

The Purpose and Plan for the Church Pt. 10

Acts 2:40-47

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And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”

41 Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*.

42 And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.

43 Then fear came upon every soul, and many wonders and signs were done through the apostles.

44 Now all who believed were together, and had all things in common,

45 and sold their possessions and goods, and divided them among all, as anyone had need.

46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

Introduction:

I remember often hearing someone described as a God fearing person. At that time, for someone to be characterized in this manner was certainly not unusual. I could count on my hand the number of times I have heard this phrase used to describe someone who is a Christian.

Perhaps the greatest evidence that the fear of God is a lost doctrine in our churches is that today America can no longer be called a God fearing nation.

What a statement when the Ten Commandments were removed from display in all public buildings! What a prophetic commentary is the continual debate to strip “One Nation Under God” from the national pledge and to erase “In God We Trust” from national currency.

This nation is radically concerned about offending anyone except the Almighty Creator of the Universe. Even more alarming—our families have not finished reaping the devastating consequences.

Carl Zimmerman, a Harvard University sociologist, studied the rise and fall of major empires in world history, and traced what happened to family units in each empire. His book *Family and Civilization* concludes that families go through three phases. In each case study of the third phase, right before the empire collapses, families accept the following as the norm:

- Increased, easy causeless divorce.
- Increased acceptance of adultery.
- Alternate forms of marriage would arise.
- A rise in juvenile delinquency.
- The feminist movement would abound.
- Women would lose their desire to birth children in light of a career.

- Perversions of all kinds would arise, especially that of homosexuality.

In consideration of the post modern culture of our nation today, each item on that list has earned a check mark. This is the norm for the families of this nation.

Even within the church, reverence for God has been supplanted by concentration on politically correct demands for what we as individuals feel we deserve. Politically and practically, America has lost its fear of God because the churches within America have lost their fear of God! I believe the only hope for the survival of our beloved nation and its churches is a passionate reinstatement of the fear of God upon the people of God in the churches of America.

The urgency of this doctrine is highlighted when, at the end of his life, Solomon (whom God declared to be the wisest man who ever lived), culminated all of his vast understanding into one profound statement:

[Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. Ecclesiastes 12:13](#)

I believe that everyone would admit that there is a character crisis in America today. Why? In Romans 3:18, Paul explains the depraved nature of man by stating, “There is no fear of God before their eyes”.

I don't fear God- I fear His believers...

Stephen Hawking

Theologian John Calvin stated:

All wickedness flows from a disregard of God.... Since the fear of God is the bridle by which our wickedness is held check, its removal frees us to indulge in every kind of licentious conduct.

It pains me to share this with you, but anyone who loves Jesus and His Church, and has any amount of discernment can't help but see the drift into a [New Downgrade](#). Who could possibly deny that large sections of the the evangelical community here in postmodern America, as well as world-wide, have lost much of that fear of God right before our very eyes. Truly we are witnessing a falling away that's taking place in our midst as this apostasy continues to spread. Can you see the problem yet? The Church, which by definition is "all those who are called out of the world to worship God through Christ," is now bending so far over backward to please this evil world system that our message has actually gone from Theocentric. i.e. centered on God to anthropocentric, i.e. centered on man; and as such, is now exactly *opposite* from the actual teaching of the God' Word in the Bible.

This lunacy in the Lord's Name has got to stop. The time has arrived where those of us who truly love our Lord, and our fellow man, must begin to take an honest look at something which is so sadly lacking in the true Church of Christ today—even within the evangelical camp—that it's nearly unforgivable. What is so appallingly absent would be our own esteem for the dreadful and awesome majesty of the omnipotent, omnipresent, omniscient, and completely sovereign Yahweh El Shaddai—the LORD God Almighty as revealed in Holy Scripture.

In his book [The Holiness of God](#), which I highly recommend, noted Christian theologian Dr. R.C. Sproul writes:

If God is the Creator of the entire universe, then it must follow that He is the Lord of the whole universe. There is no part of the world that is outside of His Lordship. That means there must be no part of my life that is outside of His Lordship. His Holy character has something to say about economics, politics, athletics, romance—everything that we are involved with.

