

O Fear the Lord All Ye His Saints

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[0 : 00] Let us resume our public worship of God by singing to his praise from Psalm 61. Psalm 61 and from the beginning down to verse 6.

O God, give ear unto my cry, unto my prayer attend. From the utmost corner of the land my cry to thee I'll send.

What time my heart is overwhelmed and in perplexity do thou me lead unto the rock that higher is than I. For thou hast for my refuge been a shelter by thy power.

And for defence against my foes thou hast been a strong tower. Within thy tabernacle I forever will abide. And under covert of thy wings with confidence me hide.

For thou the vows that I did make, O Lord, my God, didst hear. Thou hast given me the heritage of those I name that fear. A life prolonged for many days thou to the King shalt give.

[1 : 16] Like many generations be the year which he shall live. And so on. And sing these verses. Psalm 61, verses 1 to 6.

O God, give ear unto my cry, unto my prayer attend. O God, give ear unto my cry, unto my prayer attend.

From the utmost corner of heaven, my cry to thee I'll send.

For thy, my heart is overwhelmed and in perplexity.

To thy, my heart is mine. To thy, my heart is mine.

[2 : 52] For thou hast for my refuge been a shelter by my refuge been a shelter by my refuge.

I'll shatter by thy heart. And for it ends against my hope, thou hast been a song of love.

Within thy time, my heart is mine. For thou hast been a song of love.

For thou hast been a song of love. Or thou have resisted me. I'll sing as of thy. And a song of love.

And loved will chant with powered by my ■ podcast.

[4 : 06] For none of us, like I did, O Lord, my God is here.

Thou hast given me the heritage of those I ever hear.

A life so longed for many days, Thou do the kings of kings.

Like many generations in the year which is the end.

Let's join together in prayer. Let's pray. O Lord, O God, as we gather in your presence, we seek to call upon your name and we acknowledge our need of your help in order that, as we do so, that we do so in accordance with your own word.

[5 : 48] We bless you and thank you that whatever it is that we need, we can find within the pages of Holy Scripture.

That the word of God is the only rule to direct us how we may glorify and enjoy you.

And that the Scriptures principally teach what man is to believe concerning God and what duty God requires of man.

So we were taught in our youth. And so those who saw fit to take from Scripture these words that are so necessary for our understanding of how we ought to come and to whom we are coming.

We bless you and thank you that in many ways we are indebted to you of God for the privileges that many of us have enjoyed from our youth.

[7 : 05] Even though there were times when we did not believe them to be privileges. We did not reckon them to be what you had given to us that would enrich our lives and prepare us for a greater and a deeper knowledge of who God is.

We bless you and thank you for the many who can speak for themselves of such a privilege. And that to this day there is no regret on their part.

We bless you and thank you that in the days where we could say that they were formative days.

When we came under the tutelage of the Holy Spirit. When we passed from darkness to light. That we enjoyed the promptings of the Spirit and direction to the Word that was imprinted within our memories.

And that the knowledge that we had was such a great appreciation of what God had done in Christ.

[8 : 34] And we bless you and thank you that all who have discovered that for themselves are to this day under the impression that it is you the God who have brought that into their experiences to be honoured and praised because of it.

It is not by any work of righteousness that we have done. That we have enjoyed the privilege of salvation by grace.

It is entirely of your doing. Thank you.

By reason of what is said that we would seek further light upon the truth of God. We pray your blessing upon every soul, person and that you would encourage them to a greater knowledge of Christ.

That you would remember those of your own people. That they are indeed amongst those who are growing in grace and in the knowledge of Christ Jesus.

[10 : 16] We bless you and thank thee for the road upon which they are on. And for the assurance they may have that they will progress until the day of Christ Jesus.

We pray for those who accompany us in this act of worship. That you would bless it to them. That they too might be lifted up out of the palls of darkness into the marvellous light of your own countenance.

That they may experience what it is to know Christ for themselves. And to understand what he means to his people. Remember all gatherings such as our own where the cross is set before the mind's eye of many.

