א תושבחתא לשבחא לדוד במימרא דיהוה סברית הכדין אתון אמרין לנפשי אטלטלי לטורא לטוריוון היך צפורא: ב ארום הא רשיי עי נגדין קשתא מתקנין גיריהון גירריהון על נימא למירמי בקב לא עילוי תקיני לתריצי לבא: ג מטול ארום דאין אשייתא אושייתא יתרעון זכאה מטול מה עבד טובא צדיקא זכותא:	11:1 εις τὸ τέλος ψαλμὸς τῷ δαυιδ ἐπὶ τῷ κυρίῳ πέποιθα πᾶς ἐρεῖτε τῇ ψυχῇ μου μεταναστεύου ἐπὶ τὰ ὄρη ὡς στρουθίον 11:2 ὅτι ἰδοὺ οἱ ἁμαρτωλοὶ ἐνέτειναν τόξον ἠτοιμάσαν βέλη εἰς φαρέτραν τοῦ κατατοξεύσαι ἐν σκοτομήνῃ τοὺς εὐθεῖς τῇ καρδίᾳ 11:3 ὅτι ἁ κατηρτίσω καθεῖλον ὁ δὲ δίκαιος τί ἐποίησεν

<p>ה יהוה צדיק יבְחַן וְרָשָׁע נֶאֱהָב חֲמַס שְׂנֵאָה נִפְשׁוֹ: ו יִמָּטֵר עַל- רְשָׁעִים פָּחִים אֵשׁ וְגִפְרִית נֹרֶה זְלַעְפוֹת מְנַת כּוֹסִם: ז כִּי-צָדִיק יִהְיֶה צְדָקוֹת אֶהָב יִשָּׂר יִחְזוּ פְּנֵימוֹ:</p>	<p>ד יהוה בהיכלא דקודשיה אלהא ייי בשמי מרומא כורסיה עינוי חמיין ימרוי מבחנן בני נשא: ה אלהא מימרא דיי צדיקיא בחין ורשיעיא ורחמי חטופין סנאת נפשיה: ו יחית מטרין דפורענו על רשיעי מפחין דאשתא וכופריתא וכבריתא וזעפא עלעולא יהבת מוהבות כלידהון: ז מטול דצדיקא יהוה צדקותא זכותא רחים תקניא יחמינו חמיין סבר אפוי:</p>	<p>11:4 κύριος ἐν ναῶ ἀγίῳ αὐτοῦ κύριος ἐν οὐρανῶ ὁ θρόνος αὐτοῦ οἱ ὀφθαλμοὶ αὐτοῦ εἰς τὸν πένητα ἀποβλέπουσιν τὰ βλέφαρα αὐτοῦ ἐξετάζει τοὺς υἱοὺς τῶν ἀνθρώπων 11:5 κύριος ἐξετάζει τὸν δίκαιον καὶ τὸν ἀσεβῆ ὁ δὲ ἀγαπῶν ἀδικίαν μισεῖ τὴν ἑαυτοῦ ψυχὴν 11:6 ἐπιβρέξει ἐπὶ ἀμαρτωλοὺς παγίδας πῦρ καὶ θεῖον καὶ πνεῦμα καταγίδος ἢ μερίς τοῦ ποτηρίου αὐτῶν 11:7 ὅτι δίκαιος κύριος καὶ δικαιοσύνας ἠγάπησεν εὐθύτητα εἶδεν τὸ πρόσωπον αὐτοῦ</p>
<p>Tehillim / Psalms 11 The Lord a Refuge and Defense. For the choir director. A Psalm of David. 11:1 In the Lord I take refuge; How can you say to my soul, ‘Flee as a bird to your mountain; 11:2 For, behold, the wicked bend the bow, They make ready their arrow upon the string To shoot in dark- ness at the upright in heart. 11:3 If the foundations are destroyed, What can the righteous do?’ 11:4 The Lord is in His holy temple; the Lord’s throne is in heaven; His eyes behold, His eyelids test the sons of men. 11:5 The Lord tests the righteous and the wicked, And the one who loves violence His soul hates. 11:6 Upon the wicked He will rain snares; Fire and brimstone and burning wind will be the portion of their cup. 11:7 For the Lord is righteous, He loves right- eousness; The upright will behold His face. (NASB)</p>	<p>Toviyah / Psalms Chapter 11 11:1 A hymn of David. In the word of the Lord I have hoped; how do you say to my soul, wander to the mountain like a bird? 11:2 For behold, the wicked bend the bow, fixing their arrows on the string to shoot in darkness at the firm of heart. 11:3 For if the foundations are shattered, why did the virtuous do good? 11:4 The Lord is in his holy temple; God’s throne is in the highest heavens; his eyes see, his eyelids examine, the sons of men. 11:5 God examines the righteous, but his soul hates the wicked and those who love rap- acity. 11:6 He will bring down rains of retribution on the wicked, coals of fire and brimstone; a violent storm-wind is the portion of their cup. 11:7 For the Lord is righteous, he loves righteousness, the honest man will look upon his coun- tenance. (EMC)</p>	<p>Tehillim / Psalms 11 For the end, a Psalm of David. 11:1 In the Lord I have put my trust: how will ye say to my soul, Flee to the mountains as a sparrow? 11:2 For behold the sinners have bent their bow, they have prepared their arrows for the quiver, to shoot privily at the upright in heart. 11:3 For they have pulled down what thou didst frame, but what has the righteous done? 11:4 The Lord is in his holy temple, as for the Lord, his throne is in heaven: his eyes look upon the poor, his eyelids try the sons of men. 11:5 The Lord tries the righteous and the ungodly: and he that loves unrighteousness hates his own soul. 11:6 He shall rain upon sinners snares, fire, and brimstone, and a stormy blast shall be the portion of their cup. 11:7 For the Lord is righteous, and loves righteousness; his face beholds uprightness. (LXX)</p>

