

## ***“Fearing God” Pt 5***

### **Fearing God**

Various Scriptures

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**Bruce:** Let’s get started, folks. please mute your audio so we won’t hear it in the background.

Let us pray. Gracious and merciful heavenly Father, we come into Your presence again with great joy and anticipation of how You might choose to reveal Yourself to us today. We are absolutely dependent upon the ministry of the Holy Spirit to open our eyes, that we might behold You more clearly. Remove those thoughts that are dishonoring to You. Remove those thoughts from us that hamper us and hurt our desire to be obedient. So Father, we’re absolutely dependent on Your grace. May grace and truth prevail today for Jesus’ sake. Amen and Amen.

We started this study about six weeks ago. And we called it “Fearing God,” as opposed to “The Fear of God.” Now that’s just my personal preference. When you use the gerent form of a verb like *fear*; it becomes *fearing*; it’s treated as a noun. And so that means that it’s something we’re going to do all the time. And so I’ve chosen it as my personal preference. Either way you’re going to get the same content. My personal preference is to talk about fearing God because it’s something I must be doing and checking myself on a daily basis. Is the activity I’m about to engage in an expression of holding Him in reverence and in awe? That’s the mindset that I have as I look at that. So for me it’s just a personal preference to call this series “Fearing God,” as opposed to “The Fear of God.” You end up at the same place. But for me personally I find it more helpful to think that it’s something I’m doing on a moment-by-moment basis, which I need to do.

I want to give us the context for our study. In Proverbs 1:7 we’re told that the fear of God is the beginning of wisdom. Proverbs 1:7 says:

*“The fear of the LORD is the beginning of knowledge,  
But fools despise wisdom and discipline.”*

So our holy God in His position of reverential fear and awe is the means by which we will be pursuing knowledge and therefore gaining wisdom. Remember that knowledge, wisdom and understanding fit together like a little triangle. Knowledge is the desire to know, seeking to know. Wisdom is the application of what you had just sought to know, what you just found out. So wisdom is the application of knowledge. And understanding is discerning the difference between the choices I make before I make them. So knowledge, wisdom and understanding fit together in a nice triangle.

Let me now give you the context for a moment of why it’s so important that we, in this our day and age, are discussing this concept of fearing God on a daily basis. I call your attention to 2 Timothy 3, verses 1-5, Paul’s instructions to Timothy. This is what Paul writes to Timothy, describing the generation in which they lived. And it pretty much describes the generation in which we live.

2 Timothy 3:1-5: *“But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to*

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*their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God, having a form of godliness but denying it's power.”*

And then he gives us this admonition. *“Have nothing to do with them.”*

Now folks, that describes the system of this world. In the context of this particular passage of Paul writing to Timothy, he's warning them about false teachers. There are a lot of false teachers out there who exist under the name of Christianity. And we have to be discerning. We need to have wisdom to know the difference between that which is true Biblical truth and that which comes from the world. And so it's important that we be studying this concept of wisdom. And if we're going to understand wisdom then we have to understand what it means to be fearing God on a daily basis. So the fearing of God leads to wisdom.

Now when we talk about wisdom I call your attention to James chapter 3. It's a very good book on wisdom. Here's what James writes about the concept of two styles of wisdom. And it fits into the context of what Paul wrote in 2 Timothy.

James chapter 3, verses 13-17: *“Who is wise and understanding among you? Let him show it by his good life., by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such wisdom does not come down from heaven, but is earthly, unspiritual, and of the devil.”*

Now that's the first description that James talks about. Then he contrasts that with other wisdom.

*“For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure, then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere.”*

Now that's the wisdom that we're trying to discern. And we get that by our understanding of what it means to be fearing God on a daily basis moment by moment.

I've given you a definition of fearing God in previous weeks. It is *reverence, awe, and a trembling heart because of who God is*. So far we've looked at *the Object of our fear*, fearing God, in these.

First of all, *God Himself* because of who He is. We have this reverence and awe and a trembling heart because of who God is. Second, we discussed and discovered *the names of God*. They reveal His attributes, His character. So we hold reverence and awe for the name of God.

