

Samekh
Psalm 119:113-120
ABC 8/26/18

Open your Bibles to Ps 119. We'll be looking at vss 113-120 this morning.

What things do you hate most in life?
 What things do you love most in life?
 What things do you fear most in life?

Your truest & greatest hates, loves, & fears reveal as much about you spiritually as anything else. The secret of the godly life of the man who wrote Ps 119 is found in where his fears, loves, & hates were found & focused. If we're to walk as God wants us to walk, we must hate, love, & fear correctly & biblically. I'm sure you've noticed that Scripture stretches you & says things you wouldn't normally say or think about & it challenges the way you think of things. For example: 113a says, **I hate those who are double-minded.** *Wait? I didn't think we were supposed to hate?* It continues, **I love Your law.** *How can someone love a law? I can see loving the gospel, but the law? Like Leviticus? Vs 120 says, My flesh trembles for fear of You, God, & I am afraid. Believers aren't supposed to fear, tremble, & be afraid of God, are we? That's just for unbelievers, right? Doesn't love cast out fear for God's children (1 Jn 4:18)?* God's Word to us says, **113-120. PRAY**

1. What He Hates Vs 113 begins with what this godly man hated. **113a**

That's strong language. Are we really supposed to hate anyone? He says He loves God's law at the end of the vs, but doesn't the 2nd greatest commandment of that law forbid hating others? Lev 19:17-18 tells us, **You shall not hate your brother in your heart ... You shall love your neighbor as yourself.** There are 3 other vss in this psalm where it says he hates falsehood or false ways, but here he seems to hate the **double-minded** people themselves. What's up with that? Let's start with the term **double-minded**. These are people who know about God but aren't fully determined to worship & serve Him only. They're those who want both God & the world. They want the benefits of salvation but hang on to their own sin at the same time. One translation has, **I hate people with divided loyalties**, with the footnote explaining the Hebrew word means *divided ones*. It goes on to say, *the word occurs only here; it appears to be derived from a verbal root, attested in Arabic, meaning "to split..." Since the psalmist is emphasizing his unswerving*

*allegiance to God & His law, the term probably refers to those who lack such loyalty.*¹ By calling them **double-minded** he isn't referring to purely pagan unbelievers or even his personal enemies who are out to get him. The term seems to refer here to professing believers who preach or practice contrary to God's Word, intentionally not devoted to God alone. They say they follow God but have double lives, dual loves, & deceptive lips (118b). They are disloyal to the God they profess. They have split souls, minds in the middle, they're half-hearted, perpetual partial believers. One foot in, one foot out. They're forever on the fence. They want to mix or combine the things of God with the things of the world, but the result is a bad taste to God, deserving only to be rejected. Anytime we try to integrate God & His Word with something else, the true & jealous God of Scripture must depart because He won't be shared with another as He's said many times in His Word (Ex 34:14; Is 42:8). To try to only partially please God is to displease God. Half-truths are actual lies. There's no middle ground, no combination, no compromise. This isn't *Burger King* where you can *have it your way*. The King of Kings says it's His way or you're on the wrong way. God frequently draws a line in the sand & says, *I am either Lord of all or I'm not Lord at all. Choose for yourselves this day whom you will serve* (Josh 24:15). Joshua is calling on the Israelites to not be double-minded. Jesus said, **No one can serve two masters; for either he will hate the one & love the other, or he will be devoted to one & despise the other. You cannot serve God & wealth or anything else** (Mt 6:24). **What fellowship has light with darkness?** (2 Cor 6:14). The greatest commandment is what? **You shall love the Lord your God with half your heart, with a divided mind, & part of your soul. No! You shall love the Lord your God with all your heart, & with all your soul, & with all your mind, & with all your strength** (Mk 12:30). The word **double-minded** comes from the same root as the word translated **two opinions** in 1 Kgs 18:21. **Elijah came near to all the people & said, "How long will you hesitate between two opinions? If the LORD is God, follow Him; but if Baal, follow him."** But the people did not answer him a word. Double-minded people are those who know about God but who aren't fully committed to worship & serve Him

¹ NET Bible notes on Ps 119:113

only. They want Baal as well as the benefits of the Lord, they want a Savior & they want their sin.

