

Fear of God: A Cognitive Linguistic Approach

The Fear of God is the beginning of wisdom (Prov 9:10)

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This is Dr. Ted Hildebrandt in his teaching on The Fear of God, a Cognitive Approach. The fear of God is the beginning of wisdom. Proverbs 9:10. Welcome to this presentation of some thoughts on the fear of God or *yirat adonai*, coming from the Old Testament and some in the New Testament, but mostly in the Old Testament, particularly as a background to the great statement in Proverbs 9:10, the fear of God is the beginning of wisdom.

So, we take in a wisdom slant at the end, but we need to discuss the broader concept of the fear of God. And I'd like to do that today using a new tool that's come out in linguistics called cognitive linguistics. And so, we use that as kind of the filter by which we look at this concept of the fear of God and see that it may give us some new perspectives on this fear of God that are so foundational in wisdom, the wisdom literature in particular.

So let me just begin by saying the fear of God has been called the motto or the square, square one, or the primary starting place of wisdom literature. In this paper, the biblical data will be examined afresh, utilizing cognitive linguistics, which holds great potential for seeing how the diverse semantic meanings of this phrase are connected. The historical and prophetic narratives, with their fuller descriptions of the fear of God, will be explored before moving to the more laconic statements in the wisdom literature itself.

Many writers have proffered definitions for the fear of God. Cox sees it as a form of conscience that calls for an intellectual adhesion to a principle of divine order, the concept of goodness of life, and the guarantee of success. It is a state of mind, not an action.

It is almost synonymous with knowledge, especially in Proverbs chapters one to nine. Terrien takes a different approach a little bit. Terrien gives a more expansive description of the fear of God as an emotional experience of complex nature, which is connected with the perception of the awareness of the holy, which precedes the concomitant reactions of repulsion, attraction, fascination, awe, reverence, love, trust, faith, worship, and adoration.

Fox, number three, is careful to avoid equating fear and wisdom, and also widely resists the notion of a linear development from an emotional fear and dread onto a more bland concept of abstract quality of religion and piety. And that's from Michael Fox and his great work on the book of Proverbs. Here's an exercise that may help us to introduce us to the concept of fear of God.

And we'll just compare that with the wrath of God. And kind of, it's actually what's called a syntagm. A syntagm is an orderly combination of interacting signifiers, which form a meaningful whole.

In other words, the fear of God, those things, it becomes a phrase, or it is a phrase of the orderly combination of the fear of God and the wrath of God. of interacting signifiers which form a meaningful whole." So, we want to look at that. But we've got one just kind of minor thing that comes up in Greek and other languages the genitive, the fear of God.

It's a genitive kind of construction. And compare that to the wrath of God. So, for example, in Romans 1 18, for the wrath of God is revealed from heaven against all ungodliness and unrighteousness.

It's God's wrath. So, we call that a subjective genitive, God's wrath. So, God's wrath, the wrath of God, the wrath of God, God is a subject.

It's God's wrath. And then it's put on those that are unrighteous and ungodliness and comes on those who suppress the truth, okay? And God gives them up in Romans 1 as we know. So, the wrath of God is God's wrath.

God is the subject, wrath, and then there needs to be an object, okay, on those that are unrighteous, okay? So, when we say the fear of God, we've got the wrath of God's wrath, the wrath of God, God is the subject, wrath is what he's feeling. Then what about the fear of God? Is the fear of God that God's afraid? God is subjective? No, no, no. The fear of God is an object of the genitive, that is, the fear of God.

God is the object of the fear, not the subject. And so you've got to realize this is an object of the genitive. It's the fear of God.

It's the fear that has God as its object, not as a subject. So, just a little distinction: there is kind of a playful thing at this point. Now, what is fear? And let me just describe some fear situations.

What is fear? Is fear good or bad? Or is it ambiguous? Fear. I think about fear, I think about my daughter when she was younger. I'd walk her to school.

One of the reasons why I walked her to school up to Jefferson Elementary School was as she walked up, there was a, I think, he was a drug dealer, actually. And he had a kind of a wired fence. And this chain link fence had a big dog behind it, a big black dog; I think he was probably a Doberman Pinscher or Rottweiler or something of that nature.

My daughter would walk by that house going up to school, and this dog would come out charging and right with his nose, his muzzle right into the fence, and just barking away and just almost ready to, you know, kill her if it got out. I was glad it didn't. Anyway, so she was kind of in a certain sense, it was fear.

And she felt fear of this dog who would attack her. And so Daddy walks her up to school, and Daddy, of course, takes care of the dog, if anything happens and stuff. And so that's kind of a fear, fear of a lion or something like that.

Various types of fear. Fear is good. You know, fear, flight, and kind of thing.

Fear teaches you to run away from danger. And so that kind of fear that she felt with a dog, I experienced it with myself. And it's changed over my lifetime, actually.

And so, I have a house where we are now. And at the peak of the house, I had to go up and paint it. And the peak of the house was up; I had a 40-foot ladder.

And so, I'd put this 40-foot ladder up against the side of the house. And I would scamper up the ladder. And then, at the top of the ladder, I'd stand on a couple of top rungs because to reach the top was probably about 45-50 feet.

So, it actually went beyond where the extension of the ladder was. And so, when I was younger, I simply had one of my sons hold the ladder, and so the ladder didn't slip out and things, and I would go up there and paint the trim that needed to be painted up there. And so that was when I was younger, I had no fear of heights and things like that.

I would routinely, our house here in where in New England, they have these nor'easters, they call them nor'easter where this wind blows in, and it's off the ocean and its very high winds, like 60-70 mile an hour winds. And my roof never sealed right, even from when it was constructed. And so, what happened is the shingles would blow off.

And so, I had to go up on the roof and almost every year then nail the shingle, re-nail the shingles down that had blown off or had come up or whatever. And so, I'd have to go up and crawl up the roof. And you know, when you're doing roofing, there's, I use this as an easy way to tell roofing.

If you throw your hammer up on the roof, and it slides off, you got a steep roof and you got to be really careful. There are other roofs, like when I was in Winona Lake, Indiana, I'd throw my hammer up on the roof, and there's no problem, there's a hammer and stay up there, you can walk around, you can roll around on that roof, there's no problem. Here in New England, the roofs are much steep, roofs are much steeper.

And so, when you throw the hammer up, it comes back down, which tells you, whoa, that could be you slipping off, and it's a 19-foot drop from the roof to the ground, you're going to get hurt. And so anyways, we put the ladder up there. And I used to go up and nail the shingles down, didn't think too much about it long as you know, I had a son to hold the ladder for me and things like that.

As I got older, I found myself second-guessing myself. And all of a sudden, one year, we had a bad wind and it blew off the shingles about eight feet of the shingles up on the top of the apex of the house. And so, I had to go up and actually sit on the top of the house, straddling it and nailed the shingles, some shingles back on upside down.

So, I put the shingle down, but I was, you know, as I was straddling the roof, but I was actually looking down, and I'd be doing and all of a sudden, I realized, number one, there was nobody holding my ladder anymore, because kind of we're empty nesters now. And my sons were all gone, my kids were all gone. And so, it was just me, my wife was gone to work.

And, and so it was just me there. And I realized, holy cow, man, if I fall off this thing, there's no one to catch me. There's no roof, there's no there's no ladder holder, there's I'm in trouble.

