

# Adult Bible Class

## The Book of Leviticus - Lesson #6

### Leviticus Chapter 11

In this chapter God instructs both Moses and Aaron which animals and birds the children of Israel are permitted to eat (or even touch). The foods that we eat affect our physical health. In a spiritual sense, what we take in (or even touch) affects who we are spiritually.

#### Ceremonially Clean and Unclean Animals

**Leviticus 11:1 (NLT)** Then the Lord said to Moses and Aaron, **2** "Give the following instructions to the people of Israel.

"Of all the land animals, these are the ones you may use for food. **3** You may eat any animal that has completely split hooves and chews the cud. . .

**9** "Of all the marine animals, these are ones you may use for food. You may eat anything from the water if it has both fins and scales, whether taken from salt water or from streams . . .

**13** "These are the birds that are detestable to you. You must never eat them: the griffon vulture, the bearded vulture, the black vulture, **14** the kite, falcons of all kinds, **15** ravens of all kinds, **16** the eagle owl, the short-eared owl, the seagull, hawks of all kinds, **17** the little owl, the cormorant, the great owl, **18** the barn owl, the desert owl, the Egyptian vulture, **19** the stork, herons of all kinds, the hoopoe, and the bat.

**20** "You must not eat winged insects that walk along the ground; they are detestable to you. **21** You may, however, eat winged insects that walk along the ground and have jointed legs so they can jump. **22** The insects you are permitted to eat include all kinds of locusts, bald locusts, crickets, and grasshoppers . . .

**24** ". . . If any of you touch their carcasses, you will be defiled until evening. **25** If you pick up their carcasses, you must wash your clothes, and you will remain defiled until evening . . .

**27** Of the animals that walk on all fours, those that have paws are unclean . . .

**29** "Of the small animals that scurry along the ground, these are unclean for you: the mole rat, the rat, large lizards of all kinds, **30** the gecko, the monitor lizard, the common lizard, the sand lizard, and the chameleon . . . **32** If such an animal dies and falls on something, that object will be unclean. This is true whether the object is made of wood, cloth, leather, or burlap. Whatever its use, you must dip it in water, and it will remain defiled until evening. After that, it will be ceremonially clean and may be used again.

**33** "If such an animal falls into a clay pot, everything in the pot will be defiled, and the pot must be smashed... **35** Any object on which the carcass of such an animal falls will be defiled. If it is an oven or hearth, it must be destroyed, for it is defiled, and you must treat it accordingly.

**36** "However, if the carcass of such an animal falls into a spring or a cistern, the water will still be clean. But anyone who touches the carcass will be defiled...

**41** "All small animals that scurry along the ground are detestable, and you must never eat them . . .

**44** For I am the Lord your God. You must consecrate yourselves and be holy, because I am holy. So do not defile yourselves with any of these small animals that scurry along the ground. **45** For I, the Lord, am the one who brought you up from the land of Egypt, that I might be your God. Therefore, you must be holy because I am holy.

Most of the animals and birds named above would not be considered by us to be good for food (with the exception of pork, shellfish, and - catfish!). The lesson in the clean and unclean animals is a lesson on holy living. Here are some reasons why God gave the Israelites these laws:

- These laws were a test of the people's obedience to God to develop self-denial and to govern their appetites.

- These laws would keep Israel distinct and separate from other nations. Fellowship is often accompanied by food. Since the Israelites could only eat certain meats, this would limit their relationships and protect them from mixing with the heathen nations around them.

- These laws taught the people that there was a difference between holy things and unholy things.

- Not only were they forbidden to eat these animals, but they were not even to touch them! Holy living means not doing what will hurt or destroy you - and not even coming close to it!

God used food to teach these great principles of holiness. As New Testament believers, we no longer have to follow these physical dietary laws. When the Apostle Peter received a vision in Acts 10 concerning eating all sorts of animals, including ones that are mentioned in Leviticus 11, God told Him that He had cleansed these animals for eating.

