

SOME ASPECTS

OF

***“THE FEAR
OF THE
LORD”***

**A brief consideration of the 8-times God speaks with
emphasis using a double-name**

There are 29 words in the Hebrew language for “*fear*” so that the English language struggles to give a full meaning. Also because of the way this word is commonly used today; we can have difficulty in gaining the true meaning of the word “fear”. Fearing the Lord carries the meaning of **deep reverence, veneration** and **awe** as well as **being afraid** and **having godly fear** that we might dishonour Him who sees everything and is holy.

We might well ask – “How can we be kept in the good of the fear of the Lord?” The fear of the Lord is mentioned **14 (2x7)** times in the book of Proverbs (heavenly light for an earthly path). See: **Prov. 1:7, 29; 2:5; 8:13; 9:10; 10:27; 14:26, 27;15:16, 33; 16:6; 19:23; 22:4; 23:17.**

The “*fear of the Lord*” appears to be marked out with special emphasis in the Word of God. Eight times **God** speaks using a double-name: 4 times in the Old Testament and 4 times in the New Testament. The double-name is for emphasis and each time it appears to be in relation to “*the fear of the Lord*”. See: **Gen. 22:11; 46:2; Exo. 3:4 and 1 Sam. 3:10** and these four have their amplified parts in the New Testament. See: **Mat. 27:46 & Mk. 15:34; Luk. 10:41; 22:31 and Acts 9:4.**

THE FEAR WHICH SPEAKS OF ADORATION AND VENERATION

*“And the angel of the LORD called unto him out of heaven, and said, **Abraham, Abraham:** and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.” (Gen. 22:11, 12)*

Abraham had been promised that through the son of his old age (Isaac); God would be bless all the nations of the earth. See: **Gen. 15:4, 5, 18; 18: 17, 18; 22:17, 18.** This would be accomplished through sacrifice. (**Gal. 3:13, 14**)

*“And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God,** why hast thou forsaken me?” (Mat. 27:46)*

As we view this infinitely precious scene and “mark the sacrifice appointed and see who bears the awful load” we are filled with adoration and deep reverence and fear for God and His beloved Son. We realize the awfulness of our sins in the sight of a thrice holy God and what it cost Him to make us righteous in His sight. Oh that we might have a deeper appreciation of this beloved!

Little Flock #20 Appendix T. Kelly

1. "Stricken, smitten, and afflicted,"
See Him dying on the tree !
'Tis the Christ by man rejected !
Yes, my soul, 'tis He, 'tis He !
Mark the sacrifice appointed !
See who bears the awful load !
'Tis the Word, 'tis God's Anointed,
Son of Man and Son of God.
2. Here we have a firm foundation;
Here's the refuge of the lost;
Christ's the Rock of our salvation--
His the name of which we boast.
Lamb of God ! for sinners wounded--
Sacrifice to cancel guilt,
None shall ever be confounded
Who on Thee their hope have built.

THE FEAR OF LETTING THE FLESH ACT

*“And God spake unto Israel in the visions of the night, and said, **Jacob, Jacob.** And he said, Here am I. And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt ...” (Gen. 46:2-4)*

Through the one sacrifice of our blessed Lord on the cross the flesh has been forever, in the sight of God, dealt with and no longer has dominion over us. (**Rom. 6:6-9**) However, the flesh is still alive and must be reckoned dead, minute by minute, by the power of the Holy Spirit in us. See: **Rom. 6:11, 12; 2 Cor. 4:10 and Gal. 2:20; 5:13, 16.**

Israel (Prince with God) begins his journey towards Egypt to see Joseph, a type of Christ in the glory, but when he came to Beer-sheba he hesitated. No doubt he reflected on the experience of **Gen. 28** when many years before he was afraid of God’s presence and in the flesh bargained with God. He likely remembered how he used craft to deceive his father and brother. Now, much older, 130 years, he has learned much about the flesh and was afraid of falling back into previous practices. Is it not instructive that God says Jacob, Jacob not Israel, Israel? Because of this fear God reassures him that He will go down to Egypt with him and make of him a great nation. How faithful our Lord is with us!

*“And Jesus answered and said unto her, **Martha, Martha,** thou art careful and troubled about many things:” (Luk. 10:41)*

In this scene we see dear Martha was cumbered and anxious, the flesh is active and concerned about the lack of assistance from her sister Mary. How beautiful it is to see the Lord Jesus, as it were take Martha by the hand, and leading her to fear Him and to know Him and to trust Him! In **Jon. 11** Martha was very troubled again when her brother Lazarus dies and we see the flesh active again but Jesus leading her gently to see Him who is the *“Resurrection and the Life”*. In **Jon. 12:2** we see Martha quietly serving, Wisdom having done its perfect work. (**Prov. 9:1-10**)

THE FEAR OF GOD'S GOVERNMENT (DISCIPLINE)

*“And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, **Moses, Moses.** And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.” (Exo 3:4, 5)*

Moses turned aside to see this great sight which spoke of the judgment of God on Israel in the furnace of affliction in Egypt because of their disobedience and sin. The lash of the Egyptian was God's rod to produce repentance and cause them to fear the Lord. Moses is called to take off his shoes for he was on holy ground before God. How blessed to realize we are in His presence who sees everything and who knows the *“thoughts and intents of the heart”*. How precious to realize that God always works to bring us to Himself, to trust Him and to reverence Him as we ought and that he does not consume us as we deserve.

*“And the Lord said, **Simon, Simon,** behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.” (Luk. 22:31)*

Simon was making statements that showed he had confidence in the flesh and rather than call him Peter, the Lord says Simon, Simon. What a lesson this is for us beloved to have confidence in our Lord Jesus but no confidence in the flesh which cannot please God. In the chapters to follow we see the result of fleshly confidence and Simon denies his Lord but we also see the faithfulness of Christ's intercessions. **His look – Luk. 22:61; His message – Mar.16:7; His visit to privately restore – Luk. 24:34; and His public restoration and direction – Jon. 21:15-22.**

What a Lord we have! Throughout the apostle's two epistles we see such carefulness to warn against the activity of the flesh. (1 Pet. 2: 21-25; 3:14, 15; 4:1) etc.

TO FEAR GOD RATHER THAN MAN SO AS TO BE ABLE TO SPEAK FOR HIM

*“And the LORD came, and stood, and called as at other times, **Samuel, Samuel.** Then Samuel answered, *Speak; for thy servant heareth.* And the LORD said to Samuel, *Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.*” (1 Sam. 3:10-12)*

What a message this was for this young boy to give to the aged Eli but dear Samuel moved by a deep respect for God, proved this fear was greater than the fear of man (see 1 Sam. 3:15, 18, 19). To be used of God and speak for Him we must fear Him and hide nothing that He would have us say for Him.

*“And he fell to the earth, and heard a voice saying unto him, **Saul, Saul,** why persecutest thou me? And he said, *Who art thou, Lord?* And the Lord said, *I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do?”* (Acts 9:4-6)*

This persecutor of the Church was being called to take the most precious message of God’s purposes in Christ, developed in Himself before the foundation of the world but hid until the Holy Spirit came and Christ was on high, to redeemed man – *“to preach the unsearchable riches of Christ”*. (Eph. 3:8-21)

In Gal. 2:4-21 we see the assault of the enemy against this precious truth and even in the face of the revered Peter, Barnabas and certain brethren from James, Paul stands firm in the *“fear of the Lord”*!

We are also called to proclaim and stand fast earnestly contending for the truth telling that Jesus Christ is the Son of God (1 Cor. 3:12) - **GOLD**; and that He died and shed His precious blood and that this is the only way of redemption – **SILVER**; and with a love for souls help them reflect Christ’s glory – **PRECIOUS STONES**. This will surely bring a reward in that day.

What a contrast to the **WOOD** which would tell that Jesus was a good man only and the **HAY** (GRASS, JND) which does not preach the necessity of

the precious blood and the **STUBBLE** in which there is no precious fruit for God's glory.

Will we tell out the precious message in the "*fear of the Lord*" beloved?

Little Flock #41 Appendix Kent

1. Raise glad the song ! for we can tell
How sovereign grace dissolved the spell
 That kept us bound in chains;
 And from that dear and happy day,
How oft constrained by grace to say,
 That Grace triumphant reigns !

2. Yes ! tho' we've strayed like saints of old,
 Grace has restored us to the fold
 As captives in its chains;
Thus, saved by grace, we'd gladly sing,
 Till all the earth and heavens ring
 With Grace triumphant reigns !

3. Grace still--till all redeemed by blood
 Are taught to know themselves and God--
 Its empire shall maintain;
 To spoil the mighty of the prey,
 To set the captive exile free,
 Shall Grace triumphant reign.

4. Then called to meet the church's Head,
 The Saviour's grace shall banish dread,
 His love our souls sustain;
 And, as we rise to endless day,
We'll raise the voice and boldly say,
 Grace doth triumphant reign.