The opening verse in *Tehillim / Psalms 11* states “For the choir director a Psalm of David, in the Lord I take refuge; how can you say to my soul flee as a bird to your mountain” (א לְמַנְצֵחַ לְדָוִד בִּיהִנֵּה | חֲסִיִּיתִי) אַיִךְ תֵּאמְרוּ לְנַפְשִׁי נִוְדוּ [נוֹדִי] הֲרַכְמֶם צְפוֹר: In *Tehillim / Psalms 34* verses 8 and 22 states that a person is blessed (or happy) who take refuge in Him, and that whoever takes refuge in Him will not be condemned. The phrase to take refuge in God is a rather common biblical image or theme, but just what does it mean?

Tehillim / Psalms 34:8 O taste and see that the Lord is good; How blessed is the man who takes refuge in Him! David’s hope is in the refuge that God provides in His salvation and deliverance. (NASB)

Tehillim / Psalms 34:22 The Lord redeems the soul of His servants, And none of those who take refuge in Him will be condemned. (NASB)

According to the Scriptures, the Lord provides a refuge through His abiding presence in our lives. In Parashat Ki Tisa (*Shemot / Exodus 30:11-34:35*) the Lord makes this point in the promise He gives in *Exodus 33:14* saying “*My Presence will go with you, and I will give you rest*” (יִדְּ וַיֹּאמֶר פָּנַי יִלְכוּ וַהֲנַחְתִּי לָךְ). Taking refuge in the Lord is connected to our relationship with Him. This Scripture suggests that to take refuge in Him does not mean only to seek his protection or help; but to rely and trust in Him for everything. Yeshua also taught saying “*Come to Me ... and your souls will find rest*” (*Matthew 11:28-30*, ²⁸ Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. ²⁹ ἄρατε τὸν ζυγὸν μου ἐφ’ ὑμᾶς καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν: ³⁰ ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἕλαφρόν ἐστιν. *11:28 ‘Come to Me, all who are weary and heavy-laden, and I will give you rest. 11:29 ‘Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. 11:30 ‘For My yoke is easy and My burden is light.’ NASB*). To believe in Him, to trust in Him, and to love Him is the meaning of taking refuge that best expresses the last line of *Tehillim / Psalm 11, 11:7 For the Lord is righteous, He loves righteousness; The upright will behold His face. (NASB)*. David’s words in *Psalm 11* and *34* implies a relationship through which we receive God’s salvation (ישוע). This salvation of God is the thing which we cling to realizing our need for his deliverance in our lives from our sins and from our enemies. Note how the Septuagint agrees with this interpretation, the rabbis translated *Tehillim / Psalms 11:1* to say εἰς τὸ τέλος ψαλμὸς τῷ δαυιδ ἐπὶ τῷ κυρίῳ πέποιθα πᾶς ἐρεῖτε τῇ ψυχῇ μου μεταναστεύου ἐπὶ τὰ ὄρη ὡς στρουθίον *11:1 A Psalm of David. In the Lord I have put my trust: how will ye say to my soul, Flee to the mountains as a sparrow? (LXX)* that David “yielded” or “trusted” (πέποιθα) in the Lord God Almighty. The Aramaic text states that א תושבחתא לשבחה לדוד במימרא דיהוה *1:1 A hymn of David. In the word of the Lord I have hoped; how do you say to my soul, wander to the mountain like a bird? (EMC)* David placed his “Hope” (סברית), in the Word of God, his future expectation and thoughts are in the Word of the Lord, and this is exactly how we are to live our lives each day trusting, hoping, believing in the Word of Lord God Almighty and His promises.

