

Practical Response Resulting From Our View of God

by Lou Sutera

The sermon emphasizes the importance of fearing God as a response to His character, balancing reverence with love in our daily lives.

Duration: 1:15:52

Scripture: 1 Kings 8:17, 1 Kings 8:40, Psalm 96:9, Psalm 112:1, Psalm 119:38, Romans 2:1-2, Romans 11:20

Topics: "Character Of God"

Description

In this sermon, the speaker reflects on the power of God's presence in a gathering of 1,700 people. He describes moments of brokenness before God and the impact of a teenager sharing her testimony and song. The speaker emphasizes the importance of relying on God's guidance in such situations, unsure of how the crowd will respond. He also raises concerns about the music being recorded in the Christian rock genre, suggesting that it may reflect a diminishing view of God. The sermon concludes with a call to examine our response to the character of God, referencing First Kings chapter 8, verse 40.

Transcript

I want us to just, in the light of last night's message, you folks who are recording, if you have a long enough tape, if you want to put this scripture on the tape that will relate to the message tonight, that's fine with me. So, are you hearing me brothers? You can, this can be, you can go on with a sermon later on. 1 Kings chapter 8, that's, you're going to be glad you brought your Bibles tonight, because we're going to use them, and we're going to hear from God, and let God's truth really get through to our hearts.

1 Kings chapter 8. 1 Kings chapter 8, verse 40. In the light of last night's message, what should our response be to the character of God? What should our response be to the character of God? 1 Kings chapter 8, reading verse 40. That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

That they may fear thee in all the days that they live in the land which thou gavest unto our fathers. Turn to Proverbs 23. We're going to turn a little bit.

Proverbs 23. Let the great truth come through to our hearts. These are the words of Solomon.

Proverbs 23, verse 17. Let not thine heart envy sinners, but be thou in the fear of the Lord all the day long. Turn to Ecclesiastes chapter 3. Think of these verses in the light of last night's message on the attributes and the characteristics of God.

Ecclesiastes chapter 3, verse 14. Solomon again. I know that whatsoever God doeth, it shall be forever.

Nothing can be put to it, nor anything taken from it. And God doeth it that men should fear before him. That which hath been is now, and that which is to be hath already been.

And God requireth that which is past. Look at chapter 5, verse 7. Chapter 5, verse 7. Just the last statement. But fear thou God.

Look at chapter 8, verse 13. But it shall not be well with the wicked. Neither shall he prolong his days, which are as a shadow.

Why? Because he feareth not before God. Now let's take a few moments in the book of Psalms and go back to the psalmist in Psalm 33. Psalm 33.

And let's just have a little run in this great theme from the psalmist. Psalm 33, verse 8. Our response to the character of God. Psalm 33, verse 8. Let all the earth fear the Lord.

Let all the inhabitants of the world stand in awe of him. Psalm 90, verse 2. We're just hitting a few highlights in this great book. Psalm 90, verse 2. Our response to the character of God.

Psalm 90, verse 2. Before the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting, thou art God. Verse 4. For a thousand years in thy sight are but as yesterday when it is past. And as a watch in the night.

Verse 7. For we are consumed by thine anger and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins, in the light of thine countenance. Verse 11.

Who knoweth the power of thine anger? Even according to thy fear so is thy wrath. So teach us to number our days that we may apply our hearts unto wisdom. Verse 17.

And let the beauty of the Lord our God be upon us. And establish thou the work of our hands upon us. Yea, the work of our hands establish thou it.

Psalm 96, verse 9. 96, verse 9. O worship the Lord in the beauty of holiness. Fear before him all the earth. Psalm 112, verse 1. Praise ye the Lord.

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. Psalm 119, verse 38. And this is the last one for tonight, this scripture reading.

Psalm 119, verse 38. Psalm 119, verse 38. Sorry about that.

138 didn't look right. Verse 38. And I think this is just a tremendous truth to climax this whole great theme.

Establish thy word unto thy servant who is devoted to thy fear. Would that be our prayer tonight? Establish thy word, O God, unto thy servant. Are you his servant? Why, you tell God? Because I'm devoted unto thy fear.

What should my response be to the character of God? Fear God, as we've read from Solomon and from the psalmist. What is the fear of God? Phil Gothard says, it's the continual awareness that God sees and knows and weighs every one of my thoughts, my actions, and my attitudes. It's living in the awareness of the fact that God sees and weighs and knows every one of my thoughts, my words, my actions, and my attitudes.

Our response to the character of God, let it really get under our skin tonight. And I believe we're in for a great night tonight as we hear from heaven. Ralph, prayer.

Brother David Allen. Which are called by my name shall humble themselves and pray and seek my face, turn from their wicked ways. Then will I hear from heaven, forgive their sin and heal their land.

I'm going to answer the question, the Lord willing, and I want the prerogative to change if God retains my spirit tomorrow on it. But I am leaning toward the direction to ask you a question. Why? You've read that text so many times.

It's at the heart of revival. We're here believing God for revival. I'm going to answer the question, why did God tell his people to humble themselves even before he said to pray? In the great text of 2 Chronicles 10-14.

You've read that text so many times. And we hear so much about we need to pray and we need to pray and we do. We've heard so much about that and we need it.

And who would I be, God forbid, that I would say not to pray. But I want to try to answer tomorrow night why God said that it's important that we deal with humbling ourselves even before we pray. God has used this message to set so many people free.

And I think we're just coming. We're ready to hear that message and that truth. So don't miss it.

One night's building on top of another as you're seeing. And I sense you're feeling that. And I'm happy for it.

First Peter chapter 1 verse 17. And if you call on the Father who without respect of persons judges according to every man's work. Pass the time of your sojourning here in fear.

Pass the time of your sojourning here in fear. Look at chapter 2 verse 17. The same text, the same verse.

Honor all men. Love the brotherhood. Fear God.

Honor the King. 1968 in the Prairie Overcomer. An article entitled The Disappearance of the Fear of God.

Goes on to say that without fear of contradiction. It can be declared that the disappearance of the fear of God. Is the greatest single peril to the western world.

Paul climaxes the long catalog of sins in Romans chapter 1. And when he declares there is no fear of God before their eyes. Long list of sins. And here he pulls it all together.

If the fear of God consists in having a proper regard. For the majesty, the holiness and the justice and goodness of God. As will make us reverentially afraid to offend God.

How little fear of God there is in our land. A quarter of a century ago the Bishop of Chelmsford said. The Christian faith seems to be dying out.

In the days of our grandparents there was a gravity. A solemnity about religion. Which has completely vanished.