We also have reverence and awe for *the presence of God*, His omnipresence, knowing that we're always in His presence. We need to recognize and remember that and say, “Is the activity that I'm about ready to engage in something that's going to lead me to continue to be fearing Him because I know of His omnipresence?” And so I need to hold that with a sense of reverence and awe.

Next we discussed *our service and worship of God*. We need to hold it in reverence and awe because they reveal what we think of Him. What we think of God is going to be expressed in two ways: our service for Him and our worship of Him. And if we don't

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have a clear understanding of who God is in all of His glory, our service and our worship will not be consistent with His characteristics and attributes.

And lastly, as Doug taught us the last two weeks, *the word of God is to be revered in awe because it is His inerrant revelation*. God’s primary means of revealing Himself is through the Scripture. And so you and I need to hold the Scripture with highest regard, and hold it with a sense of reverence and awe because it is the word of God, and it is the means by which God primarily chooses to reveal Himself.

So if you put these two things together—James chapter 3 and the things that we’ve learned so far about fearing God,—we can come up with this little definition. *Wisdom is discerning the will of God and doing it*. Wisdom implies action, not just thought. And so our definition is discerning the will of God and then doing it. And so fearing God, reverence, awe and a trembling heart because of who God is, that’s what’s going to produce wisdom for us. That means we’ll be able to discern the will of God and then be able to do it for His glory.

Now let’s go to our outline, please. *We need to tremble at His word*. What does it mean to tremble at His word? If we hold the Scripture in high regard, we need to have a sense of reverence for it, a sense of awe for it, and trembling before it when we read it because of God’s grace and mercy.

So I call your attention to Isaiah chapter 66, verses 1-3 as an example of correcting one’s impression of how to have the right view of God. Isaiah 66:

*“This is what the LORD says:*

*‘Heaven is My throne,*

*And the earth is My footstool.*

*Where is the house you will build for Me?*

*Where will My resting place be?*

*Has not My hand made all these things?*

*And so they came into being,’ declares the LORD.*

*‘This is the one whom I will esteem:*

*He who is humble and contrite in spirit*

*And trembles at My word.*

*But whoever sacrifices a bull*

*Is like one who kills a man;*

*Whoever offers a lamb*

*Like one who breaks a dog’s neck.*

*Whoever makes a grain offering*

*Is like one who presents pig’s blood,*

*And whoever burns memorial incense*

*Like the one who worships an idol.*

*They have chosen their own ways,*

*And their souls delight in their abominations.”*

Now Isaiah is speaking the words of God because he wants to correct two things. First of all, he wants to get the people off of resting in the glorious temple that they built, thinking that “this glorious temple was our idea. It was something that we did to show

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God that we love Him.” Now that may be true to some degree. But there’s a motive behind it that God does not like. And that is their outward duties that they perform.

And so let me call your attention to this. It’s almost like in Isaiah chapter 66 that God is having a discussion with the people of Israel. And He says this. “You’re talking about a temple? I have no need for it.” Look at verse 1.

*“Heaven is My throne,  
And the earth is My footstool.”*

Notice verse 2. “I made all things. You just built a temple, but I made all things. All of the things that you used to build the temple I made beforehand.”

Then He talks about outward performances. In verse 3 He gives four expressions regarding outward show that don’t have the right motive behind them: to glorify God. It really reveals their wicked lives. In verse 3 this is how He describes it:

*“But whoever sacrifices a bull  
Is like one who kills a man,  
Whoever offers a lamb  
Like one who breaks a dog’s neck.  
Whoever makes a grain offering  
Is like one who presents pig’s blood,  
And whoever burns memorial incense  
Like one who worships an idol.”*

Now the thing that God is dealing with is that *“they have chosen their own ways.”* And just because we do something may not necessarily be what pleases God. And so the way that we serve Him and the way that we worship Him must be controlled by our attitudes. And that comes from the wisdom that we have of knowing what God’s will is, and then having the will to do it.