And all of a sudden, then what happens is you get older, you start second guessing yourself. And all of a sudden, I realized, holy cow, man, this is dangerous. And all of a sudden, for the first time in my life, I think I felt afraid, afraid, and afraid of heights.

And the same thing happened when we were over in Spain one time. And my son-in-law and I up to this, we were up in this monastery of a really incredible monastery outside of Barcelona. And we came to this place was about a 2000 foot drop straight down, straight down.

And you could walk up to the edge of it. And you can look straight down. And it was like all of a sudden; you get this feeling like man, one more step and we're off, and it's tough and see a step back from the edge, because you realize it's, it's a long way down there.

And so, fear of heights, people have various types of fears. fears can be good fears, like I said, change over a lifetime; what one fears when one's young in one's life, as one gets older, there are different fears that take, take shape. So ugly fears like spiders, some people fear spiders, my daughter fears spiders, we used to have a ritual in our family where dad would come in and kill the spider and then chase him around the house with the spider and things.

And so, there was a fear of spiders there. So, kind of the good, bad, and ugly with fear, fear is good when you're fearing heights, and you probably should be afraid of heights up there when you're working by yourself or a dog that can get out at you or something like that. Driving too fast in your car or something like that.

There, there are good fears, fears protect us. And then there are other fears that are almost irrational. And you got to be careful.

So the good, bad, and ugly and fears and fear is a motive than to behavior, then you pull back, you step back, you, you don't go up doing shingles anymore, and things like that. So just some notions of fear, there's been quite a bit of study on the nature of the emotion of fear. Now, what I want to do is introduce the next just kind of an overview chart.

And this chart will show the diversity of meanings of the fear of God. And so the diversity of meanings, and so I just want to run through it at this point. And then what we'll do is, later on, we'll go over each one of these points and bring it all together in a final chart at the end.

But this is just a kind of basic introductory diversity of meanings of fear in an introductory overview. So, there's a fear, there's a type of fear, that's a fear of terror, I would say. And that's like going up and being afraid of heights or something like that.

Only this time, it's what's called *mysterium tremendum*. And it comes from a guy named Rudolf Otto, who wrote a book, *The Idea of the Holy*. And so he connects the idea of holiness and fear, and this tremendous awesomeness, that God is so great that when one gets a picture of God himself, the person is totally undone.

The person is totally, it's just awesome. It's just that it's overwhelming; maybe there is another way to say it. It's kind of like when you, anyways, when something is just so great, it just overwhelms you and things.

And so this would be *mysterium tremendum* type of fear. And this ties into terror. And a lot of people today, and we need to think about this, whenever they hear the fear of God, they say, oh, it says fear of God, but it doesn't mean that.

What it actually means is reverence and respect. And I want to say no, there are a ton of places in the Bible where the fear of God means *mysterium tremendum*, the awesomeness of God, fear, terror, trembling, okay, that type of thing. So be careful about people watering it down, trying to say, well, the fear of God, but we don't mean that.

And they'll quote some passage out of 1 John 4, which we'll look at in a few minutes. But anyway, so be careful of that. There is a place for the terror, the fear, the fear, the true fear of God, in this *mysterium tremendum* sense.

There's also a fear of God that's used in a kind of moral context. This is often used in the law and has a term of the fear of God, which can often come to mean covenantal obedience. And what happens is that one fears God.

This will be more of a covenant or obedience thing, where it actually uses the word fear of God, but it's actually referencing their obedience. In some of the cultic passages, where it's talking about the cult of Israel, the sacrifices, the temple, those types of things, it'll often mean worship. And so, the fear of God can mean worship or awe.

And then, one comes into God's presence with awe, reverence, and worship. And now this is what a lot of people focus on. And it's appropriate in the cultic context; it often means that.

In wisdom literature, it often kind of dovetails over into the idea of virtue, or character. And so, this one has the fear of God. And so, the fear of God is the beginning of wisdom, that kind of idea.

It's a more virtue and character kind of idea. There's also then the idea of fear and punishment. And then fear has this notion of, I think most of us have felt that at some time, at least, maybe not so much of late.

But I grew up, and I'm an old man now. My father was a man of the, my father was a strict disciplinarian. That did me a lot of good, by the way, over my life.

But there was one thing that he had: we would go out, my brother and I, and my dad would go out for what they called frogging. And in the Depression in the 1930s, he had to go out and there wasn't enough food to eat. And so, they actually go out in the swamps and whack frogs over the head with this thing called a frog paddle.

It was made out of oak, and it was about that wide, it was about that long, had a handle on it. And what you do is when the frog popped up, you'd whack the frog on the head, kind of whack-a-mole thing. And then you bring the frogs home, you put them in a, he actually cut a leg off a pant and stuff.

And you put the frogs in there, we'd come home, we'd eat, we had frog legs, tastes like chicken. Anyways, so we'd eat frog legs. And my father learned how to do that.

And so, there was this always this frog paddle. He's passed away now, actually, it's been 20 years since he's gone. And my brother, we're, you know, all the stuff from my parents are getting divvied up and things.

And my brother then says, Hey, Ted, do you want the frog paddle? The frog paddle was always in the side, and my father, when he would do discipline, it was always the paddles over there. My brother and I both knew that we didn't want the paddle used on our buttocks. And so we would, that would fear us into behaving.

And so that would, but it was always, and he never used it or anything on us and stuff. We use it on plenty of frogs, though. And, but anyway, that paddle, so I've got the paddle downstairs, just kind of as a reminder to me of all kinds of growing up, and the fear that it induced kept me on the straight and narrow in some ways.

So, fear of punishment is also in the Bible. And one fears God because he is the distributor of punishment, and we don't want the punishment. Humility, creatureliness, and piety.

This is another thing where a person realizes that they are a creature. And the fear of God actually humbles a person when they realize their own helplessness. It's like my daughter, she's helpless to defend herself against that big dog.

And so this idea of helplessness, resulting in kind of a humility, and realizing humility or creatureliness. He is God. He's unique in the universe.

There's none like him. And we are humans, we are creatures, and therefore brings us to piety. Cult of observance, as we said before, another thing is just observing the cult, the statutes and regulations God has given.

Sometimes it'll use the fear of God in lieu of those statutes. And then, finally, there becomes a group called God-fearers. And those God-fearers and it's not really a designation of all God's fears.

A lot of times in Scripture, when God fears is used, it refers to foreigners, foreigners who fear God; there's a general moral character to them that they fear God. And so they're called God-fearers. It doesn't mean that they're members of the covenant community doesn't mean they're, you know, but they fear God means that they're, they're moral people, they're moral people, they're good people.

And so anyway, that will be used. So fear of God will be used for God-fearers as a designation for moral people outside, outside of Israel, outside the covenant kind of thing. So that's just some general categories.

And what we'll do is go through kind of each one of those and develop it much more in the in the following part of this presentation. Now, let me begin with a presentation of some of the linguistic background to this in terms of cognitive linguistics, what metonymy is, and why I think metonymy is our key to understanding the fear of God. Metonymy is a term that's often used and thought of as merely a figure of speech, a rhetorical device, a literary trope, one name used in place of another, one name used in place of another.

And so, we get things like, you got to be careful about just adding things together, the fear of God, putting fear and God together, boom, now we know what the fear of God is. Now things aren't quite additive like that. And metonymy gives us some developments.

For example, when you add things together, you have soft+ball. Softball is what you put the ball together; a big old softball is a softer ball. And that's why they call it a softball.