**Acts 10:9** ...Peter went up on the housetop to pray... **10** Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance **11** and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth. **12** In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air. **13** And a voice came to him, "Rise, Peter; kill and eat."

**14** But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."

**15** And a voice *spoke* to him again the second time, "What God has cleansed you must not call common."

God used this vision to show Peter that He accepted all men everywhere (Jews and Gentiles) to be in His church (we Gentiles are the "unclean beasts"). Shortly after this vision, Peter went to the house of Cornelius, a Gentile. Peter preached a strong Apostolic message of salvation, and they were baptized in the name of Jesus and filled with the Holy Ghost.

But a side lesson is that believers are no longer subject to the dietary laws of Leviticus. Eating the formerly unclean animals is permitted in New Testament days.

However, *the principle of Leviticus 11 still applies to us today.* Certain things should not be "taken into our being" or even touched because they will hurt us or maybe even kill us. This is sound holiness teaching.

Later, the Apostle Peter who had the vision stated the following, quoting from Leviticus 11:45:

**1 Peter 1: 14 (NKJV)** as obedient children, not conforming yourselves to the former lusts, *as in your ignorance;* **15** but as He who called you *is* holy, you also be holy in all *your* conduct, **16** because it is written, "Be holy, for I am holy."

## Summary of Leviticus Chapter 12

Leviticus chapter 12 gives the laws for purification after childbirth, keeping the theme of “clean” and “unclean.” In a previous lesson we discussed how Mary and Joseph followed these laws after Jesus was born (Luke 2:22-24).

Going forward in our study, chapters 13 and 14 go together and deal with “leprosy” or uncleanness in the flesh, the garments, and the home. Possible uncleanness had to be inspected by the priest to see if the person truly had leprosy or if a garment or the walls in a home were “leprous,” (meaning there was mold or mildew). Uncleanness resulted in separation from the camp and the Tabernacle. All of this speaks to us today of holiness to the Lord in our flesh, our garments, and our home. It is a vivid lesson, teaching that God wants His people to be spiritually clean so they can approach God and worship Him.

## Leviticus Chapter 13 - Leprosy in the Flesh

The book of Leviticus teaches us how to approach God and how to live holy. While the literal teaching of the book applied to the children of Israel in Old Testament days, the spiritual application can be seen by New Testament believers. In fact, New Testament writers either quoted or referred to the Book of Leviticus over forty times.

Chapters 13 and 14 speak of “leprosy” in the flesh, the garments, and in the home. Leprosy is first mentioned in the Bible in Exodus 4:6, where God spoke to Moses at the burning bush. God told Moses to put his hand in his bosom, and when he removed it, *“Behold, his hand was leprous, like snow.”* God then told Moses to put his hand in his bosom again, and it was restored. The children of Israel were slaves in Egypt at the time, and leprosy began to be a scriptural picture of sin - namely the rebellion of the human mind and heart against God’s law. Miriam, Moses’ sister, was stricken with leprosy when she mocked authority (Numbers 12); Gehazi became leprous when greed ruled him and he lied to Elisha (2 Kings 5), and King Uzziah became a leper when his heart was lifted up and he presumed to act as a priest in the Temple of God (2 Chron. 26). Leprosy in the Old Testament is a type and figure of *“the moral pollutions of men’s minds by sin, which is the leprosy of the soul, defiling the conscience, and from which Christ alone can cleanse”* (Matthew Henry). In short, leprosy is a picture of sin.

We all have “sores and spots.” But in Old Testament days, the priest had the authority and responsibility to state whether or not a sore was truly leprosy. There were certain characteristics that the priest looked for to call it right. The priest took his time to call it correctly, for it was important for the priest to read it right.