So by contrast what is it that pleases Him? Look at verse 2 of Isaiah 66. If those outward expressions do not please Him because of the wrong motive and the wrong attitude, what is it that pleases Him? By way of contrast look at verse 2.

*“‘Has not my hand made all these things?  
So they came into being,’ declares the LORD.  
‘This is the one whom I will esteem:  
He who is humble and contrite in spirit  
And trembles at My word.’”*

Those are the three qualities that God will look after in us as we serve and worship Him and for which He will hold us in high regard, if we have a sense of humility. That’s the recognition of my sin. Jesus in the Beatitudes said, *“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”* There’s the sense of the recognition of my own sin before God. That’s what God holds in high regard, as you recognize Him in humility.

Remember, *humility is seeing that which is perfect, which is the Person and work of Christ, and realizing that I can’t accomplish it.* And therefore I have a humble spirit because I recognize the sense of my own personal sin.

The second quality that He holds in high regard is *“one who is contrite in spirit.”* That means broken-heartedness because of my sin. I realize that I have offended God. I’m

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brokenhearted by that because that’s not what I wanted to do. But I did that, and God, would You forgive me? He is gracious to forgive us and to cleanse us from all unrighteousness.

And so first of all, humility is the sense of sin. Contriteness of spirit is a brokenheartedness because of sin. And then notice the last one: *“trembles at His word.”* In God’s eyes there is nothing as beautiful as somebody who trembles at His word.

Now why is that? It’s because His word is the primary means by which He reveals Himself. And what He’s saying is that He holds in high regard “somebody who trembles at My word, because that’s the means by which I reveal Myself to you. Basically you’re trembling before Me.” When you tremble at His word, you’re trembling before God. That’s what it means to be fearing God with all wisdom.

I’ll give you the example of 2 Kings chapter 22 verse 19. Josiah trembled. Notice how he records this in 2 Kings.

*“‘Because your heart was responsive, and you humbled yourself before the LORD when you heard what I had spoken against this place and its people, that they would become accursed and laid waste, and because you tore your robes and wept in My presence, I have heard you,’ declares the LORD.”*

Now why did He hear him? Because he humbled himself before the Lord when he heard what God had spoken. That’s an example of a trembling heart.

So what does it mean for us to have a trembling heart? What is it to have a trembling heart? I just gave you the example of Josiah in 2 Kings. But here are some thoughts I just put together for your consideration.

What does it mean to have a trembling heart before the Word? First of all I would suggest this. *You have reverent thoughts of God’s word.* How do you think about the Scripture? Do you have thoughts that are reverent about it? Or do you have thoughts that are consistent with the system of this world and the wisdom which is unspiritual, earthly and demonic?

What does it mean to have reverent thoughts of God’s word? The Ten Commandments give us one commandment which says, “Do not take the Lord’s name in vain.” Now that is much more than just uttering profanity. It literally means having thoughts that are unworthy of God.

Now what we think of God is what we’re going to talk about. It goes like this. Thoughts lead to words; words lead to actions; actions lead to habits; habits lead to character, and character leads to destiny. It all starts with how you think. So we need to have reverent thoughts of God’s word. As we do that we’re going to speak that way.

So do you have unworthy thoughts of God’s word? We need to make sure that the trembling heart is one that has reverent thoughts of God’s word. We hold it with great awe and with great reverence.

The second thing that I would offer for your consideration as we have a trembling heart before the Word is that *we listen reverently when God’s word is read or preached.* Deuteronomy 32:46 would be the reference for you.

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“And he said to them, ‘Take to heart all of the words I have solemnly declared to you this day, so that you may command your children to obey carefully all the words of this law.’ We need to listen reverently when the Word is read or the Word is preached.

Thirdly, *it does not find fault against God’s word*. In other words, somebody says, “Well, that’s just your opinion.” Our opinions are really irrelevant. It’s God’s truth that is the important thing. And my response is do I believe it, or do I not? Do I hold it in reverence? Do I hold it with a sense of awe because God is communicating Himself to me? That’s the primary way I’m going to discover who God is. To discern His will is to do it in the Scripture because that’s the means by which He reveals Himself.