A.W. Tozer put his finger right on the problem in the 1950's in his comments about the so-called "new" pragmatic methods of preaching the Gospel, which were just becoming popular back in his day. For truly this weak-willed compromise of Biblical righteousness within the Church Growth Movement is not really new at all. As through the eyes of a prophet, Tozer could see the Willow Creeks and the Saddlebacks and the Lakewoods coming, and in his inimitable style he said:

The old cross [killed] men; **the new cross entertains them**. The old cross condemned; the new cross amuses. The old cross destroyed confidence in the flesh; the new cross encourages it. The old cross brought tears and blood; the new cross brings laughter. The flesh, smiling and confident, preaches and sings about the [old] cross; before that cross it bows and toward that cross it points with carefully staged histrionics – **but upon that cross it will not die**, and the reproach of that cross it stubbornly refuses to bear.

I well know how many smooth arguments can be marshaled in support of the new cross. Does not the new cross win converts and make many followers and so carry the advantage of numerical success? Should we not adjust ourselves to the changing times? Have we not heard the

slogan 'New days, new ways?' And who but someone very old and very conservative would insist upon death as the appointed way to life?

And who today is interested in a gloomy mysticism that would sentence its flesh to a cross and recommend self-effacing humility as a virtue actually to be practiced [even] by modern Christians? These are the arguments, along with many more flippant still, which are brought forward to give an appearance of wisdom to **the hollow and meaningless cross of popular Christianity.**[3]

Review

I. Christ is Lord of His Church

II. Christ Builds His Church

III. Christ Plans His Church

IV. Christ Gives Purpose to His Church

Lesson:

I. Christ is Lord of His Church

II. Christ Builds His Church

III. Christ Plans His Church

A. Separated

B. Saved

C. Steadfast

D. Teaching

E. Fellowshiping

F. Celebrating Lords supper/ baptism

G. Praying

H. Giving

I. Praising

J. Fearing

1. The Church was Separated

v. 40 And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.”

2. The Church was Saved

41 Then those who gladly received his word were baptized; and that day about three thousand souls were added to them.

47 praising God and having favor with all the people. And the Lord added to the church daily those who were being saved.

3. The Church was steadfast.

42 And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.

46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

v.42 And they continued steadfastly — —

Pres Active Participle

46 So continuing daily — same word, and parsing

proskartereó: to attend constantly

Original Word: ΠΡΟΣΚΑΡΤΕΡΕΩ

Part of Speech: Verb

Transliteration: proskartereó

Phonetic Spelling: (pros-kar-ter-eh'-o)

Short Definition: I persist

Definition: I persist, persevere in, continue steadfast in; I wait upon.

4342 *proskartereó* (from **4314** /*prós*, "towards, interactively *with*" and **2594** /*kartereó*, "show steadfast strength," derived from **2904** /*krátos*, "prevailing strength") – properly, to consistently showing strength which *prevails* (in spite of difficulties); to *endure* (remain firm), ***staying in a fixed direction***. [**4342** /*proskartereó* means "to continue to do something with intense effort, with the possible implication of despite difficulty – 'to devote oneself to, to keep on, to persist in'"

4. The Church was Teaching

42 And they continued steadfastly in the apostles' doctrine

continued steadfastly

προσκαρτερέω (4342)

verb: present, active, participle, nominative, plural, masculine

- 1 to adhere to one, be his adherent, to be devoted or constant to one
- 2 to be steadfastly attentive unto, to give unremitting care to a thing
- 3 to continue all the time in a place
- 4 to persevere and not to faint

doctrine

διδαχή (1322)

noun: dative, singular, feminine

- 1 teaching
 - 1 that which is taught

- 2 doctrine, teaching, concerning something
- 2 the act of teaching, instruction
 - 1 in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public

5. The Church was Fellowshiping

42 And they continued steadfastly in the apostles' doctrine and fellowship,
fellowship

κοινωνία (2842)

noun: dative, singular, feminine

[Find all occurrences \(approximately 18\)](#)

- 1 fellowship, association, community, communion, joint participation, intercourse
 - 1 the share which one has in anything, participation
 - 2 intercourse, fellowship, intimacy
 - 1 the right hand as a sign and pledge of fellowship (in fulfilling the apostolic office)
 - 3 a gift jointly contributed, a collection, a contribution, as exhibiting an embodiment and proof of fellowship

6. Celebrating the Lord's Table and Baptism

41 Then those who gladly received his word **were baptized**; and that day about three thousand souls were added *to them*.

