260 Hatred (*Odium*)

Some are hated for different reasons and respects. For sin is hated as an evil and sickness is contrary to health, Rom. 12[:9]: “Hating that which is evil, cleaving to that which is good.” However, one hates sin for four considerations.

The first consideration of God, because he hates sin, Psal. [96:10]: “You that love the Lord, hate evil.”

The second consideration of oneself, because anyone naturally hates what is harmful to you, Amos 5[:15]: “Hate evil and love good.”

The third consideration of one’s neighbor, for what the wise man chooses or hates, this is to be chosen or hated. However, the wise man hates sin. Therefore Psal. [118:128]: “I have hated all wicked ways.”

The fourth consideration of one’s own sin, for anyone hates food that is stinking and a blemish in the eye, but sin is such a thing, therefore, etc., Psal. [118:163]: “I have hated and abhorred iniquity.”

¶ Second, one’s own body is hated in some way as one hindered of health by exposing himself to penance, as a shield is exposed to blows for saving the body, the arm because of the head, John 12[:25]: “He that hates his life in this world, keeps it unto life eternal.”

Second, the wise man hates mixing with the evil like an infection, Psal. [25:5]: “I have hated the assembly of the malignant.”

Third, he hates the carnality of our parents as one detained from the good, like a beast hates nets and nooses, Luke 14[:26]: “If any man come to me, and hate not his father, and mother.”

Fourth, he hates the arrogance of the rich. Therefore, he restores other’s things, bestows superfluous things, like a sailor he hates the burden of things in a storm, Prov. 15[:27]: “He that is greedy of gain troubles his own house,” that is, his conscience, “but he that hated bribes (shall live).”

Third, the virtue of justice hates the wicked like men hate proud attackers, Eccli. 10[:7]: “Pride is hateful before God and men.”

Again, like his betrayers and hypocrites, as false clerics and religious who are from their table and carry their sign and however, they do not attack, Psal. [30:7]: “Thou hast hated them that regard vanities, to no purpose.”

Again, as those who take away from his family, Jer. 12[:8] “It hath cried out against me, therefore have I hated it.”

Again, like the impenitent, Eccli. 12[:3]: “The Highest hates sinners and has mercy on the penitent.”

Again, sometimes the zealous in wickedness hate the good because they ought to be loved, because the evil hates his neighbor as himself and God next certainly, for four reasons. First because of the poverty of earthly prosperity, as flies flee an empty vessel, Prov. 19[:7]: “The brethren of the poor man hate him.”

Second, because of the goodness of association, just as the weak eye hates the light, Gen. 37[:4]: “Joseph’s brethren hated him, and could not,” etc. John 3[:20]: “For every one that does evil hates the light.”

Third, because of the disputation of truth and reproof of iniquity, just as scabby horse hates the comb, so the flatterer is loved, and the corrector is hated, Amos 5[:10]: “They have hated him that rebukes in the gate.” Prov. 12[:1]: “He that hates reproof is foolish.” Often the vice of man is weighted by the silence of the dead.

Fourth, because of himself the truth of persecution, just as a dog bites the one tormenting him if he can and opposes him and does him more harm than another, [1] John 3[:15]: “Whosoever hates his brother is a murderer.” Prov. 10[:12]: “Hatred stirs up strifes.”

¶ Again, concerning hatred it is said in Lev. 19[:17]: “You shall not hate your brother in your heart, but reprove him openly.” Wherefore Augustine in his *Regula clericorum*,[[1]](#endnote-1) nor let wrath grow into hate, and make a beam out of a straw. Therefore, let this not immediately become something to be argued over, brother.

Again, the same Augustine says, *Sermo Domini de monte*, book 2, c. 10,[[2]](#endnote-2) how much distance there is between a straw and a beam, just so much distance between anger from hate. For hate is anger grown old and in old age accepts force, and with merit it is called a beam. However, it can happen that if you are angry at a man, you wish to correct him. If, however you hate a man, you cannot wish to correct him.

¶ Again, Augustine in *Oratione Dominica*,[[3]](#endnote-3) whence does the straw grow that it grows into a beam? Because it is not immediately thrown out. Anger grows because you have attracted evil suspicions and you have watered the straw, you have watered by feeding, and you have made a beam.

¶ Again, Chrysostom, homily 39 in *Imperfecto*,[[4]](#endnote-4) perfect hate, and perfect love of things a panel of judges does not know. Such as, if you perfectly hate someone, however they may be with him, all things will displease you either what he says, or what he does. So also, if you perfectly love someone, whatever things are with him, they will please you. Concerning hate, it is said, 1 John 2[:11]: “But he that hates his brother, is in darkness.”

¶ There are some birds hateful to others, and those do not fly except in darkness as the harmful owl. Others fly in the light. The children of Israel were in the light, when they entered Egypt they were in darkness, Exod. 4[:21].