Fourthly I would suggest this. *It views condemnation of God’s word to be a dreadful thing*. What is your response when people start bashing the Scripture, saying that it’s just a series of nice poems or nice theories, but nothing spiritual? It didn’t come from God; it was just men putting together their own thoughts. You see, we need to view the other side of the coin, and that is to hold that in condemnation, because we’re talking about God’s means of revealing Himself. So a trembling heart would also view condemnation of God’s word to be a dreadful thing—something we need to avoid and not to participate in.

#5. I would offer for your consideration a fifth thing that might be what it is to have a trembling heart. And that would be that *it views the commands of God to be binding and submits to them*. It views the commandments of God to be binding and is submissive to them.

And then #6. *It reverently receives the promises of God’s word*. You can look at Judges chapter 3 verse 20 as an example of that, or Jeremiah 13 verse 15.

**Transcriber’s Note:** Judges 3:20, NKJV. “*So Ehud came to him (now he was sitting upstairs in his cool private chamber.) Then Ehud said, ‘I have a message from God for you.’ So he arose from his seat.*”

Jeremiah 13:15:

“*Hear and give ear:  
Do not be proud,  
For the LORD has spoken.*”

**Bruce:** It reverently receives the promises of God’s word. Jeremiah 13:

“*Hear and pay attention;  
Do not be arrogant,  
For the LORD has spoken.*”

**Transcriber’s Note:** NIV.

**Bruce:** When God speaks we need to receive that reverently because of the promises from Him to us.

So I would suggest for your consideration what it is to have a trembling heart: reverent thoughts of God’s word. We listen reverently when God’s word is preached. It does not find fault with God’s word. It views the condemning of God’s word to be a dreadful thing. It views the commands of God to be binding and submits to them. And it reverently receives the promises of God’s word.

“*Give ear and pay attention;  
Do not be arrogant,*

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*For the LORD has spoken.”*

Now with that in mind let us explore what it means to have a trembling heart as we see God’s word. A trembling heart is part of our definition of fearing—reverence, awe, and a trembling heart for who God is.

Now as I’ve said several times, God primarily reveals Himself through the Scripture. So what does a trembling heart see in God’s word? Now this is not an exhaustive list. But it is one to give us some consideration for a beginning point. What is it that a trembling heart sees in God’s word? Remember in whom God finds favor: a person who is humble, contrite in spirit, and trembles at His word. So what is it that a person who is humble and contrite in spirit sees in God’s word? Remember, as we see God’s word we’re seeing who God is. And so our response to the Scripture is our response to who God is in all of His glory.

So first of all I would offer this for your consideration. *He sees God in it.* When you and I discuss the Scripture, hear the Scripture preached, I look behind the words and I see God in it.

That’s why it’s sometimes really helpful, friends, if you have the 28 attributes of God when you’re reading the Bible, because you need to look past the Word and say what is God trying to communicate about Himself in His character and His glory and all of His majesty? He does that in His word. If you have the 28 attributes you’ll say, “In this He’s talking about His sovereignty. This is about His mercy. This is about His grace. This is about His judgment. This is about His kindness, His longsuffering.” That’s really what it means to have a trembling heart. We see God in all the words of it.

I call your attention to an example in Psalm 138 verse 2.

*“I will bow down towards Your holy temple,  
And will praise Your name for Your love and Your faithfulness,  
For You have exalted above all things  
Your name and Your word.”*

Now notice:

*“You have exalted above all things  
Your name and Your word.”*

So the trembling heart sees in God’s word that God is in it. Another reference for you would be Revelation chapter 19. This is a description of Christ at the end times, the days of judgment.

*“His eyes are like blazing fire, and on His head are many crowns. He has a name written on Him that no one knows but He Himself. He is dressed in a robe dipped in blood, and His name is THE WORD OF GOD.”*

When you and I develop a personal relationship with the living Lord Jesus through the Scripture, we’re developing a relationship with God in the Person and work of Christ. So the more we read the Scripture the more we’re developing a relationship. It’s not just the accumulation of knowledge; it’s the gaining of knowledge, wisdom and understanding. And that comes from our seeing God in all the pages of Scripture. When you study the Scripture you’re developing a relationship with the Lord Jesus.

