

39th Annual Biblical Viewpoints Lectureship

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Y O R D God
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R PRAISE
REVERENCE

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attitude;
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WHY?
Assembly

November 3-7, 2019

REVERENCE

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at 8am on WEMT-TV (Fox 39) or look for us on YouTube.



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HOLY GROUND

Roby Ellis

Text: *Exodus 3:1–5* Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian. And he led the flock to the back of the desert, and came to Horeb, the mountain of God. ² And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. ³ Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.” ⁴ So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” ⁵ Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.” ⁶ Moreover He said, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.

Introduction

- I. On June 1, 1785, the first US ambassador to Britain was introduced to King George III in an attempt to restore “the old good nature and the old good humor between people, who, though separated by an ocean, and under different governments, have the same language, a similar religion, and kindred blood.”
 - A. This would be particularly difficult given that the ambassador was one of the signatories of the Declaration of Independence, which had denounced the king for outrageous crimes against his own subjects.
 - B. This ambassador was none other than John Adams, one of the most outspoken members of the Continental Congress.
 - C. Prior to his introduction to the king, Adams was briefed on royal protocol, which required that he bow three times upon admission to his majesty’s presence and three times again as he left walking backwards.

- II. Displays of respect are still expected in certain situations.
 - A. Certain protocol is still expected when one interacts with royalty.
 - B. Soldiers are expected to stand at attention when addressing a superior officer.
 - C. Citizens are expected to show respect during the performance of the national anthem and the presentation of the nation's colors.
 - D. At funerals there are unwritten guidelines that dictate dress and comportment.
- III. If we take such care regarding our dress and our behavior on such occasions as these, should we not take even greater care when we step knowingly into the presence of Almighty God?

Discussion

- I. God has always demanded reverential fear from those entering His presence.
 - A. Moses' encounter at the bush was the only time man ever stood on holy ground.
 - 1. After the exodus, when Moses returned to this site with the children of Israel, the Bible says that the spectacle was so terrifying that the people trembled at the base of the mountain (*Ex. 19:16; Deut. 5:5*).
 - a. We are reminded in the book of Hebrews of the dreadfulness of this scene, one which apparently shook even Moses (*Heb. 12:18–21*).
 - b. Prior to God's descent onto the mountain, He instructed the people to consecrate themselves and to wash their clothes in preparation (*Ex. 19:10*).
 - c. While Moses was on the mountain, it was strictly forbidden to touch it on the pain of death (*vv 11–13*).
 - 2. When Joshua meets the Commander of the LORD's army just outside the walls of Jericho, he is instructed

(like Moses at the bush) to remove his sandals as he too is standing on holy ground (*Jsh. 5:13–15*).

- B. When the Israelites entered God’s presence to worship Him, they were expected to be mindful of the significance of the moment and to pay Him due respect.
1. In the midst of a lengthy list of impure acts that were prohibited for Israel, God said, “You shall keep my sabbaths and reverence my sanctuary: I am the LORD” (*Lev. 19:30; cf. 26:2*).
 - a. *Note:* The word translated “reverence” is typically translated “fear.”
 2. When Nadab and Abihu died for their lack of respect for God’s commands regarding the sanctuary, God said, “By those who come near Me I must be regarded as holy; and before all the people I must be glorified” (*Lev. 10:3*).
 3. The priests were expected to enter God’s presence with their feet bare and their heads covered at all times (*Lev. 10:6*).
 4. The Levitical laws contain numerous symbols of proper reverence for God.
- C. The people’s symbols of reverence were not always sincere.
1. Shortly after the Babylonian exile, the Jewish people stopped saying the divine name aloud because they felt it was too holy.
 - a. When they read the Bible orally and come to the divine name, they would replace it usually with the word *adonai* (my lord) or *shem* (name).
 - i. This practice was followed in the Greek translation of the Old Testament, where translators used *kurios* (lord) for the name.
 - ii. This same practice was followed in most English versions, including the KJV, which renders the

divine name as “LORD” in small caps.

- b. In places where the letters YH (the first two letters of the divine name) would appear together to represent the number 15 (Y = 10, H = 5), they began replacing them with “TV” (T = 9, V = 6).
2. These symbols of reverence could also be seen in the second temple.
 - a. The steps leading to the temple mount were of alternate widths, requiring worshipers to keep their eyes down as they approached the temple.
 - b. One of the most detailed descriptions of the Herodian temple (recorded shortly after its destruction) tells us how the Holy of Holies was cleaned:

There were trap doors in the upper chamber opening into the Holy of Holies by which the workmen were let down in baskets so that they should not feast their eyes on the Holy of Holies (*Middot 4.5*).

