Principles of Royal Aristocracy: Christians Must Be Thoughtful of Others; the Difference between Loving & Liking People; Hatred of Anyone Is Forbidden

5. The new spiritual species spoken of by Paul in 2 Corinthians 5:17 has privileges that the hoi polloi do not possess. Believers need to learn to think on the level of a privileged class and begin to live like aristocrats.

6. The "principles of aristocracy" we have just reviewed is an honor code that demands a lifestyle that uses good manners. Remember that wherever you go you represent Christ and how you carry yourself under that assignment is important.

7. Good manners have to do with the principles you use in your relationship with others. These are rules of behavior that begin with (1) your physical bearing or posture, (2) deportment, or one's actions and behavior, and (3) demeanor, one's attitude toward others.

8. These gestures are founded upon the presence of doctrinal integrity in the soul followed by loyalty under pressure expressed by probity toward doctrine, and the resultant exhibition of personal honor. These attributes are demonstrated by one's good manners, sensitivity, and thoughtfulness of others.

9. The standards of the royal family's honor code are not a checklist of morals but are far more sophisticated. They require applications the unbeliever cannot perform.

10. The honor code is founded on doctrinal principles that are accumulated through consistent spiritual growth plus the lab work of applying them to the situations life presents.

11. Right thinking is the *sine qua non* for right motivation which results in right application. Without a doctrinal inventory of ideas one's motivation is flawed and his application is defective.

12. The honor code is therefore based on right motivation regarding fellow believers. You are not required to personally like them but you are required to respect the fact they have imputed righteousness and thus are members of the royal family of God.

13. Although you may not have anything in common and may disagree on issues having nothing to do with theology you are not free to engage in mental attitude or verbal sins against them, such as jealousy, hatred, antagonism, bitterness, implacability, or vindictiveness.

14. It is a dangerous thing to try and right wrongs that are real or imagined. The Supreme Court of Heaven is in session to manage such things.

15. The honor code suppresses these negative attitudes by recognizing the fact that priority one is the plan of God as it is revealed through Bible doctrine. You are not delegated the authority to run other people's lives outside that of your own minor children.

16. Instead the honor code demands unconditional love toward other believers which starts with respecting their personal privacy and avoiding mental attitude and verbal sins.

17. The corporate function of the body of Christ in a local church cannot function in the manner that God has designed it if the people in it harbor hatred for one another.

18. In Scripture, hatred is the antonym of love, therefore if for any reason you are unable to express unconditional love toward a fellow believer then your mental attitude toward him is hatred.

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19. The biblical words that are translated "hate" are in Hebrew **שָׂנֵא *sane'*** and in Greek **μισέω, *miseō***. These verbs are the antonym of the biblical words that are translated "to love": in the Hebrew **אָהַב *'ahav*** and in the Greek **ἀγάπη, *agapē***.

20. The meaning of the Hebrew word *sane* is provided by:

Botterweck, G. Johannes, Helmer Ringgren, & Heinz-Josef Fabry (eds.). *Theological Dictionary of the Old Testament*. Translated by Douglas W. Stott. (Grand Rapids: William B. Eerdmans Publishing Co., 2004), 14:164:

The verb *sane'* [שָׂנֵא], "hate," refers to an emotional condition of aversion that the Old Testament locates "in the heart" ("*lev*, Leviticus 19:17 ["You shall not hate your fellow countryman in you heart"]) or in the *nephesh* [soul] 2 Samuel 5:8. Although it does not necessarily indicate that wicked intentions accompany such hate, it does imply a distancing from the hated person, that person's removal from the surroundings of the person who hates. Hate generally excludes the possibility of visiting or helping the hated person.

21. The meaning of the Greek word *miseō* is provided by:

Kittel, Gerhard (ed.). *Theological Dictionary of the New Testament*. Translated by Geoffrey W. Bromiley. (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:690-92:

Hatred and Hating in the New Testament.

The Aversion of Men among Themselves. Μισέω [*miseō*] has different nuances. It first denotes the personal aversion of man for man, with no religious background. Jesus fundamentally forbids His disciples to repay hatred with hatred: "Love your enemies, do good to them which hate you" (Luke 6:27). Jesus lays on His disciples the obligation of love for all men, even enemies.

Hatred of the Community of God. The Gospels speak of a present and future hatred which persecutes the community of God. The coming of Jesus means deliverance from hatred (Luke 1:71 ["Salvation from our enemies, and from the hand of all who hate us."], victory over it (6:22, 27 ["Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. "But I say to you who hear, love your enemies, do good to those who hate you."]), but also its increase (Matthew 10:22 ["You will be hated by all because of My name, but it is the one who has endured to the end who will be saved."]; 24:9-10 ["Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of My name. "At that time many will fall away and will betray one another, and hate one another."]). (p. 690)

Love and Hate in John. The contrast [ἀγάπη/μισέω] *agapē/miseō* reaches a climax in Johannine thinking. The divine movement of love (ἀγάπη) here too comes into conflict with the cosmic movement of hate (μισέω). Both are so exclusive and comprehensive that they disclose the nature of God and the world. In this hate of the world for God, for Christ, for the disciples, and for the community, lies true sin and murder. Light is here differentiated from darkness. He who does evil hates the light and does not come to it, lest his works should be reproved (John 3:20 ["For anyone who does evil hates the Light, and does not come to the Light for fear that his deeds will be exposed."]).

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To hate the light is to be blinded and impelled by the power of darkness. To hate is to live in hostility to the light, to reject it, to avoid its sphere. If we understand John aright, this profound hate is the counterpart of the fact that God is light and love. Because Christ is the light of the world and the act of divine love, the hatred and opposition of the world is intensified. The mystery of iniquity is concealed in the word "hate." The world hates Jesus (John 7:7 ["The world cannot hate you {his brothers were unbelievers at this time, see v. 5}, but it hates Me because I testify of it, that its deeds are evil."]; 15:18 ["If the world hates you {1CC: it does hate the disciples who are believers}, you know that it has hated Me before it hated you."]). In so doing it also hates God (John 15:23 ["He who hates Me hates My Father also."], and it hates the disciples too (John 15:18; 17:14 ["I have given them (believers) Your word; and the world has hated them, because they are not of the world, even as I am not of the world."]; 1 John 3:13 [Do not be surprised, brethren, if the world hates you.]. To live in the sphere of light is necessarily to be a target of the hate of darkness. He who does not live in this sphere cannot be hated (John 7:7). Thus the warning against hating the brethren takes on particular theological significance in 1 John. To hate the brethren is to live in the sphere of darkness rather than light (1 John 2:9, 11 [The one who says he is in the Light and yet hates his brother is in the darkness until now. But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes.]; 3:15 [Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.]; 4:20 [If someone says, "I love God," and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.]). What is meant is that a power of darkness determines the relation of the brethren. Hate becomes a demonic metaphysical power. (pp. 691-92)

22. The royal family's honor code forbids the mental attitude sin of hatred which violates divine policy to love our fellow believers and love others including those who are our enemies.

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