God hates that, & so does the psalmist. James Montgomery Boice adds:

I believe he is also saying he hates the same double-mindedness in himself. Otherwise, why does he continue by asking God to sustain him, according to His promise, & uphold him so that he might be kept from sin? These vs breathe out love of God's law & determination to avoid double-mindedness, ... but it is only against the dark background of his tendency to be lukewarm that the strong fixing of his mind & will to obey God's law makes sense.²

We need to pray as David prays in Ps 86:11, **Unite my heart to fear Your name.** It's possible for a believer's heart to be divided, so we need to pray for it to be united, that we wouldn't be **double-minded**. As James writes, **ask in faith without any doubting, for the one who doubts is like the surf of the sea, driven & tossed by the wind. For that man ought not to expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways (1:6-8).** Jesus said in Rev 3 that He spews the luke-warm out of His mouth (15-16). In other words, *I wish that you were either hot or cold, because I despise double-mindedness. Get off the fence! You're either with Me or against Me.* Those who try to be in both worlds are offensive to God. Notice that this attitude of hating the double-minded comes from God. **118**

Those who profess God's statutes but really reject them, God rejects. The writer here is a man after God's heart who hates what God hates & rejects what God rejects. Other translations of vs 118 say God **despises, disdains** (NET), **spurns** (ESV), or **has trodden down** (KJV). The man who thinks he can have a foot on God's path & yet walk his own way is rejected by God. Not that works save, they don't. But following God & doing what He tells us is an indication of our salvation. It's not that we earn our salvation through our obedience. Salvation is only found in Christ's work on our behalf & we must have faith in Him alone. But God has ordered this world so that misery follows sin & blessing is what those who obey His Word enjoy. **119a**

As you know, dross is the slag or scum that's removed from molten metal (Prov 25:4; Ezek 22:18). The impurities that rise to the top in the heat are removed so only the pure remains. So what about vs 113 where the author says he hates these people? We need to consider this in

² *Psalms 107-150, Logos edition*

context because he also had an attitude which also included great compassion. This feeling toward the **double-minded** wasn't without compassion. **136**

Righteous anger at sin (which Jesus had toward false teachers & Pharisees) doesn't exclude affection for sinners. What did Jesus say? **Jerusalem, Jerusalem, who kills the prophets & stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings** (Mt 23:37). & from the cross, **Father, forgive them** (Lk 23:34).

Like our Lord, we should hate sin. But we hate it because it's against God, not us. We see this balance as Paul tells us, **never pay back evil for evil to anyone Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, "VENGEANCE IS MINE, I WILL REPAY," says the Lord** (Rom 12:17, 19). In Ps 119:13 **love & hate** are antonyms, opposites, expressing 2 ends of the spectrum. Just like the word **love** shouldn't be confused with emotions like the English word is usually used, **hate** in Scripture shouldn't be confused with emotions of sin as we most commonly use the word. The *Theological Dictionary of the NT* which traces words from the OT to their NT equivalents, says this about the Hebrew word **hate**. *When the righteous of the old covenant hate evil, this is not primarily an emotion of the human heart, it is a passionate disowning in faith of the evil or the evil person whom God Himself has rejected. In his hatred, the wise man is on the side of divine judgment.*³ Another word study says this hatred is *toward persons & things which are opposed, detested, despised, & with which one wishes to have no contact or relationship.*⁴ Why doesn't the psalmist want the evildoers close to him? **115**

This is one of only a few vss in this Psalm that doesn't address God directly (3). He also calls God **my God** in vs 115, the only place in the psalm where he does this. This highlights a double gripping: On one hand, the writer's grip on God, & on the other, God's grip on him. It's what we might call the perseverance of the saints, which also has to do with a double persevering. The saints must persevere, & will, but the reason they do is because God perseveres with them. So the author turns for a moment to address the evildoers directly, & he does this not because of any personal vendetta or sinful, selfish grudge. He does it because he wants to be able to obey

³ Vol 4, p 687

⁴ The Theological Wordbook of the OT, Vol 2, p 880

God's commands. *Get away from me so that I can follow God's way! I don't pray this for my personal comfort but for the goal of my personal commitment to God & His commands.* He knows that bad company corrupts good morals (1 Cor 15:33), & he knows that Ps 1 says we aren't to **walk in the counsel of the wicked** (1). This detesting & disowning is for God's glory & the psalmists own good. He knew that the best remedy was to put space between him & these **evildoers**, so he boldly told them, **depart from me**. Young people, be sure you understand this. The psalmist was careful in choosing his friends, those he spent time with. As has well been said, *Show me your friends & I'll show you your future.* In other words, you are who you hang out with. Who you associate with is who you become. We take on the qualities, both good & bad, of those around us. Therefore we must be careful to be with those who makes us wiser & more godly. Surround yourself with those who you look up to & want to be like, because chances are if you're around them enough you'll pick up things from them. You become them. You become your friends. When we find ourselves with those who drag us down & hinder our walk with God we need to **depart from** them.