## Leprosy in the Flesh

**Leviticus 13:1 (NKJV)** And the Lord spoke to Moses and Aaron, saying: **2** “When a man has on the skin of his body a swelling, a scab, or a bright spot, and it becomes...a leprous sore, then he shall be brought to Aaron the priest or to one of his sons the priests. **3** The priest shall examine the sore...and if the hair on the sore has turned white, and the sore appears to be deeper than the skin of his body, it is a leprous sore. Then the priest shall examine him, and pronounce him unclean. **4** But if the bright spot *is* white...and does not appear *to be* deeper than the skin, and its hair has not turned white, then

the priest shall isolate *the one who has* the sore seven days. **5** And the priest shall examine him on the seventh day; and indeed *if* the sore...has not spread on the skin, then the priest shall isolate him another seven days. **6** Then the priest shall examine him again on the seventh day; and indeed *if* the sore has faded, *and* the sore has not spread on the skin, then the priest shall pronounce him clean; it *is only* a scab, and he shall wash his clothes and be clean. **7** But if the scab should at all spread over the skin, after he has been seen by the priest for his cleansing, he shall be seen by the priest again. **8** And *if* the priest sees that the scab has indeed spread on the skin, then the priest shall pronounce him unclean. It is leprosy.

Leprosy, the most hated and hideous of all diseases, is a type and picture of sin, and the ritual that the leper went through is a picture to us of the seriousness of sin. In the passage above, the priest is a type and picture of Jesus Christ - the one who calls sin what it is, and the only hope for healing. There is no self-cure or home remedy. All effort at human help is impossible. Sin is a disease only God can cure.

The first symptom of leprosy was a changing of the color of the hair on the skin. The second symptom was when the spot on the flesh became more than skin deep. These two symptoms identified true leprosy. If the priest was not sure about the problem, he was to quarantine the person and wait to see what developed before he called it. When he was sure, he would pronounce the person “clean” or “unclean.” If it was leprosy, the person had to be separated - put outside the camp.

The priest had to get it right to protect the sanctity of God’s dwelling in the midst of the camp. An important teaching in Leviticus is “*Ye shall therefore be holy, for I am holy*” (Lev. 11:45). Thank God for Apostolic pastors and ministers who are given to us by God - they are truly gifts from God - to help us live holy lives in this ever increasingly sinful world.

Later in Israel’s history, God told the prophet Ezekiel concerning the priests...

**Ezekiel 22:24 (NLT)** “Son of man, give the people of Israel this message...**26** Your priests have violated my instructions and defiled my holy things. They make no distinction between what is holy and what is not. And they do not teach my people the difference between what is ceremonially clean and unclean.

We all have “sores and spots.” But sin (leprosy) will separate and ultimately destroy, so it must be correctly identified. The teaching of holy living is a serious matter in Scripture. God not only wants us to be cleansed from our sin when we are saved, but He wants us to “*go and sin no more,*” living a life that keeps us from further spots of leprosy that would separate us from Him.

In Leviticus, there were consequences for people or things that were declared “unclean” in the Law. They either had to be purified or destroyed.

Washed with water (as the person in Leviticus 15:6)

Burned with fire (as the garments in Leviticus 13:51-52)

Broken (as in clay pots in Leviticus 11:33)

Torn down and demolished (as in walls of a home Leviticus 14:39-42)

Because God is in our midst and because His house is the center of our lives (like the ancient Israelites in the wilderness), we have a responsibility to know what pleases Him - or displeases Him. This is the responsibility of all God’s people.

**Deuteronomy 23:14 (NLT)** The camp must be holy, for the Lord your God moves around in your camp to protect you and to defeat your enemies. He must not see any shameful thing among you, or he will turn away from you.