¶ Again, the head cannot be loved, and the foot or hand be hated in the same body, so neither can Christ be loved who is the head in the Church and his members be hated, [1] John 4[:21]: if anyone has said “who loveth God, love also his brother.” He who hates is a liar. Wherefore Augustine in *Sententiis*,[[5]](#endnote-5) for the spirit and upon Psal. 65, perfect hate is, that neither justice nor science is lacking. If on account if vices you do not hate a man, nor do you love vices because of a man.

¶ Rightly therefore in greater things we hate the malice and love the creature. Wherefore Augustine, *De decem chordis*,[[6]](#endnote-6) as God so the sick man. They hate how he is, but he is loved how they wish him to be, so the sick man. He hates being feverish who hates, and he loves health.

¶ Concerning vicious hate Augustine says, in some work,[[7]](#endnote-7) [Matt.5:22], if you are angry with your brother, it is not right without cause. Or to say *racha* or *fatue* it is much less right to hold hate between men and serpents, between horses and bears, between wolves and dogs. Who therefore hates man is of the kind of serpent, and by this he is like the devil, Apo. 12[:14].

¶ Again, the haters are compared to the juniper whose nature, according to Isidore, book 17, chapter 7,[[8]](#endnote-8) is that through the year it retains the fire if its burning coals were made up with its own tinder. So many observe the time to take vengeance, but as commonly, such ones are snuffed out before time, as is evident concerning Pharaoh, Exod. 14[:24]. And concerning Sampson killing himself with the others, Jud. 16[:30].

1. Augustine, *Regula ad servos Dei* 10 (PL 32:1383): Lites aut nullas habeatis, aut quam celerrime finiatis, ne ira crescat in odium, et trabem faciat de festuca, et animam faciat homicidam. [↑](#endnote-ref-1)
2. Augustine, *De sermone Domini in monte* 2.19.63 (PL 34:1298): quantum autem inter festucam et trabem, quasi tantum inter iram distat et odium. Odium enim est ira inveterata, quasi quae vetustate ipsa tantum robur acceperit, ut merito appelletur trabes. Fieri autem potest ut si irascaris homini, velis eum corrigi; si autem oderis hominem, non potes eum velle corrigere. [↑](#endnote-ref-2)
3. Augustine, *Sermones de diversis* sermo 58.7 (PL 38:397): Unde crevit festuca, ut trabem faceret? Quia non statim evulsa est. Quia passus es exire et intrare solem toties super iracundiam tuam, fecisti illam veterem; attraxisti malas suspiciones, et rigasti festucam, rigando nutristi, nutriendo trabem fecisti. [↑](#endnote-ref-3)
4. (Pseudo-)Chrysostom, *Opus imperfectum in Mattheum* Homilia 42 ex cap. 22 (PG 56:873): Perfectum enim odium, et perfectus amor judicium rerum non cognoscit. Utputa, si perfecte odias aliquem, qualiacumque fuering apud illum, omnia tibi displicent sive quae dicit, sive quae agit: etsi vere bona sunt, tamen tibi mala videntur. Sic etsi perfecte aliquem amas, quaecumque sunt apud eum, placent tibi, sive quae loquitur, sive quae agit: etsi mala sunt, tamen tibi bona videntur. [↑](#endnote-ref-4)
5. Augustine, cf. Prosperi Aquitani, *Sententiae ex Augustino* 65 (PL 45:1865): Perfectum odium est, quod nec justitia, nec scientia caret: id est, ut nec propter vitia homines oderis, nec vitia propter homines diligas. Recte ergo in malis odimus malitiam, et diligimus creaturam: ut nec propter vitium natura damnetur, nec propter naturam vitium diligatur. [↑](#endnote-ref-5)
6. Augustine, *Sermo: De decem Choridis* 9.8.10 (PL 38:83): Aegrum attendite. Aeger aegrotantem se odit qualis est: inde incipit concordare cum medico. Quia et medicus odit eum qualis est: nam ideo vult sanum esse, quia odit eum febrientem: et est medicus febris persecutor, ut sit hominis liberator. Sic avaritia, sic libido, sic odium, concupiscentia, luxuria, sic nugacitas spectaculorum, febres sunt animae tuae, debes illas odisse cum medico: ita concordas cum medico, niteris cum medico, et libenter audis quod jubet medicus, libenter facis quod jubet medicus, et proficiente jam sanitate incipiunt etiam delectare praecepta. [↑](#endnote-ref-6)
7. Augustine, *De rectitudine catholicae conversationis* 16 (PL 40:1180): qua dicitur, Omnis qui irascitur fratri suo, reus erit judicio: vel, qui dixerit fratri suo, Racha, aut Fatue, reus erit gehennae ignis (Ibid. 22). Ecce audisti, charissime, quid timeas, quid observes. [↑](#endnote-ref-7)
8. Isidore, *Etymologiae* 17.7.35 (PL 82:615): Juniperus Graece dicta, sive quod ab amplo in angustam finiat, ut ignis sive quod conceptum diu teneat ignem; adeo ut si prunae ex ejus cinere fuerint opertae, usque ad annum perveniant; πῦρ enim [Col.0615C] apud Graecos ignis dicitur. Jupinerus autem alia parva, alia magna est. [↑](#endnote-ref-8)