3. Although these pious gestures appear to demonstrate the sort of reverence with which God would be well pleased, the Jewish people were involved in all manner of violations of God’s laws.
 4. Jesus told the Jews of His time,

You are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men’s bones and all uncleanness. Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness (*Matt. 23:27–28*).
- D. When we stand on holy ground, it is not enough to make an outward show of reverence; this demonstration must be an honest reflection of what lies within.

II. We too are standing on holy ground.

A. We have not come to Sinai, but to heavenly Jerusalem.

1. Paul identifies the church as the holy mountain we have approached:

You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel (*Heb. 12:22–24*).

2. He tells us that Jesus has become “a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man” (*Heb. 8:2*).

B. God still expects us to approach Him with reverential fear.

1. When Ananias and Sapphira fell dead when they conspired to lie to the Holy Spirit, Luke says that “great fear came upon all the church and upon all who heard these things” (*Acts 5:11*).
2. When Paul beheld the mockery that the Corinthian church was making of the Lord’s Supper, he said to them, “Do you despise the church of God and shame those who have nothing? What shall I say to you? Shall I praise you in this? I do not praise you” (*1 Cor. 11:22*).
3. If immediate physical death was the consequence of irreverence for God’s sanctuary under the law of Moses, we should expect an even more severe consequence for irreverence for this even better sanctuary (*Heb. 10:28–29*).

C. How are we to demonstrate reverence for God today?

1. What about outward expressions in our worship?
 - a. When we approach God in prayer or in praise, we should remember whom we are addressing and

- always be respectful (*cf. Matt. 6:9*).
- i. The Bible speaks of Abraham as God’s friend (*2 Chr. 20:7; Jas. 2:23*), and yet he sees himself as nothing but “dust and ashes” when he speaks to God (*Gen. 18:27*).
 - ii. Does this mean we must always use archaic second-person English pronouns when we address God (thou, thy, thee)?
- b. What does our attire say about our attitude toward worship?
- i. The priests under the Levitical system wore garments that were fashioned “for glory and for beauty” (*Ex. 28:2*).
 - ii. Is there a specific dress code that one should adopt for himself when he comes to worship God?
2. Even more important than our outward demonstrations should be the heart that we bring when we approach the Almighty.
- a. As we have seen already, there were Jews who adopted the strictest of codes for dress and for their manner of speaking about God, and yet their hearts were not at all right in His sight.
 - b. Jesus told the Pharisees, “First cleanse the inside of the cup and dish, that the outside of them may be clean also” (*Matt. 23:26*).
3. It is possible that our physical appearance and our manner of speech look the part of someone with a reverent attitude while what lies beneath is a heart that has no respect at all for the God we are pretending to serve so faithfully.
4. To begin with attempts at proper outward expressions of reverence will only result in the types of hypocrisy and traditionalism that characterized the Pharisees and

which characterizes many denominations of our own day.

5. If (and only if) we begin with the heart and allow God to make it what He wants it to be through careful examination of His word, we are certain to approach Him with the reverence that He is due.

Conclusion

- I. If we think that reverence for God and His sanctuary were a matter of great importance under the Levitical system, it is of even greater importance today.
- II. As always, reverence is something that cannot be artificially manufactured. Although we may be able to deceive one another and even ourselves, we will never succeed in deceiving the God whose presence we have come to seek.

REVERENCE FOR GOD

Dennis Pierce

Text: Isaiah 6:1-8

Introduction

- I. “Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory!” (*Isaiah 6:3*)
- II. People who have accomplished great things in life can identify certain values or principles that shaped them along the way.
 - A. The successful businessperson may point to optimism and motivation.
 - B. The doctor or social worker may direct you toward compassion.
 - C. The good teacher treats students with respect.
 - D. The policeman enforces the law with fairness and consistency.
 - E. To the marine the core values are honor, courage and commitment.
 - F. Christians are focused upon the fruit of the Spirit (*Gal. 5:22-23*) and adding virtuous qualities to their faith (*2 Pet. 1:5-10*).
 - G. Reverence for God should be the highest priority to everyone, and yet, it is often neglected.
 1. It has been said, “God is not made greater if you reverence Him, but you are.”
 2. Respect is a synonym of reverence but falls short in conveying the meaning of this degree of adoration.
 3. Every aspect of our relationship to God is brought to a much higher plane when accompanied by reverence (*Psalms 100:4*).
- III. Isaiah’s vision reveals both the reason for reverence toward God and the effect reverence and godly fear will have in our lives.
 - A. The time had come for the end of King Uzziah’s reign of 52 years and in the year of his death Isaiah finds himself at the throne of the Lord.
 - B. The scene preserved for us in this chapter, like that in *Revelation 4*, shows God in His awesome glory, but also, here in *Isaiah 6*

we see the reaction of a good man before His throne.