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Next for your consideration I would say this. The trembling heart sees in God’s word *the glory and the majesty of God in it*. That’s why it’s so helpful to have the 28 attributes of God by your table while you’re reading, because you’ll be able to identify some of those through the Scripture. So we see God’s glory and we see His majesty, the majesty of God in the Scripture.

#3. *We see the authority of God in the Scripture*. A reference for you would be Jeremiah chapter 10, verses 6 and 7. The trembling heart sees God in God’s word. And one of the things we see about God is the character quality of His authority. Jeremiah chapter 10:

*“No one is like You, O LORD;*

*You are great, and Your name is mighty in power.*

*Who should not revere You, O King of the nations?*

*This is Your due.*

*Among all the wise men of the nations and in all the kingdoms*

*There is no one like You.”*

Verse 7: *“Who should not revere You?”* It means holding Him in reverence and awe. *“This is Your due.”* God is due that from us because of the salvation He paid for us in God’s grace through the Person and work of Christ. We see His authority in that. He did for us what we could not do for ourselves. And that was to redeem us through the Person and work of Christ.

#4 would be this. *The trembling heart sees God’s infinite justice*. We see God’s infinite justice. It’s not about fairness; it’s about justice. Everything that God does is just and holy; it’s loving. So He has loving justice. He has holy justice. That’s part of who He is and we see that in the Scripture. And the trembling heart is going to see that. You see, it’s not about fairness which is a human quality, an earthly quality. It’s about eternal justice which is loving, sovereign, gracious, and all the other attributes of God that are making Him just. It’s not about fairness; it’s about justice. And the trembling heart will see the justice of how God deals with people, the believer and the unbeliever. We see that as God’s justice and mercy.

Next we see *His power*. I call your attention to Hebrews 12, Moses’ response. *“The sight was so terrifying that Moses said, ‘I am trembling with fear.’”*

We need to understand the power of God in the Scripture. We see His power in that, and this is an example. When Moses was confronted by God he said, “I am trembling with fear,” because he saw the power of what He could do. The burning bush was burning inside out. And Moses said, “I’ve never seen anything like that; I’m trembling with fear.” We see His power in that.

There are other examples of all of these. I’m just giving you a synopsis of some of these things, folks. And I trust that you’ll take this list and do your own study with your concordance and find out other verses that will help you understand the things that we’re pointing out.

Next I would suggest that *the trembling heart sees the holiness of God in the Scripture*. We see God’s Holiness. Psalm 99:3:

*“Let them praise Your great and awesome name;*



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*He is holy.”*

The trembling heart before God’s word. As you read the Scripture, you see God’s holiness. That’s why in my own particular prayer life when I do something that I think is offensive to God I say, “God, remove that thought from my mind because it is dishonoring to You. It is harmful to me and it hinders my holiness and my desire to be obedient. So would You remove that from me, because I understand that You are a holy God?” And my response must be based upon any of the activities that I do. Am I demonstrating God’s holiness? I see in the Scripture that God is holy, and I am not.

#7 for your consideration would be that the trembling heart sees in the Word *the glorious mysteries of God*. How about Matthew chapter 13, verses 10-14?

**Transcriber’s Note:** Matthew 13:10-14, NKJV. “*And the disciples came and said to Him, ‘Why do you speak to them in parables?’*”

*“He answered and said to them, ‘Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. For whoever has, to him shall more be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: ‘Hearing you will hear and shall not understand, and seeing you will see and not perceive.’”*

**Bruce:** Verse 11. “*The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.*”

**Transcriber’s Note:** NIV.

**Bruce:** There are mysteries in this. And that is why we cannot interpret things ourselves. We have to ask the Holy Spirit to be the means by which He is our Teacher. Charles Spurgeon used to say that he would often walk up the steps of the Metropolitan Tabernacle; there were about thirteen steps. And every time he put his foot on the step he would say, “*unless You go before me, nothing of eternal consequence will happen.*”

He’s basically saying that there is mystery that must be communicated. And if the Holy Spirit doesn’t teach you will not understand the mysteries. And Matthew 13:11 is a good reference for that, also verses 10-14 of that same chapter, Matthew chapter 13.

