



SORTING OUT LOVE AND HATE IN AN ELECTION SEASON

TO: **LEGISLATORS**FROM: **PASTOR RALPH DROLLINGER 661-803-7970 24/7/365**DATE: **SEPT. 24, 2012**

The November elections are quickly approaching and everyone on the Hill has skin in the game. In consideration of that reality, this seems a good time to garner some biblical input about properly channeling your love and hate. Many of you to whom I speak with struggle with this; it's so easy to love and hate in a wrong way — especially in the context of the election.

So what do the Scriptures have to say about love and hatred? In this week's study I will outline all the passages from the Book of Proverbs that relate to this subject and see what we can learn.

What are you allowing your heart to love and hate? In turn what do the Scriptures say you should love and hate? Do you love and hate the right things or the wrong things in God's eyes?

My prayer and heartfelt desire is that this next month and a half won't end up damaging you my friend. So make good choices in these coming days that are informed and buoyed by the Word of God. Read on.

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IMMEDIATELY FOLLOWING THE CONCLUSION OF
 FIRST-VOTES-BACK (MONDAY OR TUESDAY NIGHT)

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PROVERBS: LOVE AND HATE IN AN ELECTION SEASON

I. INTRODUCTION

As we run up to the election I challenge you to channel your emotions to love and hate the things God loves and hates. Through the study that follows, allow the Scriptures to determine the aim of your passions. Your emotions will then be biblically based, well seated and pleasing to God.

Solomon instructs us regarding six things we should always love and nine things we should always hate—and yes, there are parallels and applications to the things God wants us to love and hate relative to the elections! They are quite apparent; as you think in that regard you will see what I mean. I will leave the political relevancies up to you and your conscience.

May our convictions and emotions during this season parallel His. Now discover what He loves and hates:

II. SIX THINGS WE SHOULD LOVE

A. LOVE KNOWLEDGE

1:22 *How long, O naive ones, will you love being simple-minded? And scoffers delight themselves in scoffing and fools hate knowledge?*

In this insightful Proverb, the virtue of **knowledge** is held preeminent and in contrast to three opposites: **naïveté**, **scoffing** and **foolishness**. States Solomon, to **love** and **delight** in any of those is equated to **hating knowledge**. The strong inference is that we are to love **knowledge** instead.

The word **naïve** *peti* means “open-minded.” (**Simpleminded** *peti* is the same Hebrew word carrying the same meaning, only translated differently in English for the sake of readability and prose). Accordingly, Proverbs 1:22 amplified, literally reads, “How long, open-minded ones, will you love being open-minded?” As used 14 times in Proverbs, a *peti* person knows not (or else rejects, i.e. a **scoffer**) the notion that God has given him or her guidelines for wise living and prudent decision

making via His infallible, inalterable **knowledge**! Instead the open-minded *peti* person “does what [is] right in his own eyes” (Judges 17:6; 21:25) versus choosing to be informed by the **knowledge** of God. The apt English word “Pitiful” is derived from *peti*, its Hebrew root.

In contrast, what Solomon is saying when he uses the word **knowledge** is further explicated by his similar use of the same in 2:5, only he elaborates, saying, **the knowledge of God**. God’s great desire for those whom He has created in His own image is that we would possess a deep and personal **knowledge** of Him (cf. Hosea 4:1, 6; 6:6); in fact, He has given us His Word for the purpose of helping us to achieve that goal. Therefore Solomon uses the word **knowledge** in the context of knowing something based on the reliance of a source that outside of one’s self, a **knowledge** that is based in and through the Word of God.

SOLOMON IS CONTRASTING THE OPEN-MINDED NOT WITH THE CLOSE-MINDED BUT WITH THE GOD-MINDED

Unlike the open-minded, who hold preeminent their fallen minds, God’s **knowledge**, the Bible, is the outside source that wise people habitually confer with. The God-minded are not open to the wrong counsel; theirs is an objective source, not influenced by elections, lobbyists or the pizza they ate the night before.

Assuming they are wiser than God, open-minded public servants reject God’s guidelines. Void of God’s full counsel and wisdom, they are handicapped in their assessment of often complex situations. What results is decision making that can and does greatly harm a nation. Lacking in prudence (cf. 1:3) they **hate** the **knowledge** of God, whereas the God-minded love the **knowledge** of God. The Hebrew word for **hate** *sane* means “to detest; to see **knowledge** as a foe.”¹

In contrast to those who hate God’s input....



