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PSALM 139:

Quite a familiar Psalm but perhaps the section I'm going to preach on is not quite as familiar as some other sections. (Reading Psalm 139:1-18). Now up to this point I'm sure almost every verse has been read over and over and often preached on. Now we get into a section which I imagine many people did not know was in the Psalm at all. "Surely thou wilt slay the wicked O God: depart from me therefore, ye bloody men. For they speak against thee wickedly and thine enemies take thy name in vain. Do not I hate them, O Lord that hate thee: and am not I grieved with those that rise up against thee: I hate them with perfect hatred: I count them mine enemies." .

These 4 verses, I don't as they are much preached on. I am sure many readers of the Psalm skip over them rapidly, perhaps wish they weren't there. But then we have those two final wonderful verses (vv.23-24).

I'm going to take a very unusual subject. We often hear talks on love. Very common to speak on love, but I'm going to speak on hate. We don't often hear talks on hate.

Let's look for a second in the Gospel of John at a word our Lord said in 5:42 -- Ye have heard it has been said, Thou shalt love thine neighbor and hate thine enemy, but I say unto you love your enemy, bless them that curse you, do good to them that hate you, pray for them that despitefully use you." You have heard it said, Love your neighbor; hate your enemy. But I say, Love your enemy."

A big problem for many Christians is the imprecatory psalms. These Psalms with statements like the 4 vv. I read to you. Many a commentary will say, This is the spirit of the OT. This is the attitude Christ rebuked. This is false. But we can't take that attitude if we're truly Bible believers. We have to take the attitude Jesus Christ took. His attitude was that that whole Bible --OT and NT-- is the Word of God. God has revealed more truth as He goes on. He has given us new insights. He has opened up and enlarged things that were only briefly taught. There is a progressive revelation. The trinity is not clearly taught in the OT, though there are many suggestions.