Leprosy always appears at first with a minimal spot on the skin - appearing to be nothing serious at all. It is like a spot that a person gets from everyday injuries. It does not interfere with the normal course of life. Leprosy can develop quickly, but is often slow growing. A person can go for months - even years before the disease becomes aggressive. In cases where it is slow growing, it doesn't really bother the person, but it remains in the body until the time comes to reveal itself further. In ancient times, after the leprosy had reached a certain level of development, there was no known cure. The spots went inward to affect muscle and bone. The skin got hard, rough, and scaly. Scabs fell off from time to time, revealing offensive, running sores. The end result of the disease was the horribly repulsive features of a face that had become disfigured, and the joints of the body died and dropped off one by one. The painlessness of the early stages of leprosy was replaced by the constant pain of the final stage along with the mental horror knowing that the person was loathsome and offensive to himself and those around him. When leprosy finally reached a vital organ, death came to the sufferer.

Leprosy is a picture of sin and death. Like leprosy, sin springs up in the heart. At first, sin doesn't cause any pain but promises pleasure and gives some satisfaction. Its true character is hidden for a time, but sin gradually takes hold of the soul until it completely takes over. Then it shows its true form - repulsive, hideous, full of pain instead of pleasure - the end is destruction and death of the soul.

**Ephesians 4:22 (NKJV)** that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, **23** and be renewed in the spirit of your mind, **24** and that you put on the new man which was created according to God, in true righteousness and holiness.

Today, leprosy is called Hansen's disease (a term given to it in 1873 when Gerhard Hansen described the leprosy bacterium). Hansen's disease is still a major health problem in many parts of Africa, Asia, and Latin America. Today, leprosy can be treated and cured with antibiotics and medicines.

People will have skin conditions (people will have faults, problems, unintentional sins) but not all are leprosy. However, leprosy (sin) cannot be allowed to continue "in the camp." Now, let's read further in chapter 13:

**Leviticus 13:9** "When the leprous sore is on a person, then he shall be brought to the priest. **10** And the priest shall examine *him*; and indeed *if* the swelling on the skin *is* white, and it has turned the hair white, and *there is* a spot of raw flesh in the swelling, **11** *it is* an old leprosy on the skin of his body. The priest shall pronounce him unclean, and shall not isolate him, for he *is* unclean.

There is no need to quarantine the person for further inspection when it is obvious that the sore is leprosy.

**Leviticus 13:12** "And if leprosy breaks out all over the skin...from his head to his foot, wherever the priest looks, **13** then the priest shall consider; and indeed *if* the leprosy has covered all his body, he shall pronounce *him* clean *who has* the sore. It has all turned white. He is clean. **14** But when raw flesh appears on him, he shall be unclean...

Not every skin disease is leprosy. If the priest determines that the sores are not leprosy, the person is clean. But...

**18** "If the body develops a boil in the skin, and it is healed, **19** and in the place of the boil there comes a white swelling or a bright spot, reddish-white, then it shall be shown to the priest; **20** and *if*, when the priest sees it, it indeed appears deeper than the skin, and its hair has turned white, the priest shall pronounce him unclean. It *is* a leprous sore which has broken out of the boil . . .

**24** "Or if the body receives a burn on its skin by fire, and the raw *flesh* of the burn becomes a bright spot, reddish-white or white, **25** then the priest shall examine it . . .

Old wounds, such as a scar from a burn, could be a hot-spot for the development of leprosy - just as sin fixes on some old wound of the heart to attach itself to.

**29** "If a man or woman has a sore on the head or the beard, **30** then the priest shall examine the sore; and indeed if it appears deeper than the skin, *and there is* in it thin yellow hair, then the priest shall pronounce him unclean. It *is* a scaly leprosy of the head or beard...

Sin often starts in the head (the mind). Once it takes over a person's mind, it can turn to action. Jesus warned about adultery starting with thoughts or hatred leading to murder (Matthew 5:21-30).

**38** "If a man or a woman has bright spots on the skin of the body, *specifically* white bright spots, **39** then the priest shall look; and indeed *if* the bright spots on the skin of the body *are* dull white, it *is* a white spot *that* grows on the skin. He *is* clean.