In *Tehillim / Psalms 11:1*, who was David asking the question “*how can you say to my soul to be a ‘nomad/wanderer/vagabond’ upon your mountain as a bird?*” (אֵיךְ תֹאמְרוּ לְנַפְשִׁי נוֹדוּ [נוֹדִי] הַרְכֶם צְפוּרָה) Some believe that David composed this Psalm while he was in the court of Saul at a time when the king’s hostility was growing and beginning to show itself. Whoever it was that was speaking to him was telling him to flee to his mountain; David’s reaction to the statement of what someone has said to him was of surprise and shock that one would suggest such a thing. “*How can you say to my soul*” (אֵיךְ תֹאמְרוּ לְנַפְשִׁי) is equivalent today to saying “*how can you suggest such a thing?*” David recognized that a strong enemy (the wicked) seek to destroy him and knows that true deliverance comes only by the hand of God. When we allow God to work judging wickedness we prevent ourselves for the possibility of doing unrighteousness in God’s eyes, therefore it is safer to allow God the time to work and deal with the unrighteous rather than to take action into our own hands. The place of refuge that God provides is protection from our enemies בְּכִי הִנֵּה *11:2 For, behold, the wicked bend the bow, They make ready their arrow upon the string To shoot in darkness at the upright in heart. (NASB)* Here we find a parallel to *Tehillim / Psalms 7* that states: אִם-לֹא יִשׁוּב חַרְבּוֹ יִלְטוּשׁ קִשְׁתּוֹ דָּרָךְ וַיִּכּוֹנְנֶהָ: *7:12 If a man does not repent, He will sharpen His sword; He has bent His bow and made it ready. (NASB)* With regard to the wicked, the Apostle Paul wrote in *2 Timothy 3:13* ¹³ πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι. *3:13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived. (NASB)* the nature of the wicked will proceed from bad to worse saying also ³ ἔσται γὰρ καιρὸς ὅτε τῆς ὑγίαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, ⁴ καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν,

ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται. 4:3 *For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4:4 and will turn away their ears from the truth and will turn aside to myths.* (NASB) The Apostle Paul is not preparing Timothy for defeat by these statements and he is not telling him to “flee as a bird to his mountain” like these men seem to be telling David. Paul was warning Timothy so that he could overcome, with God’s help, such situations in the knowledge that these things are coming. David recognized the devices of the wicked, they come to kill and destroy with their bow and arrow (*Tehillim / Psalms 11:2*). Paul speaks about these men in the future saying ὁ ἀλλ’ οὐ προκόψουσιν ἐπὶ πλεῖον, ἢ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. 3:9 *But they will not make further progress; for their folly will be obvious to all, just as Jannes’ and Jambres’ folly was also.* (NASB) and giving examples of two men whose foolish teaching was recognized. A parallel can be drawn here to *Tehillim / Psalms 7:15 and 9:15* that the wicked fall into the pit that they have dug and have been trapped in the snare they have made. Paul exhorts Timothy to hold fast to the doctrines that he has learned and has been assured of according to 2 *Timothy 3:14* ¹⁴σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνων ἔμαθες, 3:14 *You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them* (NASB) This is very similar to what the Apostle John taught in his epistle, 1 *John 3:11-12* ¹¹Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ’ ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους: ¹²οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ: καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια. 3:11 *For this is the message which you have heard from the beginning, that we should love one another; 3:12 not as Cain, who was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother’s were righteous.* (NASB) John makes a reference to the message that was learned from the beginning, and Paul tells to continue in the things you have learned and become convinced of these things that are the foundation upon which we stand, the foundation of the Scriptures, of truth, of justice, of the Messiah.