You've got a doorbell. And what that's a bell that's by your door. And so, it's a doorbell.

Okay, those are additive together, a bedroom, or is a room with a bed in it, and that's where you sleep. Okay, a birthday is a birth. And it's a day, it's a day on which you were born that you celebrate.

Actually, our kids do birth weeks now. And so anyway, so that but you got to be careful about that additive type approach to semantics. It doesn't work sometimes.

Well, you may have a birthday. Well, tell me about what a butter+fly, a butterfly. When you think about a butterfly, do you think about butter and a fly? Doesn't go together quite like that? A pineapple is a pine plus an apple, and put them together? I don't think so.

You've got blueberry, and you've got blackberry. But then you have strawberry. And so, you can see the first two tell the color of the berry, blueberry, blackberry.

But when you go to strawberry, you say, oh, wow, what does straw look like? I hope it doesn't look like your berry, even though most of the berries in the grocery stores now taste like cardboard, I guess like straw, but they should be red. Okay, although they're growing with different types now. So, the cognitive nature, what I'm trying to suggest here is that metonymy is not just a figure of speech.

It's not a rhetorical device that's just simply thrown in as irony or something like that. It's not like a figure of speech would be something like hyperbole, an overstatement for emphasis, irony, repetition, sarcasm, sometimes is used foreshadowing, another

type of figure of speech allusion, where there's an allusion to another out of Egypt, I've called my son kind of thing from Matthew puns. There are all sorts of puns in the Old Testament.

The prophets, especially, were very punny. Inclusion and inclusion are oftentimes, it's a rhetorical device by which they begin something and end something with the same thing. Some people call it bookends, but it's they begin something, and then it ends with the same type of thing.

It's called inclusio or inclusion, bookends. And then they also have chiasmus, which is all over, and they're in the olden days, they used to have a big thing on the chiasm, where you have an A element, followed by a B element, followed by a B prime element, followed by a prime element. And if you look at A and A and B and B, it makes an X like an X in English, which is called a key in Greek.

And that is called the chiasm. Okay, the first element and last element match, and the second element and the third element match. And so it's a kind of like a B, B prime, A prime, and goes like a X kind of thing called a chiasm.

There are a million of those in the Old Testament and elsewhere. And you got to be careful about overdoing that. What I'm going to suggest here is that when I say that the fear of God is a metonymy, I don't mean a figure of speech.

Cognitive Linguistics has taught us certain ways that our brains think about language. Now, the problem is, if you had a word for everything in the world, if you had one word, you know, it's kind of one-to-one. Okay, people like that, because it's, you know, this is literal one to one.

If you had a word for every object or everything or every person in the world, you'd have billions of words to know. And so, what happens is language is kind of, it's more efficient than that. And so you have a car, and then you have different types of cars, Teslas, and Toyotas.

And then even on Toyotas, you've got, you know, RAV4s and Camrys and SUVs, different types of cars, even within that category. So that's a lot of times how we structure things into this type of language. So, language, what I'm suggesting then is that metonymy is not a figure of speech, and that metaphor is kind of metaphor and metonymy in Cognitive Linguistics go together.

And so what we're going to see is metaphors are very different than metonymy. And let me just give you an example of, well, let me first give you an example of a metonymy. A metonymy is when one word is used to trigger another when one word is used to trigger something else.

So, for example, in Numbers chapter 24, verse 17, it says, a scepter will rise out of Jacob, a scepter, a scepter will rise out of Jacob. Now, when it uses the term scepter, does it really mean scepter or a scepter, a stand-in for king? A king will rise out of Jacob. Now when it says Jacob, does it really mean Jacob and Esau, you know, those guys back in Genesis and things? No, when it says Jacob, and it's Balaam speaking in Numbers 22 to 24 there, when Balaam says, a scepter will rise out of Jacob, what he means is Jacob is a stand-in for Israel.

So, one word is used for another. So, Jacob is really referencing Israel, and a scepter is really referencing King. What cognitive linguistics says is that's how our brains work.

There are two ways that our brains stop from learning billions of words. And that is, we use metaphor and we use metonymy to extend the language. And so, let me just go through some of this stuff.

Roman Jakobson, in an article on metaphor and metonymy in comparison and contrast, describes metonymy as one of two poles. Metaphors are on one pole, and the whole way of thinking features paradigmatic substitution and mappings across mental categories. I'll go back into what this is.

Metonymy is at the other pole. At the other pole is metonymy. So, metaphor is the mapping between categories.

Metonymy is the mapping within categories, a kind of more contiguous type of thing. Now, let me bring up what I mean by this. For example, metaphors.

Let's just play with metaphors a little bit here. So, we say, the Lord is my shepherd. The Lord is my shepherd.

That's a metaphor. We're calling God. We're not saying God is a shepherd.

We're saying God is like a shepherd. I got the Lord is my shepherd, I shall not want him, makes me lie down in green pastures. Although it's snowing out now in April in New England, this is not good.

But anyway, so he makes me lie down in green pastures. Okay, the Lord, or Psalm chapter one, he shall be like a tree. Now, it's very interesting, this connection between a human being and a tree.

How is a human being like a tree? Well, he has a trunk, we have limbs, we have roots. Okay. And so, there are many senses; you can draw many metaphors built off this: a human being is like a tree.

Okay. And she has leaves even. Okay, but anyway, he shall be like a tree planted by rivers of water.

Okay, that's metaphorical language. It's mapping one category: trees are not really like humans. So those are two separate semantic categories.

One is a tree in plants. So, human beings are like plants. How are they like plants, like the grass withers and fades?

So, human beings fade away. Okay, you've got, so you've got many plants in one category. So, you've got plants then that are likened to human beings.

But those are cross-categories. He is like a tree. How's he like a tree planted by streams of water that brings forth fruit in a season?

And so you get this idea of fruit and things mapped between the tree and the human being, two different categories. Now, that's what a metaphor is. On the other hand, Psalms, by the way, are very metaphorical.

He shall be like a tree. Okay, very metaphorical in the Psalms, he shall be like a tree, okay, very metaphorical in the Psalms, he shall be like a tree. Okay, very metaphorical in the Psalms: he shall be like a tree.

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Okay, very metaphorical in the Psalms: he shall be like a tree. Okay, I am acting as a man, and the man such as I will be and the tree as my Lord is my shepherd. Kind of thing in Proverbs and the wisdom literature it's more it's more metonymy. but is like the diligent hand of the sluggard.

Okay. Now is it really talking that, you know, you got to be careful about those diligent hand or diligent hand versus a sluggard, the diligent hand versus a sluggard? Well, the sluggard is a person, the diligent hand, when you're referencing the diligent hand, you're really referencing the diligent person, and the hand is what's used oftentimes to do the work. And so diligent, kind of that way, the hand standing for the person, the diligent person.

Okay, you've got the mouth of the wicked, the mouth of the wicked. So, you got to be careful, you got to take that mouth off of you, your mouth. It's not talking about just the mouth; the mouth is a stand-in for the wicked as a person who uses the mouth to do his wickedness oftentimes.

And so, these types of things, that's a metonymy. Notice the mouth is connected to the person, and the hand of the diligent is connected to the person. And so, it's not across categories, it's within categories, down, contiguous, down the category, a person has a hand, a person has a mouth.

Those are in the same category. Metaphor: he's like a tree planted by rivers. He, a person, is like a tree, across categories.