Vine's gives 2 main definitions of **depart from me** as *hate & set against* & says it *means "to be unloved."* ... It may indicate that someone is "untrustworthy," therefore an enemy to be ejected from one's territory.⁵ In Ps 6:8 David writes, **Depart from me, all you who do iniquity.** In His Sermon on the Mount, Jesus quotes that (Mt 7:23). Ps 97:10 says, **Hate evil, you who love the Lord.** In Eccl 3:8 we read, there is **a time to love & a time to hate**. We don't think about this much, but Scripture not only teaches times for love & hate, but types of love & hate. In 2 Chron 19:2 the prophet says, **Should you help the wicked & love those who hate the Lord & so bring wrath on yourself from the Lord?** The expected answer is obviously, *NO*. Clearly there's a type of love that's wrong to have toward certain types of people. We could do a whole study on God's love & hatred; what He loves & what He hates. But for now know the biblical word **hate** isn't necessarily without compassion or any type of love. In one of the 1st occurrences of this Hebrew word for **hate** in the OT, it takes on the meaning of loving less in comparison. We read in Gen 29:30-34, **So**

⁵ Vine, W. E., Unger, M. F., & White, W., Jr. *Vine's Complete Expository Dictionary of Old & NT Words*, Vol 1, p 105

Jacob went in to Rachel also, & indeed he loved Rachel more than Leah, & he served with Laban for another seven years. Now the LORD saw that Leah was unloved... This is the same word translated **hated** in Ps 119. Even though he loved Leah (vs 30), he didn't love her as much as he loved Rachel. It's a negative term, but it doesn't exclude any love. Prov 13:24 says, **He who withholds his rod hates his son, But he who loves him disciplines him diligently.** Parents who won't discipline their child, according to God's Word, **hate** their children. They are, when not diligent to discipline, revealing they don't love their children with biblical love. Of course that doesn't mean there's no love in other ways & areas they have for their children. But in this sense, they don't love as they should & as God calls them to. We must hate what God hates, in ourselves 1st & then in what we see around us. This brings us to the 2nd point...

2. What He Loves 113, 119b

Again, this isn't language we normally use, but language of loving God's law is all over this psalm (47-48, 97, 113, 119, 140, 159, 163, 165, 167). We don't usually talk about loving God's commandments or laws. But Paul says, **I delight in the law of God** (ESV, Rom 7:22). Paul joyfully loved God's law **in the inner man**, which could be translated, *from the bottom of my heart*.⁶ Ps 119:97 shouts emphatically: **O how I love thy law!** RC Sproul writes this is...

an unrestrained outburst of emotion ... When was the last time you heard a Christian pour out his heart with affection for the law of God? How foreign that is to us! ... The Psalmist loved the law of God. Read again what he wrote: "Oh, how I love the law!" Is that what he said? What did I change? It's "Thy" law. We must not move from the personal to the impersonal, to a list of abstract rules & regulations. Nobody in Israel was falling in love with rules. It was "Oh, how I love Thy law!" They loved the law because they understood that the law revealed Him whose law it is. If you love Him, then obviously you want to live a life that is pleasing to Him. You want to understand what He says is virtue. You love the law because it is His law, because you love the Lawgiver. How can you love God & hate what He commands? This is what Jesus said: "If you love Me, keep My commandments."⁷

Is this how we think of God's law, as a gracious gift given by our loving Father? Sometimes we mistakenly think the gospel is a gracious gift from God but His law is a harsh legal code from another time, to another people, with no relevance today & no relation to grace. *We're not under the law*, we love to point out. It's true we're not under the law of Moses or any law as a means to

⁶MacArthur, J. F., Jr. *The gospel according to the Apostles: the role of works in the life of faith*, Logos edition