Throughout the world we know that this activity is ongoing. Some congregations are larger than our own. Considerably so.

Some considerably less so. Even within our cities. That are teeming with many. And yet out of that number.

[11 : 33] There are locations where there are the twos and threes gathered in your name. We give thanks for every single solitary soul that has been given an interest in Christ.

And the desire to seek after him. We pray your blessing upon the world in which we live. And the work of the gospel in it.

Be merciful to those who are diligent in proclamation of truth. Those who are missionaries of the cross. Going from land to land.

Leaving their homes and going to foreign parts. To ensure that others would hear of Jesus Christ. The only begotten son of God.

We understand to our shame. That what was once so much a privilege that our nation enjoyed. That missionaries were sent from our churches to other lands.

[12 : 36] That now these self-same lands are sending missionaries to our shores. We give thanks for those that we know of.

That our industry is in setting the gospel before blind eyes. Believing that the God of heaven is able to open these eyes.

Just as Christ the Redeemer did that very same thing. When he met with Bartimaeus. When he met with Bartimaeus. And when he met with Zachaeus.

And when he met with those who were morally destitute. And when he met with those who were distracted by the riches of the world.

And so intent on gaining more. And yet Christ put their house in order. Knowing that they would surely die. And with his help they were redirected into the path of righteousness.

[13 : 35] We pray Lord that you would encourage. Even some from our own midst. To seek that same path. And to seek it earnestly. And to do so while the opportunity is afforded us.

Pour out your spirit upon us to that end. Visit the sick and mercy. Those housebound, hospitalized, confined to homes for the elderly. Whatever their needs may be.

May they be met. Abundantly out of the resources that God in heaven has prepared for them. Those that are duty bound to care for them.

May they be encouraged. To fulfill their calling. Remember the grieving and sorrowful amongst us. We pray for them who are looking to the heavens.

To give light in their darkness. And may they be afforded that privilege. Remember Lord the nations of the earth.

[14 : 36] Where there is war may peace follow. Where there is poverty may riches from on high be imparted to them. Where there is one we see so often.

And presented to us through our screens and TV screens in our homes. Poor children who are ravished with famine.

Who are barely alive and depending upon nourishment. That would barely keep. Any one of us sustained for the shortest of time.

But they are in need. And we commend them to your blessing. Thankful that you are able to hear prayer.

And answer it. So visit the places where rescue has been prepared for them. Where homes have been appointed.

[15 : 39] Where their needs can be met. Even in the midst of war-torn nations. Where so many have been driven from their own homes. Lord hear our prayers.

Thankful that we can pray to a God of all grace. We marvel at your forbearance. And that despite what we see in this world of the present.

Evidences of so many horrors. Awaiting each and every soul in it who are Christless.

Where there is fire. Where there is water. Where there is all kinds of natural calamity. That speak to us of the days that are promised.

Being harbingers of judgment to come. Open our eyes that we may understand. That God is at work. And that we may appreciate. That you are speaking so that we would hear.

[16 : 38] Hear our prayers and have mercy upon us. In Jesus name. Amen. Going to sing from Psalm 145.

The second version of the Psalm. And we are singing from verse 9 to verse 18. Psalm 145.

The second version of the Psalm. Good unto all men is the Lord. O'er all his works his measure is.

Thy works all praise to thee afford. Thy saints, O Lord, thy name shall bless. The glory of thy kingdom show shall they. And of thy power tell.

That so many sons his deeds may know. His kingdom's grace that doth excel. Thy kingdom hath none end at all. But thou through ages all remain.

[17 : 42] The Lord upholdeth all that fall. The cast down, braceth up again. The eyes of all things, Lord, attend. And on thee wait that here to live.

And thou in season too dost send sufficient food. Them to relieve. Yea, thou thine hand dost open wide. And everything dost satisfy.

That lives and does on earth abide. Of thy great liberality. The Lord is just in his ways all. And holy in his works each one.

He's near to all that on him call. Who call in truth on him alone. He's verse, Psalm 145.