This was due to the emphasis laid upon the fear of God. The guilt of sin. The judgment of man by God.

And the consequent punishment or reward. In the public mind today. God has become a tolerant easygoing deity.

Who is certainly not extreme to mark what is amiss. But can always be relied upon to let everybody off in the long run. And if there is a heaven.

Of course there is no truth whatever to hell. If there is a heaven. We shall all muddle into it.

Some way. Somehow. Fear God.

We heard from Solomon. We heard from David. We hear from the Apostle Peter.

And we hear from this statement. Of how little fear of God there is in the land. The Apostle Paul said.

The catalog of the sins of a fallen society is. The bottom line is there is no fear of God. Before their eyes.

Now you're in this meeting tonight. And I'm here tonight. And you say well.

I think we have to have a balance. Doesn't the Bible say we ought to love the Lord. But tonight we're hearing about fearing God.

Last night we heard about the character of God and fearing God. Maybe tonight the Lord will help us to put these two together. What is the balance between the fear of God.

And loving God. How do these great truths relate to the very context. Of what we're coming for.

And we're coming together for night after night. Psychologist Gerabowski said. There are two basic needs.

And desires. And drives of life. Two basic needs.

Desires and drives of life. Love. And fear.

He's saying there are two. You need them both. J.H. Jowett said.

The first condition of real life. Is something to love. And the second condition.

Is something to revere. Something to love. And something to revere.

For a living issue. Each of the elements is essential. Each deprived of the other.

Is robbed of its dynamic. Neither can lift. If the other be absent.

Love without reverence. Becomes a purely carnal sentiment. And resides in the channels of the flesh.

Reverence without love. Is like cold moonlight. And will never enrich the heart.

With a gracious presence. With a presence of gracious flowers. Love without reverence.

Is a destructive fever. Reverence without love. Is a perpetual frost.

True love kneels in reverence. True reverence yearns in love. Each I say.

Is essential to the other. And both are needful. To the creation of worthy.

Wealthy life. Now where can love and reverence be best begotten. Where can we find the atmosphere most fitted for their condition.

And for their creation. Where can we learn to love and revere in such a way. That they shall become the spontaneous exercise of the soul.

Calvary. Is the true academy of love. And reverence.

That brings me really to the text. Peter said. Pass your sojourning in fear.

Psalmist said. In Psalm 2 verse 11. You don't need to turn.

But just let the words ring in your heart. Serve the Lord. We're talking about the practical aspects.

Of last night's truth. About the attributes and the characteristics of God. How does it relate to me.

I everyday life. Living. The Psalmist says.

Serve the Lord. With two things. One.

Fear. And rejoice. With trembling.

What a verse. You know I'm so slow. And maybe you're a little slower than me.

Or maybe not quite as bad. But you know you read the Bible for years and years. And you read it.

And all at once something jumps out at you. As if it were just written yesterday. I don't know how many times I read Psalm 2. And I went right over that verse so many times.

And it never came through to my heart. Until I got into this great theme. Of the character of God.

And the Psalmist says. Serve the Lord. With fear.

That's one side of it. And rejoice. Almost sounds like a paradox.

With trembling. Interesting words. Isn't that what we're praying.

Oh God revive us again. That thy people may rejoice. In thee.

When we talk about in thee. There's the reverence to who he is. But that we may rejoice.

And that's the beauty. Of rejoicing in trembling. While we serve the Lord in fear.

God wants to have. From your heart. And mine together tonight.

Now can we get a little New Testament context to this. Look at it in 1 John chapter 1. And see it very simply come together. 1 John chapter 1. We need to understand it.

That God would show us. How we ought to live in the light of his. Attributes and character.

1 John chapter 1. Verse 4. Says. And these things write we unto you. That you Christians in Mesa.

Should be long faced. Right. And these things write we unto you.

That your what. Joy may be what. Full.

So whatever. The Apostle John is writing. That Christians can have.

A fullness of joy. What's the next thing we learn. When he says these are written.

That we can have our full joy. Look at where the. The beloved John turns.

This then is the message. Which we have heard of him. And declare unto you.

Said if you haven't understood it. Let us describe it. What that God.

Is love. Right. Yes he's love.

Don't say no. God is what. Light.

He is love. But not in this scripture. In this scripture.

God is light. And in him. Is no darkness at all.

I'll tell you. When the beloved John says. God is light.

And in him. There is no darkness at all. What does it do to you and me.

To know about a God who is light. And around him. And in him.

There is no darkness at all. It makes us tremble. We just came through a verse that says.

These things right unto you. That your joy may be full. And then the beloved apostle.

Turns to tell us about a God. Who is light. And if there's ever anything to tremble about.

It's a God who is light. And there's no darkness in him. It goes on to say.

If we say that we have fellowship with him. And walk in darkness. We lie and do not the truth.

But if you walk in the light. What's that? That's a very scary place to be. That's where we tremble.

Isn't it? To walk in the light of the character of God. But if we walk in the light. God is light.

And then it says. We need to walk in light. So that's walking in the face of God.

And in the character of God. In the very countenance of God. Walk before him.

Being willing to push ourselves. In the light of God. Not running from his light.

But pushing ourselves into his light. If we walk in the light. As he is in the light.
Then we have fellowship. One with another. You know.
I think it means. We have fellowship with brothers and sisters. But I first of all.
Believe it means. We have fellowship. One with another.
With him. Because that's what. If we could have taken time.
To read verses one to three. Of this chapter. It would give you.
That very connotation. We have fellowship with him. And you know.
What fellowship is. It's a big word. But when I went to school.
I couldn't understand. The big words. And my mama told me.
Tell the teachers. Take the big ones back. And give you two little ones.
In exchange. And I want to do that tonight. Take the word fellowship back.
It's a big one. And I'll tell you what it is. Two fellows in the same ship.
Because you use the S twice. It's fellows and ship. Right? It has to be more than one.
If it's fellowship. So it's got to be at least two fellows. In the ship.
Getting in the same ship together. And that's what a marvelous privilege. You and I getting in the same ship.
Together with God. Having fellowship. With God.
That's what man was made for. In the beginning. How does it happen? For you and I to tremble.
As we push ourselves. Into the light of the character of God. And there we have fellowship.
And the word fellowship has the very connotation. The very meaning. The very implication of the word says.
It's a joyful. Enjoyable relationship. It's a loving relationship.
A joyful relationship is a loving relationship. You can't have a joyful relationship. If it isn't a loving relationship.
As we tremble. It's rejoice. With trembling.
Serve the Lord in fear. Tremendous truth. We walk in the light.
We have fellowship. One with another. Why? Because the blood of Jesus Christ.
God's son. Keeps on cleansing us from all sin. That's what happened when we got into the light.