Next I would offer for your consideration that the heart that trembles before God’s word sees *the sufficiency and quality of life in the Scripture*. We find that in God. In other words the Scripture is sufficient.

The real battleground for me, friends, is not the authority of Scripture; it’s the sufficiency of Scripture. Do we really believe that Scripture is sufficient for all things in my life? The person who has a trembling heart before the word of God is going to see that the Scripture is sufficient for everything in my life.

James 1 verse 21: “*Therefore get rid of all moral filth, and the evil that is so prevalent, and humbly accept the word planted in you which can save you.*”

2 Corinthians 2:16: “*To the one we are the smell of life; to the other the fragrance of death. And who is equal to such a task?*” What Paul is describing is the impact that we have upon the culture. There will be two kinds of people who will respond to us: those who are for us and those who are against us. And that’s what it means. To some people

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we’re the smell of death, to the others the fragrance of life. *“And who is equal to such a task?”*

We are not, but God is. He’s sufficient to do that, to live His life through us so that we can have an effective life. But it’s a life based upon the sufficiency of the word of God.

For the person who is humble in spirit and contrite in spirit, he’s going to realize that the Scripture is sufficient for all the decisions I must make in my life. Now that doesn’t necessarily mean that it’s going to say what color of car to buy. I’m not talking about that. But I’m talking about the major decisions of one’s life. That’s what wisdom is about—the application of knowledge. As we seek to know God more clearly we will have the wisdom to make the right decisions that will glorify Him.

Another reference for us might be Hebrews 4:12. *“For the word of God is living and active. Sharper than any double-edged sword it penetrates to the dividing of the soul and spirit, joints and marrow. It judges the thoughts and attitudes of the heart.”*

It is sufficient for all the things in our lives, friends. And the person who has a trembling heart before God’s word is going to see the sufficiency of God as revealed in Scripture.

Next I would also offer for your consideration that the person who is trembling before His word will see in God *the basis for judgment in God*. He is the searcher of hearts. The person who has a trembling heart before God’s word is going to realize that the Scripture is the means by which God searches our human hearts. And we see that because of our trembling attitude of reverence and awe before the Holy Scripture.

A cross-reference there 1 Corinthians 14:25. *“Then the secrets of the heart will be laid bare. So he will fall down and worship God exclaiming, ‘God is really among you!’”*

That’s why it’s so important, friends, that we understand the sequence. My thoughts of God are going to contribute to how I talk about God. How I talk about God is going to lead to the actions before God. Those actions are going to lead to habits. Those habits are going to lead to character, and character is going to lead to our destiny. It all starts with how we think. And that’s why I’m trying to help us understand that we need to have a trembling heart before God and His word because we see God in it in so many different avenues. He’s the searcher of human hearts.

That’s why the Scripture says: *“Out of the overflow of the heart the mouth speaks.”* Listening to a believer’s conversations is one of the best ways we can discern how well they know the Lord, because the consequences of our speaking is the function of the hardness of our hearts. *“Out of the overflow of the heart the mouth speaks.”* And so God is the searcher of human hearts.

I’ve become much more concerned in recent years, over the last thirty years, about the conversations I have with people. Am I using words that reflect the overflow of my heart? Or am I saying that just to be accepted by the group that I’m talking to? He’s the searcher of human hearts. And that’s revealed most of all in what we talk about. *“Out of the overflow of the heart the mouth speaks.”*

And lastly, the person who has a trembling heart before God sees that *God will be the Judge at the last day*. God will judge us at the last day. We see in the Scripture that there is a judgment due us at the last day.