Metonymy is kind of down categories hand, those are called synecdoches, and actually, metonymy will show as much more complicated than a simple synecdoche, part for a whole. You see the mouth of the wicked, okay, or the hand of the diligent. Okay, so metonymy is a cognitive process in which one conceptual entity or vehicle provides mental access to a conceptual entity, the target.

So, the hand of the diligent is really referencing, that's the vehicle that references the target of the diligent person. So, you have a vehicle that is, the metonymy references the target, okay? And so, the hand of the diligent references the diligent, the mouth of the wicked references the wicked, okay.

So, there's a vehicle and a target, a vehicle and a target. Okay, now, the metaphor, okay, now, let's just take a couple examples of this. I've got a fellow here who talks about the polysemy or the multiple meanings of metonymies and how they're very versatile, actually.

And so, he says, what about the word school, you know, you all know what school means, right? Okay, how can school be used? In a metonymic sense, the school can mean several things. For example, Dirven points out that they will have to wait until school is over to get a vacation. What does school mean there? They have to wait until school is over to get a vacation.

Well, school there means the school year. So school, the word school is actually referencing the school year, the time when you'll be able to get a vacation. Now, that's different than saying he should stay away from school; he shouldn't stay away from any school any longer, or he'll fail.

He shouldn't stay away from school any longer. Now, what type of school is that? School is there referencing classroom instruction. You better not stay away from classroom instruction and going to class or you're going to fail.

So that's, you know, the first school was a school year. This is the school, i.e. instruction, that is instruction. And then the third one would be Robin was told to give the report to the school.

Robin was told to give a report to the school. Now, what that may be is the school board, and it's referring to the school, school to refer to the school board. One word is used for another, a vehicle used to target another word that's school board, and rather than saying school board, you just say school and then you reference across.

They're both categories within a school category, but they're laid out that way kind of contiguously. The school would give no raises this year. The school would give no raises this year.

Now, the school, that means the executive, basically your administration, your administration, and your board, is not giving any school raise. So this way, school, that means the administration, the administration's not giving any, but they call it the school. So, this type of thing.

We could use the words tea or bed, too. I'm going to bed. Okay.

Now, what does going to bed mean? Bed means what? Well, bed means simply I'm going to bed means I'm going to go to sleep. Okay. So, I'm going to bed means I'm going to sleep.

Now, another context, and I'm married and stuff, and I say I'm going to bed, maybe a request for sex or something like that. Or it may be I'm going to bed and or as I'm sick, I've got COVID a couple of times, and you know, I'm sick. I'm going to bed means I'm sick and because of the sickness, I'm going to lie down.

Okay. And so that triggers that kind of thing. So the word bed can be taken in several different meanings.

Those are metonymy. Bed is used to trigger sickness and that type of thing. So now let's look at various types of metonymy then, and then we'll draw these into our discussion of the fear of God.

Cognitive linguistic ways of thinking about things. First of all, there's the part for a whole. We've already talked about that.

It's usually called a synecdoche, but it's actually a synecdoche as part of the metonymy of a category. Synecdoche is more specific than metonymy. Hey, that's a nice set of wheels you got there.

Now when you say to a person, a guy comes up, pulls up in his really fancy car or something really hot car. And you say, Hey, those are nice wheels. Are you really talking about his hubcaps and his tires and things like that? No.

A nice set of wheels, you're using wheels again as the vehicle to trigger cars. You're using wheels, the vehicle to trigger cars, the target. And so, you say, Hey, a nice set of wheels there.

Okay. And so that would be a part for a whole. The mouth of the wicked.

That's a synecdoche. Synecdoche. Okay.

So that would be part for the whole. That's one type of metonymy. Category for a member, where a category is referred to, to trigger as a vehicle to get to the member.

So you say, the pill, the pill in olden days, you usually referred to the birth control pill. So, you say the pill triggering, that's your vehicle to get to the same, the birth control pill. That's a category is used to refer to a specific member.

Okay. You got the reverse of that kind of thing. A member for the category, you say Xerox machine.

So, you say a Xerox, go to the Xerox machine and make a copy. Does anybody know what that is anymore? We don't need copies. Everything's on the web now.

But anyway, you used to say, go to the Xerox machine to make a copy. Now that was, again, a member-specific, the company Xerox that made, uh, made Xerox machines. They made copy machines, but there was. They got to be so big and so universal that everybody just called it Xeroxing, and that meant to make a copy of something.

And so, Xerox is a member that refers to the whole category now of machines that make copies. And there are many, many different machines now that make copies, but we call it Xerox, go Xerox something and on the Xerox machine, and it actually refers to the whole category. So, category for the member, category is the vehicle.

The member is the target, member Xerox for the category copying. And so that's a member for the category. You've got generic for specific, generic for specific.

Big boys don't cry. So, you say that big boys don't cry. That's kind of generic for a specific situation that the kids, maybe the kid's a crybaby or something.

Oh, we don't use that term anymore or whatever, but maybe he's a crybaby. And so you say big boys don't cry. And then some of us learn the rest of our lives to kind of figure that out, what that means and what it doesn't mean.

So, a generic for a specific, generic for a specific. There's also the cognitive, and I just want to kind of follow these through; got two sets of notes up here. Other types of categories of this metonymy, mystic way of thinking, are specific for a generic.

So you've got generic, big boys don't cry for a specific situation. And now you've got specific for a generic going the other way. I did some Xeroxing.

I did some Xeroxing, so that's just specific for a generic kind of thing. Agent for an action, to author a book. Now, to author a book, to author a book, that's an agent, the author, you're pointing out the author to author a book, but the action, what you're doing is pointing to the idea of writing a book.

And so, you use the word author, and you trigger, there's a vehicle to get to the word, the target, the target is the writing of the book. The agent then produces an action, so you use the agent to trigger the action, the target action. A result of the action to landscape a garden, to landscape a garden.

To landscape is the result of an action, so you do a result to trigger an action. The action was the actual gardening, the planting, the trimming, and the harvesting of the, basically, you say, to landscape a garden, is to build the garden and stuff to landscape it. So, it's a result, the landscape, for an action, the planting and all the things you're doing there.

So that's another type of metonymy. An instrument for an agent, an instrument, the pen wrote. Well, now pens don't write; I guess they have the auto pens now that President Biden was using, or whether he knew it or not.

But anyway, so you've got a pen and then he writes, okay, a pen is referencing basically the writer. Okay, the pen wrote, the pen wrote an article or something, the pen wrote an article. And so you could use an instrument to refer to the agent who's doing it.

So, these are all types of metonymies, and another type thing would be producer for product. That Harley sounds great, that Harley sounds great. Now, when I say Harley, you all know it's Harley Davidson; they make these incredible motorcycles.

So, when you say the Harley sounds great, you basically are referencing, you use the word Harley, the producer, the producer Harley to trigger the product that is the motorcycle. So, you use Harley to reference the motorcycle. So, it's a producer for the product, a place for a group.

We all say Washington decided. Now, does Washington the city decide anything? Too much. Okay, so Washington decided, we're not talking about the city of Washington, we're talking about Congress in Washington that makes decisions,

makes laws, and the regulatory structures that are all in Washington, and so they're Washington decided.

And so, these types of things, you're not referring to the city itself, you're using the term Washington is the vehicle to target, the target is Congress that makes the laws or the regulatory state that makes the regulations. You've got a whole event for a sub-event. A whole event is used to reference a sub-event.