Discussion

I. God is worthy of reverence.

A. His name is worthy, (I saw the Lord).

1. Isaiah saw the Lord, the sovereign creator, whose name is excellent (*Psalm 8:1*).
2. His name is glorious (*Psalm 72:19*).
3. His name is not to be taken in vain (*Exodus 20:7*).
4. *Deuteronomy 28:58-59* If you are not careful to do all the words of this law that are written in this book, that you may fear this glorious and awesome name, the Lord your God,⁵⁹ then the Lord will bring on you and your offspring extraordinary afflictions, afflictions severe and lasting, and sicknesses grievous and lasting.

B. He is worthy because He is self-existent (*Psalm 90:2*).

1. King Uzziah died just like every king, president or famous person (*Hebrews 9:27*).
2. Man is completely dependent upon God but He is in need of nothing (*Acts 17:25*).
3. God does not change (*Psalm 102:27; Malachi 3:6*).

C. God is worthy of reverence because of His position.

1. I saw the Lord sitting on a throne, high and lifted up (*6:1*).
2. His place, His thoughts and His ways are higher than ours (*Isaiah 55:8-9*).
3. Throughout history statutes of great leaders and rulers have been erected to encourage honor and respect for their contribution to society.
4. They have been placed in elevated places where all can see lest they be forgotten.

D. He is worthy of reverence because of His beauty.

1. The train of His robe filled the temple (*6:1*).
2. His position is above the earth but He allows Himself to be lowered that we may know Him.

3. As the groom is in awe of his bride, so are we at the sight of God's amazing creation in the universe and in His plan of salvation.
 4. Beauty beyond description is found here.
- E. He is worthy of reverence because of His holiness (6:3).
1. The crying out of "Holy, holy, holy," is announced by the seraphim to emphasize the purity and power surrounding the throne of God.
 2. This is holy ground (*Exodus 3:5; Acts 7:33*).
 3. The whole earth is full of His glory and man is without excuse for not glorifying Him (*Isaiah 6:3; Romans 1:20-21*).
 4. Here is the, "Lord God Almighty, who was and is and is to come," the one "worthy to receive glory, and honor and power" (*Revelation 4:8-11*).
- F. He is worthy of reverence because of His power (6:4).
1. Power is seen even in the voice of the seraphim (6:4).
 2. Mt. Sinai was the scene of thunder, lightning, fire, smoke, earthquake and loud blasts of the trumpet (*Ex. 19:16-19*).
 3. Elijah experienced rock breaking wind, earthquake and fire (*1 Kings 19:11-12*).
 4. At the crucifixion of Jesus darkness fell over the land from 12:00 noon till 3:00 P.M., the veil of the temple was torn in two, the earth quaked, the rocks were split and people came out of the graves.

II. Reverence for God will change your life.

A. Change for the better is good.

1. Abraham was called to leave his country (*Gen. 12:1; Heb. 11:8*).
2. Saul was changed on the road to Damascus (*Acts 22:6ff*).
3. We are renewed day by day (*2 Cor. 4:16*).
4. In Christ we become a new creature (*2 Cor. 5:17*).
5. We are being changed into the image of the glory of the Lord (*2 Cor. 3:18*).

B. Isaiah is humbled (6:5).

1. His immediate response is, “I am undone.”
 2. Based on what he had seen and heard, he realized his sinful condition and knew he was not good enough to be in this place.
 3. Isaiah was a good man, a prophet of God, and yet he was brought low before God.
 4. Imagine how you would react in this situation.
 5. Jesus said, “if anyone desires to come after Me let him deny himself...(Mt. 16:24).”
- C. Isaiah’s sin is purged (6:7).
1. Forgiveness requires humility enough to acknowledge sin and the need for God.
 2. Forgiveness of sin enables us to say, “Here am I! Send me.” (vs. 8)!

Conclusion

- I. At the healing of a paralytic, *Luke 5:26* says, “And amazement seized them all, and they glorified God and were filled with awe, saying, ‘We have seen extraordinary things today.’ (ESV)
- II. God alone is worthy of reverence and a life devoted to reverence for Him will strengthen the church individually and collectively.

REVERENCE IN WORSHIP

Phil Blevins

Text: *Psalm 89:7* God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.

1 Chronicles 16:29 Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.

Psalm 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

Hebrews 12:28-29 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹ For our God is a consuming fire.

Introduction

- I. ‘Reverence’ here literally means — with downcast eyes or great humility. ‘Fear’ means caution, or the reverence of holy fear.
Masters
- II. Reverence defined – Among the definitions are these fitting terms: to stand in awe of, be awed, to fear, reverence, honour, respect, to cause astonishment and awe, be held in awe.
- III. “Therefore, the word “reverence” describes both an attitude and behavior where the worshipper desires and is careful to please God and refrain from offending Him.” *Stafford*
- IV. Christ himself displayed reverence to God in worship. So, shouldn’t we? – *Hebrews 5:7*

Discussion

- I. In worship we need to understand – *John 4:23-24*

- A. That God is the audience not us.
 - B. That God is the focus not us.
 - C. God is a spirit – *Psalm 50:21*...thou thoughtest that I was altogether such an one as thyself...
- II. If we understand our position relative to God, we will approach him in a reverent manner.
- A. He is to be held in awe – *Exodus 20:18-21; Revelation 1:17*
 - B. We are the creature, He is the creator.
 - 1. And God said, Let us make man in our image... *Genesis 1:26*
 - 2. *Isaiah 64:8* But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand.
 - 3. *Micah 6:6-8* Wherewith shall I come before the Lord, and bow myself before the high God?...
 - C. He is...
 - 1. Perfect in Holiness – *Exodus 3:5; Joshua 5:15*
 - 2. Perfect in power – *Exodus 20:18-19*
 - 3. All knowing – *Psalm 44:21*
 - 4. Perfect in love – *1 John 4:8*
 - 5. Our source of strength – *Philippians 4:13*
 - 6. He will be glorified – *Leviticus 10:3*
- III. How do we show reverence in worship?
- A. By following God’s directives
 - 1. *John 4:24* – God is a spirit and they that worship him must worship him in spirit and in truth.
 - 2. *Luke 6:46; Colossians 3:17*
 - B. By having the proper attitude
 - 1. *John 4:24* – God is a spirit and they that worship him must worship him in spirit and in truth.
 - C. By how we conduct ourselves
- IV. Obstacles to showing proper reverence.
- A. Arrogance – *2 Chronicles 26:16-21*

- B. By the distractions we create – *Habakkuk 2:20*
- C. Difficulties between brethren – *Matthew 5:23-24*
- D. Sin – *Job 13:16*

Conclusion

REVERENCE IN PRAYER

Billy Lambert

Text: Hebrews 4:14-16

Introduction

- I. A call for an audience with the Queen of England.
 - A. Imagine that you receive a call from England and the person calling informs you that you have been issued a formal invitation from the Queen of England.
 - B. The Queen has invited you to the palace for a royal visit.
 - C. After the initial shock, you are assured this is a legitimate invitation.
 - D. You are told that all expenses will be paid.
 - E. Then you are informed that you will receive official instructions as to proper protocol when you make the visit.
 - F. You are stunned to say the least because there are so many things to think about: your dress, a gift to present the Queen, how to address her and the respectful way to present yourself when in her presence.
- II. Our Approach to the Throne of God
 - A. Our primary text (*Hebrews 4:16*) is regarding our approach, not to the throne of the Queen of England, but to the Throne of God Himself.
 - B. Any earthly throne fades into total obscurity and insignificance compared to the throne of the Highest.
 1. God's throne is a heavenly throne. (*Psalms 11:4*)
 2. His is a throne of mercy (*Proverbs 20:28*).
 3. God's throne is one of judgment. (*Revelation 20:11-15*)
- III. Our study will involve the respectful, reverent way in which one should come before God's Throne.

Discussion

I. The Text Examined

A. The object to which our attention is directed is “the throne of grace.”

1. The “throne of grace” was obviously typified by the mercy seat, which was the covering of the ark of the covenant.
 - a. At each end there was a cherub and between the shekinah as a symbol of divine glory.
 - b. To this the high priest approached once a year with the blood of the annual sacrifice as a propitiation for his sins, those of his family, and all the people.
2. Now God, through the sacrifice of His Son, propitiated on behalf of a sinful, guilty world. (*1 John 2:1-2*)
 - a. He is now seated on a throne of grace or favor toward humankind.
 - b. We are invited to “come” to this throne.
 - c. God can be approached only through the one mediator between himself and man. (*1 Timothy 2:4-6*)
 - d. *Hebrews 4:16* begins, “Let us therefore come boldly.”
 - e. “Therefore” points back to a previous discussion on Jesus as our high priest. (*Hebrews 4:14-15*)
 - f. In the Old Testament only the high priest could enter the holy of holies.
 - g. In the New Testament the way into the “Holiest” (*Hebrews 9:24; 10:19-20*) was opened by the death of Christ upon the cross.

B. The manner of our approach to the “throne of grace” is to be with boldness.

1. Boldness is “the absence of fear in speaking boldly; hence confidence.” (*Vine’s, 138*)
2. This does not mean to come with an arrogant, presumptuous attitude, nor to come irreverently.
3. To come with boldness signifies:
 - a. With freedom of access. We do not approach the throne of God with dread and fear. We come to the “throne of grace” by divine

authority and permission.

- b. With freedom of speech where we may freely state our case and make known our needs.
 - c. With frequency as is illustrated by a part of our Lord's model prayer, "give us this day our daily bread."
(*Matthew 6:11*)
4. We may come boldly because:
- a. It is God's command. (*1 Thessalonians 5:17; Hebrews 4:16*)
 - b. God's goodness and graciousness induce us to come.
(*Matthew 7:11*)
 - c. The intercession of Christ should encourage us to draw near the throne with boldness. (*Hebrews 7:25*)

II. The benefit of coming to the throne of grace.

A. By coming to the throne of grace we may obtain mercy.

1. There is God's forgiving mercy. (*Isaiah 1:4-6,18; 1 John 1:8-10*)
2. There is God's sparing mercy. (*Nehemiah 13:22*)
3. There is God's daily mercy. (*Lamentations 3:22-23*)
4. There is God's mercy at the last day. (*2 Timothy 1:16-18*)

B. It is before the throne of mercy that we find grace (favor) to help in time of need.

1. We can find help in time of temptation. (*1 Corinthians 10:12-13*)
2. Help is available when we are suffering. (*2 Corinthians 12:9*)
3. There is help when our faith is faltering. (*Mark 9:24*)
4. Help is made available when your family is falling apart.
5. Help is provided when you feel forsaken. (*2 Timothy 4:16 17; Hebrews 13:5*)
6. There is help when you are depressed and lonely. (*Psalms 42:11*)
7. There is help when God seems far away. (*Acts 17:26*)

III. Some who went into God's throne room to obtain mercy and help.

- A. First, there is David’s plea after he had sinned. (*Psalm 51:1-13*)
 - 1. David cried out for mercy (*verse 1*). This shows contrition on his part.
 - 2. David confessed his sin against a Holy God (*verse 4*).
 - 3. David prayed for cleansing (*verse 3,7,10*)
- B. Second, there is the publican. (*Luke 18:9-14*)
 - 1. He addressed God, i.e., he came boldly before God’s throne. (*verse 13*)
 - 2. He acknowledged his sin. (*verse 13*)
 - 3. He prayed for mercy. (*verse 13*)
- C. Then there is the example of Christ praying in the garden.
 - 1. He came before His Father in humility and sorrow. (*Matthew 26:37-38*)
 - 2. He prostrated himself before God. (*Luke 12:41; Matthew 26:39*)
 - 3. He prayed in anguish. (*Luke 22:42; Hebrews 5:5-8*)
- D. There are common threads in these examples.
 - 1. They expressed deep feelings of their need of God.
 - 2. They approached God with a spirit of humility.
 - 3. They all knew where to go for help.
- E. John expresses profound reverence before God’s throne. (*Revelation 4:1-11*)

Conclusion

- I. Our daily walk with God, especially our prayer life, should be characterized by “reverence and godly fear.” (*Hebrews 12:28*)
- II. What does it mean to pray with reverence?
 - A. Things it does not mean:
 - 1. That you pray with your eyes closed, although you may.
 - 2. That you pray on your knees, although you can.
 - 3. That you pray with folded hands, although you may.
 - 4. That you quote scripture, because God already knows it.
 - 5. That you preach.
 - 6. That you pray long prayers.

7. That you use flowery speech, although it is not prohibited.

B. What then does it mean to pray reverently?

1. It means you have a deep and abiding faith in the one true God who made heaven and earth. (*Hebrews 11:6*)

2. It means that you have ceased trusting in self and you now rely on God. (*Proverbs 3:5-6*)

3. It means you have confidence that when you pray God will hear you. (*1 Peter 3:12; 1 John 5:14-15*)

4. It means that you believe that God can answer prayer. (*Matthew 7:7-11*)

5. It means you understand and believe that prayer is the path to peace. (*Philippians 4:6-7*)

III. Lord We Come Before Thee Now, *William Hammond (1745)*

Lord, we come before thee now

At thy feet we humbly bow

Oh, do not our suit disdain

Shall we seek thee Lord in vain?

Shall we seek thee Lord in vain?

REVERENCE IN SINGING

Jeff Trotter

Text: *Heb. 12:28* 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.

Psa. 95:1-7 Oh come, let us sing to the LORD! Let us shout joyfully to the Rock of our salvation. ² Let us come before His presence with thanksgiving; Let us shout joyfully to Him with psalms. ³ For the LORD is the great God, And the great King above all gods. ⁴ In His hand are the deep places of the earth; The heights of the hills are His also. ⁵ The sea is His, for He made it; And His hands formed the dry land. ⁶ Oh come, let us worship and bow down; Let us kneel before the LORD our Maker. ⁷ For He is our God, And we are the people of His pasture, And the sheep of His hand...

Introduction

- I. Life can be very hard and challenging, but we have a great deal to sing joyfully about.
- II. And reverence in singing is my assigned topic this evening.
While this lectureship is covering a variety of subjects, they all are intertwined and naturally spring from the need for and command concerning the topic of reverence.

Discussion

- I. Dangerous Problem
 - A. Have we made God welcome in our worship?
 1. Many advertisements for worship today are consumer based.
 - a. Come and enjoy, experience, be inspired, uplifted, energized, etc...
 - b. There is such a danger for the emphasis to become me in my worship.

2. In a context of great warning about great sin...
 - a. *Rom 1:25* ...worshipped and served the creature rather than the Creator, who is blessed forever...
 3. We are not the consumer...God is.
 - a. While we do receive benefit, it is a byproduct of what we give to God.
- B. In his conversation with a Samaritan woman Jesus said...
John 4:23-24 "But the hour is coming, and now is, when the true worshipers will the Father in spirit and truth; for the Father is seeking such to worship Him. ²⁴ God is Spirit, and those who worship Him must worship in spirit and truth."
1. "For the Father is seeking such to worship him"
 - a. He wants our worship because it is our way of responding to his love with a hearty "I love you too".
- C. What is worship?
1. Literally means to lie prostrate before, to crouch low.

II. Divine Procedure

- A. We are to worship (sing) in truth.
1. Truth is the manifested veritable essence of a matter
 - a. *John 8:31-32* Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. ³² And you shall know the truth, and the truth shall make you free."
 2. To abide in his word equals knowing and possessing truth.
 - a. In prayer for his apostles just before his crucifixion...
John 17:17 "Sanctify them by Your truth. Your word is truth."
- B. We are to worship (sing) in spirit.
1. When we worship in "spirit", we wear our spiritual glasses and therefore bring the very best and sincerest attitude before our Lord.
 2. Vain or empty worship can be engaged in not just by adding an instrument to our singing, but by not playing the instrument of our heart.

- a. *Matt. 15:7-9* "Hypocrites! Well did Isaiah prophesy about you, saying: ⁸ "These people draw near to Me with their mouth, And honor Me with their lips, But their heart is far from Me. ⁹ And in vain they worship Me, Teaching as doctrines the commandments of men."

III. Devoted Practice

- A. God made us with the ability to sing...to be able to connect words and notes and in doing so communicate importantly believed and felt concepts.
 1. Commonly, joy is involved.
 - a. *James 5:13* Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.
 2. Frequently praying and singing are tightly wound.
 - a. You remember that Paul and Silas, while in prison, were both praying and singing hymns to God (*Acts 16:25*).
 3. *Eph 5:18-20* And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, ¹⁹ speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, ²⁰ giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,
 4. *Col 3:16-17* Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. ¹⁷ And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him.
- B. Singing ability varies from person to person, but every single one of us can make a joyful noise to the Lord and our hearts can be in tune even if our voices are not...because that is what is important above all.
 1. But then there is the "one another" aspect to our singing that is so beneficial and powerful.
 2. Take part in the singing, sing with your heart and from your

heart, understand and mean the messages conveyed.

IV. Dedicated Plan

A. What we do here together should be consistent with the reverence we live with each and every day of our lives.

1. The prophet Isaiah spoke of a time when the worship of God was rejected.

a. *Isa. 1:11-12* "To what purpose is the multitude of your sacrifices to Me?" Says the LORD. "I have had enough of burnt offerings of rams And the fat of fed cattle. I do not delight in the blood of bulls, Or of lambs or goats.

¹² When you come to appear before Me, Who has required this from your hand, To trample My courts?"

b. *Isa. 1:15-18* When you spread out your hands, I will hide My eyes from you; Even though you make many prayers, I will not hear. Your hands are full of blood. ¹⁶ "Wash yourselves, make yourselves clean; Put away the evil of your doings from before My eyes. Cease to do evil, ¹⁷ Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow."

¹⁸ "Come now, and let us reason together," Says the LORD, "Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool."

2. What could be an application for us today relative to all worship, but especially tonight our singing?

Conclusion

I. Let's resolve that when we bring our bodies to worship, we bring the spirit of sincere love, devotion, and sacrifice.

II. To have truth without spirit or to have spirit without truth is to miss giving God what he desires and is worthy of, and it is to miss His blessing for having been here.

III. *John 4:23* "But the hour is coming, and now is, when the true

worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.”

IV. But your worship is not the first thing that God wants; first of all, he wants you!

REVERENCE FOR GOD'S WORD

Eddy Craft

Text: *2 Timothy 3:15-17* And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ¹⁶ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: ¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

Introduction

- I. How do we develop proper reverence for God's Word?
- II. How do we inspire such respect in the next generation?
- III. These are the questions we want to consider in this lesson.

Discussion

- I. How do we develop proper reverence for God's Word?
 - A. Consider its Divine origin:
 1. *2 Peter 1:20-21; 2 Samuel 23:2; Jeremiah 20:9; 1:7; Ephesians 3:1-4; Matthew 16:19*
 2. The Bible has, as its origin, the God of heaven and earth.
 3. Revelation/Inspiration comes from God to Christ to the Holy Spirit to the apostles and then to us.
 - B. Consider what it does for us:
 1. It is able to make one wise (*2 Timothy 3:15*).
 2. It is profitable for: Doctrine (that is what is right), reproof (what is not right), Correction (how to get right), Instruction in righteousness (how to stay right) (*2 Timothy 3:16*).
 3. God's Word gives us all things that pertain to life and godliness (*2 Peter 1:3; 2 Timothy 3:17*).

- II. How do we inspire such respect in the next generation?
 - A. By being doers of the Word of God (*Matthew 7:21-23; Luke 6:46; James 1:22-25; Hebrews 5:8-9*).
 - B. By being defenders of the Word of God (*1 Peter 3:15; Philippians 1:7,17; Acts 23:1*).
 - C. By declaring the Word of God (*Mark 16:15; Matthew 28:18-19; 2 Timothy 2:2; Psalm 119:13*).
 - D. By being a diligent student of the Word of God; we need to be teachable (*Psalm 119:12; 2 Timothy 2:15*); we must never quit studying the Word of God.
 - E. By delighting in the Word of God (*Psalm 119:16*).

- III. Some of the things that the Word of God does:
 - A. It instructs (*2 Timothy 3:16-17*).
 - B. It begets (*1 Corinthians 4:15*).
 - C. It brings the new birth (*1 Peter 1:23*).
 - D. It quickens (*Psalm 119:50*).
 - E. It teaches (*John 6:44-45*).
 - F. It convicts (*Titus 1:9*).
 - G. It comforts (*1 Thessalonians 4:18*).
 - H. Saves (*Acts 11:14*).
 - I. Sanctifies (*John 17:17*).
 - J. Makes free (*John 8:32*).

Conclusion

- I. If we allow the Devil to remove the Word of God from our schools, society and our hearts, then we are headed for destruction!
- II. *Luke 8:11-12* Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe

and be saved.