We had to go where the blood was. And that's the privilege of a Christian. So we see it very clearly depicted.

Joy and fear at the same time. The fear of the Lord is the beginning of wisdom. When I fear God.

I'm going to walk in his light. I'm going to walk in his character. And in his holiness.

And that's walking in the fear of the Lord. Walking in all the light that I have. And then I'll be able to rejoice in the fear of God.

And I'll tremble before him. And I'll know real rejoicing. As I have been willing to bring myself.

To the light of his holiness. And say Lord. Let me see all that you see.

And know that his smile of approval is on me. Because I was willing to be that honest. To come to him in fear.

Trembling to serve him in that honesty. What a truth. M. R. Dahan said.

We live by the theory. That we have no reason to be afraid of God. Even though the Bible repeatedly reminds us.

That we should fear God. The solution to this problem. Is to adjust our theory.

To fit the facts. We must admit. That there are reasons.

Both to be afraid of the Lord. And not to be afraid of the Lord. First.

We should have a healthy fear of the Lord. A healthy fear of what he might do. If we refuse to honor.

Obey. Trust and love him. We better have a healthy fear of what he'll do.

We should fear his rod of correction in our lives. Secondly. We should not dread.

What he will do in our lives. If we admit our sins. And accept his offer of life and love.

And fellowship with him. That's when we don't need to fear him. When we're willing to admit what he sees in us.

We should not be afraid to believe him. And to trust him. And to cling to him.

The way a small child clings to his father. No. We should never redefine the word fear.

Instead. We must adjust our theory about God. To fit.

His revelation of himself in scripture. And that will include a reverent fear. That then becomes.

The beginning. Of wisdom. In your life.

And mine. So love for God should always move my heart. To do what's good and right.

It's wise to fear his judgments through. And stand in awe. Of his.

Great might. He who does not fear God. Needs to fear everything else.

What a truth. And what are we really learning tonight. And in these nights.

As we talk about the character of God. We're really learning that there are two aspects. In relation.

To my vertical relationship to God. One is a negative. And one is a positive.

The negative as it were. Don't be guilty of humanizing him. Fear him.

What's the positive. Love the Lord with all your heart. With all your soul with all your mind.

Enjoy him. Revive us again that we may rejoice in thee. That's a God enjoyment.

That's a loving relationship with God. It's a joyful relationship. Becoming a loving relationship.

And a joyful relationship. Revival then is changing my relationship. With God.

It is what God gets from me. Everything we've talked about in these days. Is not primarily what I get from God.

God knows my brothers and sisters. We for too long. Have been on the gimme gimme gimme.

Get all you can and can all you get from God. And we are capitalists to the core. Even in the context of our Christianity.

Get everything we can. One way street coming to us. If God will work for me.

I'll serve him. God wants us in these days. To turn it all around.

God is showing us. In our relationship to God. It is my seeking after God.

Whether I get anything or not from him. My going after God. My wanting to be sensitive to anything.

That would grieve and hurt the heart. Of a God who's been so good and gracious. And all made of all the attributes.

We talked about last night. Revival is all about. What does God get from me? Instead of what I get from God.

What are we learning these days? My view of God has a direct bearing. On many practical responses. To life.

What are we learning? Don't humanize God. What is it? Not humanizing God. Therefore in practical terms.

Could I say is my desire. To take God's viewpoint. And God's vantage point.

In relation to every action of my life. In practical terms. When I said let's not humanize God.

It's my desire. To take God's viewpoint. And God's vantage point.

In relation to every single action of my life. What then is humanizing God? When I don't make knowing God. Knowing and acting from God's viewpoint.

In every matter and circumstance. Of my life. My utmost obsession.

When I'm not obsessed. With the desire to make God's viewpoint. The position from which I act.

And live. And respond in my life. Now having said that.

I want to talk to you tonight. Some areas of our lives that are affected. And how they'll be affected.

By our viewpoint of God. Our view of God. How areas of our life will be affected.

First of all. My view of God. Will have a direct bearing.

On my confidence for the needs of life. I want you to turn to Psalm 34. Let's just look at it in Psalm 34.

And I'm going to try to move quickly through these. And let God speak to your heart. Say Lord speak to me tonight.

And you'll see where you'll find yourself. In these problems of life. You'll be able to determine.

Where you stand in your view of God. Psalm 34. Verse 7. The angel of the Lord encampeth around about them that.

What's the word? Fear him. And delivereth him. Verse 9. Oh fear the Lord.

Ye his saints. For there is no want or lack. To them that fear him.

The young lions do lack. And suffer hunger. But they that seek the Lord.

Shall not want any good thing. I'm suggesting to you. That if you fear God.

As the command of tonight's message. Comes through to your heart. My Bible tells me.

I will have confidence. In relation to the needs of life itself. Are you all uptight.

About the needs of life being provided. Has something to do with your view of God. Now secondly.

My view of God. Will have a bearing on my estimate. Of the value of life itself.

My view of God. Will have some bearing on the estimate. Of the value of life.

What value do you place on life? Your view of God. Will determine it. Where do you get it? Go right on.

Verse 11. Come ye children. Get the little ones in.

The face of the Lord. It's going to do something for you. It's going to tell you about the real values of life.

Teach the little ones. What man is he that desireth life. And loveth many days.

That he may see good. Keep thy tongue from evil. Keep thy lips from speaking guile.

Depart from evil. Do good. Seek peace and pursue it.

Go after it. Search after it. The eyes of the Lord are upon the righteous.

Get the children in. And teach them to fear God. And they'll learn.

If they want to know real life. They have a desire for life. They'll learn values in life.

By the fear of God. Certainly. The fear of God will have direct bearing.

On the trustworthiness. Of a man's word. Your fear of God.

And your view of God. Will have a direct bearing on the trustworthiness. Of the very words of your lips.

Trust with me. They will know truth. And they will know the truth.

Peace. still at home, when you bring him back to me and I see him, then I'll give you food to take home to your father and your family." They said, no, we can never do it. Our father already thinks that one brother is, one son is dead, that he loves so much.

Joseph is dead. And it would kill Jacob if we'd come back with Benjamin. It would kill him if we would bring him back.

What did Joseph say to those brothers? He said, Joseph said unto them the third day when they refused to accept his offer. He said unto them the third day, this do and live. Why? For I fear God.

Ever notice those words? He's saying you can count my word and you can depend on it. Why? Because I fear God. Trust the worthiness of a man's word will depend on his fear of God.

