

WHEN PAUL SAID THAT LOVE DOES NOT DELIGHT IN YOUR SIN BUT OFFERS YOU KINDNESS AND RESPECT

Where does the Bible say to love the sinner and hate the sin?

Jesus proclaimed love for sinners and said he was seeking them out to bring them home to his heart and to the kingdom of God. But he advocated hate for sin saying it was so bad that you are better with an eye gouged out than abusing it to look lustfully at anyone. It is obvious that even if you believe in love the person and despise and oppose the bad things they do this goes too far. That gives it away. It is hating the person in the guise of hating sin.

Paul wrote his famous words on love. They are read during most nuptial masses in the Catholic Church.

He penned, "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth." If you ask what exactly love the sinner and hate the sin means this is put forward as being the answer. But is it? All it is is a poetic way of saying love the sinner and hate the sin. The argument that love does not delight in somebody doing evil is just hate the sin in another guise.

Love the sinner and hate the sin IS a boast for one is claiming to do the impossible or near-impossible. Then the rest is, "It always protects, always trusts, always hopes, always perseveres." Loving a sinner and trusting them to give up sin or not to sin is impossible. And love can be love even if it does not persevere. The Bible is just offering fake love. The text if anything just fuels the fire. It assumes it is our business if somebody sins but that is not proven or clear.

Notice how love is presented as this incredible thing. All its ingredients are so precious and amazing. That in itself implies that if you spurn this love for sin then you are something terrible. The more love is glorified the more you make the sin hateful.

Love the sinner and hate the sin is irresponsible for we have enough problems trying to love insane and troubled people who do harm. And those of us who don't believe in sin believe that people still do wrong. We still often hate. And those of us who are sure that free will is a myth still find themselves hating and resenting some people. It stands to reason that if loving the sinner and hating the sin is hard, we make it worse if we inflate how terrible and bad sin actually is. You may see wrongdoing as bad if you are an atheist. You will object to it as it hurts people. But you will not object to it because it offers disrespect to God for you do not believe. You will then have an additional reason to be upset about it if you believe. You have an additional reason for condemning it. Evil is not intended to be as malicious when the evildoer is atheist.

Love the sinner and hate the sin gives us an interpretation of evil that is too strong and that is evil considering it is possible not to know if you hate the person or love them. "The language you are using about God being on the side of love and not on the side of hate seems like a binary or polar understanding of how these two emotions exist. From a psychological point of view, can't the emotions of love and hate sometimes seem indistinguishable? As a psychologist, how does your psychological understanding of feelings inform your theological or Christian understanding of those concepts? Fraser Watts: Well, I agree about the psychology ...we tend to go for a too nice, or anodyne view of God ... we need to recover some sense of the wrath of God as part of his majesty" page 148, Conversations on Religion (Continuum, London, 2008).

This is clear proof that the Church knows fine well it is not the loving and accepting thing it pretends to be. God belief fuels the problem too. If love the wrongdoer and hate the wrong they do is bad for us then why would we want to bring a God doing the same thing into the picture? That is adding insult to injury.