David says כִּי-הִשְׁתַּתּוּ יְהִרְסוּן צְדִיק מִה-פֶּעֶל: 11:3 *If the foundations are destroyed, What can the righteous do?* (NASB) What is the foundation that David is referring to? The foundation is the Torah, the foundation upon which to build faith, for discipleship, to learn about sin, repentance from dead works, about faith, and about a new relationship with the Lord God Almighty. The five books of Moshe detail how to live in righteousness and justice. If the foundation of righteousness and justice are eroded (destroyed, יְהִרְסוּן) what can the righteous do? The Torah is the foundational revelation of the nature of God and His redemptive dealings with mankind. Take for example, the Torah goes into great detail on the significance of substitutionary blood atonement in the Sacrificial system. According to *Vayikra / Leviticus 10:16-18, Vayikra / Leviticus 6:24-26, Shemot / Exodus 28:38, and Bamidbar / Numbers 18:1* we read the importance of the requirement of the priest having to consume a portion of the sacrifice for the purpose of bearing away our sins and making atonement before God in the Tabernacle. Yeshua, our High Priest, bore our sin (on the cross) and brought the sacrifice of His own body and blood to make atonement on our behalf before God; this is the reason why Yeshua had to go to the cross, to be cursed, so that He could bear our sins as it is written in the Torah commandment. The Scriptures states that the Messiah would be kingly being found after the order of Melchizedek according to Parashat Lech Lecha in *Bereshit / Genesis 14:18* which states הִיא וְיֵצֵא לֶחֶם וְיִינְוּ וְהָיָה לְיֵאֵל עֲלֵיוֹן: וּמֶלֶךְ-צֶדֶק מֶלֶךְ שְׁלֹם הוֹצִיא לָחֶם וַיֵּינְוּ וְהָיָה לְיֵאֵל עֲלֵיוֹן meaning “*And Melchizedek king of Salem brought out bread and wine; now he was a priest of God Most High.*” (NASB) The Messiah would attain royal status and come from the tribe of Judah according to Parashat Vayechi, Jacob blesses Judah saying לֹא-יִסּוּר שֵׁבֶט מִיְהוּדָה וּמַחְקֵק מִבֵּין רַגְלָיו עַד כִּי-יָבֵא שִׁילֹה וְלוֹ יִקְהַת עַמִּים 49:10 *The scepter shall not depart from Judah, Nor the ruler’s staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.* (NASB) When reading the Apostolic Writings we learn that the new covenant God has made with us fulfills the Torah requirement (Foundation) and the sinless Son of God become a substitutionary

blood atonement. The Torah also becomes the standard upon which we can properly understand Scripture and prophecy. It is in the Torah, in the book of Leviticus and the commandments regarding the festival of Pesach (Passover) that gives meaning to John the Baptist's statement concerning Yeshua being the "Lamb of God" who takes away the sins of the world. All of Scripture, the prophets, and the writings, and the New Covenant Scriptures find their authority and significance in the authority that is given through the words of Moshe recorded in the Torah. If the foundation is destroyed, what can the righteous do? If the foundation is destroyed, wickedness and unrighteousness will run unchecked and everyone will suffer.

David says that **יְהוָה | בְּהִיכַל קִדְשׁוֹ יְהוָה בְּשָׁמַיִם כְּסֹאוֹ עֵינָיו יִחַזוּ עֲפַעְפֵּיו יִבְחֲנוּ בְּנֵי אָדָם: ה' יְהוָה צְדִיק** :
: **יְהוָה: 11:4 The Lord is in His holy temple; the Lord's throne is in heaven; His eyes behold, His eyelids test the sons of men. 11:5 The Lord tests the righteous and the wicked, And the one who loves violence His soul hates. (NASB)** The Lord sees the works of men, He tests the righteous and hates the wicked. Verse 11:5 parallels the wicked with the one who "loves violence" (וְאֹהֵב חָמָס). In today's entertainment industry (television) we see a lot of violence, do you think, based on this verse, loving a movie or television show because of the violence depicted is something God hates? Can that affect our relationship with God? It is interesting to note that the root word Hamas (חָמָס) meaning "violence, rob, destroy" is the Hebrew name for the Islamic Resistance Movement (militant Islamic group) that appeared in 1976 with the aim of creating an Islamic Palestinian state and today commits many acts of violence and hatred in an attempt to destroy Israel.

Looking at this verse from *Tehillim / Psalms 11:4-5*, the Scriptures speak unambiguously that God hates the one who loves violence, He hates the wicked. A motto of modern American evangelism today is "God hates the sin, but loves the sinner." Based on Scripture God certainly hates sin, however does the Scripture say that God loves the sinner? Are those who sin and sin itself two separate entities? If a person sins are they assigned to the wicked in whom God hates? The Scriptures state that He will laugh at the wicked when their calamity comes like a whirlwind, and that He rejoices over the wicked to destroy them. Is this concept of God incompatible with the tenets of your faith? Let's look at a few Scriptures to see what the Word of God has to say concerning this question.