⁷*Symposium Volumes*, Logos edition

earn salvation (which no one could anyway)! Many aspects of the law are fulfilled in Christ, but it's not true that God's law isn't relevant today or isn't related to grace. Law & grace are partners. Even Mosaic law was a grace, a gift to protect & preserve God's people & point them to their need for saving grace in the only One who could live the law perfectly, the Messiah, our Lord Jesus Christ. Law shows us what pleases God. Law shows us our sin & how displeasing it is to Him. It's a schoolmaster that draws us to Christ. Jesus's life, death, & resurrection enables us to be pleasing to God if we are in Christ. To the Psalmist, as one explained it: *This law is neither an intolerable burden, nor a mere reference book, but a gracious gift of God, which is the faithful man's delight & joy, his comfort & the source of the fullness of life.*⁸ In CS Lewis' *Reflections on the Psalms*, he has a chapter on the love & delight of God's law that the psalmist expresses. He confesses how strange this seemed to him when he started studying the psalms. He understood how one could respect a good law & try to obey it, but to love it or delight in it seemed to him a bit like loving the instruments with which a dentist pulls out teeth. Part of the answer to this problem is that **law** means more than *laws*. It means the whole of God's written revelation, including promises as well as warnings, blessings as well as judgments. Yet this isn't the whole answer, because the psalmist delights in the specific commandments of the Bible that keep him from every evil path. In other words, it isn't just the promises that delight him but the laws as well. Lewis writes,

*His "delight" is in those statutes (16); to study them is like finding treasure (14); they affect him like music, are his "songs" (54); they taste like honey (103); they are better than silver & gold (72). As one's eyes are more & more opened, one sees more & more in them, & it excites wonder (18)... It is the language of a man ravished by a moral beauty. If we cannot at all share his experience, we shall be the losers.*⁹

What are some reasons or results of loving God's law that we shouldn't want to miss out on? Vs

114 gives 3:

- a **hiding place** in the storm
- a help in the battle (**my shield**)
- a hope at all times (**I wait / hope**)

God is Himself our shelter & shield. He is our help & our hope.

⁸ A.A. &erson, *Psalms*, vol 2, pp 807

⁹ pp 59-60

A. A Hiding Place was a place of refuge, a shelter in a time of storm. It's our safe- or panic-room. This type of language is all over Scripture, especially in the Psalms. God hides us under His wings (Ps 91:4), in the shadow of His hand (Is 49:2), & no one can snatch us out of His hand (Jn 10:28). The Lord is my rock, my fortress & my deliverer; my God is my rock, in whom I take refuge, my shield & the horn of my salvation, my stronghold (Ps 18:2). Ps 46:1 puts it this way, **God is our refuge & strength, a very present help in trouble.** One more. Ps 91:1 says, **He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.** Imagine yourself as Elisabeth Elliot seeking comfort from that Scripture when her husband & friends had been killed by the very people they were bringing the gospel to. Think of Corrie ten Boom, whose book has that title, *Hiding Place*. She wrote of her faith & that God was her **hiding place** even in a Nazi concentration camp. In my reading for this sermon I ran across an old hymn called *Hail, Sovereign Love* (written in 1776) that develops this *hiding place* theme.

*Hail, sovereign love, which first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
That gave my soul a Hiding Place!*

*Against the God who built the sky,
I fought with hands uplifted high,
Despised the mention of His grace,
Too proud to seek a Hiding Place.*

*Enwrapt in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure without a Hiding Place.*

*But thus the eternal counsel ran:
Almighty love, arrest that man!
I felt the arrows of distress,
And found I had no hiding place.*

*Indignant justice stood in view.
To Sinai's fiery mount I flew;
But justice cried, with frowning face:
"This mountain is no hiding place."*

*Ere long a heavenly voice I heard,
And Mercy's angel soon appeared;
He led me with a placid pace,
To Jesus, as a Hiding Place.*

*On Him almighty vengeance fell,
Which must have sunk a world to hell.
He bore it for a sinful race,
And thus became their Hiding Place.*

*Should sevenfold storms of thunder roll,
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my Hiding Place.*

*A few more setting suns at most,
Shall land me on fair Canaan's coast,
Where I shall sing the song of grace,
And see my glorious Hiding Place.¹⁰*

¹⁰ By Jehoiada Brewer

Praise God for His sovereign love, a hiding place for His children! If you're not yet in Christ, I plead with you to come to Him today, before the storm does. The psalmist loves God's law because it reveals God Himself as our **hiding place**. But that's not all. He's also our...

