

## YOU NEED TO KNOW THE TRUTH ABOUT HATE

The doctrine of a loving God is wholly based on the lie that you can love a sinner and hate their sin. Thus belief in God is either hypocritical or malicious. It depends on the person.

Hate is a dislike of someone that wishes evil on them for its own sake. The Church says we must hate sins. We are to hate the sins people do and to love the people who commit the sins.

If we really hate sins, then we might as well hate people. Hate is hate.

To separate the sin from the sinner is to deny that the sinner is the cause of the sin and to pretend that sin is a thing when it is not - it is a what kind of person a person is. Sins are not just what sinners do. Sins are what reveal the kind of person the sinner is. No separation is possible. You can't hate the sin like it was the sinner and not the person committing the sin. Its not a person. It's ridiculous hating a thing. It's only a thing. To hate the sin is hating the sinner as well. Christ said if you have two masters you will like one and hate the other (Matthew 6:24). This shows that it is his doctrine that hating a person is too easy for us all. When somebody hates your sin you can be sure that it is you they really hate. We all know that to hate sin is personal for it feels personal. You feel something against the person as a person. Christianity calls on you to lie to be a Christian. It calls on you to tell people with a straight face that you tolerate them as people but you don't tolerate their sins! Hate is a form of intolerance. Intolerance is at the root of hate.

The Christians say that hating sin turns so easily into hating the sinner. Obviously the more you hate sin and the more "sins" you hate the more likely this will be. The gospel is clear that we must hate sin and find it repulsive. The stress of all that hatred and trying to keep it from turning into hatred for the sinner (I'm not pretending that they are not the same thing!) would soon result in a complete mental and nervous breakdown. Christian forgiveness is motivated by pleasing God and not genuine concern for yourself or others. The Church is quite clear that if we have a choice between loving people and God and can't do both we must love God. Vile! Vile! Vile!

Love the sinner and hate the sin is as silly as love the nurse and hate the woman who is the nurse. The teaching that we must love the sinner and hate the sin because we are sinners ourselves suggests that hating the sinner is good but only if you are not a sinner! It involves wishing you were in a position to be able to hate the sinner!

Some say "Cancer isn't bad. It is just something that is living and growing in the wrong place. It's the place that is wrong not the cancer for life and growth are good." If that is true then you cannot hate cancer. You hate its consequences but not the cancer. You don't have anything personal against the cancer or its wrongness. If you really loved the sinner you wouldn't be able to have a personal hatred of the sin.

Loving the sinner and hating the sin is the same thing as condoning in that you pretend the sinner hasn't had anything to do with the sin. The main reason condoning is bad is because of the results and there is no point in condemning it and praising forgiveness when both have the same results: namely the criminal getting off scot-free. It is best to put evil-doing down to the insanity we all have rather than down to us knowingly and freely doing evil. This avoids the hateful implications of faith in forgiveness. In other words, see evil as an aberration and not a sin. This way you can praise the woman who neglected her father for her kindness towards you without implying you approve of her behaviour towards her father. The better you get on in life after doing something terrible the more good you feel about having done the evil, so to be kind to her would be condoning and rewarding her sin.

The Church also says that hate is only a sin if you can do something about it but don't! It is cynical and manipulative how the Church uses the love sinner and hate sin line to avoid being castigated as a bigoted hate group.

The Church makes people who imagine that it forbids hate, feel good and safe. They are mistaken for the Church says that hate is an act of will not emotion. You can have the feelings of hate and not will them and you can refuse to give in to them. The hate is not sin. So hate is acting to destroy the wellbeing of another. Also, if you feel that sinners are leading your loved ones into Hell forever you will naturally feel hatred for them. This is not a sin as long as you can't help it. It is simply not true that the Church is a sweetness and light organisation that is too nice to advocate hatred. It does.

Acts of sin don't seem that bad in the sense for example that we feel that even Hitler should not be punished with everlasting punishment. But the religious treat people as having sin natures. They have influenced and persuaded the law of the land to jail people for life for something that took them one second to do: the act of murder. They agree that a person

who steals a bar of chocolate should have their good name taken away by the law and the papers and punished seemingly out of proportion to the crime. They agree to this because they see the murderers and thieves as having an evil nature or character which is why they must suffer. It is more about dealing with the dark characters than the actions. Nobody can pretend that any of that is about loving the sinners and hating their sins!