Survey on the Scriptures: Does God hate the wicked?

Vayikra / Leviticus 20:23

כג 20:23 'Moreover, you shall not follow the customs of the nation which I will drive out before you, for they did all these things, and therefore I have abhorred them. (NASB)

Vayikra / Leviticus 26:14-30

26:14 'But if you do not obey Me and do not carry out all these commandments, 26:15 if, instead, you reject My statutes, and if your soul abhors My ordinances so as not to carry out all My commandments, and so break My covenant, 26:16 I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that will waste away the eyes and cause the soul to pine away; also, you will sow your seed uselessly, for your enemies will eat it up. 26:17 'I will set My face against you so that you will be struck down before your enemies; and those who hate you will rule over you, and you will flee when no one is pursuing you. 26:18 'If also after these things you do not obey Me, then I will punish you seven times more for your sins. 26:19 'I will also break down your pride of power; I will also make your sky like iron and your earth like bronze. 26:20 'Your strength will be spent uselessly, for your land will not yield its produce and the trees of the land will not yield their fruit. 26:21

'If then, you act with hostility against Me and are unwilling to obey Me, I will increase the plague on you seven times according to your sins. 26:22 'I will let loose among you the beasts of the field, which will bereave you of your children and destroy your cattle and reduce your number so that your roads lie deserted. 26:23 'And if by these things you are not turned to Me, but act with hostility against Me, 26:24 then I will act with hostility against you; and I, even I, will strike you seven times for your sins. 26:25 'I will also bring upon you a sword which will execute vengeance for the covenant; and when you gather together into your cities, I will send pestilence among you, so that you shall be delivered into enemy hands. 26:26 'When I break your staff of bread, ten women will bake your bread in one oven, and they will bring back your bread in rationed amounts, so that you will eat and not be satisfied. 26:27 'Yet if in spite of this you do not obey Me, but act with hostility against Me, 26:28 then I will act with wrathful hostility against you, and I, even I, will punish you seven times for your sins. 26:29 'Further, you will eat the flesh of your sons and the flesh of your daughters you will eat. 26:30 'I then will destroy your high places, and cut down your incense altars, and heap your remains on the remains of your idols, for My soul shall abhor you. (NASB)

Devarim / Deuteronomy 18:12

18:12 יב כִּי-תוֹעֲבַת יְהוָה כָּל-עֲשֵׂה אֱלֹהִים וּבִגְלָל תִּתְעַבֵּב הָאֱלֹהִים יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֵיךָ:
'For whoever does these things is detestable to the Lord; and because of these detestable things the Lord your God will drive them out before you. (NASB)

Devarim / Deuteronomy 25:16

25:16 טז כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ כָּל-עֲשֵׂה אֱלֹהִים כֹּל עֲשֵׂה עֹוֹל:
'For everyone who does these things, everyone who acts unjustly is an abomination to the Lord your God. (NASB)

Devarim / Deuteronomy 28:62-63

28:62-63 סב וּנְשָׂאֲרֹתֶם בְּמַתִּי מֵעַט תַּחַת אֲשֶׁר הֵייתֶם כְּכּוֹכְבֵי הַשָּׁמַיִם לְרַב כִּי-לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ:
סג וְהָיָה כְּאֲשֶׁר-שָׂשׂ יְהוָה עֲלֵיכֶם לְהִיטִיב אֶתְכֶם וְלְהַרְבּוֹת אֶתְכֶם כִּן יִשְׂשֵׂא יְהוָה עֲלֵיכֶם לְהַאֲבִיד
28:62 אֶתְכֶם וְלְהַשְׁמִיד אֶתְכֶם וְנִסְחַתְתֶּם מֵעַל הָאָדָמָה אֲשֶׁר-אַתֶּם בָּא-שָׁמָּה לְרִשְׁתָּהּ:
'Then you shall be left few in number, whereas you were as numerous as the stars of heaven, because you did not obey the Lord your God. 28:63 'It shall come about that as the Lord delighted over you to prosper you, and multiply you, so the Lord will delight over you to make you perish and destroy you; and you will be torn from the land where you are entering to possess it. (NASB)