So, for example, Bill is driving to Boston. Bill is driving to Boston. Now, what does that mean? Bill is driving to Boston.

Now driving may include then sub-categories, okay, the whole event for sub-events, he's gassing the car, he's driving, planning the route down, mapping it out on Google or whatever, and he begins his travel, okay. So, he's driving to refer to all these events that compose this. So, you have a whole event triggering a sub-event, a series of sub-events.

And then lastly, here, you've got effect or cause. John has a long face. John has a long face.

You say, oh, you've got a long face. Now a long face is used as a metonymy to trigger sadness, okay. The effect is the long face.

The cause is sadness, okay. So, the target is the sadness, the vehicle is the long face. That's kind of an example of a ton of these metonymies and how they work.

They're all over in our language, and they're specifically all over the Book of Proverbs. Actually, once you get into this too, if you want to explore this some more, I'll just do this one off the top of my head, but the name of God, it says the name. It says the name.

It says the name. And with the name Hashem, the name, it's referencing God. And so even the name is a metonymy referring not to the name, that is how you spell Yahweh or Elohim or whatever name you're going to use, G-O-D, God there.

But it's not referencing the name; how should I say it? It's using the term name to reference God. And so that's a metonymy and stuff. Now, the clearest example, let's jump into this kind of taking metonymy and what we've been discussing about metaphor and metonymy, metaphor across categories, metonymy down categories in all sorts of ways, very, very multifaceted.

Let's take the clearest example in the Bible of a metonymy for the fear of God. In Genesis chapter 31, verse 42, it says basically the fear of Isaac. The fear of Isaac is a stand-in for God.

The fear of Isaac is a stand-in for God. Okay. So that's a metonymy, the fear of Isaac for God.

If the God of my father, the God of Abraham, and the fear of Isaac. So, take that again, the God of my father, the God of Abraham, the fear of Isaac. The fear actually, you'll notice in many of the translations that the fear is capitalized because they all know that that fear is actually referencing God.

Okay. So it's the God of Abraham, the God of Isaac, the God of Jacob. But here it says the God of Abraham, the fear of Isaac.

And the fear of Isaac then triggers the idea that this is God. Okay. Had that been on my side, surely now you would have sent me away empty-handed, Jacob says to Laban.

In Genesis 31. So that's a clear example where the fear of God or the fear of Isaac actually triggers, so fear triggers God in that context in a metonymy, metonymistic sense there. So okay.

Now, I want to introduce an idea of what we'll call sacred fear. And this is largely going to be built off a fellow named Rudolf Otto years ago who wrote a book called *The Holy*. And so this is going to be built off his idea of *mysterium tremendum*.

Now what is this *mysterium tremendum*? I'm going to call this sacred fear. Sacred fear is the numinous or perhaps better, numinous text. Moses seeks God's face.

And what you get here is this idea of terror. Now this is fear that is terror. Okay.

It's not reverence. It's not, you know, we don't tame it at this point. Fear is downright terror, trembling and dreadful.

These types of things, fear, fear, fear, fear. But it's also connected with awesomeness, majesticness, astounding, amazing reaction to the holiness, greatness, or the purity of God. In other words, when you see something that's just so magnificent and it just humbles you, you also get this notion of fear and things.

I get this; you can get this around mountains and oceans. This reasons why I think it's really good to go to the ocean and just see the expanse going on forever. Or mountains, and you see these tremendous mountains in the Rockies and it's tremendous.

I get it with deserts and this *mysterium tremendum*. When you go, I drove out to a tape, a fellow named Leslie Allen on the book of Ezekiel out in Fuller Seminary in

Lahambra, California, and I had to drive across the mountains, of course, drove to Denver and then over the mountains and then down to Nevada and over then to LA. I had to drive across this desert called Death Valley.

I have a great deal of respect for deserts. When I lived in Israel in the 1970s, two friends and myself walked across the desert and I almost died of dehydration. It was terrible.

After that, when I come to a desert, and I look at this Death Valley, where my son actually was a Marine and actually had to train out in some of these, a Mojave Viper out there. I go to the desert, and I look out, and as far as your eye can see, it's pure desert, and you know if anything happens to your car, you can't walk out of this one. It's just too far, and I know what it's like to almost not make it, and it's terrifying.

You look at the desert. Now, the desert is extremely beautiful, and so it's got this attraction in the sense that you want to go out and explore the desert, but at the same time, you have an extensive respect and almost terror and dread of realizing this thing is so big that I'm going to drop in the bucket here and I could die out in the desert and nobody would even know. So anyway, what you do is cross the Death Valley, do it early in the morning while it's still cold, and you can get across most of it.

It took two hours to drive across that crazy thing. So anyways, the idea of this majestic greatness and awesomeness connected with this kind of drear and dread due to and a lot of times with God with his holiness and this is Rudolf Altman's idea of the holy, Rudolf Otto's book and the purity of God and the greatness of God when somebody realizes the greatness of God and how many of us now with these Hubble Space Telescopes are going out and exploring the universe and you realize the vastness of the universe and you realize we're on this little speck called Earth and I'm on this little speck called Massachusetts now and I'm in a house and stuff and you realize the universe is not about me, it's much bigger and you realize how small you are compared to this vast expanse. In the beginning, God created the heavens and the earth.

He spoke, and it came into being, and it's just incredible, and you realize how majestic and how awesome God is, and you realize wow, and it's that wow factor that kind of catches it, and this is the *Mysterium Tremendum* idea. Now let's look at some verses on this then. So, Moses in Exodus chapter 3, verse 6, Moses said, oh God speaking, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.

Moses hid his face as he was afraid, and that's our fear word, okay, that's Yare, that's our word Yare, which is the Hebrew word for fear, and so he hid his face for he was afraid to look at God in the burning bush and God's coming to call Moses and Moses, what, he hid his face, God says, Moses take off your shoes, you're standing on holy

ground. Notice the connection there between fear and holiness; you get the same type of thing. Isaiah 6 with Isaiah, holy, holy, holy, I'm undone, this sense of undoneness, of humility, becoming from the presence of God.

I think you get the same thing over in Genesis 2 and 3, where God comes to Adam and Eve after they've sinned, and what do they do? They hide themselves from the presence of God and so there's this idea of the fear and the hiding and that kind of thing. Acts chapter 37, verse 32, Acts 7, 32, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses trembled, okay, and Moses trembled and dared not to look.

And so here it connects this idea of fear and trembling. Okay, I think that's a book by Soren Kierkegaard, actually, Fear and Trembling, and well worth reading, by the way. Exodus chapter 20, verses 18 through 21, and now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountains smoking, the people were afraid.

Again, this is our Yare word, our fear word. They were afraid, they feared, and trembled. So, this isn't just simply reverence and things like that.

No, this is fear and trembling, and trembled, and they stood afar off. Notice they're wanting distance between the thing that's causing the fear and themselves. Okay, so when my daughter goes by that black dog, she wants some distance, a fence to chain to make sure the dog doesn't get her and things, although this is used in a positive way with God.

And said to Moses, you, Moses, speak to us, and we will listen, but do not let God speak to us lest we die. And Moses said to the people, do not fear, for God has come to test you that the fear of him may be before you and that you may not sin. What is the result of the fear? The result is that you do not send.

In verse 21, Exodus chapter 20, verses 18 to 21, the people stood afar off while Moses drew near in the thick darkness where God was. Okay, now the cause-effect type of fear of God kind of thing that comes up in this *Mysterium Tremendum* idea is kind of used as an inclusion in Exodus chapter 14, verses 10 and 30, 31. I'm sorry, Exodus 14, 10, and 31.

This is where they're crossing the Reed Sea or the Red Sea. And so, it begins the fear of God and ends with the fear of God. So, it's kind of got this *inclusio*, the book ends prominence in the beginning and prominence in the end, the fear of God, this *Mysterium Tremendum* idea.

Okay, Exodus chapter 14, verse 10, when Pharaoh drew near, the people of Israel lifted their eyes, and behold, the Egyptians were marching after them, and they

feared, and they feared greatly. And the people of Israel cried out to the Lord. Israel saw the great power that the Lord used against the Egyptian.

So, the people feared the Lord, and they believed in the Lord. Notice the connection here, too; they feared the Lord, and they believed in him. Okay, so the connection between fear and belief here and his servant Moses.

This is a classic; it begins and ends then with this idea of fear. And the fear then, after they see these mighty works of God and the sea opening up before them and them going across and then collapsing on the Egyptian Pharaoh as he comes across. And then all of a sudden, what's that? They fear God and they believe in him then.

They see his mighty acts, his mighty acts in history. And those mighty acts create fear and the fear then references their belief in him or moves on cause and effect, cause and effect, fear and effect belief. Okay, a classic in this passage is the cause and effect type of connection with fear of God.

It is Deuteronomy chapter 5, verses 24 to 29. Now, therefore, why should we die? For this great fire will consume us. Talking about God and his theophany, a theophany is the appearance of God.

Theo = God, phany = appearance, the appearance of God, a theophany, a theophany. If we hear the voice of God, our God, anymore, we shall die. For who is there in all flesh that has heard the voice of the living God speaking out of the midst of the fire as we have and have still lived? Go near and hear all that the Lord, our God, will say and speak to us all that the Lord, our God will speak to you, and we will hear it and do it.

Notice the connection with obedience here. And the Lord heard your words when you spoke to me. And the Lord said to me, now God's talking with Moses.

This is pretty cool. I have heard the words of this people, which they have spoken to you. They are not, they are right in all that they have spoken.

You don't hear God in much in the Pentateuch saying, hey, what they said was right. Usually, they're rebelling against God or, you know, against Moses or whatever. Here he says, here God says, after hearing their fear of him, an *inter mysterium tremendum* kind of thing, after they see the works of God, they are right in all that they have spoken.

Oh, that they would have such a heart as to always to fear me and to keep all my commandments. That it might go well with them and their descendants forever. Again, the notion of fear here triggers obedience and this *mysterium tremendum* kind of idea.

So, that's Deuteronomy chapter five, verses 24 to 29. Okay. A couple of other passages just to develop this idea here is Psalm 89.6. And let's see.

Psalm 89.6 references this, and I'm going to jump then down to Isaiah chapter 41, verse 23. Tell us, Isaiah 41, so you got to kind of get the context of Isaiah in there. Tell us what is to come hereafter, that we may know that you are God's do good or do harm, that we may be dismayed and terrified.

Dismayed and terrified, this kind of fearful reaction. Okay. Tell us what the future holds so that we may know that you are God's, that you are God's.

Do something either good or bad so that we may be dismayed and fearful, the NIV says. Notice the ESV says, dismayed and terrified. The NIV says, dismayed and filled with fear.

And that actually is the word fear there. Isaiah 8, verses 12 to 13, says, who are you to say it is a conspiracy in regards to all that these people call a conspiracy? And you are not to fear what they fear. In other words, he's distinguishing between different types of fear, saying, don't fear what they fear from these other gods, because those other gods are no gods at all.

He says, but fear me, but what they fear, or to be in dread of it, it is the Lord of hosts whom you should regard as holy. Notice the connection between holiness and fear. He shall be your fear.

He shall be your fear. He shall be your dread. Okay.

It's not talking about simply reverence here. It's talking about the dread and fear. He shall be your dread.

Then he shall become a sanctuary. Okay. But both the houses of Israel, a stone to strike and a rock to stumble over and a snare and a trap for the inhabitants of Jerusalem.

And so here we have them. Isaiah makes this clear fear or dread explicit when God warns him, do not fear what they fear and dread. Okay.

Basically, speaking of the impending attack from Iran or Syria against Samaria and against Judah. The Lord Almighty is the one you are to regard as holy. He is the one you are to fear.

He is the one you are to dread. Okay. Jumping down under the prophets, the same idea of this *mysterium tremendum* idea comes up in Isaiah or Jeremiah chapter 10, verse seven.

Who would not fear you? Oh, king of nations. Now notice this: the audacity he's bringing up. He's asking a rhetorical question.

A rhetorical question does not want an answer. A rhetorical question is a figure of speech. Okay.

You ask a question. In the old days, when I was teaching, I would ask a rhetorical question, and certain people wouldn't catch this rhetorical. And they put their hand up and try to answer the question.

It's a rhetorical question. A rhetorical question is a statement in the dress of a question. And if you missed it, it's a statement.

You're going to try to answer the question. There's no, there's no answer to be had. It's a, it's a, it's a statement in the dress of a question.

And it's trying to point something out or there's various things. Sometimes rhetorical questions are used for rebuke. Sometimes, they're going to highlight something.

There are various meanings that rhetorical questions have. This isn't the time or the place for that. But notice this.

Who would not fear you, O king of the nations? Notice it's linking fear and the king. And it's saying God is the king over all nations, and who should fear him? And we're going to notice repeatedly this connection between fear and the king.

And both the divine king and the human king, for that matter. And the audacity of who would not, who would not fear the king of kings. Okay.

Indeed, it is your due for among all the wise men of the nations in all their kingdoms. There is none like you. There is none like you.

God is so unique. They call this the incomparability. There's, he's incomparable.

There's nothing to compare him. Nothing that you've seen compares to him. He's totally unique or totality, as some used to say, totally other.

He's a *sui generis* -- a one of a kind.

There is no other being. There's the whole universe, which is the creation. And then there's a whole other category of the creator.

And the creator is separated from the creation. And so, what happens is you can learn that distinction. And he says, you know, who would not fear you? The great creator of the universe.

He's done all these magnificent things and redeeming his people, particularly in the creation and the exodus. Those are two huge things in the Old Testament, the creation account, where he creates the worlds, et cetera, and the redemption, the redemption out of Egypt, coming out of Egypt, the exodus. And so it just, this is the basis for this *mysterium tremendum*.

Then, with this fear and dread and the magnificence and awesomeness of God. Psalm chapter 47, verses two and three, for the Lord, the Most High, notice that the Lord most high is to be feared, a great king over all the earth. So God is used as his king.

And this king then is due to this fear. One fears the king. Okay.

He subdued his people under us and nations under our feet. And his great works then of salvation are the reason why he should be feared. Now, let me bring fear into the New Testament.

He said, well, there's all this stuff, his Old Testament things. What about the New Testament? Check this out. Mount of Transfiguration, Peter, James, and John go with Jesus, and they go up to the Mount of Transfiguration, where Jesus is going to be transfigured.

And they're going to meet Moses and Elijah and Jesus are going to have this conversation. And the disciples, Peter, James, and John are up there. He was still speaking when behold, a bright cloud overshadowed them.

And a voice from the cloud said this is my beloved son. Kind of God breaks through here. And it's kind of like saying, amen.