Christianity's love and hate are a bit cold. It is not the evil that people do to us that troubles us. It is the hate or bad feeling toward us expressed by their actions. We are made to want people to like and love us with their feelings. We are emotional creatures. If Catholics understood their faith properly they would not be in it.

## JUSTICE

Fairness. In Christian theology, justice condemns the wrongdoer but love forgives. In Humanism, justice is what is meant by love. The system is always fair. Love in any other sense is an evil.

Jesus accused adulterous people and those who hated people of serious sin. He was very harsh. The Church condemns sin as seriously. Sin is not serious if you believe the sinner should get away with it. When a person is not made to suffer what she or he inflicted on others, the person does not see how grave the sin is. Also, evil needs to be repaid by evil otherwise you are treating the person as if the evil is not important. That is an insult to the person who does huge sacrifices to be good. The purpose of punishment is to deal with the imbalance in justice so that the relationship between the evil person and the people he hurts can be restored. You do evil and there is a debt to be paid before restoration can begin.

We plainly see how evil the love that Jesus preached is for it refuses to give people the evils in the form of punishment they have consented to by their sins. Thus it is merely artificial love. Why? Because Christianity claims that valuing a person necessarily demands respect for human free agency - giving people what they ask for even if they won't like it. Freedom is put before feelings. Christianity believes that to treat a person as a person you have to give them what they deserve. So its mercy contradicts this. Some say that mercy is important for it softens justice with kindness. This view says that kindness like justice is an important virtue too. It is nonsensical for if punishment is dignified then it is kindness to give it unpleasant and all as it is.

Some say you have to forgive for you cannot punish everybody. And to have mercy just because you cannot punish everybody all the time is not mercy. Real mercy is freely given while this is given because it has to be and it is grudging. Yet this is the reason Christians "forgive".

## PUNISHMENT

Giving a criminal the bad things they earn for doing wrong. This is really the only thing that free will is believed in for. People say you cannot deserve punishment if you did not do the wrong you did of your own free will. You can give rewards as incentives towards goodness – because free or unfree, we will not do good unless we get interested in doing it and so you can still tell a person what they should do without accepting free will. The punishment doctrine is just an excuse for hidden revenge. We can put criminals in jail so that the law is seen to be seriously opposing evil activity and we don't need to bring in the notion that they really deserve it. All we need to know is that they are not deranged persons in the psychiatric sense. Evil people are all deranged but not medically deranged.

The best way to encourage evil is to condone it. Condoning says that an act is bad. Then when you do it there is no punishment. So it is not real disapproval. It is really a form of encouraging evil. Forbidden fruits are the most attractive. So the fake disapproval is necessary to make it more attractive. The Church never punished child molesting priests. It is no different from paedophile rings which admit the abuse is wrong but who facilitate it. In a sense the person who thinks what is evil is good and refuses to do anything about it is less bad than the person who does that believing that evil is bad. Religions like Christianity that tell people they can sin and face no penalties are frankly evil.

To punish the car thief by throwing dung on his jeans is not to punish him at all because real punishment always fits the crime. If you hate, you deserve hate in return. God said in the Bible that the law is to be an eye for an eye and a tooth for a tooth. To deny this is to deny that hate should be punished properly by hate. And if it should not be punished then why forbid it at all? To forbid what should not be punished is evil and shows there is hate involved.

A God of justice must necessarily be a God of hate. A person who commits an act of hate is usually punished not with hate but with community service or something. But there is still an undercurrent of hate there. If he doesn't deserve hate, then it is not wrong for him to hate. Then to punish him at all is an act of hate for he has done nothing wrong.

Some liberal Christians lie that when the Bible speaks of the wrath of God and God punishing that this is a metaphor. Suppose you drink a bottle of vodka a day you will destroy your liver. This is the punishment. It is the way your body reacts to your treatment of it. It is not a punishment in the sense that God wills it to happen to you or is angry with you.

They then use the word punishment to describe the bad effects of your actions on you. That is stretching the meaning of the word. They don't believe in what they are saying. They say that it doesn't matter what you believe as long as you are sincere and mean well. But dangerous or wrong belief brings bad on the believers and those they live among. And they don't describe that as punishment! They are just pandering to and sucking up to those who are so arrogant that they think they should get away with their sins and misdeeds and even crimes. No wonder Christianity is popular in prison.