III. *2 Corinthians 4:3-4* But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

IV. *Acts 20:32* And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

THE FRUITS OF REVERENCE

Bill Haywood

Text: Job

Introduction

- I. The purpose of this lesson is not to merely catalogue all the benefits of reverence, but to show its real-life application. There are many approaches that could be taken in an effort to accomplish this objective. The twin Psalms 111 and 112 beautifully and poetically lay out the basis for reverence and the benefits of reverence. However, it would be easy to think of reverence only in theoretical terms. There are many life examples we could look at as well. The life of Jesus was a life of profound reverence. There was one of old in particular that was looking for his redeemer. Job was a man who had deep reverence for God.
- II. When we think of the book of Job, we think of the patience of Job, the suffering of Job, the ignorance of Job, and the ignorance of his friends. However, the book of Job is an intimate view of a life of reverence before, during, and after traumatic anguish. As we observe his life of reverence, we should see the benefits of reverence. Reverence draws us nearer to God.
- III. *Job 1:9–10* So Satan answered the LORD and said, “Does Job fear God for nothing? ¹⁰ Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.”
- IV. It seems that there are two questions demanded by this text.
 - A. First, what does it mean to fear God? The fear of the Lord is something more than merely being afraid of God. In *Exodus 3:6* we see that Moses was “...afraid to look upon God.” Later in his journey of service he makes the request of the Lord “Please, show me your glory” (*Exodus 33:18*). Moses had matured in his understanding of God from one who was afraid of God to one

- who revered God.
- B. Secondly, is Satan correct that the fear of God leads to multiplied physical blessings? *Psalm 112:1* affirms that those who revere God are most certainly blessed.
 - C. The book of Job reveals many great lessons about suffering and about the conflict beyond the realm of the seen. But the book of Job is also a candid observation of one man's authentic life of reverence.

Discussion

- I. Reverence is beneficial in that it provides the proper foundation for the storms of life.
 - A. Job faced trauma beyond what most of us could imagine.
 - B. Job had no idea what was going on, much less why it was going on. He was ignorant about a lot of things. But like Peter he knew there was no other source for life (*John 6:68*).
 - C. In *Matthew 7:24–27* Jesus concludes His sermon with the parable of the wise and foolish man. Both men were builders. Both builders faced horrendous storms. Only one man respected the teachings of Jesus enough to have laid the proper foundation for life. If we truly have reverence for Jesus, it will be reflected in our respect for His authoritative teachings.

- II. Reverence is beneficial in that God takes notice of our reverence.
 - A. In *Job 1:8* God points out to Satan that Job is "...one who fears God and shuns evil..."
 - B. After the initial ambush in *Job 2:3*, God asked Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."

C. God sees all. To the rebellious, the omniscience of God should be a sobering concern (*2 Corinthians 5:10*). To those who fear God, His omniscience is comforting (*Revelation 2:8–11*).

III. Reverence is beneficial in that it makes us keenly aware of the need for personal holiness.

A. Job was concerned about his holiness and the holiness of his children (*Job 1:5*).

B. In *Job 31* we find the qualities of an individual who fears God.

1. Job guarded his thoughts (*Job 31:1*).
2. Job Protected His Example (*Job 31:7-8*).
3. Job was faithful to his wife (*Job 31:9-10*).
4. Job was fair with his workers (*Job 31:13*).
5. Job was generous with the less fortunate (*Job 31:16,21-22*).
6. Job kept his possessions in proper perspective (*Job 31:24-25, 28*).
7. Job Worshipped God And Not Created Things (*Job 31:26 27, 28*)
8. Job was kind to his enemies (*Job 31:29-30*).
9. Job practiced hospitality (*Job 31:32*).
10. Job was open and honest about his own weakness (*Job 31:33-34*).

IV. Reverence is beneficial in that for the one who fears God, worship becomes a customary behavior.

A. In rapid string of four announcements, messengers tell Job that all his livestock is gone and finally that his ten children are dead. Job's default response was to worship (*Job 1:20–21*).

B. When people do not revere God, heartfelt worship is not a priority.

C. In *1 Samuel 2:12–17* we find two priests that went through some outward show of worship, but because they did not fear God, they made a mockery out of worship.

V. Reverence is beneficial in that as we see God's goodness, we more

clearly see our true character and consequently, we are more prepared for service.

- A. In *Job 42:5–6* we find that Job’s perspective of self is radically changed.
- B. In *Job 38 and 39*, God shows up to challenge many of the false assumptions that Job has. God fires off question after question.
- C. After God peppered Job with questions, none of which he could answer, Job decided that he needed to hold his tongue and listen.
- D. Habakkuk struggled to understand God’s plan to deal with His wicked people. Finally, Habakkuk reached the conclusion that his job was to trust God regardless of the external circumstances (*Habakkuk 3:17–19*).

Conclusion

- I. Long before Solomon was endowed with wisdom, Job acknowledged the eternal truth from above that, “...the fear of the Lord, that is wisdom, And to depart from evil is understanding.”
- II. Reverence draws us nearer to God and our respect for Him is expressed in every aspect of our life.