Fourthly, my view of God will have a direct bearing on my judgmental spirit toward others. My view of God will have a bearing on my judgmental spirit toward others. Say, where'd he get that? Romans chapter 2 verses 1 and 2. And I'm not going to read it because you know it.

You know what last night's message was. We went off to Romans chapter 1, last half of Romans chapter 1. We ended right at the very last verse. It was a picture of a society that had humanized God, and God about to pull down the curtain and write Ichabod on a society that has made him so small.

And that's how Romans chapter 1 ends. We move into Romans chapter 2, therefore, that's the way Romans 2 starts, therefore. You know, my brothers and sisters, if your preacher hasn't said this yet, he's flunked the course.

Right? Haven't you heard him say that men and women, whenever you see a therefore in the Bible, you always have to stop and ask what it's there for? Amen? What's it there for? Therefore, after all that God has said in chapter 1, therefore, what has he said in chapter 1? That God cannot be brought down to the human level. God is God, and he's on the throne, and you don't play games with him in Romans chapter 1. And he's going to destroy, and he's going to punish those that laugh at him. And he's got the balances in his hands, and he knows what's going on, and even in the homosexual community, he's even allowed even this disease of AIDS to come upon them.

You say, Lou, don't you hope they come up with a cure? I believe God in his mercy is going to allow the scientists somewhere down the road to come up with a cure. And I wonder if the homosexual community won't hear God yet, what will God have to do next? God loves them in his mercy still yet giving them a chance. Therefore, who art thou? Thou art an excusable man that judges another.

The same measure that you judge, you're going to be judged. That's the way chapter 2 ends. It's coming through a chapter that lifts God up to where he belongs.

My view of God tells me I dare not be the judge of my brother. I take my hands off and leave all judgment to God. Have you been guilty of playing God in somebody else's life? Being guilty of the judgmental spirit? Your view of God will determine your freedom to be such a quick judge on another.

Fifthly, my view of God will have direct bearing on my spirit of unbelief. My view of God will have a direct bearing on my spirit of unbelief. There's so many women in this meeting who don't have, you just can't believe God.

You can't believe God for miracles. You can't believe God to change your situation or the situation of your friends and neighbors around. You just can't believe God.

What's your problem wrapped up in your view of God? Well, 2 Timothy 2.13, don't turn. God cannot deny himself. Simple statement.

Do you believe that? God cannot deny himself. Last night I read the verse Deuteronomy 32.18 where it said, Of the rock that begat thee, thou art unmindful, and hast forgotten the God that formed thee. Do you remember that? The God that begat thee, thou art unmindful, and thou hast forgotten the God that formed thee.

It's a problem of thinking about God. No time to give God his rightful place. Forget about God.

Now why do I relate back to that verse? Because two verses later, there's a little statement that I didn't see until just a few months ago. It says, Children in whom is no faith. Did you hear it? Children in whom there is no faith.

What's the problem? People who had forgotten about their God. And God describes it in two verses. Children in whom there is no faith.

Could it be characteristic of you and me tonight? My unbelief is wrapped up in the fact that I've made so little of my God and brought him down to such human terms, such a size. There's a book written by J.B. Phillips, I believe. How big is your God? How small or how big is your God? Israel.

I want you to turn to Romans and look at it in chapter 11. Romans chapter 11. Let it come through to us.

Romans chapter 11, verse 20. Romans 11, 20. It's tremendous to hear the pages turning.

Romans chapter 11, verse 20. Well. It starts out with the word well.

Because of unbelief. Well, and it says, get a good deep breath. Semicolon.

Well. And I'll tell you the problem. I'll give you the answer.

And the problem. Well, because of unbelief, verse 20 of chapter 11. They were broken off, talking about the Jews.

Why? Because of unbelief. And thou standest by faith. Talking then to the Gentiles.

How do you stand? You really stand by faith. Be not high-minded. Don't get proud.

Be not high-minded. But what you do? But fear. We're back to the subject, aren't we? But fear.

For if God spared not the natural branches, take heed, lest he also spare not thee. If God is saying, don't take it for granted. You keep living in the fear of God.

You've experienced faith in Jesus Christ. Now live in the light. Live a life of fear before God.

Faith and fear before God. Behold, therefore, the goodness and the severity of God. We have two aspects of God there.

On them which fail severity, but toward thee, goodness. If thou continue in his goodness, otherwise thou also shall be cut off. Don't move away into unbelief because they lost out because of their unbelief.

The children of Israel. Ninety people died every day in the wilderness because of their unbelief. Sixthly, I think that's five.

Number six. The sixth reason. The sixth thing that we can see from our view of God.

My view of God will have a bearing on my reverence, my worship, and my praise of God. I want you to go to Psalm 4. Excuse me, Psalm 5. I want you to go to Psalm 5. My view of God will have a bearing on my reverence, my worship, and praise of God. Do you worship God? Do you praise God? Your reverence is related to your view of God.

Psalm 5, verse 7. The last half of the verse. And in thy fears of the psalmist will I worship toward thy holy temple. Get it? In God's fears of the psalmist will I worship toward thy holy temple.

Look at Psalm 86. Psalm 86, verse 11. Psalm 86, verse 11.

Teach me thy way, O Lord. Teach me thy way, O Lord. I will walk in thy truth.

Unite my heart to fear thy name. I used that verse last night. Look what happens after we ask God to unite our hearts to fear his name.

I will praise thee, O Lord, my God. I will praise thee with all of my heart. And I will glorify thy name forever.

My fearing God will bring back praise for my God. Look at Psalm 89, verse 7. 89, verse 7. God is greatly to be feared. Where? In the assembly of the saints.

And to be had in reverence of all them that are about him. Look at Psalm 97, verse 12. Psalm 97, verse 12.

Rejoice in the Lord. That's what a revival is all about. Rejoicing in thee, ye righteous.

And give thanks at the remembrance of God's holiness. Give thanks at the remembrance of a God who is holy. That's praise, worship, and reverence once we fear him.

Look at Psalm 99, verse 3. Psalm 99, verse 3. Let them praise thy great and terrible name. That's fearing God. For it is holy.

Look at verse 5. Exalt ye the Lord, our God, and worship at his footstool. For he is holy. My view of God will determine my worship.

Look at Psalm 135, verse 20. Psalm 135, verse 20. Bless the Lord, O house of Levi.

Ye that fear the Lord, bless the Lord. Ye that fear the Lord, bless the Lord. The man who really fears the Lord is going to worship and praise and bless his God.