42 And they continued steadfastly in the apostles' doctrine and fellowship, **in the breaking of bread**, and in prayers.

7. The Church was Praying

42 And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers.

8. The Church was Giving

44 Now all who believed were together, and had all things in common,

45 and sold their possessions and goods, and divided them among all, as anyone had need.

9. The Church was Praising God

46 So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart,

47 praising God

praising God

Pres. Active. Participle

Praising. Greek. *aieno*. Always used of praising God. Here; Acts 3:8, Acts 3:9. Luke 2:13, Luke 2:20; Luke 19:37; Luke 24:53. Romans 15:11. Revelation 19:5.

John Gill

Praising God,.... Not only for their temporal mercies and enjoyments of life, which they partook of in so delightful and comfortable a manner; but for their spiritual mercies, that the Lord had been pleased to call them by his grace, and reveal Christ to them, and pardon them who had been such vile sinners, give them a name, and a place in his house, and favor them with the ordinances of it, and such agreeable and delightful company as the saints were, they had fellowship with:

Psalm 150:1-6 Praise the Lord! Praise God in his sanctuary; praise him in his mighty heavens! Praise him for his mighty deeds; praise him according to his excellent greatness! Praise him with trumpet sound; praise him with lute and harp! Praise

him with tambourine and dance; praise him with strings and pipe! Praise him with sounding cymbals; praise him with loud clashing cymbals! ...

Psalm 95:1-11 Oh come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation! Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise! For the Lord is a great God, and a great King above all gods. In his hand are the depths of the earth; the heights of the mountains are his also. The sea is his, for he made it, and his hands formed the dry land. ...

James 5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise.

Psalm 115:1 Not to us, O Lord, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!

Psalm 103:2 ESV / 79 helpful votes Helpful Not Helpful

Bless the Lord, O my soul, and forget not all his benefits,

2 Samuel 22:50 ESV / 78 helpful votes Helpful Not Helpful

"For this I will praise you, O Lord, among the nations, and sing praises to your name.

Psalm 103:1-2 ESV / 49 helpful votes Helpful Not Helpful

Of David. Bless the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits,

Psalm 144:1 ESV / 47 helpful votes Helpful Not Helpful

Of David. Blessed be the Lord, my rock, who trains my hands for war, and my fingers for battle;

Psalm 22:3 ESV / 45 helpful votes Helpful Not Helpful

Yet you are holy, enthroned on the praises of Israel.

Psalm 71:8

My mouth is filled with your praise,

and with your glory all the day.

Isaiah 25:1

O Lord, you are my God;
I will exalt you; I will praise your name,
for you have done wonderful things,
plans formed of old, faithful and sure.

About midnight Paul and Silas were praying and singing
hymns to God, and the prisoners were listening to them.

[Acts 16:25](#)

Bless the Lord, O my soul,
and all that is within me,
bless his holy name!

[Psalms 103:1](#)

My mouth is filled with your praise,
and with your glory all the day.

[Psalms 71:8](#)

Sing to God, sing praises to his name;
lift up a song to him who rides through the deserts;
his name is the Lord;
exult before him!

Father of the fatherless and protector of widows
is God in his holy habitation.

[Psalms 68:4-5](#)

Therefore you are great, O Lord God. For there is none like you, and there is no God besides you, according to all that we have heard with our ears.

[2 Samuel 7:22](#)

For from him and through him and to him are all things. To him be glory forever. Amen.

[Romans 11:36](#)

Yours, O Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is yours. Yours is the kingdom, O Lord, and you are exalted as head above all.