Devarim / Deuteronomy 32:16-20

32:16-20 טו וַיִּשְׁמַן יִשְׂרָאֵל וַיִּבְעֹט שִׁמְנַת עֲבִית פְּשִׁית וַיִּטֵּשׂ אֱלֹהִים עֲשָׂהוּ וַיִּנְבֵּל צוּר יִשְׁעָתוֹ: טז יִקְנֹאֵהוּ
בְּזָרִים כְּתוֹעֲבַת יִכְעִיסָהוּ: יז יִזְבְּחוּ לִשְׂדִידִים לֹא אֱלֹהִים אֱלֹהֵימָהּ לֹא יִדְעוּם חֲדָשִׁים מְקַרְבִּים בָּאוּ לֹא
שָׁעָרוּם אֲבֹתֵיכֶם: יח צוּר יִלְדֶה תִשִּׂי וְתִשְׁכַּח אֵל מְחַלְלָהּ: [רביעי] יט וַיִּרָא יְהוָה וַיִּנְאֹץ מִכַּעַס
בְּנָוֹ וּבְנִתָיו: כ וַיֹּאמֶר אֶסְתִּירָה פָנַי מֵהֶם אֶרְאֶה מָה אַחֲרֵיהֶם כִּי דוֹר תִּהְיֶה תִפְלֹת הֵמָּה בְּנִים לֹא-אֱמֹן
32:16 'They made Him jealous with strange gods; With abominations they provoked Him to anger. **32:17** 'They sacrificed to demons who were not God, To gods whom they have not known, New gods who came lately, Whom your fathers did not dread. **32:18** 'You neglected the Rock who begot you, And forgot the God who gave you birth. **32:19** 'The Lord saw this, and spurned them Because of the provocation of His sons and daughters. **32:20** 'Then He said, 'I will hide My face from them, I will see what their end shall be; For they are a perverse generation, Sons in whom is no faithfulness. (NASB)

Tehillim / Psalm 5:5-6

ו לא-יתַיָּצְבוּ הוֹלְלִים לְנֶגֶד עֵינֶיךָ שְׁנֵאתָ כָּל-פֹּעֲלֵי אָנוֹן: ז תִּאֲבֹד דְּבָרֵי כְזָב אִישׁ-דָּמִים וּמְרֵמָה יִתְעַב
:הָנָה | 5:5 *The boastful shall not stand before Your eyes; You hate all who do iniquity. 5:6 You destroy those who speak falsehood; The Lord abhors the man of bloodshed and deceit. (NASB)*

Tehillim / Psalm 11:5-7

ה יְהוָה צַדִּיק יִבְחֹן וְרָשָׁע וְאֹהֵב חַמָּס שְׂנֵאתָ נַפְשׁוֹ: ו יִמְטֵר עַל-רָשָׁעִים פָּחִים אִשׁ וְגַפְרִית וְרוּחַ
:11:5 *The Lord tests the righteous and the wicked, And the one who loves violence His soul hates. 11:6 Upon the wicked He will rain snares; Fire and brimstone and burning wind will be the portion of their cup. 11:7 For the Lord is righteous, He loves righteousness; The upright will behold His face. (NASB)*

Tehillim / Psalm 50:22

:כב 50:22 *'Now consider this, you who forget God, Or I will tear you in pieces, and there will be none to deliver. (NASB)*

Tehillim / Psalm 106:40

:מ 106:40 *Therefore the anger of the Lord was kindled against His people And He abhorred His inheritance. (NASB)*

Mishley / Proverbs 3:32-33

:לב 3:32 *For the devious are an abomination to the Lord; But He is intimate with the upright. 3:33 The curse of the Lord is on the house of the wicked, But He blesses the dwelling of the righteous. (NASB)*

Mishley / Proverbs 6:16-19

טז אִשׁ-הַנָּה שְׂנֵאתָ יְהוָה וְשָׁבַע תּוֹעֲבוֹת [תּוֹעֲבוֹת] נַפְשׁוֹ: יז עֵינַיִם רְמוֹת לְשׁוֹן שֶׁקֶר וְיַדַּיִם שֹׁפְכוֹת
דָּם-נֶקִי: יח לֵב חָרַשׁ מִחֻשְׁבוֹת אָנוֹן רַגְלִים מִמְהֵרוֹת לְרוּץ לְרָעָה: יט יַפְיחַ פְּזָזִים עַד שֶׁקֶר וּמְשַׁלַּח
:6:16 *There are six things which the Lord hates, Yes, seven which are an abomination to Him: 6:17 Haughty eyes, a lying tongue, And hands that shed innocent blood, 6:18 A heart that devises wicked plans, Feet that run rapidly to evil, 6:19 A false witness who utters lies, And one who spreads strife among brothers. (NASB)*