Second version of the Psalm of verse 9. Good unto all men is the Lord. Good unto all men is the Lord.

[18 : 49] O'er all his works his mercy is. Thy works of grace to thee afford.

Thy sins, O Lord, thy name, promise. Thy glory of thy kingdom, O Lord.

Shall they and all thy power tell.

Thy soul and sons is made to me. His kingdom, O Lord.

His kingdom ch ■ meng. Thy kingdom chisel. Thy kingdom chisel. Thy kingdom chisel.

[19 : 57] Thy kingdom chisel. Thy kingdom chisel. Thy kingdom chisel. Thy kingdom chisel.

Thy kingdom chisel. The Lord of all, and all I call, Make us a prince of love again.

The eyes of all things, Lord, again, And on the river here to live, On the river sea is the ungoodest hand, Sufficient good and good relief.

Yea, thou thine hand hast overwight, And every thing thou satisfy, That lives and does on earth abide, Of thy great liberty.

The Lord is just in his ways all, And holy in his worship, And all the Lord is near to all, And all him are, Who go and do on him alone.

[22 : 23] I'm going to read a portion of the Old Testament Scriptures, As we have it in the book of Psalms, The book of Psalms and Psalm 34, Psalm 34, I will bless the Lord at all times, His praise shall continually be in my mouth, My soul shall make our host in the Lord, The humble shall hear thereof and be glad.

O magnify the Lord with me, And let us exhort his name together. I sought the Lord, I sought the Lord, And he heard me, And delivered me from all my fears.

They looked unto him and were lightened, Their faces were not ashamed. This poor man cried, And the Lord heard him and saved him, Out of all his troubles.

The angel of the Lord encampeth around about them That fear him, And delivereth him. O taste and see that the Lord is good.

Blessed is the man that thrusteth in him. O fear the Lord, ye his saints, For there is no one to them that fear him. The young lions do lack and suffer hunger, But they that seek the Lord shall not want any good things.

[23 : 59] Come ye children, hearken unto me, I will teach you the fear of the Lord. O man is he that decideth life, And loveth many days, That he may see good.

Keep thy tongue from evil, And thy lips from speaking guile. Depart from evil and do good. Seek peace and pursue it.

The eyes of the Lord are upon the righteous, And his ears are open unto their cry. The face of the Lord is against them that do evil, To cut off the remembrance of them from the earth.

The righteous cry and the Lord heareth, And delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, And saveth such as be of a contrite spirit.

Many are the afflictions of the righteous, But the Lord delivereth them out of them all. He keepeth all his bones, Not one of them is broken.

[25 : 11] Evil shall slay the wicked, And they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants, And none of them that trust in him shall be desolate.

Amen. And may the Lord add his blessing to a reading of his word, And to his name be the praise. We shall sing now from Psalm 119, From verse 65, Singing the whole section of the psalm.

Psalm 119, At verse 65. Well hast thou with thy servant dealt, As thou didst promise give, Good judgment me and knowledge teach, For I thy word believe.

Ere I afflicted was, I strayed, But now I keep thy word, Both good thou art and good thou dost, Teach me thy statutes, Lord.

The men that are puffed up with pride Against me forged a lie, Yet thy commandments observe With my whole heart will I.

[26 : 36] Their hearts through worldly ease and wealth As fat as Greece they be, But in thy holy law I take delight continually.

It hath been very good for me, That I afflicted was, That I might well instructed be, And learn thy holy laws.

The word that cometh from thy mouth Is better unto me than many thousands And great sums of gold and silver be.

And so on. We'll sing this section of Psalm 119, Verse 65 onwards, Well hast thou with thy servant dealt, As thou didst promise give.

Good God, may we acknowledge give. Good God, may we acknowledge give. For I thy Lord. As thou didst promise give. Good God, may we acknowledge give. For I thy Lord.

[27 : 37] May we acknowledge give. For I thy Lord. For I thy Lord. I may give. Good God, let me acknowledge thee, for I thy mercy.

And right afflicted was thine strength, but now I keep thy heart.

For the good of all, I am good thou doest.