I'm simply asking you, where do you find yourself when we talk and read terms like this? Where is the heart of praise? Where is your heart of praise? Have you lost that sense of praise? Your view of God determines the quantity and the quality of your praise, your reverence, and your worship of God. These verses sound to me like the believers will meet not because of obligation, not because of duty or because of bother, but they will meet to delight in and celebrate the presence of their great Lord and King. And meeting in the house of God is a celebration with the great Lord and King when we really fear Him.

I found a tract entitled, Holy and Reverent is His Name. And here's a tract, somebody wrote a whole tract, and he's jumping on the idea that people, when they pray, they say you to God. And we brought God down to that kind of level.

And we've made Him so personal that we can talk about Him just like they say you or he or she. And we talk about God, you, and he. And I'm not saying that I agree with the brother who wrote the tract.

I'm not taking any side one way or another. But I just want to bring it to your attention that a man is bringing to our hearts and minds a great overriding truth. And that is, let's be careful that in all of this familiarity, in all of our worship, and we make God just like a buddy next to us, in the spirit of familiarity, even in relation to God, that in the midst of it all, we are losing the context of reverence to His holy name.

What about our music? What's happening in the realm of the Christian music? I believe it's a sign of where we find ourselves in relation to the character of God and our view of God. Our music is really the expression of where we find our hearts. Not a coincidence to me that a few years ago, one of the great writers of Christian music in this country said, years ago, and I mean years ago, he said, I don't like what's happening in so-called Christian music.

And he said, I have an idea that there's coming a day when I might have to be writing Christian words to rock music. I don't like it, but that's what the people seemingly want, and I guess I'll have to do it. And I wouldn't even give you the name.

It's interesting to me that in Saskatoon in the days of revival, one night I was sitting on the platform with 1,700 people in front of me, and Walter Bolt sitting on the platform next to me, he said, he said, Lou, listen to it, listen to it, I hear it. I said, Walter, what do you hear? He said, listen to these people singing, they're raising the roof of Third Avenue United Church. It was the third move in the revival.

And there we were in the big cathedral, the United Church of Canada, downtown Saskatoon. And I tell you, they were singing, draw me nearer, nearer, blessed Lord, to thy bleeding side. Draw me nearer, draw me nearer.

He said, I hear it, I hear it. What do you hear, Walter? He said, God, show me, listen to them sing these great hymns from their hearts, listen to it, going up. God's showing me that the reason why our music in the church has become so cheap is because our experience is so cheap, and now that God has taken His people down in Saskatoon in burpless humility, and they put Him on the throne again, listen to them sing praise to God with the old songs and anthems going from their hearts, worshipping God, listen to it.

I remember one night when the church was filled with people, and we were having a testimony meeting. I said, anybody come to the microphone, like to share how God has met your heart? And here comes a teenager with one of those long granny gowns on, you know, better than the miniskirts that were going around those days. Had one of those granny gowns on, a teenager, about 16 years of age.

She said, I'd like to sing my testimony. How do you like that? You have 1700 people, and you don't know if you're going to lose the crowd in a moment. A girl's going to sing, you don't know if she's going to hold a tune in a bushel basket.

She's going to sing her testimony. What's she going to sing? You have no idea, you know, you have to take risks. Me's like this, when you open it up, you don't know what will happen sometimes.

And so you shudder a little bit. All right, here we go, Lord. We gave this meeting to you.

Thank you. I'm glad it's yours, Lord, not mine. Here we go.

She's going to sing. And so another teenager followed her, and she went to the piano down there, and the teenager said, I'd like to sing. Oh, to be like Thee, blessed Redeemer, pure as Thou art, come in Thy sweetness, come in Thy fullness, stamp Thine own image deep on my heart.

A 16-year-old would come and sing a song like that. I tell you, her voice rang through that cathedral just as clear and crystal like a bell. And you could see the crowd just, the hush of God come on that whole congregation, quieted down, and you could see people pulling handkerchiefs out of their pockets and wiping the tears of their eyes to see this teenager stamp Thine image.

What do you do with a meeting when 1,700 people, and they're just broken up before God, or the teenager giving her testimony in song? How do you like to run a meeting like that? What would you do? I didn't know anything else to do, but it sounded like it was time for some people to meet God. And we couldn't use the basement, because it cost \$50 extra to rent the basement. It was \$150 a night for here, and \$50 extra to rent the basement for a prayer room, so we didn't even have that.

We'd close the meeting at 10, 10-3, and then we'd go meet in another church at 11, and go on 2 and 3 and 4 in the morning. Some of you folks want something like that? Oh, those are days no man could put together. God has to do that.

And we're ready for it here if God wants it. Are you? That wasn't so loud. But you know, I said, what should we do? I said, God's in this meeting, and God's ready to, God's speaking to hearts.

I gave an invitation. I said, people come. Neil, it was a church much wider than this one.

I said, come to the front end. And they came. They poured out of the rows, and the altar was lined from one side clear over to the other, and people were getting right with God.

And so what do you do? How do you have a meeting? How do you go on with a meeting? People are getting right with God. There they were. So we just sang the praise of God, and the whole congregation went to their knees, and they sang hymn after hymn while all of these got right with God.

Such an hour like that. I am simply saying, my brothers and sisters, we can say all that we want, but I believe one of the signs of the fact that the God of heaven and the God of the Bible has become so small is represented in the kind of music that is being purported in the terms of so-called Christian rock in our

day today. My wife wrote an article to a Christian periodical on the subject.

She got a letter from George Constance, Dr. George Constance, a great missionary statesman from years ago. And she said, Dear Henrietta, bravo. Congratulations on your letter to the Alliance Witness.

We are with you all the way on your observations about contemporary music. Maybe we were born too soon, but I feel very little worship in pulsating sounds from electronics. Furthermore, these new chorus books that are coming out contain very little of the gospel, just vain repetition of words.

We need to get back to Wesley and Watts and Whitfield. Anyway, thanks for your note to the Alliance Witness. Warmest greetings to all, yours in him, George Constance.

My brothers and sisters, I believe with all my heart we've lost a day of worship and our music is a sign of the fact that our view of God has become so small. Dr. Tozer said, The Church has surrendered her once lofty concept of God and has substituted for it one so low, one so ignoble as to be utterly unworthy of thinking worshiping men. Worship is pure or base as it entertains high or low thoughts of God.

Worship is my recognition of God as seen primarily in the Word of God and is the expression of my love relationship to my God. Roy Lawrence says, One of the marks of the spiritual degeneracy is the lack of the fear of God. If we had more of this, we would have more reverence for the words and the works of God.

This fear is a reverential trust of God. It is a reverential dependence upon God. It is the soul's best etiquette.

It is the patriotism of the heart. Fear God. Deny yourself indulgences that muddy the mind and disturb the calm and reverence of the heart.