**40** "As for the man whose hair has fallen from his head, he is bald, but he is clean. **41** He whose hair has fallen from his forehead, he *is* bald on the forehead, *but* he *is* clean. **42** And if there is on the bald head or bald forehead a reddish-white sore, it *is* leprosy breaking out on his bald head or his bald forehead...

**45** "Now the leper on whom the sore *is*, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, 'Unclean! Unclean!' **46** He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling *shall be* outside the camp.

The leper had to 1) tear his clothes, 2) bare his head, and 3) cover his upper lip. In Scripture, these are all signs of mourning (see Lev. 10:6 and Ezekiel 24:17). Leprosy is a living death. The leper regarded himself as virtually a dead man. He was his own mourner. He cried out, "*Unclean, unclean!*"

But there is hope in Jesus Christ from the horrible and seeming hopelessness of sin.

**Ephesians 2:1 (NKJV)** And you He made alive, who were dead in trespasses and sins, **2** in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, **3** among whom also we all once conducted

ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.

**4** But God, who is rich in mercy, because of His great love with which He loved us, **5** even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), **6** and raised *us* up together, and made *us* sit together in the heavenly *places* in Christ Jesus, **7** that in the ages to come He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus.

Sin separates. This is one of the first things taught to new converts in the church. The leper was unclean, and because of this *“he shall dwell alone.”* He was separated from his society.

Sin is no “skin deep” matter. It goes to the soul. Sores on the surface were not a serious problem, but the leprosy that went inward to attack the vital organs killed a person. We should hide nothing from the Lord. God loves honesty of heart and mind. Sin should be repented of - brought to the surface, not kept in the heart. There is hope for the person who hides nothing from the Lord.

**1 Thessalonians 5:21** Test all things; hold fast what is good. **22** Abstain from every form of evil.

**James 1:27** Pure and undefiled religion before God and the Father is this...to keep oneself unspotted from the world.

## Sins of the Flesh

The apostle Paul listed sins of the flesh:

**Galatians 5:16** I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh...

**19** Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, 20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders, drunkenness, revelries, and the like...those who practice such things will not inherit the kingdom of God.

**22** But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, **23** gentleness, self-control. Against such there is no law. **24** And those *who are* Christ's have crucified the flesh with its passions and desires.

## Adultery, Fornication, Uncleanness, Lewdness

The first two sins on the list (adultery and fornication) have to do with the physical act of sexual sins; the second two (uncleanness and lewdness) speak of lustful and unrestrained desires residing in the heart. The heart is an unseen world all its own. Jesus said:

**Matthew 15:19 (KJV)** For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: **20** These are the things which defile a man...

The physical sins of adultery and fornication find their source in uncleanness and lasciviousness (lewdness) in the heart. Evil thoughts are the breeding ground of all sins. We are what we think. The primary object upon which our minds are fixed - whatever is the focus of our thought life - shapes our character and our outer life. High and holy thoughts elevate and purify the soul; wicked and impure thoughts pollute and defile it. Paul wrote:

**Philippians 4:7** And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

**8** Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Our thoughts are our own. We CAN control our thoughts. Every thought that comes into our minds - whether good or evil, temptation or that which is right - we allow to stay in our minds, or we toss it out and take up another thought. It has been said, "You can't keep the birds from flying over your head, but you can keep them from building a nest in your hair!"

There is wickedness in this world that we are commanded to resist, struggle against, and fight!

**Proverbs 4:23 (NLT)** Guard your heart above all else, for it determines the course of your life.

So, how do we guard our hearts against sexual impurity and sin?

**Psalms 119:9 (KJV)** Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

**10** With my whole heart have I sought thee: O let me not wander from thy commandments.

The surest way to purify our hearts is to obey God's Word rather than our impulses, our flesh, and our carnal desires. An obedient heart is a repentant, humble heart that recognizes its deep need of cleansing and God's power over sin.

David cried out to God after his sin of adultery with Bathsheba:

**Psalms 51:10** Create in me a clean heart, O God; and renew a right spirit within me.

David put himself in the wrong place at the wrong time. It was the time for battle, but he was leisurely lingering in Jerusalem, indulging himself when he should have been fighting the Lord's battles.