Teach me thy good Lord. The men that are bowed up with pride against me for God I.

Yet I come on the immense ocean with my whole heart delight.

[29 : 18] Then our true worthy is not well, as far as peace may be.

But as I hold thee, almighty, in life I am united.

And I have been married before thee, that I have been born.

That I might well, they should give thee, and there my holy heart.

The word that comes from thy love is better unto me.

[30 : 50] The many thousands of great sons of God I serve thee.

We're going to turn now, just for a short time, to the book of Psalms, and the psalm that we were reading together, Psalm 34.

And we'll read again at verse 9. Psalm 34, and verse 9. And so on.

We're so privileged to have as our psalm book, the word of God.

The book of Psalms is a unique book of praise. And God's people can turn to it in order for them to do that very thing.

[32 : 48] To praise the Lord. And if you understand what praising God is all about, you remind yourself surely that this was the reason behind the creation of man.

That God created man for himself. And that their place in creation was to honour God.

To worship God. To worship God. To worship God. And they did that first and foremost by offering to him praise.

And the psalms are God's way of allowing us to do that. Allowing us to do that. And some of your Bibles will allow you to discover the origin of this particular psalm that we're looking at.

Psalm 34, we are told, comes out of this situation where David, when he changed his behaviour before Abimele, who drove him away and he departed.

[34 : 16] In the second book of Chronicles, there is a description given to us. In the second book of Chronicles, I think it is, there is a description given to us of David's feigning of madness.

And that in order to flee from his enemies. and he was driven out of the court of Abimelech.

Now there's not any reason to doubt that introduction to the psalm but there may also be other possibilities that are not stated.

But it is, without even having to consider its origins, a psalm that describes to us the desire that there is in the heart of David to praise his God.

And the Lord's people can sing this psalm knowing that within the psalm there are words that are indicative of that spirit of praise.

[35 : 35] Words that conform to situations in our life where we feel the need to praise God. Sometimes for his deliverance from strange providences that overtake the children of men from time to time.

Perhaps a newness or a newness in a family member or some such experience. But the word of God, the psalms in particular, allows us to do that.

And it is a psalm that also has the additional element in it that is not immediately obvious.

We've discussed this before or spoken of this before. But it is one of these psalms that is didactic. It is a psalm that is designed to teach.

And in the original Hebrew poetry, the psalm was constructed so that a letter of the Hebrew alphabet came at the head of each line.

[36 : 58] The last psalm we sang, you'll notice in that psalm how it's divided into sections. And at the head of each section, you will have noticed probably in your Bibles a letter of the Hebrew alphabet.

Well, this psalm is similar. All the letters of the Hebrew alphabet except for one is found at the head of each verse.

One letter is omitted and one letter is duplicated. Why that is, there's no explanation given, but that is the way it is.

If you were a Hebrew scholar and I'm not, I would tell you which letter it is. And that's all I could do. I cannot tell why David, if he is indeed the author of this psalm, chose to do that in this way.

But what it does do is, it reminds us of the fact that the psalm was constructed in order that, as it was sung, it instructed, allowed the singer to be informed and edified spiritually.

[38 : 27] And, as well as teaching the person who read the psalm or sang the psalm, the wisdom of praising God, they are also brought to understand the wisdom that there is for them to fear the Lord.

And that is something that occurs within the psalm, the wisdom of fearing the Lord. and clearly this was very important to the psalmist.

The people who praise the Lord and are those who fear the Lord. Now, instinctively, if you come across the need that there is to fear the Lord, because of our own exposure to the use of the word fear, we inevitably come to the conclusion that this is a very negative truth that is being brought to our attention.

And we need to dispel that thought from our minds, even though there is a sense in which there are those who should fear the Lord and it is wisdom for them for them to do so.

But here you will have noticed that those who fear the Lord are his saints and they are encouraged as his saints to fear the Lord, which may be something that we would not expect.

[40 : 16] there are occasions in the Bible where you come face to face with historic events where God revealed himself in awesome holiness and it stirred up fear in the hearts and minds of all who were present.

if you remember the account that we have in the book of Exodus of God coming down to the Mount Sinai and the Mount was covered in fire and in smoke indicative of his presence and there was thunder and there was lightning and all who were present were filled with fear and that was something that was natural was a natural fear but that is not what the psalmist is encouraging here at all and we need to understand what exactly he has in mind when he speaks of it.

The second thing having established that is to understand why it is a characteristic that marks out the people of God that they are those who are marked by fear of God and what that means for them and the third thing which we see arising out of that is this that those who are living their lives with the fear of God marking out their life they will not suffer a lack because of it and notice that is what the psalmist is saying there is no want to them that fear him and we'll try and explain what that means it's a very encouraging psalm to

God's people but it's a very realistic psalm that tells you about the experience of God's people that it's not all roses that there are things which they praise God for because he is their God and if he were not their God if these things that he speaks of were in their experience then the fear that is natural or the fear that is as we call it slavish would be the fear that would dominate but let's see what we understand by what the psalmist wants us to live in we usually understand as we have already hinted at we use the word fear as a negative experience and yet in the scripture just one example from the book of proverbs and it is several times mentioned in the book of proverbs the fear of

God we are told is the beginning of wisdom and the knowledge of the holy brings understanding just one verse time but in the first instance this does not mean for the person who is wise to be afraid of God or frightened by him that's usually what we mean by it if we experience fear we experience something that is akin to being frightened or afraid.

[44 : 44] And I would say, by all means, let that be true about every person who does not know God as their God. They have every right to be afraid of God.

They have every right to be fearful of what God can do. And yet, most who know not God have absolutely no inclination to declare such a fear as being part of their experience.

I was thinking, just as I was sitting here, are there occasions in the lives of those who are strangers to God and who live a relatively easy life where God is not really someone they think about much.

And yet, given the right circumstances, there is innate in every one of us, stirred up the fear that is slavish.

A terror of the holy that is kindled by the thought that a confrontation with that holy God may be on the horizon.

[46 : 27] I remember as a child on a day where, well, the stupidity, I suppose, was the prevalent emotion.

But there was a day in the early spring or maybe early summer. And there was a downpour of rain.

And, you know, it wasn't cold, but the rain was heavy. And I decided to go for a walk into the shore where we lived.

And I walked into the sea, towards the sea, and there's a rocky outcrop going into the sea there. And I thought, I'd love to go there.

But when I walked on these rocks, there was a pale of thunder. And I don't know if you've ever been on a shore in the rocks when thunder occurs.

[47 : 39] It's as if the heaven is shaking underneath your feet. I remember it vividly. It was as if the whole ground was shaking under my feet.

And it just filled my heart with terror. It was as if thunder. But I headed for home as fast as my legs would carry me.

I wasn't a believer then. I wasn't. But I knew about God. And I'd heard about God. And for some reason, God came into my mind at that moment.

And I was afraid. And there are occasions in the memory of even the most, or in the experience of the most hardened individual who has no time for God.

When given the right circumstances, the fear of God comes into their heart. And they're gripped by it. Now that is not what the psalmist is speaking about.

[48 : 51] He is speaking about the knowledge of God that is possessed by the child of God. Somebody who has been adopted into the family of God.

Somebody who knows God sufficiently well to pray to God and to commune with God. And to readily resort to the word of God.

And to know God's voice when he hears it. And that person, rather than be afraid of God, in the sense that we've spoken of.

That person is someone who, on the word that is readily used, is somebody who reverences God. Somebody who, within the family context, has in his heart affection towards God as his heavenly father.

And his desire, or her desire, is always not to offend that father, but to do what is right by him.

[50 : 07] One of the commentators, Charles Bridges, makes this observation. The child of God bends himself humbly and carefully to his father's law.

There is a living, earnest desire to please his heavenly father. And that's what is spoken of here by the psalmist.

The fear of God in the heart of someone who knows God. And who knows something of the relationship that exists between the people of God and their God.

And here's one of them. I came across this comment, and it opened my mind to some other things. And that is the words of Dr. Sinclair Ferguson.

And he spoke of the Lord Jesus Christ. And he says of Christ this, and it surprised me, I have to say. The fear of God was a lovely grace in the heart of Christ.

[51 : 34] The perfect humanity of Christ. You wouldn't expect that. Certainly you wouldn't expect it in the sense in which we spoke of it being dominant in the heart of the unbeliever.

But then when you think about what he is saying. It couldn't but be in the heart of Jesus. And my thoughts went to Psalm 40, for example.

Where you read of Jesus Christ. I believe. The psalmist prophetically speaks of the Lord Jesus. And he says, to do thy will I take delight, for thou my God that art.

The delight that Jesus has in fulfilling the law of God is equivalent to the fear of which the psalmist speaks here.

His perfect obedience is something that was necessary for him in order for him to be the saviour of sinners.

[52 : 47] And he presented that perfect obedience to his heavenly father. And he said, my need is to do the will of him that sent me.

And even this morning when we were singing the psalms of David. Did we not sing these words of Psalm 84?

God the sun and shield of his people will withhold no good from them that live uprightly. And who, if not Christ, was living the upright life.

And he did so as someone who lived in this relationship of filial fear.

Of obedience to his heavenly father. Deciding always to do the will of his father. Now that is what is commended here by the psalmist.

[53 : 59] That is what he is encouraging the believer to identify and to seek out in their life. It might not be so much an obvious mark of grace.

But it is a mark of grace anyway. Because if you believe, if you are a believer, then you want to do what God wants you to do.

It is surely a desire that you have. That you want to know what to do so that you can do it. The psalmist, remember this is a psalm composed so as to teach others.

He says in verse 11, Now in a sense, you could argue that once a person comes to know the Lord as their God for themselves, Because this is something that is already imprinted within their DNA.

Whereas Christian believers, they automatically come to fear the Lord in the sense of deciding to do whatsoever God would have them do.

[55 : 27] But even though that must be the case, even though that has to be so, It is not something that cannot be improved upon.

I will teach you, he says. And I think that means that while we may have a measure of understanding, It is possible to discover deeper truths than we already possess as to what it means to live in the fear of God.

According to some, the psalm is divided into two. And the second part of the psalm is more focused on the practical.

What it means to apply the truth that is brought to our attention here. The outworking of the teaching that is received.

If you go on to verse 13 and 14, Keep your tongue from evil and your lips from speaking guile. Depart from evil and do good.

[56 : 41] Seek peace and pursue it. As this psalm is telling somebody who is unconverted how to behave. As this psalm is teaching you who don't know God what you are to do so as to please God.

No, he is not doing that. He is speaking to the believer. He is speaking to the person who fears God. He is telling that person how to live out their life in a more equitable way to God's word.

In a way that corresponds to what God would have us be and do. Professor Alan Harmon, just to quote him in support of that.

He says, The life lived in the fear of the Lord is not just a state of heart or of mind, but one that translates into action which involves avoiding evil and seeking good.

Is that not the case? If you are a believer tonight and you fear the Lord, are you content with your godliness as indicative of the fear of the Lord in your life?

[58 : 07] Can it be improved upon? Can it be markedly developed? Surely it can.

That's true for every person who knows the Lord. Now while it is so wrong to believe in God, I would say with this mindset, what is in it for me?

Because you might read this psalm and say, Well, if I do X, Y and Z, then God will do X, Y and Z. In other words, I am thinking of what God is going to do for me if I will do this for God.

But that's a total misrepresentation of what the psalmist said. What is being recovered is what sin and the fall have taken from me.

And he has deprived us of this perfect relationship that existed pre-fall with God before sin intruded. And now that sin is in my life, that interaction with God has been affected, that awareness of what God is saying has been damaged, the need to remind ourselves and be brought face to face with the implications of it at a deeper level than perhaps we have possibly been able to understand as something that we need to do.

[59 : 55] But the advantages the psalmist says are there nevertheless. These advantages arose by reason of our relationship with God blessings that are incomparable to any that we will enjoy anywhere else or by any other means.