[1 Chronicles 29:11](#)

Why are you cast down, O my soul,
and why are you in turmoil within me?
Hope in God; for I shall again praise him,
my salvation and my God.

[Psalms 42:11](#)

Oh give thanks to the Lord; call upon his name;
make known his deeds among the peoples!

[Psalms 105:1](#) |

I cried to him with my mouth,
and high praise was on my tongue.

[Psalms 66:17](#)

Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, for all his works are right and his ways are just; and those who walk in pride he is able to humble.

[Daniel 4:37](#)

Christians often speak of “praising God,” and the Bible commands all living creatures to praise the Lord (Psalm 150:6). One Hebrew word for “praise” is *yadah*, meaning “praise, give thanks, or confess.” A second word often translated “praise” in the Old Testament is *zamar*, “sing praise.” A third word translated “praise” is *halal* (the root of *hallelujah*), meaning “to praise, honor, or commend.” All three terms contain the idea of giving thanks and honor to one who is worthy of praise.

The book of Psalms is a collection of songs filled with praises to God. Among them is Psalm 9, which says, “I will be glad and rejoice in you; I will sing the praises of your name, O Most High” (verse 2). Psalm 18:3 says God is “worthy of praise.” Psalm 21:13 praises God both for who He is and for His great power: “Be exalted in your strength, LORD; we will sing and praise your might.”

Psalm 150 uses the term praise thirteen times in six verses. The first verse provides the “where” of praise—everywhere! “Praise God in his sanctuary; praise him in his mighty heavens.

- The next verse teaches “why” to praise the Lord: “Praise him for his acts of power; praise him for his surpassing greatness.”

- Verses 3–6 note “how” to praise the Lord—with a variety of instruments, dance, and everything that has breath. Every means we have to make sound is to be used to praise the Lord!

In the New Testament, there are examples of praise given to Jesus. Matthew 21:16 refers to those who praised Jesus as He rode a donkey into Jerusalem. Matthew 8:2 notes a leper who bowed before Jesus. In Matthew 28:17 the disciples of Jesus were said to worship Him after His resurrection. Jesus accepted praise as God.

The early church often shared in times of praise. For example, the first church in Jerusalem included a focus on worship (Acts 2:42–43). The church leaders at Antioch prayed, worshiped, and fasted during the time Paul and Barnabas were called into missionary work (Acts 13:1–5). Many of Paul’s letters include extended sections of praise to the Lord (1 Timothy 3:14–16; Philippians 1:3–11).

At the end of time, all of God’s people will join in eternal praise of God. “No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him” (Revelation 22:3). With the curse of sin removed, those who are with the Lord will forever praise the King of kings in perfection. It has been said that our worship of God on earth is simply preparation for the celebration of praise that will take place in eternity with the Lord.

The book of Psalms is the praise book of the Bible, and it gives us hundreds of reasons why praise is important, as well as examples of how to give praise to God. In examining those reasons and examples, one thing becomes clear. “It is good to praise the LORD and make music to your name, O Most High...” (Psalm 92:1). Praise is a good thing. That means it is pleasant, valuable, and morally excellent. Psalm 147:1 tells us that praise is beautiful and agreeable.

When we consider the reasons why we should praise God, we find a list of His attributes. He is full of glory (Psalm 138:5), great (Psalm 145:3), wise and powerful (Daniel 2:20), good (Psalm 107:8), merciful and faithful (Psalm 89:1), and much more. This list of attributes is complemented by a list of His wonderful works. He is the One who saves us (Psalm 18:46), keeps His promises (1 Kings 8:56), pardons sin (Psalm 103:1-3), and gives us our daily food (Psalm 136:25). To try to list all the things God has done is impossible, but it is a wonderful exercise because it turns our hearts back to Him and keeps us mindful of how much we owe to Him.

Psalm 148:1-10 tells us that all of creation is commanded to give praise to God. When Jesus was entering Jerusalem on Palm Sunday, great crowds gathered and offered Him their praises. The Pharisees wanted Him to rebuke the people, but Jesus answered, “I tell you that, if these should hold their peace, the stones would immediately cry out” (Luke 19:40 KJV). Though there are many people who choose not to praise God right now, there is coming a day in which every knee will bow and every tongue will confess the praises of God (Philippians 2:10-11). Some will joyfully give those praises because of the salvation they have received, while

some will give those praises as conquered enemies headed for eternal punishment for their rejection of God.