To guard our hearts, we must "fight the good fight of faith." We should be in the thick of the battle, fighting with all our hearts.

In one of the oldest books of the Bible we read...

**Job 31:1 (NLT)** "I made a covenant with my eyes not to look with lust at a young woman.

How can we guard our hearts? Job "made a deal" with his eyes. Job said, "*I won't let anything into my heart that will corrupt it.*"

Men are responsible for their eyes, and women are responsible for their modesty.



## Idolatry, Sorcery

Some people are enamored by the occult. It seems mysterious and exciting to them. The occult seeks to know the future by sources other than God. The word “sorcery” also implies the use of mind altering drugs. Drug addiction not only hurts the body, but it opens paths for demons. It is dangerous in every way.

When the Bible speaks of sorcery, it is always used in reference to an evil or deceptive practice. People who dabble in it are deceived. Later in Israel’s history, King Manasseh used fortune-telling, omens, and sorcery and he also put a carved idol in the house of God (2 Chronicles 33:6-7). He was the worst king Israel ever had, and his actions set Judah on a course to destruction and captivity.

There is a wisdom that is “earthly, sensual, demonic” (James 3:15), and this is what sorcery and idolatry brings. Our wisdom should come from God (James 3:17), not from deceiving spirits.

## Hatred, Contentions, Jealousies, Outbursts of Wrath, Selfish Ambitions...

The rest of the sins listed in Galatians 5 are sins of social disorder. These are all violations of the command of Jesus to *“love one another as I have loved you”* (John 13:34).

The term, “the flesh,” and the body are not synonymous.

**1 Corinthians 6:19 (KJV)** . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God . . .

**1 Corinthians 3:17** . . . for the temple of God is holy, which temple ye are.

These scriptures teach that a person’s body is a temple for God’s Spirit to dwell in, and as such it should be treated with respect, as a holy place. Although these are works of the flesh, the sins we study today are of an intellectual nature which cannot be ascribed to the body. Therefore, “the flesh” is not our body, but the constantly evil tendency of sin at work in our fallen nature. The diabolical trio of “the world, the flesh, and the devil” represents a system of evil that *“wars against the soul”* (1 Peter 2:11) with the aim of dragging men to hell.

**1 John 3:11-15** For this is the message that ye heard from the beginning, that we should love one another.

**12** Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

**13** Marvel not, my brethren, if the world hate you.

**14** We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

**15** Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

The first instance of hatred cited in the Bible is the hatred of Cain against his brother, Abel. Scripture tells us that the origin of Cain’s hatred was the fact that his works were evil, while his brother’s works were righteous. Evil hates righteousness.

Evil seeks to destroy righteousness. Evil cannot co-exist with righteousness, because righteousness shows what evil really is.

Abel's true worship angered Cain. Abel's sacrifice was accepted and Cain's was not. Cain professed to love God by offering a sacrifice, but he hated his brother because of his sacrifice.

**1 John 4:20** If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

Cain's love for his brother was not based on principle or duty. It was merely his feelings. When his feelings were hurt because his sacrifice was not accepted, his volatile worldly love quickly turned to hate, and Cain killed his brother, Abel. Cain hated the approval of God He showed towards Abel's sacrifice.

### **Hatred for the Goodness of God**

Sanballat and Tobiah stood near the walls of Jerusalem as Nehemiah and his workmen struggled to raise the walls of Jerusalem that had been destroyed.

**Nehemiah 2:10** When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

*Sanballat* means "hatred," and *Tobiah* means "the goodness of Jah." These men were united in their resistance against the progress of the work of God. So, if we unite their names, we have, "hatred for the goodness of God." Romans 1:30 speaks of "*haters of God*." This is the primal source of all hatred, and its only remedy is "*repentance toward God, and faith in our Lord Jesus Christ*" (Acts 20:21).