And that is what the following verse brings to our attention. That's the third and final thing, just briefly. The following verse, we will lack nothing, he says.

There is no want to them that fear him. The young lions lack and suffer hunger. But they that seek the Lord shall not want any good thing.

One of the modern translations that puts it like this. Do you want to really live?

Would you like to live a long, happy life? Then make sure you behave accordingly. We're more familiar with these words of verse 12 and verse 11.

[61 : 27] Come ye children, hearken unto me, I will teach you the fear of the Lord. What man is he that decideth life and loveth many days that he may see good? But it is as simple as that, as far as the psalmist is concerned.

The privileges that belong to the believer who lives their life in fear of God in the sense that their desire is to live for them and to ensure that anything that prohibits or prevents them from doing that should be dealt with.

Post-taste. Many people believe that Christians are in bondage and they reverse through.

The psalm does not shy away from recognising that there are things that the believer must encounter because they are believers.

the righteous are spoken of here and the things that they have to endure because they are righteous. Because there are things that are associated with the life of faith that is uniquely theirs and not anybody else's because these things are the experience of the believer.

[62 : 56] But the key thing for the believer is those that fear the Lord will know that God is with them in them.

Many are the afflictions of the righteous but the Lord delivereth them out of them all. The psalm does not shy away from the difficulties and the trials and the afflictions that accompany the life of faith.

But because the believer fears the Lord these things are put into the right context as it were. They are things that are as nothing in comparison with what it is to live their life without God.

I'll quote John Murray in conclusion and he just goes back to the start I suppose in these words separating what we need to understand the fear of God to be about from those who live in bondage because their fear is the fear that is slavish.

the fear of God he says in which godliness consists is the fear that constrains adoration and love.

[64 : 38] It is the fear which consists in all reverence, honour and worship. some people don't know anything about that even those who profess to know this god it's as if this god that they know is one that they can treat at the same level as themselves.

that's not the god who is wanting us to fear him to fear him not slavishly but to speak fear him adoringly to fear him as those who would worship him and praise him with the words of the sun upon our lips understanding that this is no other god than the god who is high and lifted up before whose presence the angels of heaven veil their faces.

This is the god who commands and demands the worship which is the best worship that we can give not the drivel that sometimes he has to put up with.

Are you somebody who knows what the fear of God is all about? Or are you somebody who still thinks that the fear of God is something that fills you with terror the occasion that it breaks into the darkness that is your life which is not hid with God in Christ?

Well may God give you some inkling as to the difference that there is between the true servant of God who worships him in fear and in truth and those who have no such spirit within them.

[66 : 36] Let us pray. Lord our God we give thanks that your word clearly establishes for us the nature of the relationship that exists between God and man that man by nature is a fallen creature and only in Christ can they seek to approach the holiness that marks you out.

We give thanks for the invitation that is afforded them and that they can come as we would hope we can. Bless us together we pray and your word to us for giving sin in Jesus name.

Amen. We'll conclude by singing words from this psalm psalm 34 we're going to sing verses 8 to 15 five stanzas psalm 34 at verse 8 O taste and see that God is good who trusts in him is blessed fear God his saints and that him fear shall be with want oppressed the lions young may hungry be and they may lack their food but they that truly seek the Lord shall not lack any good O children hither do ye come and unto me give ear I shall you teach to understand how ye the Lord should fear I will sing to verse 15 O taste and see that God is good O taste and see that God is good who trusts in heaven hear God his sins now not him shall be with all no rest the lions young may hungry be crave answer new can

O children and children, how do you come? I'll come to me dear.

I shall you teach to understand how ye the Lord do hear.

[69 : 59] What madness he hath lied beside to see the good of all.
Thy entry bring from speaking life and from the world I know.
If art from will you good seek me, for to let us be.
God's eyes are on the justest ear. Are open to the leper high.
Amen. There may grace, mercy, and peace from God the Father, the Son, and the Holy
Spirit rest and abide with you all never and always.

[71 : 22] Amen.