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LIKE THE FOUNDING FATHERS OF AMERICA, BELIEVERS SHOULD BE THE MOST KNOWLEDGEABLE AND PRUDENT AMONG ALL OFFICE HOLDERS ON THE HILL

Being **simple minded** should in no way typify believers in government. All should regularly discipline themselves through in-depth Bible study in order to gain the **knowledge of God**, and in the process they are putting away **naïveté** as they mature in office.

A historic understanding of this passage best explains the reason why America has dominated the world in ways that are good and prosperous: Why? Because by in large American has not been guided by **simpletons** in the past. We have been a nation driven by the **knowledge of God** which includes an acute understanding and manifestation of policies in respect of the sinful nature of man. The following contrasting Proverb underscores this:

1:29-31 Because they hated knowledge and did not choose the fear of the LORD. They would not accept my counsel, They spurned all my reproof. So they shall eat of the fruit of their own way And be satiated with their own devices.

Are you committed to pursuing and gaining God's **knowledge** throughout the course of your life? It is something God specifically tells you to love.

B. LOVE DISCIPLINE

3:12 For whom the LORD loves He reproofs, even as a father corrects the son in whom he delights.

If God's love is equated to **reproving** ("to discipline, chasten") us, we should be loving recipients of His discipline. The New Testament book of Hebrews amplifies this understanding:

"...and you have forgotten the exhortation which is addressed to you as sons, "MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; 6 FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES." 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness." (12:5-11).

Wise is the one who loves God's discipline and the correcting words of others. To the contrary is the stupidity of hating reproof:

9:8 Do not reprove a scoffer, or he will hate you, reprove a wise man and he will love you.

The following Proverbs incorporate the first two things a believer should love—**knowledge** and **discipline**. They underscore the necessity of embracing these key ingredients for wise living.

5:12 And you say, "How I have hated instruction! And my heart spurned reproof!"



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12:1 *Whoever loves discipline loves knowledge, but he who hates reproof is stupid.*

15:10 *Grievous punishment is for him who forsakes the way; he who hates reproof will die.*

15:12 *A scoffer does not love one who reproves him, he will not go to the wise.*

27:5 *Better is open rebuke than love that is concealed.*

Believers are those who are humble, who cherish—who love—the guidance of God and others.

C. LOVE YOUR SPOUSE

Chapter five of Proverbs contrasts adultery with marriage.

5:19 *As a loving hind and a graceful doe, let her breasts satisfy you at all times; be exhilarated always with her love.*

The biblical use of the words **doe** and **breasts** depict poetic imagery of beauty and affection respectively (cf. Song of Solomon 1:13; 4:1-7; 7:7, 8) between a man and his wife.

A SPOUSE IS TO HABITUALLY DIRECT HIS OR HER MIND ONLY TO HIS OR HER MATE'S BEAUTY

Ephesians 5:28-31 states:

So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; ²⁹ for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, ³⁰ because we are members of His body. ³¹ FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH.

The latter part of this passage is a quote from Genesis 2:24, where the Hebrew word for **one** is *echad*, meaning a pluralistic unity. Monogamy between a male and a female is God's design for marriage, the only relationship in which sexual love is to be expressed. Scripture states explicitly that we are to prioritize loving our spouses at all times, even during the election season. Does your mate sense she or he is more important than your insatiable passion for campaigning? Don't leave them in the dust during this most intense time in your life!

D. LOVE INSTRUCTING YOUR CHILDREN

The fourth biblically-explicit thing we should set our mind on to love is the responsibility to instruct and discipline our own children. Even as a national public servant, one of the most important contributions you will ever make in the world is to "train up [your] child in the way he should go." Why? Because generally speaking "when [they] are old[er] they will not depart from it" (Proverbs 22:6). Good fathers infuse their children with the aforementioned virtues of **knowledge** and **discipline**. Mom and dad are God's intended mentors to inculcate these qualities. Proverbs speaks of imputing them in this way:

13:24 *He who withholds his rod hates his son, but he who loves him disciplines him diligently.*

In a fallen world, the authority of the parent must be established early on in the life of the child in order to maximize the child's uptake of **knowledge** and **discipline** which are foundational to the skill thereafter to live life for the glory and admiration of God, i.e. wise living (cf. Gal. 1:10).

AS A PUBLIC SERVANT WITH YOUNG CHILDREN, AS BUSY AS YOU ARE, DO NOT SHIRK THIS RESPONSIBILITY!



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God loves fathers who counsel and guide their children. My friend, make sure you prioritize loving your children during the next month and a half. To do so is to place your love and emotions of love in a spot that is biblically explicit.