B. Help in the Battle. God is our shield (114). Prov 30:5 says, **God ... is a shield to those who take refuge in Him**. Paul picks up on this with the imagery of the shield of faith (Eph 6:16). This truth should help us not be afraid. It 1st appears in Gen 15:1, **the word of the LORD came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you."** This language of protection is all over the Psalms. A few examples. Ps 3:3 – **You, O LORD, are a shield about me, My glory, & the One who lifts my head**. God's protection helps us feel safe & secure. Ps 18:2-3 – **The LORD is my rock & my fortress & my deliverer, My God, my rock, in whom I take refuge; My shield & the horn of my salvation, my stronghold. I call upon the LORD, who is worthy to be praised, & I am saved from my enemies. Vs 46, The LORD lives, & blessed be my rock; & exalted be the God of my salvation.** Read Ps 91 & you see this time after time. The author loves God's law because it reveals God as our **hiding place & shield** & also gives us ...

C. Hope Vs 114 says, **I wait or hope for Your Word**. The poet's hope is further stated in vs **116**. His love for God's law & his hope in God's Word must be sustained by God Himself. **Sustain** pictures the believer leaning on the Lord for support & rest. The phrase, **according to your Word**, is a Hebrew noun that can be translated *promise*. Some translations say, **uphold me or sustain me as You promised or according to Your promise**. We can't hold up our end of this deal unless God holds us up through His promises. The main idea isn't only lifting up but leaning upon. It's the Word of God that we lean on, especially leaning on the everlasting arms of Jesus, which in turn lifts us up & sustains our strength & supports us. God, His promises, His Word are the hope & stay of the believer & our strength against falling.

Vs 117 also shows this dependence: **117**

Similar to the request in vs 116, this word for **uphold** includes the idea of giving aid & refreshment. In other words, when we feel like falling down & giving up, the Lord comes to our

aid in ways we could never fully understand.¹¹ William Plumer once said, *Without divine grace assisting us, we are weak as water.*¹² That's so true. Charles Spurgeon put it this way: *Hold ... me up: as a nurse holds up a little child. & I shall be safe, & not else; for unless You hold me up I shall be falling about like an infant that is weak upon its legs. We have been saved by past grace, but still we are not safe unless we receive present grace.*¹³ If we're to read, study, understand, & actually obey God's Word, it will only be by God's grace helping us to do it. We must get into the habit of asking Him for that help more frequently. We've seen what the Psalmist hates (**double-minded**), & what he loves (God's **law**), now ...

3. What He Fears 119-120

He understands his inability to obey God's law. He's sought God's help. Now having been with God, he sees the deceitful vanity of the world & the greatness of God before whom he now trembles in fear. It's only as we get a glimpse of the exalted & holy God that we'll ever see the world & its distorted values to be the empty things they are. If we don't tremble before God, the world's system will seem just fine to us. So are we to love God or fear Him? Yes! The fear of & the love of the Lord aren't contradictions. They go together. If you love the Lord you fear Him & if you fear Him, you love Him. In our minds there's some tension in that, & that's OK. This brings us back to the 3rd question: Believers aren't supposed to fear, tremble, & be afraid of God, are we? If all God told us was vs 120 we wouldn't have a full picture of God. But as we read these last 2 vss, it's clear that God's judgments on ungodly are to have a sobering effect on His children. In Henry Martyn's journal he wrote: *In prayer, in the evening I had such new & terrific views of God's judgment upon sinners in Hell, that my flesh trembled for fear of them ... I flew trembling to Jesus Christ as if the flames were taking hold of me! Oh! Christ will indeed save me or else I perish.*¹⁴ As the psalmist considered the righteous judgments of God, he looked to his own life & understood that it wasn't entirely righteous. Ideally, this sense of trembling fear made him run to God for His atoning, covering sacrifice found only in Jesus, **the Lamb of God who takes away the**

¹¹ W.W. Wiersbe, *Be Exultant*, Logos edition

¹² *Studies in the Book of Psalms*, p 1070

¹³ *Treasury of David*, www.biblestudytools.com/commentaries/treasury-of-david/psalms-119-117.html

¹⁴ Lockyer, p 588

sins of the world (Jn 1:29). The poet didn't celebrate the judgment of the wicked. Instead he trembled in holy fear himself. Know that the fear of the Lord isn't just an OT theme. The NT says things to believers like, **It is a terrifying thing to fall into the hands of the living God**, which should cause us all the more to ensure our hiding place & refuge is in Jesus Christ alone. The most vivid pictures in all the Bible of God's wrath aren't in the distant past of the OT but in the book of Revelation, of the future. Rev 14 speaks of an angel that will preach the eternal gospel to the whole world & what he says is, **Fear God & give Him glory ... Worship Him** (6-7). Fearing God is part of the true gospel, & proper glory of God & proper worship. As Romans presents the gospel, chapter 3 says the end problem of man's depravity is they have **no fear of God before their eyes** (18). The OT worship & fear of God continues in Christ to the end. Rev 15:3-4 says,

& they sang the song of Moses, the bond-servant of God, & the song of the Lamb, saying, "Great & marvelous are Your works, O Lord God, the Almighty; Righteous & true are Your ways, King of the nations! Who will not fear, O Lord, & glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME & WORSHIP BEFORE YOU.