And God breaks through the clouds and just says, wow, this is my son. Okay. This is my beloved son with whom I am well pleased.

Listen to him. Listen to him. When the disciples heard this, they fell on their faces and were terrified.

Again, fear is in response to a theophanic voice from heaven coming down on Jesus. But Jesus came and touched them saying, rise and have no fear. And they lifted up their eyes and saw no one there but Jesus only.

So, there's a beautiful passage in the New Testament where you've got the disciples, this theophany happening with God's voice. This is my beloved son whom I am well pleased. And their response is they're terrified.

And so, it occurs also in the New Testament, not just the Old Testament. Anyways, I'm afraid sometimes now we hear a voice from God. Most of us would stand up.

Well, do you know who I am? You know, and that's not anyway, that's sacred fear. Continuing on. How awesome is God in this idea? How awesome.

Say to God, how awesome. And actually, the word is terrible. It's the word for fear.

How fearsome. Fearsome may be a good translation. And are your deeds, are your deeds.

And so, God's deeds are redeeming Israel out of Egypt, etc., are so great in your power that your enemies come cringing to you. And so you get this idea of cringing and this fearful response.

Cringing. And all the earth worships you. Notice the connection between fearing God and worshiping God.

We're going to see this develop. Okay. And not only worship, but praise.

So, the fear of God leads to the praise of God. All the earth. This is Psalm chapter 66, verses 3 to 7. Psalm 63, 66, sorry, verses 3 to 7. All the earth worships you and sings praises to you and sings praises to your name.

Selah. Come and see what the Lord, what God has done. He is awesome in his deeds toward the children of men.

He turned the sea into dry land. Exodus. They passed through the river on foot, crossing the Jordan.

There they, there did we rejoice in him who rules by his might forever. Whose eyes keep watch on the nation. Let not the rebellious exalt themselves.

Notice this connection between fear, the cringing, and exalting of oneself. So, fear of God seems to be connected with humility. And we're going to see that come up again and again, particularly in the book of Proverbs, but also here and elsewhere.

Okay. Now, just a couple more verses on this *Mysterium Tremendum* idea. Proverbs chapter 24 verses 21 and 22.

Check this out. Where King and Yahweh are both to be feared. My son, Proverbs 24, 21.

My son, fear the Lord. Here's the fear of the Lord. Fear the Lord and the King, the human King.

Do not join with those who do otherwise. Verse 22, 24, 22. For disaster will arise suddenly from them.

In other words, God is able to bring disaster. So is the King, by the way, is able to bring disaster in your life and therefore fear him. And who knows the ruin that will come from them both.

And so, in other words, you got to have, you know, you're dealing with God, you're dealing with the King. You don't come into the King's presence in a t-shirt and say, Hey man, how you doing? What's happening today? And you know, you just don't, you don't address the King like that. You have respect and reverence.

Those ideas are good there. But also fear and knowing the King can do all sorts of things and you need, you know, you're helpless in some senses in his presence. Going on, Psalm 76, 12.

Who cuts off the spirit of princes? Who is to be feared by the Kings of the earth? So, we are to fear God and the King, but the Kings of the earth need to fear the one who puts up Kings and puts them down. Who is to be feared by the Kings of the earth? Psalm chapter 12, I'm sorry, Psalm chapter 2, verse 11, serve the Lord with fear. Notice the connection of serving God with fear.

We're going to see that come up again and again and rejoice with trembling. This is not talking about reverence fear again. This is fear and trembling.

This is *mysterium tremendum*, this awesome, overwhelming terror, dread. And so it says explicitly here in chapter 2, verse 11 of Psalms, serve the Lord with fear, the parallel, you know, the two lines are parallel. Rejoice with trembling.

What matches fear, the fear of God, the trembling before him. Kiss them down. It's kind of cool.

This is verses 11 and 12. This is how Psalm 2 ends. Kiss the son, lest he be angry and you perish in the way.

For his wrath is quickly kindled. Okay. So do you notice this kind of this fear of the wrath of God, uh, triggering this idea of blessed are all those who take refuge in him.

Now notice how Psalm 2 then ends with blessed are those who take refuge in him. How did Psalm 1 begin? Blessed is the man who walks not in the counsel of God. Stands in the way of sinners, sits in the seat of the scornful... Blessed is the man. Blessed is the one. Blessed is the person.

Okay. How does chapter 2 end? And blessed are those who take refuge in him. And so, you get this inclusio between Psalm chapter 1 and Psalm chapter 2, bringing them together kind of bookends this inclusio beginning with the blessed person and ending with the blessed person, bonding those two Psalms together.

It's kind of a cool thing. You can see Psalms 42 and 43; I think they are two interesting Psalms bonding of two Psalms together. But anyway, um, now, um, all right.

We mentioned that fear of God. Let's go down to the next section here. Um, the fear of God is the terror of punishment.

And this idea of punishment comes in here. The fear of God is, is terror of punishment. Um, all right.

Let me give you some examples. Um, before I do, let me just pick up on 1 John. Yeah, I'm going to pick up on 1 John here.

1 John 4:18, the fear of God. Let me read 1 John 4:18. A lot of people use this idea to kind of water down the notion of the terror, the trembling, uh, the dread fear of God.

They actually fear terror. And so, what they do is they cite 1 John 4:18, which says there is no fear in love. There is no fear in love.

And so, they say, see there. And so, we love God. And so, we don't, there's no fear anymore.

Um, but let me just read this 1 John 4:18. There is no fear in love, but perfect love casts out fear because fear has to do with punishment. So, this connection between fear and punishment and whoever fears has not been made perfect in love.

So, there's a type of fear when it talks about fear. It's talking about punishment and saying, as I would in certain contexts, like I told you with the frog paddle, I feared my father. Okay.

It was a good fear. I needed to learn that and gave me respect for him. And, um, and okay.

So, this fear or terror of punishment then is part of fear. And what 1 John 4:18 is saying is the punishment type of fear is when the love of God overwhelms that because Christ has taken our punishment. And that's cool.

But what I'm trying to suggest to you is there are many other types of fear that you don't throw out the fear of God because, you know, fear of punishment when you're talking about the fear of God is the beginning of wisdom. Otherwise, you say, well, I'm not going to fear God because you just throw out your own wisdom. Okay.

So, in other words, what I'm saying is there are different meanings. Context determines meaning. And so we've got to do is read each one of these contexts because fear is polysemantic.

Okay. There are many meanings to fear. And if you take that one, you know, perfect fear, cast love, cast out fear, and then you map that on all the other fears, you just lost man because the fear of God is the beginning of wisdom.

Okay. So, there are different aspects of fear. He's talking about here, the fear of punishment in 1 John 4:18.

So be careful about mapping one meaning over all of them. And you actually end up destroying the meaning of more than three-fourths of the ones. But is the fear of punishment? Is it in the Bible? The answer is yes.

Fear of punishment. First Samuel chapter 12, verses one to 20. First Samuel chapter 12, verses one to 20.

If you fear the Lord and serve him, notice the connection, fear the Lord and serve him. You know, basically the cause and the effect. Okay.

The cause is fear. The effect is to serve him and obey his voice. Notice obedience tied in this idea of serve and obey.

So, it's connection, fear, serve, and obey, obey him. And if you do not rebel against the commandment of the Lord, the command of the Lord, and if you, both you and the King who reigns over you will follow the Lord, your God, then all will be well. But if you disobey the Lord and rebel against his command, then the hand of the Lord will be against you as it was against your father's.

