To Know You, Is to Love You

In 1952, a popular singer by the name of Perry Como first recorded the song “To Know You, Is To Love You”. The first few lines of the chorus are:
“To know, know, know you
Is to love, love, love you
Just to see you smile
Makes my life worthwhile”.

In 1968, a musical group called Spanky and Our Gang popularized the song “I’d Like to Get To Know You”. Here are some of the lyrics:
“I’d like to get to know you (Yes I would)
I'd like to get to know you (If I could)
I'd like to get to know you “

These songs make reference to relationships found between two people. But for the true Christian, a relationship is forged between God and man, and yet, the words of these two songs are relevant. There is an innate desire in the Christian to know God and to love God. To know God, is to love God and to love God, is to know God. God loves us, but He hates sin. For God, sin is serious. But do we treat sin as being serious in our lives? Have we become complacent in our relationship with God?

The author of Romans 5:2-5 says, “And we rejoice in the hope of the glory of God. 3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; 4 perseverance, character; and character, hope. 5 And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.” We should NOT become complacent. As noted, suffering produces perseverance, and perseverance produces character. This is a transformation that takes place as we are faithful to God’s commands. Our improved character then produces hope, a continued transformation in our lives. God’s love is then poured into our hearts by the Holy Spirit who dwells within us. Paul addresses the Corinthian church in 1 Corinthians 3:16 where he writes, “Do you not know that you are God’s temple and that God’s Spirit dwells in you?”. God’s grace is shared within us….

Many are of the belief that once baptized, this is a sure ticket into heaven and that we may sin as much as we like because, after all, God will forgive us, right? But Paul would disagree, as he wrote to the Romans in Romans 6:1-3, “What shall we say, then? Shall we go on sinning so that grace may increase? 2 By no means! We died to sin; how can we live in it any longer? 3 Or don’t you know that all of us who were baptized into Christ Jesus were baptized into his death? And also, vs 15-18, 15 What then? Shall we sin because we are not under law but under grace? By no means! 16 Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? 17 But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. 18 You have been set free from sin and have become slaves to righteousness”. Sin is serious! We are either a slave to sin or a slave to doing what is right (righteousness). Either way, we are a slave. But what an eternal blessing when God created an option for us to become a willing slave to righteousness!
John Piper, a contemporary theologian, used the account of David and Bathsheba to describe the relationship with God. He authored the following article:

As David laments in Psalm 51 and repents of his adultery with Bathsheba, and his murder of Uriah, he confesses at least five ways that his sin is extremely serious.

1. He says that he can’t get the sin out of his mind. It is blazoned on his conscience. Verse 3: “For I know my transgressions, and my sin is always before me”. Ever before him. The tape keeps playing. And he can’t stop it.

2. He says that his exceeding sinfulness is only against God. Nathan had said David despised God and scorned his word. So David says in verse 4, “Against you, you only, have I sinned and done what is evil in your sight, so that you are proved right when you speak and justified when you judge”. This doesn’t mean Bathsheba, Uriah, and the baby weren’t hurt. It means that what makes sin sin, is that it is against God. Hurting man is bad. It is horribly bad. But that’s not the horror of sin. Sin is an attack on God—a belittling of God. David admits this in striking terms: “Against you, you only, have I sinned.”

3. He doesn’t justify himself. David vindicates God, not himself. There is no self-justification. No defense. No escape (Verse 4), “so that you may be justified in your words and blameless in your judgment”. God is justified. God is blameless. If God casts David into hell, God will be innocent. This is radical God-centered repentance. This is the way saved people think and feel. God would be just to damn me. And that I am still breathing is sheer mercy. And that I am forgiven is sheer blood-bought mercy. David vindicates the righteousness of God, not himself.

4. He intensifies his guilt by drawing attention to his inborn corruption in verse 5, “Surely I was sinful at birth, sinful from the time my mother conceived me”. Some people use their inborn corruption to diminish their personal guilt. David does just the opposite. For him the fact that he committed adultery and murdered and lied are expressions of something worse: He is by nature that way. If God does not rescue him, he will do more and more evil.

5. He admits that he sinned not just against external law but against God’s merciful light in his heart. Verse 6: “Surely you desire truth in the inner parts; you teach me wisdom in the inmost place”. God had been his teacher. God had made him wise. David had done so many wise things. And then sin got the upper hand. For David, this made it all the worse. “I have been blessed with so much knowledge and so much wisdom. O how deep must be my depravity that I could sin against so much light.”

So at least in those five ways, David joins the prophet Nathan and God in condemning his sin and confessing the depths of his corruption.

Sin is serious and sin produces serious consequences. This makes it important to “be all the more eager to make your calling and election sure” (2 Peter 1:10). But there is hope in verse 17, “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise”. We must treat sin seriously by producing a broken and contrite heart before the Lord and then turning away from sin. We have many opportunities at Bethany as a family congregation when we kneel before the Lord’s table of grace to partake of His Holy supper. Let us not miss those opportunities to have a broken and contrite heart before the Lord. To know God is to love God! Know God………Love God.

Presented by the Bethany Elders