Praise is a vital part of a life surrendered to God, and it gives credit where credit is due. “O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” (Psalm 107:8 KJV).

10. The Church was Fearing God

- 42 And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.
- 43 Then fear came upon every soul, and many wonders and signs were done through the apostles.

Then fear came upon every soul

fear

phobos: panic flight, fear, the causing of fear, terror

Original Word: φόβος, ου, ό

Part of Speech: Noun, Masculine

Transliteration: phobos

Phonetic Spelling: (fob'-os)

Definition: (a) fear, terror, alarm, (b) the object or cause of fear, (c) reverence, respect.

5401 *phóbos* (from *phebomai*, "to flee, withdraw") – *fear* (from Homer about 900 bc on) **5401** (*phóbos*) meant *withdrawal*, fleeing because feeling inadequate (without sufficient *resources*, *Abbott-Smith*).

Fear (**5401** /*phóbos*) is commonly used in Scripture – sometimes positively (in relation to God) but more often negatively of *withdrawing from* the Lord (His will).

came upon

Imperfect passive Indicative

ginomai: to come into being, to happen, to become

Original Word: γίνομαι

Part of Speech: Verb

Transliteration: ginomai

Phonetic Spelling: (ghin'-om-ahee)

Definition: I come into being, am born, become, come about, happen.

1096 *gínomai* – properly, to *emerge, become, transitioning* from one point (realm, condition) to another. **1096** (*gínomai*) fundamentally means "become" (becoming, became) so it is *not* an exact equivalent to the ordinary equative verb "to be" (*is, was, will be*) as with **1510** /*eimí* (**1511** / *eínai*, **2258** /*ēn*).

1096 (*ginomai*) means "to become, and signifies a change of condition, state or place" (Vine, Unger, White, *NT*, 109).

M. Vincent, "**1096** (*gínomai*) means to come into being/manifestation implying *motion, movement, or growth*"

Ac 5:10–13

Then immediately she fell down at his feet and breathed her last. And the young men came in and found her dead, and carrying *her* out, buried *her* by her husband.

11 **So great fear** came upon all the church and upon all who heard these things.

12 And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch.

13 Yet none of the rest dared join them, but the people esteemed them highly.

13 Yet none of the rest dared join them

tolmaó: to have courage, to be bold

Original Word: τολμάω

Part of Speech: Verb

Transliteration: tolmaó

Phonetic Spelling: (tol-mah'-o)

Short Definition: I dare, endure, am bold

Definition: I dare, endure, am bold, have courage, make up the mind.

HELPS Word-studies

5111 *tolmáō* (from *tolma*, "bold courage") – properly, to show daring courage necessary for a valid risk ("putting it all on the line"); **courageously venture forward by putting fear behind** and embracing the fruit that lies ahead for taking a *necessary risk*.

Acts 9:31

³¹ So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.

Ps 111:10

The fear of the Lord *is* the beginning of wisdom;

A good understanding have all those who do *His commandments*.

His praise endures forever.

Pr 1:7–8

The fear of the Lord *is* the beginning of knowledge,

But fools despise wisdom and instruction.

Pr 8:13

- 13** The fear of the Lord *is* to hate evil;
Pride and arrogance and the evil way
And the perverse mouth I hate.

Pr 16:6

In mercy and truth
Atonement is provided for iniquity;
And by the fear of the Lord *one* departs from evil.

2 Co 7:1–2

- 7:1** Therefore, having these promises, beloved, let us
cleanse ourselves from all filthiness of the flesh and
spirit, perfecting holiness in the fear of God.

Ps 89:7

- 7** God is greatly to be feared in the assembly of the
saints,
And to be held in reverence by all *those* around Him.

Heb 12:28–29

Therefore, since we are receiving a kingdom which cannot be
shaken, let us have grace, by which we may serve God
acceptably with reverence and godly fear.