E. LOVE THE LORD

8:17 *I love those who love me; and those who diligently seek me will find me.*

8:36 *But he who sins against me injures himself; all those who hate me love death.*

15:9 *The way of the wicked is an abomination to the LORD, but He loves one who pursues righteousness.*

For readers of this study who don't know Christ, changing your affections of love and hate is impossible apart from a conversion to Christ and His Lordship (2Cor. 5:17). Therein one is simultaneously filled with the Holy Spirit (cf. Rom. 8:9). Post conversion, one has the power to change. Choose to love God today; such is biblically explicit.

F. LOVE OTHERS

One of the manifest ways you can love others is to cover up their faults, to be forgiving and to look out for their backside, to supplement their weaknesses with your strengths. Note the following in this regard:

10:12 *Hatred stirs up strife, But love covers all transgressions.*

17:9 *He who conceals a transgression seeks love, but he who repeats a matter separates intimate friends.*

17:17 *A friend loves at all times, and a brother is born for adversity.*

When we go through hard times, we learn who our real friends are. Protect, cherish and guard your

friendships for life. We are to love others more than our campaign; such is biblically explicit.

III. NINE THINGS WE SHOULD HATE

Six of the nine sins that the Lord **hates** *kedos* are listed in Proverbs 6:16-19:

6:16 *There are six things which the LORD hates, Yes, seven which are an abomination to Him: Haughty eyes, a lying tongue, And hands that shed innocent blood, A heart that devises wicked plans, Feet that run rapidly to evil, A false witness who utters lies, And one who spreads strife among brothers.*

Similar numerical constructions of sin are common in the OT (cf. Job 5:19; Prov. 30:15, 18, 21, 29; Eccles. 11:2; Amos 1:3 and Micah 5:8). Such listings of wickedness are not meant to be comprehensive treatments, but rather culminating ingredients, that are summarized in and by the last item. That descriptor God more than **hates**: He finds the seventh summary sin to be **abominable**.² In that light, it is interesting too that **six** is the biblical number for man, and **seven** for God. God is saying that these six wicked **things** that man commits will assuredly result in His conclusion: These are those who destroy unity among friends, **ones who spread strife among brothers!** This provides insight into how important the concept of community is to God.

The Greek word descriptive of God's reaction to the **six** formulative sins is the previously-defined word **hate**. God **hates** sin; He **hates** that people do these **things** to others! The Hebrew word for **Abomination** *piggul* was used to describe the stench that resulted from sacrificial flesh that had been left too long. **Abomination** then, is the biblical word that describes the zenith, the sum total, of God's **hatred**.

The first five wicked acts are described with bodily imagery (for the purposes of aiding in memorization via pictorializing). Make no mistake;



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the Lord's attitude toward these **six** sins is one of extreme dislike. So, if you are in the mood to **hate** during the election season, **hate** these things, but not the people who, apart from the indwelling grace of God, will most likely commit such detestable acts – and perhaps to you. What follows are the **seven** sins listed in 6:17-18.

A. HATE PRIDE

Literally this means “high eyes.” The idea is a proud look that portrays a haughty heart. In Isaiah 10:12-14 the same phrase depicts the pagan King of Assyria, the world's most powerful nation at the time, who willfully and defiantly took all the credit as he ruled in autonomy. God hates arrogance; so should you.

B. HATE LYING

This phrase is also found in Psalm 109:2 where David cries out to God relative to others who slandered him with deceitful words. He summarily states of his accusers, “They have also surrounded me with words of hatred, and fought against me without cause. In return for my love, they act as my accusers.” In modern day vernacular, David is saying, “And this is the thanks I get?” God hates betrayal; so should you.

C. HATE THE SHEDDING OF INNOCENT BLOOD

With this clear instruction from God's Word, combined with the biblical and scientific evidence that life begins and exists in the womb, everyone has the right to, and should hate abortion. May God have mercy on those who reject His clear instruction in this portion of the passage. Note the words of commentator John A. Kitchen on this wicked sin:

How descriptive of modern life, where thousands upon thousands of children are killed while yet in their mother's womb, all because of some perceived right to make a ‘choice!’ God

announces us as an abomination and declares His hatred of our ways.³

In a broader sense, there are those who slay others with their words (cf. Matt. 5:21-22). God hates murder; so should you.

D. HATE WICKED PLOTTING

The Hebrew word **devise** *charash* means “to plow.” Likened to a farmer who plans and plots out his field so as to maximize his labor, this person premeditates a scheme to hurt his neighbor. The verb *charash* is in the continuous tense, further denoting that this man's plotting is ongoing; his ways are not a one-time event.