It is the patriotism of the heart. Fear God. Deny yourself indulgences that muddy the mind and disturb the calm and reverence of the heart that is set on God.

Maybe even some of the dress that we purport in the church of God is symbolic of the fact that we brought God down to such a small level. We wouldn't dress that way to see the Queen of England or the President of the United States. And maybe our view of God is even depicted by the way we dress even in the worship of God.

Our view of God will have direct bearing on our development in our Christian life. For the Bible says it is God which worketh in you to do of his good will and pleasure. The next thing it says, you work out your salvation in fear and trembling.

Work it out. What God works in you, work it out. Are you in this meeting and you've been static as a Christian? You've lost the dynamic of your Christian experience? It's been a long time since you've been working out what God has worked in you? Why? You'll work it out when you fear and you tremble.

We work it out in fear and trembling. Our view of God will determine the working out process of our Christian experience that God has worked in. Then had the churches rest throughout all Judea and Galilee and Samaria and they were edified.

In Acts 9.31, they had rest and they were edified in Galilee and Samaria. And they were walking in the fear of the Lord and in the comfort of the Holy Ghost, they were multiplied. Working in the fear of the Lord, the comfort of the Holy Ghost, they were multiplied.

There's growth, there's development in the fear of the Lord. Our modern view of Christianity might have a lot to do with a lack of growth in the Christian life and experience in our day. Newsweek in 1976 when Carter was running for the presidency, they were saying about the born-againers across North America.

Born again, born again. And Newsweek had right across the front line born-againers. And they had four pages of all the surveys that the Newsweek reporters made when they went across this land to find out about the born-again movement.

Finding out about the born-again movement, what did they find out? An interesting study and observation. They found out that most of the literature that is written in the born-again movement is literature about how to fix yourself up, how to get your nerves settled, how to take care of your children. And we need to get our nerves settled, we need to take care of our children.

And how to do this and how to do that, how to fix yourself up. All a one-way street. Coming my way to make my life better on this earth.

Now get it. These are not Christian reporters. These are Newsweek reporters surveying the born-again movement across North America in 1976.

And they came away with the observation, they said, we were surprised to find that in all of the literature that is being written, so little literature is being written on the subject of servanthood. So little literature is written on the subject servanthood. What's servanthood? Servanthood is what God gets from me.

So little is written on that. All written about how to fix my life up. But so little about what I give back to God.

Lay my life down. What an observation, my brothers and sisters. Try God.

Have you seen that bumper sticker? I'm tired of it. Try God. What a bumper sticker.

What kind of a God we have. Try God. Now I know the people put out had nice desires.

I'm not judging their motives. But I think it's a trend. It's a sign.

And where we find ourselves, there was a song on a Christian television program that went something like this. If being born the first time didn't make you happy, why not try being born again? How do you like that one? Oh, that's a good one. If being born the first time didn't make you happy, why not try being born again? You know what that says? That says, if somehow, you're one of those few that were born the first time and you weren't happy from that birth, we have a little something over here that might help you out.

Try being born again. Are you getting it? Here it is. In a tract.

They even put it in a tract. If being born hasn't given you much satisfaction, try being born again. And what a tract.

I should read all to you. What a subject. It's all of this whole thing.

You've got a good bargain here. If you didn't get a good one when you were first born, you've got a bad lot in life, try being born again. What am I suggesting to you? I'm suggesting to you, my brothers and sisters, that our view of God determines our view of our life on this earth and our view of the Christian life.

And I want to tell you if I see anything in my Bible and I see anything in the character of God and my relationship to God, it is this. God's primary desire for me in this physical earth, on this physical earth, in this world is not primarily happiness, but it is holiness. My brothers and sisters, that makes all the difference in the world.

It's because I see God for who He is and I know His desire for me is holiness and even if it's a life of unhappiness, He's making me holy and I'd be willing to take whatever the situation to be made holy. That's more important. A few years, 50, 60, 80, 90 years on this earth, what's that in the light of eternity forever with Him? I want God to do His work in me.

My view of God will have a direct bearing on my obligations and interests in life. What's the most important thing in your life tonight? What's your interest in life? What are they? Oliver Wendell Price said, To put your obligation to God on par with your interest in anything or anyone else means you have fallen into a deadly sin. What a statement.

To put your interest or obligations to God on any kind of par with your interest to anything or anyone else means you've fallen into a deadly sin. What's the sin? Listen to it. You have either lowered God, have we heard anything about that, to a level of a man, or you have raised people and things to a level of God.

What have you done? You've humanized God and you've deified man. My brothers and sisters, do you want to hear God's message to you on that subject of our interest toward things? I think we ought to look at it in Joshua chapter 24. Joshua 24, look at this.

Joshua 24, as the prophet of God, the leader of Israel, in that hour, he relates to this very context. Joshua chapter 24, verse 18. And the Lord drove out from before us all the people, even the Amorites, which dwelt in the land.

He said, God drove out our enemies. Joshua 24, verse 18. Therefore will we also serve the Lord, for He is our God.

Let's get busy serving Him. And Joshua said unto the people, ye cannot serve the Lord. Why? For He is a holy God.

He is a jealous God. And He will not forgive your transgressions nor your sins. What's going on here that Joshua says God won't forgive their transgressions and their sins? Look at it.

If He forsakes the Lord, if He forsakes the Lord and serves strange gods, then He will not, and He will turn and do you hurt. And He will consume you. After that, He hath done you good.

And the people said unto Joshua, Nay, but we will serve the Lord. And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you, the Lord, to serve Him. And they said, We are witnesses.

Now therefore, put away, said He, the strange gods which are among you, and incline your heart unto the Lord God of Israel. And the people said unto Joshua, The Lord our God, we will serve. His voice we will obey.

So Joshua made a covenant with the people that day and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God and took a great stone and set it

up there under an oak. And that was by the sanctuary of the Lord.

And Joshua said unto all the people, Behold, this stone shall be a witness unto us, for it hath heard all the words of the Lord which He spake unto us. It shall be therefore a witness unto you, lest you deny your God. I want to build a monument, lest you forget what you said.

What was the problem? God said, Joshua, Joshua, God will not forgive your sins to the people because you say you want forgiveness but you've got another God on the same level of the God you say you want forgiveness and the God you say you want to serve. Get rid of those strange gods. Therefore, the problem was they made someone else as big as God.

What in your life and what in my life tonight is as big as God? Thou shalt not have any other gods before me. No other gods. Oh, God forgives the poet.

Perhaps no other words of thine do we transgress with such affront and no command so often malign. No other gods. Our golden calves, how high on pedestals we raise and all the while with faulty lips thy name invoke, thy person praise.

No other gods. How small the things of which our precious calves we make. The prejudices, the petty hates, we will not master for thy sake.

Our lust for fame, our unkind thoughts, our love for gold, our selfish pride, the trinkets of our untamed hearts within our spirits deified. Till bit by bit low there our calf has risen from our strange wild fire. Oh, Father, stay thy awful wrath.

There stands the will of our desire. We really want that God to come down. Oh, God, stay your wrath.

Oh, Father, and oh, how merciless our God, the God we to ourselves have raised, and oh, how hard a master, and how relentlessly it must be praised, shored up and supported, reaffirmed our golden calves must ever be, lest suddenly they come apart and all their naked shame might see. No other gods. What do we have on par with God? What takes and consumes our mind, our energy, our thoughts? What is it? Our emotions as much as God.

Is it a boat? Is it pleasure? Is it home? Is it family? Is it retirement? Our view of God will have direct bearing on the actions of our life. Nehemiah said, The governors that preceded me were chargeable unto the people, and they took bread from them, bread and wine, besides the forty shekels of silver. They did more than take the shekels, the taxes, the forty shekels.

They took food and robbed the people, the governors that preceded me. Nehemiah said, But so did not I, because I feared God. You see, he was constrained, the actions of his life constrained by the fear of God.

A. W. Tozer said, My actions and attitudes toward life are the tip of the iceberg that sticks out above the water. The block of ice concealed below the surface is my view of God. A boy went to a lady's house to sell some berries that he'd picked, and she was standing on the front porch and she said she'd like some so she took the basket of berries inside and she wanted to pick out the ones she wanted.

And the boy stayed on the front porch and didn't go in to follow her. She said, How come you don't want to come in? He said, Oh, that's all right. You just take what you want there.

She said, Aren't you going to watch and see how many you take? He said, Oh, I'm not worried. I'm not worried. She said, Not worried? No.

He said, I'm not worried. If you take more than you should, you'll get the worst deal. I would only lose some berries, but you'd make yourself a thief.

What a view of God. The continual awareness, the fear of God, that God is watching and weighing every one of my thoughts and words and actions and attitudes, and so my view of God will have a direct bearing on the actions of my life. My view of God will have a direct bearing on the trials and suffering of my life.

God understands, the songwriter put it, though God slay me, yet will I trust Him. What a view of God Job had going through such an hour that he could say, yet though God slay me. You know, my brothers and sisters, Job was led to such a place of peace in the midst of the heaviest trial, not by any explanation for his suffering.

God never explained to Job why he was suffering, for nothing was ever explained to him, but Job came to such peace because he heard the voice of God and he knew that God was mindful of him. Your affliction shall bring forth a peaceable fruit of righteousness, said the writer of the book of Hebrews. You shall have more knowledge and more zeal and more of every grace as a result of your sanctified trial, but that must all come by obedient resignation to a God.

What kind of a God? A God who is sovereign and a God who understands and a God who loves. Your view of God will determine your victory in suffering. Your view of God will have a direct implication to your obedience to the commands of God.

Lay not thy hand upon thy son, God said to Abraham, with a knife coming down on Isaac's body on the altar. Lay not thy hand on my son. Don't put it in his body, said God.

Why? God said, Stop, said Abraham, because now I know that thou fearest God. Abraham was called to implicit obedience of the very utmost to lay down the life of his very son. And God took him to the very moment where the knife was going to come into the body of that boy.

And God said, Abraham, Stop, I have found out that you will obey me to the end because you fear me. Our obedience to the commands of God will be determined by our fear of God. God is not a man that he should lie, nor the son of man that he should repent.

I quoted that last night in one portion of scripture. Do you know where it's found? In Chronicles. Do you know where it's found? It's also found in 1 Samuel.

Do you know where? When Saul was about to lose his kingdom, when God told Saul to slay utterly and he didn't slay utterly and Samuel said, Saul, you're going to lose your kingdom. You've had it. God is finished with you.

And Samuel said, God is not a man that he should lie. What was Saul's problem? He brought God down to a human level and he thought he could disobey God. His view of God allowed him to live a life of disobedience and that was all it took for him to lose his kingdom.

I want to ask you the question, where do you and I stand in relation to the commands of God that we read day by day and we hear in our churches preach Sunday after Sunday, where do I stand when I hear

them? My view of God will determine my response to them. My view of God will have a bearing on the possible divisions among Christians in the church of Jesus Christ. Possible divisions.

Our view of God causes churches to split or a lack of view of God. Why? We have such Christian cannibalism going on in the church. The Old Testament is described like this, and behold the multitude melted away and they went on beating down one another.

Sounds familiar? Sounds like cannibalism, isn't it? Old Testament kind. Behold every man's sword was against his fellow. Have you seen any of that around? And there was a very great discomfiture.

Have you been in any situation like that? Maybe in your church. Maybe you're going through that now. I'll tell you the answer to that problem.

Oh, wait a minute. Let me give you a good New Testament text to it. Let's get the Christian cannibalism in the New Testament.

It's in Galatians 5 and it says, Ye bite and devour one another. Watch out that you may not consume one another. That's Christian cannibalism.

Have you been around anything like that? I'll tell you what the answer is to it. Ephesians 5.21. Submitting yourselves one to another. You say, I've never in my life.

I'll tell you how you're going to do it. In the fear of God. I'll do it for you.

Again, Malachi 3.16. Then they that feared the Lord. What were they doing? Spake often one to another. Isn't that an interesting statement? They weren't battling each other.

They were speaking often one to another. Who? The people that feared the Lord. And what did God think of it? And the Lord hearkened and heard it.

God tuned over from the battlements of heaven and tuned his ears that way. The Lord heard it and hearkened, and a book of remembrance was written. He said, I'm not only listening to it.

I want the angels to come bring me a book and I want them to write it down. A book of remembrance was written before him for them which fear the Lord. Is your name in that book? That's an answer to church splits.

Church quarrels. Church quarrels. First Samuel 11, 7, and the fear of the Lord fell on the people.

What happens then? And they came out with one consent. Harmony, when the fear of the Lord comes. And if you're with me, I think we're up to number 13.

My view of God will have a direct bearing on my attitude toward an unholy life and toward sin. My attitude toward an unholy life, toward sin. Where do you get it? Proverbs 8, 13 says the fear of the Lord is to hate evil.

Do you hate evil? Again, Proverbs 3, 7. Ye that fear the Lord, depart from evil. The fear of the Lord is to hate evil. Ye that fear the Lord, depart from evil.