- 29** For our God *is* a consuming fire.

Re 15:4

- 4** Who shall not fear You, O Lord, and glorify Your name?

For *You* alone *are* holy.
 For all nations shall come and worship before You,
 For Your judgments have been manifested.”

Lk 7:11–17 Jesus Raises a Widow’s Son

¹¹ Soon afterward he went to a town called Nain, and his disciples and a great crowd went with him. ¹² As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow, and a considerable crowd from the town was with her. ¹³ And when the Lord saw her, he had compassion on her and said to her, “Do not weep.” ¹⁴ Then he came up and touched the bier, and the bearers stood still. And he said, “Young man, I say to you, arise.” ¹⁵ And the dead man sat up and began to speak, and Jesus gave him to his mother. ¹⁶ **Fear seized them all**, and they glorified God, saying, “A great prophet has arisen among us!” and “God has visited his people!” ¹⁷ And this report about him spread through the whole of Judea and all the surrounding country.

Fear **seized** them all

lambanó: to take, receive

Original Word: λαμβάνω

Part of Speech: Verb

Transliteration: lambanó

Phonetic Spelling: (lam-ban'-o)

Definition: (a) I receive, get, (b) I take, lay hold of.

2983 *lambánō* (from the primitive root, *lab-*, meaning "*actively* lay hold of to take or receive," see *NAS* dictionary) – **properly, to lay hold by aggressively** (*actively*) *accepting* what is available (offered). **2983** /

lambánō ("accept with initiative") emphasizes the *volition* (*assertiveness*) of the receiver.

Mk 4:35–41 Jesus Calms a Storm

³⁵ On that day, when evening had come, he said to them, "Let us go across to the other side." ³⁶ And leaving the crowd, they took him with them in the boat, just as he was. And other boats were with him. ³⁷ And a great windstorm arose, and the waves were breaking into the boat, so that the boat was already filling. ³⁸ But he was in the stern, asleep on the cushion. And they woke him and said to him, "Teacher, do you not care that we are perishing?" ³⁹ And he awoke and rebuked the wind and said to the sea, "Peace! **(Silence)** Be still!" And the wind ceased, and there was a great calm. ⁴⁰ He said to them, "Why are you so afraid? Have you still no faith?" ⁴¹ And they were filled with great fear and said to one another, "Who then is this, that even the wind and the sea obey him?"

2532 [e]

kai

41 καὶ

And

Conj

5399 [e]

ephobēthēsan

ἐφοβήθησαν

they feared

V-AIP-3P

5401 [e]

phobon

φόβον

[with] fear

N-AMS

3173 [e]
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μέγαν ,
great
Adj-AMS

Mk 5:25–33

²⁵ And there was a woman who had had a discharge of blood for twelve years, ²⁶ and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. ²⁷ She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. ²⁸ For she said, “If I touch even his garments, I will be made well.” ²⁹ And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. ³⁰ And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, “Who touched my garments?” ³¹ And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’ ” ³² And he looked around to see who had done it. ³³ But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth.

Lk 12:1–7

12 In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, “Beware of the leaven of the Pharisees, which is hypocrisy. ² Nothing is covered up that will not be revealed, or hidden that will not be known. ³ Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.

Have No Fear

⁴ “I tell you, my friends, do not fear those who kill the body, and after that have nothing more that they can do. ⁵ But I will warn you whom to fear: fear him who, after he has killed, has authority to cast into hell. Yes, I tell you, fear him! ⁶ Are not five sparrows sold for two pennies? And not one of them is forgotten before God. ⁷ Why, even the hairs of your head are all numbered. Fear not; you are of more value than many sparrows.

Lk 13:1–5

13 There were some present at that very time who told him about the Galileans whose blood Pilate had mingled with their sacrifices. ² And he answered them, “Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered in this way? ³ No, I tell you; but unless you repent, you will all likewise perish. ⁴ Or those eighteen on whom the tower in Siloam fell and killed them: do you think that they were worse offenders than all the others who lived in Jerusalem? ⁵ No, I tell you; but unless you repent, you will all likewise perish.”