Mishley / Proverbs 16:5

:ה 16:5 *Everyone who is proud in heart is an abomination to the Lord; Assuredly, he will not be unpunished. (NASB)*

Hosea 9:15

:9:15 *All their evil is at Gilgal; Indeed, I came to hate them there! Because of the wickedness of their deeds I will drive them out of My house! I will love them no more; All their princes are rebels. (NASB)*

Malachi 1:3-4

1:3 *but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness.* 1:4 *Though Edom says, 'We have been beaten down, but we will return and build up the ruins'; thus says the Lord of hosts, 'They may build, but I will tear down; and men will call them the wicked territory, and the people toward whom the Lord is indignant forever.'* (NASB)

Romans 9:13

¹³καθὼς γέγραπται, Τὸν Ἰακῶβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα. 9:13 *Just as it is written, 'Jacob I loved, but Esau I hated.'* (NASB)

1 Corinthians 16:22

²²εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Μαράνα θα. 16:22 *If anyone does not love the Lord, he is to be accursed. Maranatha.* (NASB)

James 4:4

⁴μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐὰν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται. 4:4 *You adulteresses, do you not know that friendship with the world is hostility toward God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God.* (NASB)

1 Peter 3:12

¹²ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά. 3:12 *'For the eyes of the Lord are toward the righteous, And His ears attend to their prayer; But the face of the Lord is against those who do evil.'* (NASB)

Revelation 14:10-11

¹⁰καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἄρνιου. ¹¹καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτός, οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 14:10 *he also will drink of the wine of the wrath of God, which is mixed in full strength in the cup of His anger; and he will be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. 14:11 'And the smoke of their torment goes up forever and ever; they have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name.'* (NASB)

Throughout the Scriptures we read that God hates both the sin and the one who commits sin. The Lord's kindness to sinners is not emotionally driven or based upon sentimental feelings. He does not accept sinners "just the way they are;" they absolutely must repent (turn from sin) and believe in God and in His Messiah Yeshua in order to be accepted by Him (Acts 10:34 *Opening his mouth, Peter said: 'I most certainly understand now that God is not one to show partiality, 10:35 but in every nation the man who fears Him and does what is right is welcome to Him. 10:36 'The word which He sent to the sons of Israel, preaching peace through Jesus Christ, He is Lord of all. NASB).* According to these Scriptures, the Lord does not love sinners the way that "they" want Him to, and He does not give them unconditional approval, unconditional acceptance, unconditional forgiveness, or unconditional friendship until one repents, turns from sin, and

believes in Him and the Salvation He has provided, Yeshua the Messiah. What did Yeshua and the Apostles say concerning this topic?

Mishley / Proverbs 8:17

אֲנִי אֲהַבֶּהָ [אֲהַבֵּי] אֵהָב וּמְצַדֵּקִים יִמְצְאוּנִי: 8:17 *'I love those who love me; And those who diligently seek me will find me. (NASB)*

John 14:21-23

²¹ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με: ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. ²²Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, [καὶ] τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ²³ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. 14:21 *'He who has My commandments and keeps them is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will disclose Myself to him.'* 14:22 *Judas (not Iscariot) said to Him, 'Lord, what then has happened that You are going to disclose Yourself to us and not to the world?'* 14:23 *Jesus answered and said to him, 'If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him. (NASB)*

John 15:10

¹⁰ἐάν τας ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. 15:10 *'If you keep My commandments, you will abide in My love; just as I have kept My Father's commandments and abide in His love. (NASB)*

John 16:27

²⁷αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ [τοῦ] θεοῦ ἐξῆλθον. 16:27 *for the Father Himself loves you, because you have loved Me and have believed that I came forth from the Father. (NASB)*

1 John 2:15

¹⁵Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ: 2:15 *Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him. (NASB)*

Based upon these Scriptures, is God's love conditional? Do we find a parallel here in God's love that is similar to our love for one another being conditional? On the other hand we find Scripture that says "We love Him because He first loved us" and also John 3:16 "for God so loved the world that He gave His only begotten son..." Do these verses stand in contradiction to Tehillim / Psalms 11:4-5 and other Scripture we have just read shown above? How do we reconcile the difference here? The difference is that because of God's love (i.e. we serve a loving God) that He provides a way to receive the forgiveness of sin, He sent His Son to die for us. Throughout Scripture we read that God has always provided a way for forgiveness of sin. Therefore, God's love is for deliverance and salvation, and it is not for those who live in sin as a way of life (i.e. the wicked). A distinction must be made for those who practice sin and those who are repentant and seek the Lord and desire to live a life free from sin. We cannot know God and His love unless we cease to love sin and the Lord becomes our First Love rather than sin. This is only accomplished with God's help,

by faith in Yeshua the Messiah and by the power of the Holy Spirit living within us. (Read *Romans 7*) In addition to this, Yeshua said in *Matthew 5:43-45*:

Matthew 5:43-45

⁴³Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. ⁴⁴ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, ⁴⁵ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροῦς καὶ ἀγαθοῦς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 5:43 *'You have heard that it was said, 'You shall love your neighbor and hate your enemy.'* 5:44 *'But I say to you, love your enemies and pray for those who persecute you,* 5:45 *so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. (NASB)*

Yeshua said to “love your enemy” and to “pray for those who persecute you,” is this not something only God would say? According to these verse, we are to render blessing for cursing and prayers for persecutions. In the cases of cruel enemies, we are to do good to them, and to pray for them. Because God has changed our hearts, we are no longer enemies to any, but friends to all. The point of these Scriptures is to show us that we are to love and pray and let God work and deal with the wicked. We are not merely to cease from hate, and then abide in a cold neutrality; we are to love where hatred seems inevitable. Our sinful nature desires to curse, but the new nature that God gives says we are to bless. We are be active in doing good to those who deserve to receive evil. In doing this, judgment and punishment is reserved for the Lord and we do not live and act in unrighteousness, we are able to rely upon the Lord as infants in *Tehillim / Psalms 8:2* that states מְפִי עוֹלָלִים | וְיִנְקִים יִסְדֹּתָ עֵז לְמַעַן צוֹרְרֶיךָ לְהַשְׁבִּית אוֹיֵב וּמְתַנְקֶם: 8:2 *From the mouth of infants and nursing babes You have established strength Because of Your adversaries, To make the enemy and the revengeful cease. (NASB)* The weak depend upon the Lord God Almighty to exact payment and judgment and it is in this all praise goes to the Lord because it is God who stops and defeats our enemies. The practical aspect of this is that our enemies wonder, men wonder, respect, and admire the followers of Yeshua. The act of loving your enemies is counted so surprising, that men attribute it to the Lord God Almighty and the people say indeed he is a child of God, who else could bless and be thankful against the evil in this world?

With all things in God’s hands, because of the violence of the wicked the Scriptures say וַיִּמְטֵר עַל- 11:6 *Upon the wicked He will rain snares; Fire and brimstone and burning wind will be the portion of their cup. (NASB)* The Lord God Almighty will rain judgment upon our enemies, and it is in the Lord’s providence (*supervision, protection, care, concern, prudence*) in His saving power that we can give thanks, bless our enemies, and pray for those who persecute us. David says כִּי-צַדִּיק יִהְיֶה צְדָקוֹת אֱהָב יִשָּׂר יִחַזוּ פְּנֵימוֹ: 11:7 *For the Lord is righteous, He loves righteousness; The upright will behold His face. (NASB)* The judgment of the wicked comes because of the righteousness and justice of God. If we live our lives according to God’s ways, according to justice, if we do good to those who persecute us and pray for those who do evil to us, then we are truly the sons of our Father in Heaven. If we leave judgment and punishment to the Lord, then our hope is truly and wholly give to Him who is able to deliver us from all troubles, our hope is truly in Yeshua God’s Messiah, and our lives are truly changed purely for the glory of God. Then we can say “Worthy is the lord to be praised!” (*Revelation 4:11*) Worthy indeed is the Lord to be praised for such a wonderful salvation! Let’s Pray!

Heavenly Father,

The Scriptures are clear showing us how faith in You and in Your Messiah Yeshua brings about change in our lives. The Scriptures say that the wicked pursue the poor and afflicted, just like the Saul did before he met Yeshua on the road to Damascus. I ask Lord that You would meet us right here, right now, change everything about our lives that does not bring glory to Your Name. Thank You for Your mercy You show us each day. Lord, help us to search out and destroy the wickedness that may be hidden somewhere in our lives. In Your Son, we have the hope of eternal life. Please write Your Holy Word in our hearts so that we never forget the hope that we have in You and in the blood of Yeshua. Thank You Lord for the words of this Psalm from David's life. Help us to trust in Yeshua and the work that He did upon the cross to make atonement for our sins. As we continue to live and dedicated our lives to You, help us to walk in righteousness and justice and help us to walk in freedom from sin. Fill us with Your presence Lord and thank You for revealing these truths to our hearts. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever

