

TO BE NEAR UNTO GOD

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“IT IS GOOD FOR ME TO BE NEAR
UNTO GOD.”

When in holy ecstasy the Psalmist sings: “I love the Lord, because He hath heard my voice and my supplication,” he pours out his whole soul in his song, but the love can not be analyzed. To have love for God is a different and a much weaker thing than to be able to say: “I love God.” There is love for native land, for the beauties of nature and for the creations of art. From tenderness of heart we have love for suffering humanity. We are attracted by things that are pure, true and of good report. And along this line of thought almost every honest soul can say that he has love for God, and that this love exceeds all other loves. Because from him and through him all loveable things are, and He is the highest good.

Love for God may be fine sentiment. It may be sincere and capable of inspiring holy enthusiasm, while the soul is still a stranger to fellowship with the eternal, and ignorant of the secret walk with God. The great God may still not be your God. Your heart may still not be attuned to the passionate outburst of delight: I love the Lord. For love of God in general is so largely love for the idea of God, love for the Fountain of life, the Source of all good, the Watcher of Israel who never slumbers; in brief, love for him who, whatever else changes, abides the same eternally.