The word **wicked** *aven* is used 27 times in the OT. Contextually in its usages, it is descriptive of someone who is intent on harming those given to the worship of God. The power the wicked use to enact harm is the power to constantly persuade others by use of their false mouth; they distort and twist reality through half-truths, white lies, deception and distortion. God hates wickedness; so should you.

E. HATE WICKED IMPLEMENTATION

If the word **heart** *leb* in the preceding descriptor of a wicked person represents the totality of the inner man, including one's reasoning powers, emotions and will, then the **feet** *regel* represent the implementation of those desires. Herein explicated is the manifestation of what the **heart** has previously **devised**: the corrupt man, dead inside without Christ, implementing his devious outward actions. If God hates intentions that are bent toward evil, so should you.

F. HATE PERJURY

The sixth abomination in God's eyes is a **false sheger witness**. In Zechariah 8:17 God says, “...do not love perjury, for all these are what I hate, declares the Lord.” This Hebrew word means “a



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distorter, a deceiver.” It is contextually used here with the Hebrew word for **lies** *kazab* which literally means “to breathe out.” The denotation of this portion of the passage is meant to describe someone who is capable of complete fiction. Their **utterances** of such, **lying**, to him or her are as easy as breathing! They own and operate both the manufacturing plant and the delivery system as they respire with falsehoods. God hates perjury; so should you.

G. HATE DIVISION

Solomon culminates the above descriptors with a crescendo summation of characteristically wicked individuals. Not only do they create **strife**, but they **spread strife** to the end that they cause discord amongst close friends, those who are **brotherly**. Whereas God desires unity (cf. Psa. 133:1) the wicked desire schisms. God hates those who cause divisions; you should too.

In summary of these **seven** sins, we too should hate the sin, but love the sinner. Here then is the mix of rotten, stench-filled ingredients for which God pronounces disdain and hatred. But there are still two more in Proverbs....

H. HATE ADULTERY

Chapter seven of Proverbs is all about adultery. The woman found in these passages charms her prey via the use of privacy (7:9), dress (7:10), touch (7:12) and in 7:18 and 7:2, seductive vocabulary:

7:18 Come, let us drink our fill of love until morning; let us delight ourselves with caresses.

This Old Testament word for **love** *dod* meaning “to boil” is distinguishable from brotherly **love** *phileo* in that it is descriptive of eroticism. Notice further Solomon’s portrayal of the adulteress’s use of pronunciation and vocabulary in 7:21, “With her *enticing* speech she caused him to yield, with her *flattering lips* she seduced him” (emphasis added).

Solomon goes on to state the remedy, “Do not let your heart turn aside to her ways, do not stray into her path.” (7:25). In other words, the wise man will arrange his life to avoid this easily overwhelming temptation altogether. The following Proverbs strongly underscore this safeguard:

8:13 The fear of the LORD is to hate evil; pride and arrogance and the evil way and the perverted mouth, I hate.

29:3 A man who loves wisdom makes his father glad, but he who keeps company with harlots wastes his wealth.

God hates adultery; so should you.

I. HATE SURETY

The ninth thing Solomon instructs us to hate is becoming liable for another’s debts. This Proverb has huge application to the U.S. Treasury, which is infamously 16 trillion dollars in debt.

11:15 He who is guarantor for a stranger will surely suffer for it, but he who hates being a guarantor is secure.

As an individual, it is foolish to make yourself responsible for another person’s debt (cf. Prov. 6:1-5). It is just as foolish for legislators to bind the ones whose best interests they supposedly represent to their own fiscal irresponsibility, i.e. the nation’s debt. Solomon says we should **hate** being made a **guarantor** for debt! Why? Because we **will surely suffer for it**. A nation’s debt will always, eventually snuff out individual citizens’ prosperity. We should hate being the guarantor on a 16 trillion dollar note! Unfortunately I do not think the electorate hates being surety to the degree they should. But God hates surety, and so should you.

**DURING THIS ELECTION SEASON
THESE ARE THE NINE THINGS YOU
SHOULD MANIFEST INTENSE
HOSTILITY AND AVERSION TO**



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IV. THE RESULTS OF LOVING WHAT GOD LOVES

Proverbs frequently displays the positive results of refocusing, of aligning in ways similar to God. Such is certainly the case with what one loves and hates. Notice the results of such obedience:

A. WEALTH, FRIENDS AND INNER PEACE

8:21 *To endow those who love me with wealth, that I may fill their treasuries.*

15:17 *Better is a dish of vegetables where love is than a fattened ox served with hatred.*

19:8 *He who gets wisdom loves his own soul; he who keeps understanding will find good.*

B. INTOLERANCE AND PERSECUTION

29:10 *Men of bloodshed hate the blameless, but the upright are concerned for his life.*

The wicked will hate **blameless** *tam* (meaning “guiltless; integrity”) individuals, whereas others of likeminded integrity, **the upright** *yashar* (meaning “straight, right”) will come to their friends’ rescue in their time of need.