You say, well, that's Old Testament. Give me some New Testament. Yes.

Second Corinthians chapter 6, verse 14 to 7, 1. And it says, come out from among them and be separate, saith the Lord, and touch not the unclean thing. Touch not the unclean thing. Then I will be a father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty.

Having, therefore, these promises, dearly beloved. What promise? That if we'll touch not the unclean thing, and come out from among the world, and be separate, saith the Lord, he'll receive us, he'll be a father unto us, and we shall be his sons and daughters, in the real sense of the word, of a fellowship like that with our God. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from what? All filthiness of the flesh.

We know what that is. But let us cleanse ourselves from all filthiness of the spirit, of the spirit, a filthy spirit. Oh, there's many of us pride ourselves that we're not involved in the filthiness of the flesh, but oh, God knows the filthy spirit.

Cleanse ourselves from all filthiness of the spirit. How are you going to do it? Perfection. That's what I said.

God's called us unto holiness. How do you do it? In the fear of God. It's incredible, the folly of a child of God, to think the Lord will wink at the thought of adultery.

Yet the adultery game is engrossing the time and thoughts of multitudes of men and women. I cannot tell you what these ears have listened to with Christians trying to rationalize adultery that it's the will of God. I cannot begin to begin my heart breaks when I even think of what I have heard playing lightly and rationalizing that God's will is in it all.

Sin does not appear sinful today because the vision of a holy God has faded. As simple as it is, many Christians don't have fellowship with God today because they're afraid of what God might talk about if they got together. Psalm 101.

And with this, we close the message tonight. Psalm 101. And I want us to read it.

What a picture. Where is Psalm 101 in your Bible? You know where it is. Right after Psalm 100, isn't it? Well, some of you knew that.

Glad. Psalm 101. What is Psalm 100? Psalm 100 is one of the greatest pictures of the personality and the character of God.

And the graciousness of God. And the eternity of God. And the long sufferingness of God.

So when we come through Psalm 100, then the psalmist says, I'll tell you how I'm going to relate to that kind of a God. I will sing of mercy and judgment unto thee, O Lord, will I sing. I will behave myself wisely in a perfect way.

Oh, when wilt thou come unto me. I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes.

I hate the work of them that turn aside. It shall not cleave to me. I won't get near those that turn aside.

A froward heart shall depart from me. I won't be around the froward heart. I will not know a wicked person.

I'm not going to have fellowship with a wicked. Whoso privately slandereth his neighbor, him will I cut off. Him that hath an high look and a proud heart will not I suffer.

I want to walk with a humble, says the psalmist. Mine eyes shall be upon the faithful of the land that they may dwell with thee. He that walketh in a perfect way, he shall serve me.

He that worketh deceit shall not dwell within my house. He that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land that I may cut off all wicked doers from the city of the Lord.

All my brothers and sisters, we might not understand the fine print of what the psalmist is talking about in that psalm, but I'm trying to get an overriding concept of the whole psalm. Here's a psalmist who sees what kind of a God that we have in Psalm 100 that we've quoted ever since Grasshopper High and Sunday School, and then he turns in Psalm 100 and he's a man who's committed to a life of cleanliness and holiness and purity and a life that's turned away from sin and he wants to go away from the sinful life and he wants to have nothing to do with it. Cleansing himself of all filth that is the flesh and the spirit and he doesn't even want the taint of the garments to even smell of the smoke.

Even the garments freed from the smell of that smoke. A prayer was prayed to one of our crusades. Lord, let me see my life in the light of your holiness.

Then I'll see myself in a different light than what I see myself now. I close with a verse of Isaiah 8, 13 and 14. Sanctify.

That's the teaching of this message. Sanctify the Lord of hosts himself. Build him up in your heart.

Give him his rightful place. Sanctify means make large. Sanctify the Lord of hosts himself and let him be your fear and let him be your dread and he shall be to you for a sanctuary.

Amen? Let's pray. I wonder in this meeting tonight if we could all of us turn tonight and go to our knees and have some time with God. My view of God, oh God, forgive me for humanizing you.

I've seen it in so many mannerisms of my life, so many ways of my life. It's been described. I've been part of a church split.

I've had bitterness in my heart. I've been judgmental. I've been unbelieving.

So many ways I've heard described. The essence of bringing God down to a small size and not really walking the fear of God. Will you deal with the symptoms, their sins? God has shown you the many aspects.

I've dealt with 14 tonight. Maybe God will show you others that I have not even touched tonight. And you need to be talking to him about them.

And then after you ask him to forgive you for those, the individual things he has spoken to you about, then get to the root of the issue. Oh God, I see it. It's a broader sin.

I've made you so small. I've lost the fear of God. And tonight I want to make you my fear.

I want to make you my dread so that you can be to me a sanctuary. Dear Father, make this a great hour in the house of God. A great hour in the presence of God.

Do your work by your power. Do your work by your power, divine, even now. Thank you, Lord.

Shall we go all to our knees, those who can kneel. If you can't kneel, just stay in your seat and you have that private meeting with God. If you can't go to your knees, you feel free to sit there.

But if you can kneel, there will be a tremendous posture of humility before the God and have that personal meeting with God. And stay on your knees until you're finished praying. Then just stay there.

And when you're finished praying for yourself, then reach out to others in prayer. And I'll close the time in a moment of prayer. Feel free just to sit up quietly if you're finished.

Very quietly, for there's still others down. Stay in the spirit of prayer, for yet others will be still down. Father, we just thank thee for thy presence and thy spirit.

Thank thee for the dealing, your Holy Spirit, with each of our hearts. Oh, God, take and amplify our prayer. given in the way the Holy Spirit can do, like no man can do.

Thank thee for working tonight. Thank thee for the victories that have been represented on knees tonight, that have been accepted. Thank thee, Lord, for healing that has taken place in hearts and homes on the knees tonight.

Thank thee, Lord, for restitution that shall be made amongst brothers and sisters because of thy speaking tonight. Thank thee for the healing in the body of Christ. We thank thee for those miracles that have taken place in answer to our prayers, to the brokenness of our hearts, as we've broken before thee and said, Lord, forgive me.

Let us put thee back up to where on the throne that thou dost belong on in a new and fresh way, God. Oh, God, I pray, and we pray together, come back to thy church, Lord, in all of thy beauty, all of thy holiness, and all of thy kingdom. Let us know thee walking and dwelling once again in the midst of thy people, that we walk in holiness before thee, O Lord.

Thank thee for the victories tonight. In Jesus' name we pray. Amen.

Audio: <https://sermonindex1.b-cdn.net/19/SID19876.mp3>

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