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John 12:48: *“There is a judge for the one who rejects Me and does not accept My words. But the very word which I spoke will condemn him at the last day.”*

When we see judgment in the Scripture I need to realize how God will judge me. Will He judge me on my own merits and my own activities? Or will He judge me on being washed in the blood of the Lamb, because of the Person and work of Christ which is supplied to me by His grace?

So we will face a judgment. People need to be warned of this, friends. We take heaven so lightly. We just assume that everybody is going to be there. But *“There is a judge for the one who rejects Me and does not accept My words. That very word which I spoke will condemn him at the last day.”* How they talk about God on the last day will judge them. God is the searcher of hearts. And *“out of the overflow of the heart the mouth speaks.”*

So we need to be careful of what we talk about. That all comes from having the right view of who God is in the Word.

And so a trembling heart before God’s word sees God in it. It sees the glory and majesty of God in it. It sees the authority of God in it. It sees the infinite justice of God in it. It sees God’s infinite power in it. It sees God’s infinite holiness in it. It sees the glorious mysteries of God in it. It sees the sufficiency for life in it. It sees the basis for judgment in it. It sees the searcher of human hearts in it. And that’s how He’ll judge us on the last day.

Now those are just some thoughts for us to contemplate and think about as we ask ourselves the question: what does the trembling heart see in God’s word? And remember this: that God’s word is the means by which He is revealing Himself to us. And so how we think about God’s word is how we think about God. There’s a direct correlation there. If I have a poor view of Scripture, if I have a poor view of God, it’s because I have a God of my own imagination as opposed to the God of Biblical revelation.

Remember the introduction. What does God find pleasure in? Those with humility, who are poor in spirit, and those who tremble before God’s word. May God be pleased to help us see the value of Scripture in our lives. And may we tremble before it to honor Him. And we will demonstrate in our lives that we will serve Him more clearly with the intent to be glorifying to Him more often than glorifying ourselves. May it be so that God would be pleased to embed these truths in us so that we can glorify Him in all that we do for Jesus’ sake. Amen.

Something to think about, folks. That doesn’t conclude the whole thing, but that’s something to think about. Questions or concerns or comments, please? We have a few minutes.

**Don Maurer:** Bruce?

**Bruce:** Yes, Don?

**Don:** The Westminster Confession has something very good to say in its chapter on saving faith. It says, “By this faith a person believes whatsoever is written in the word of God because God is the Author of it. And he submits to the commands, trembles at the threatenings and embraces the promises for this life and that which is to come.” I think that’s a really good summary of what you were talking about, about our hearts trembling before God. And it concerns me—

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**Bruce:** Thank you, Don; that’s an excellent resume and review of that. Thank you.

**Don:** Thank you.

**Bruce:** Read that again for us.

**Don:** Well, I’m just saying it from memory.

**Bruce:** Okay.

**Don:** I’m paraphrasing it. But it says that “by this faith a person believes whatsoever is written in the word of God, God being the Author of it. And he submits to the commands, trembles at the threatenings and embraces the promises for this life and that which is to come.”

**Bruce:** Amen; good summary, Don. Thank you, sir.

**Don:** Thank you.

**Bruce:** Any other comments, please?

**Sig Tragard:** Bruce, I have a question.

**Bruce:** Yes, Sig?

**Sig:** In your last section about what a trembling heart sees in God, when you got down to #7 and referred to Matthew 13, I’m always intrigued by mysteries. So you know, I’m captured by them. But then I wondered. What is the benefit of Jesus saying, “It was given to you, but not to them?” What’s the benefit in it not being given to everybody else? Why is it a mystery? Why isn’t it there so we can all grasp and understand?

**Bruce:** Well, that’s a very good question. You can stand before Him when you get to eternity and ask Him.

**Sig:** Oh come on now; I know He already told you! (*Laughter*)

**Bruce:** Part of it has to do with election. God doesn’t reveal Himself to all people. Not all people are going to be saved. He reveals Himself to those whom He has predestined before the foundation of the world.