Similar to the resultant persecution found in the Beatitudes (Matthew 5:1-16), the **blameless** will be targeted; this should come as no surprise to you; this is your reward for loving and hating in ways similar to God in a fallen world.

V. THE RESULTS OF LOVING WHAT GOD HATES

A failure to hate what God hates, and instead loving what God hates, will lead to serious problems in your life. Those are....

A. A LACK OF RESOURCES

21:17 *He who loves pleasure will become a poor man; he who loves wine and oil will not become rich.*

20:13 *Do not love sleep, or you will become poor; open your eyes, and you will be satisfied with food.*

These are those who hate industriousness. Laziness, is the primary cause (not all) of poverty in America. In a broad sense, alcohol, drug addiction and gluttony are nothing more than hedonistic, self-indulgent pursuits. They too fall under the umbrella of laziness. This understanding of poverty is supported by these aforementioned passages.

Loving and not hating these deeds of the flesh (cf. 1John 2:16) is to end up woefully deficient in life.

B. A LACK OF FRIENDS AND REPUTATION

Further symptoms of not hating the wicked deeds of the flesh are loneliness and rejection:

14:17 *A quick-tempered man acts foolishly, and a man of evil devices is hated.*

13:5 *A righteous man hates falsehood, but a wicked man acts disgustingly and shamefully.*

17:19 *He who loves transgression loves strife; he who raises his door seeks destruction.*

18:21 *Death and life are in the power of the tongue, and those who love it will eat its fruit.*

26:28 *A lying tongue hates those it crushes, and a flattering mouth works ruin.*

Flattery is “the act of pleasing by artful commendation.” It is often used in attempts to persuade, but as this Proverb points out, it **works ruin** because it is not based in truth. **Flattery** is the overt practice of deception right to your face. Be sensitive to other’s **flattery** and do not allow it; It is a toxic elixir.



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25:17 *Let your foot rarely be in your neighbor's house, or he will become weary of you and hate you.*

26:24 *He who hates disguises it with his lips, but he lays up deceit in his heart.*

29:24 *Whoever is a partner with a thief hates his own life He swears to tell the truth, but reveals nothing.* (NKJV)

This Proverb depicts the witness who avoids full disclosure in order to avoid incrimination.

Here are the general reasons why some people lack friends and have poor reputations. More often than not, such stigmas are self-inflicted, i.e. being quick tempered, acting in a disgusting manner, practicing “one-upsmanship” (this is especially prevalent in conversational skills today), flattering and withholding truth. Think properly and biblically about all of these. Continue to hate them.

VI. LOVE AND HATE AND POLITICAL LEADERS

As noted in earlier studies on Proverbs, Solomon is training the nation's next political leader. Accordingly, almost every subject the book addresses makes direct application to statesmen.

28:16 *A leader who is a great oppressor lacks understanding, but he who hates unjust gain will prolong his days.*

To resist the deeds of the flesh, to resist wickedness and the practices God calls **abominable** is to **prolong** your **days** in office.

VII. CONCLUSION

A fitting concluding Proverb is:

16:13 *Righteous lips are the delight of kings, and they love him who speaks what is right.* (NKJV)

Meditate today, as you push toward the November elections as to how you will rightly love and hate. Align your loves and hates with God's revelation regarding the same and others will love you.

¹It is worth noting here that Evangelicals have never been characterized by anti-intellectualism, as revisionists of historic American Evangelicalism assert. Fundamentalists (known more so under that titling in the late 18th and early 19th Century) were anti-intellectual only to the degree that secular academic intellectualism arose in opposition to Bible-based education. The various and numerous schools of higher education in America were all founded by Bible-believing Christians, i.e. the Ivy League schools. Jonathan Edwards (1703-1758), for example, is widely considered by secular and religious historians alike to be the greatest scholar America has ever produced. A cursory understanding of American history reveals that the Protestant Church established America's earliest colleges. Fundamentalists reacted, therefore, to the subsequent secular hijack and have since been falsely labeled as anti-intellectual.

² Kitchen, John *Proverbs* (Christian Focus Publications, Geanies House, Scotland, 2006) p 143

³ Ibid. p. 144