Jesus spoke more on the fear of hell than on the glory of heaven. He thought it to be timely and urgent. "That makes me both love Him and fear Him! I love Him because He is my Savior, and I fear Him because He is my Judge" (A.W. Tozer).

Arthur Pink wrote

Why is it that, today, the masses are so utterly unconcerned about spiritual and eternal things, and that they are lovers of pleasure

more than lovers of God? Why is it that even on the battlefields multitudes were so indifferent to their soul's welfare? Why is it that defiance of heaven is becoming more open, more blatant, more daring? The answer is, Because "There is no fear of God before their eyes" (Rom 3:18). Again; why is it that the authority of the Scriptures has been lowered so sadly of late? Why is it that even among those who profess to be the Lord's people there is so little real subjection to His Word, and that its precepts are so lightly esteemed and so readily set aside? Ah! what needs to be stressed to-day is that God is a God to be feared. "The fear of the Lord is the beginning of wisdom" (Pro 1:7). Happy the soul that has been awed by a view of God's majesty, that has had a vision of God's awful greatness, His ineffable holiness, His perfect righteousness, His irresistible power, His sovereign grace.

Walking In The Fear Of The Lord (9:31)

INTRODUCTION

1. In writing about the early church, Luke recorded:

"Then had the churches rest throughout all Judaea and Galilee

and Samaria, and were edified; and walking in the fear of the

Lord, and in the comfort of the Holy Ghost, were multiplied."

[Ac 9:31](#)

2. In writing to the church at Philippi, Paul told them:

"Therefore, my beloved, as you have always obeyed, not as in

my presence only, but now much more in my absence, work out

your own salvation with fear and trembling;" - [Php 2:12](#)

3. The concept of "fear and trembling" in connection with God is not

a popular concept today...

a. People prefer to hear about God's love, longsuffering and mercy

b. When we point out God's righteous indignation, holiness, and

justice, some say "My God is not like that!"

c. The emphasis on God's love and mercy today is probably a reaction

to the "hell, fire, and brimstone" preaching of another generation

4. But could it be that we have gone to other extreme...?

a. Where there is no concept of fear and trembling as it relates to the Christian?

b. Could this be why many Christians are apathetic in their service?

c. Have we forgotten Whom we should fear if we are negligent in our

service? - cf. [Mt 10:28](#)

5. In this lesson, I hope to accomplish three things...

a. Define the fear of the Lord

b. Point out why the fear of the Lord is important to the Christian

c. Suggest how we can develop a healthy fear of the Lord without going to either extreme

[Let's begin by...]

I. DEFINING THE "FEAR OF THE LORD"

A. THE WORD "FEAR"...

1. The Hebrew word is **yir'ah** and is used in the Old Testament

to describe:

- a. Fear, terror
- b. Awesome or terrifying thing (object causing fear)
- c. Fear (of God), respect, reverence, piety

2. The Greek word is **phobos**, and it is used to describe:

- a. Fear, dread, terror
- b. that which strikes terror

B. WITH REGARDS TO THE FEAR OF THE LORD, IT IS OFTEN DEFINED AS

REVERENCE OR AWE...

- 1. Which is fine as far as it goes...
- 2. But I wonder if this definition truly goes far enough...
- 3. For though the terms reverence and awe imply a place for "trembling", do most make the connection?

C. FEAR OF THE LORD SHOULD INCLUDE A PLACE FOR TREMBLING...

1. Even as Paul indicated by combining "fear and trembling" - [Php](#)

[2:12](#)

2. The Greek word for "trembling" is **tromos** (a trembling or quaking

with fear)

3. Just as one would likely tremble in the presence of one who

could take our life, so Jesus taught us to fear the Lord - [Mt](#)

[10:28](#)

D. A PROPER FEAR OF THE LORD WOULD THEN INCLUDE...

1. "reverence and awe..."

2. "being afraid to offend God in any way" -

Hendriksen

3. A trembling and quaking if one knows they have offended God and

have not obtained forgiveness! - cf. [He](#)

[10:26-27, 30-31](#); [12:28-29](#)

[The value of such an attitude is seen as we continue and now notice...]