**Sig:** I know. But what’s the benefit of that? How does God benefit from it being something that we all couldn’t embrace? Now I understand that it takes time. It takes discussion and you need to learn it. But what’s the benefit in it being hidden and a mystery? I mean the benefit to God. Maybe it helps us in our growing. You know, you teach your kid and you want him to discover things so he learns them better. But how does this benefit God that it be kept a mystery?

**Bruce:** I think that part of that, Sig, is that it produces within us a sense of gratitude, because why was it that God was pleased to reveal Himself to me and not somebody else? I can’t take credit for that. All I can do is say, “Lord, thank You that You did, because I can’t figure out why You did it, because there’s no reason for You to do it. But You did it anyway. Therefore I’m grateful.” For me, Sig, as you’re asking the question, that thought produces a spirit of gratitude in my heart.

**Nancy Cochran:** Bruce, I’d like to bring up another topic. I have heard you say for many years that “*out of the overflow of the heart the mouth speaks.*” And I think about that all the time. And I associate you with that verse because you’ve said it so often. But then I also think about the teaching today, that condemnation of God’s word is a dreadful thing. And I’m very concerned (and I hope you share this), that in today’s culture profanity is just everywhere around us. I mean, it’s on the streets with strangers shouting

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out things. And you know, the conversation is really just a dreadful thing. And I was just wondering if you had any comment about that.

**Bruce:** Well, I think that if you go back to what we introduced the session with today in 2 Timothy, that that’s what our culture is like, actually the world is going from bad to worse. And I think that what we need to do as believers is to be salt and light so we can think and see the difference between the world system and God’s system. And much of that is going to come by what we say in our words. So I think the important thing for me, Nancy, is that I just check my own words to make sure that I’m not doing that. But that passage I read for you in 2 Timothy chapter 3 is a description of the culture that you were just trying to describe.

**Nancy:** Yes.

**Bruce:** That’s where we need to be salt and light in the midst of all that. But you’re absolutely right. We need to make sure that we don’t belittle God by our conversations, in just trying to bring Him down to our level. We need to take people up to His level.

**Nancy:** Yes. Thank you.

**Don:** Bruce?

**Bruce:** Yeah, Don?

**Don:** One thing that really concerns me too is the blatant mishandling of Scripture by politicians on both sides, of both parties. At the funeral of the Congressman who died about a month ago there was a pastor who applied Isaiah 53 to that Congressman, and not to Jesus. And then the other night I heard the Vice-President talking. And he mishandled Scripture too, saying something to the effect that he was quoting Hebrews 12. Turn your eyes upon us. Run the race and keep your eyes upon us. Now he corrected himself. But still that was so dreadful. That was so absolutely dreadful, the Scripture twisting that went on there.

**Bruce:** That’s a good point, Don. We need to be very, very cautious of the wisdom that we entertain. And that’s why this is such an important study for us. In our constant fearing of God and the things that we’re learning,--

**Transcriber’s Note:** At this point this portion of the recording ended and I was unable to complete Bruce’s thought.

**Bruce:** Any other comments, folks?

**Sig:** Hey, Bruce. Do you remember those wonderful cards that Tom Hansz had printed up for us that say “Think, act, feel?”—what you were pointing out in I think what was #8 or 9 today about what a trembling heart sees in God’s word? I don’t know how I’d get them to anybody. Actually I shouldn’t even offer that because they’re locked up in the barn at Christ Church. So I don’t know how to fix—

**Bruce:** That would be good to have.

**Sig:** I can print them. I mean, I can send Amy a copy of one and she could put it in her newsletter if she wanted to.

**Bruce:** Okay. Why don’t you do that?

**Sig:** I thought that was really good, because that’s a nice summary of what you just said. You know, “think, act, feel,” versus what the world says—to feel, act, and then you think.

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**Bruce:** Right. Go ahead and do that. We can get that to people. I’ve got some of the cards. But we can put that in a format that can be set on the Internet.

**Sig:** Okay, I’ll send it.

**Bruce:** You do that for us. Okay friends; that’s all. And I surely appreciate your support and your time with me. And may the Lord be pleased with how we respond in wisdom.

**Group:** Bye. Thank you, Bruce.

**Bruce:** Blessings to all of you.