Many say this word **fear** doesn't mean **fear** it just means to respect & be in awe of Him & that as believers we don't need to fear Him. But the word **fear** includes *fear* as well as reverence & awe. Look at **120**.

It not only has the word **fear** (which would be clear enough by itself) but it also adds the word **trembles** & the phrase **I am afraid** regarding God's **judgments**. God has always desired His people to tremble at His Word, not merely respect it. Isaiah 66:2 says God looks with favor on the humble & contrite who **trembles at His Word**. When His Law was 1st given at Sinai, God made this very clear.

It came about on the third day, when it was morning, that there were thunder & lightning flashes & a thick cloud upon the mountain & a very loud trumpet sound, so that all the people who were in the camp trembled. & Moses brought the people out of the camp to meet God, & they stood at the foot of the mountain. Now Mount Sinai was all in smoke because the LORD descended upon it in fire; & its smoke ascended like the smoke of a furnace, & the whole mountain quaked violently. When the sound of the trumpet grew louder & louder, Moses spoke & God answered him with thunder (Ex 19:16-19).

In the next chapter we read...

All the people perceived the thunder & the lightning flashes & the sound of the trumpet & the mountain smoking; & when the people saw it, they trembled & stood at a distance. Then they said to Moses, "Speak to us yourself & we will listen; but let not God speak to us, or we will die." Moses

said to the people, “Do not be afraid; for God has come in order to test you, & in order that the fear of Him may remain with you, so that you may not sin” (Ex 20:18-20).

True believers need not fear God’s eternal wrath if they are in Christ, but we should have a healthy godly fear restraining our sin. John Calvin once said the righteous *mind restrains itself from sinning not out of dread of punishment alone, but because it loves & fears God as Father, it worships & adores Him as Lord. Even if there were no hell, it would shudder at only offending Him*.¹⁵ If we see ourselves as the sinners we are & we see God as He’s revealed Himself to us, we will fear & tremble. The clearest proof that we should fear God is that every time we see someone in Scripture get a glimpse of Him they’re terrified. Isaiah cried out, **Woe is me, for I am ruined! Because I am a man of unclean lips, & I live among a people of unclean lips; For my eyes have seen the King, the LORD of hosts** (Is 6:5). The same was true of Daniel (Dan 10:8–9; cf. 8:17), Ezekiel (Ezek 1:28; 3:23; 9:8; 43:3; 44:4), & Job (Job 42:5–6).¹⁶ In sad contrast, today there’s a frivolous & indifferent attitude toward God, where He’s thought of as our buddy & pal. We’ve lost the truth of God’s holiness & man’s sinfulness. We’ve lost what people of Scripture knew, that when confronted with the blazing glory of God, we should fear in our unworthiness. As the writer of Hebrews exhorts us, we should **worship God acceptably with reverence & awe, for our God is a consuming fire** (12:28–29). We should be fearful of disobeying God & His Word. Unless God is enthroned in our heart, there can be no real knowledge of His truth. Or in the words of Solomon: **The fear of the Lord is the beginning of knowledge or wisdom** (Prov 1:7). So how do **love** (119) & **fear** (112) fit together. Fear of wrath, fear of man, & other fears must be cast out. But fear of God & love for God actually go together. Dt 6:5, 13 says, **You shall love the LORD your God with all your heart & with all your soul & with all your might. ... You shall fear only the LORD your God; & you shall worship Him & swear by His name. Dt 10:12 says, Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways & love Him.** May we love God more with our whole heart (not half-heartedly) & our whole mind (not being double-minded) & may our soul hate what He hates, & may our whole being fear

¹⁵ Commentary on 1 John 4:18

¹⁶ JD Watson sermon, *God’s Word Confronts the Enemy*, www.thescripturealone.com/home/sermon/gods-word-confronts-the-enemy/

Him with a healthy godly fear in light of His holiness, so that we can worship & glorify Him more fully & truly.