II. THE IMPORTANCE OF THE "FEAR OF THE LORD"

A. FROM THE BOOK OF PROVERBS, WE LEARN...

1. The fear of the Lord is the beginning of knowledge - [Pr 1:7](#)

2. The fear of the Lord will cause one to hate evil - [Pr 8:13](#)

3. The fear of the Lord will prolong life - [Pr 10:27](#)

4. The fear of the Lord provides strong confidence and is a

fountain of life - [Pr 14:26-27](#)

5. The fear of the Lord prompts one to depart from evil - [Pr 16:6](#)

6. The fear of the Lord leads to a satisfying life, and spares one

from much evil - [Pr 19:23](#)

7. The fear of the Lord is the way to riches, honor, and life!

- [Pr 22:4](#)

B. WITHOUT THE FEAR OF THE LORD...

1. We close ourselves to the treasures of God's wisdom and knowledge!
2. We will flirt with evil and be corrupted by it
3. Our lives are likely to be shortened by our refusal to heed God's word (e.g., suffering STDs because we did not heed His Word on sexual relationships)
4. We will not come to know the love of God that gives us assurance and confidence of our salvation
5. When fallen into sin, we will not be motivated to repent and turn to God!
6. We will not be motivated to truly "work out our own salvation"!

[Without the fear of the Lord, we cannot please God (cf. [Isa 66:1-2](#)).

Only the person who "trembles at His Word" has God's promise to receive His tender mercy! (cf. [Ps 103:17-18](#)). But how does one develop the proper fear of the Lord without going to the extreme of earlier generations...?]

III. DEVELOPING THE "FEAR OF THE LORD"

A. IT COMES THROUGH THE WORD OF GOD...

1. Just as "faith comes by hearing, and hearing by the word of God" - cf. [Ro 10:17](#)
2. The children of Israel were told to gather every seven years to read and hear the Word - [Deut 31:10-13](#)
3. The purpose? "...that they may learn to fear the Lord"! - cf. [Deut 31:13](#)

4. As one reads the Word of God, they should gain a healthy degree
of the fear of the Lord
a. Consider the words of Paul in [Ro 2:4-11](#)
b. And the words of Peter in [2Pe 3:7-14](#)

B. THE WORD OF GOD, PROPERLY USED, MAINTAINS A PROPER BALANCE...

1. To avoid extremes, we must read all of God's Word
a. Some read only portions that reveal God's love and mercy, and
have no fear of the Lord
b. Others focus on the fire, hell and brimstone passages, and
know nothing of God's everlasting loving kindness
c. The one develops an attitude of permissiveness that belittles
God's holiness and justice
d. The other develops a psychosis of terror that forgets God's
grace and compassion
2. Even in passages noted above, the context of each speaks much of
God's grace and forgiveness for those who will repent!
3. So we must be careful how we use the Word of God, but use it we
must!

CONCLUSION

1. The Psalmist wrote...

"God is greatly to be feared in the assembly of the saints,

And to be held in reverence by all those around Him." - [Ps 89:7](#)

2. Why do we need to fear the Lord? So we will be sure to work out our

salvation with fear and trembling! - [Ac 9:31](#); [Php 2:12](#)

3. The warning is necessary, for as it is written in Hebrews...

"Therefore, since a promise remains of entering His rest, let us

fear lest any of you seem to have come short of it. For indeed

the gospel was preached to us as well as to them; but the word

which they heard did not profit them, not being mixed with faith

in those who heard it." - [He 4:1-2](#)

And again...

"Let us therefore be diligent to enter that rest, lest anyone

fall according to the same example of disobedience." - [He 4:11](#)

4. With the proper fear of the Lord, we will "work out our salvation", we

will "be diligent to enter into that [heavenly] rest"....!

"Therefore, having these promises, beloved, let us cleanse ourselves

from all filthiness of the flesh and spirit, perfecting holiness in the

fear of God." - [2Co 7:1](#)

Are we perfecting holiness in the fear of God...?