So, Samuel called to the Lord. And on that day, the Lord sent thunder and rain. So, God, they're making a King.

This is in first Samuel 12, and Saul is going to be made the first King of Israel. And so Samuel, the prophet is going to anoint Saul and things. And so he's just telling them, Hey, this is the way the new King is going to be.

Do you want that King? Here's what's going to happen. As a result, so he prays to God, and thunder and rain happen. A theophany, a theophoric response from God, is actually physically in the thunder and rain.

As a result, all the people greatly feared the Lord and Samuel. They pleaded with Samuel, pray to the Lord, our God, for your servants, so that we will not die. Again, this presence of God is made manifest.

And the response is we're going to die. Again, a fearful response for we have added to all our sins and the evil of asking for a King. Okay, Samuel comes across.

Do not be afraid, Samuel replied, even though you have committed all this evil, do not turn aside from following the Lord and serve him with all your heart. Okay, do not, as for me, far be it from me that I should sin against the Lord by ceasing to pray for you. And I will continue to teach you the good and right way.

Above all, verse 24, chapter 12, verse 24, above all, fear the Lord and serve him faithfully. Again, fear the Lord, cause-effect, and serve him faithfully with all your heart. And consider what great things he has done for you.

But if you persist in doing evil, both you and your King will be swept away, Saul. Another few verses show this idea of the fear being triggered by punishment. Okay, 1 Kings chapter 1, verse 50, you have Isaiah, Adonijah fearing Solomon.

Okay, and do you remember that Adonijah was trying to make himself king and basically steal the kingship from Solomon. And Nathan and Bathsheba go into David and say, David, why is Adonijah making himself king? And so, David then switches it to Solomon and has Solomon ride his donkey into Jerusalem. And that goes down the valley of Kidron Valley there.

And Adonijah knows his goose is cooked. And so anyways, Adonijah feared Solomon, that same word. So he arose and went in accordance with the altar.

Again, he was afraid of punishment. The king, Solomon, is now made king, and he's going to be punished by his brother for having tried to usurp or make a coup to take over the kingship of Israel. Nehemiah 2.2, the king said to me, why is your face sad seeing you are not sick? This is nothing but sadness of heart.

Then I, Nehemiah, was very much afraid. He says, whoa, the king sees me. He's the king's cupbearer.

He doesn't want to taste the wine to make sure the king doesn't get poisoned and things. And so, the guy sees Nehemiah with a sad face. It's like, you don't want the king to see that because the king is going to think somebody's making a plot that's going to poison me.

And Nehemiah is sad about it because he's my buddy. Okay, so then Nehemiah was very much afraid because the king saw that he was sad. And so, Nehemiah is going to have to explain why he's sad and get the people back to, get some of the people back out of Babylon back to Israel and that kind of thing.

So terror of punishment again. All right, Psalm chapter, let me just read this here. So here in this 1 Samuel 12, going back to that, here are two types of fear contrasted.

The people failed to fear God in the sense of serving and obeying but ended up fearing God in terms of divine punishment. So, there are actually two types of fear that were developed in that 1 Samuel 12 passage. The fear of God, who basically was to lead them to serve and obey God.

That was the fear of God that led them to serve and obey. But then there's a play on that. The second use of the term is fear, in terms of judgment, punishment, and fear.

And so, there's got to be careful then of the context because two different types of meaning causing obedience and serving God are contrasted with the fear of God of punishment in the same passage kind of beginning and end. So, the people failed to fear God in the sense of serving and obeying but ended up fearing God in terms of punishment and fear of punishment because of their sins. Such fear of punishment is alleviated with repentance and loyal servants to the divine king.

Okay. Another fear of punishment is passed over in Psalm chapter 130, verse four. And this says, if you, O Lord, kept track of our iniquities, then who, O Lord, could stand?

But with you, there is forgiveness so that you may be feared. And this is very interesting here. Notice the connection between forgiveness and fear, forgiveness and fear.

God forgives the person. He is to be feared because he is one who's able to forgive. And therefore, we are in a helpless position.

We are helpless and in a humbled position. And therefore, we must wait basically for God to forgive us. And so, therefore, he is the one who controls forgiveness.

And therefore, we fear him in that sense because he is also the one who is not able to forgive and to punish. Okay. We see that in some of the parables in the New Testament.

Now, I want to move on now to other types of fear, not just the mysterium tremendum type or the fear of punishment, but rather to cultic observances of the fear. And this is more cultic, legal, and moral types of fear. The fear of God in cultic observance, that is when I'm talking about fear in this sense, the fear of God means to serve and to obey and to worship.

So, in a cultic context, we have sanctuary, sacrifices, you've got the notion of worship, and you've got the notion of serve and obey. The fear of God is obedience. The fear of God is triggering obedience.

Okay. So, the fear of God is the vehicle to target his obedience. Second Kings chapter 17, verses 25 and 41.

Verse 25 starts out, and at the beginning of their dwelling there, they did not fear the Lord, did not fear the Lord. Therefore, the Lord sent lions among them and killed some of them. So the king of Assyria was told, the nations that you have carried away and placed in the cities of Samaria do not know the law of the God of the land.

Therefore, he has sent lions among them, and behold, they are killing some of them because they did not know the law of the God of the land. Then, the king of Assyria commanded to send one of the priests of the law of God of the land. So one of the priests whom they had carried away to Samaria came and lived in Bethel and taught them how they should fear the Lord, how they should fear the Lord.

Okay. So, the king of Assyria comes down, swoops down, and takes Samaria away, 721, 722 BC. The King of Assyria, brutal, takes them away.

The poor people are left in the land. Lions then multiplied and started killing some of the people as the king of Assyria took the Jews away, but then he brought other peoples in and repatriated them to the land of Samaria. So, there's this mixed breed of kind of foreigners come into Israel at this time brought in by the king of Assyria and the natural Jews who were poor at that time, and they're going to intermarry, become the Samaritans.

Okay. So, what happens is the lions start eating, and the people say, hey, man, the gods of this land, we're getting eaten by these lions. We need to observe.

We need to reverence the God of this land. And how do you do that basically? So the king of Assyria says, okay, get me a Jewish priest, Cohen, whatever, and bring him in and he'll teach the people how to basically do the sacrifices, the worship, the cult for the God of Israel. And therefore, the lions will stop doing this.

But notice what they call this. They will teach them how they should fear the Lord, how they taught them. Notice you can teach the fear of the Lord.

The teaching of the fear of the Lord now is the teaching of the decrees and the commandments which God commanded that they are to observe. And that is called the fear of God. So, the fear of God then is a vehicle for triggering the commandments that God has commanded.

And those commandments need to be taught. Statutes and decrees need to be taught. Okay.

So, the fear of God is really referencing those commandments. But every nation still made gods of their own and put them in the shrines of the high places that the Samaritans made. Every nation in the cities in which they lived.

The men of Babylon made Sikkot, and they also feared the Lord and appointed among themselves all sorts of people as priests of the high places and sacrificed for them in the shrines and the high places. So, they feared the Lord but also served their own gods. So, you notice the parallel here between serving their own gods and the fear of God.

The fear of God was serving Yahweh, the God of Israel, and they were serving other gods. But it uses a kind of fear of God, fear the Lord, but also serve their gods. After a manner of the nations among them, they seem to be carried away.

To this day, they do according to the former matter. They do not fear the Lord, and they do not follow the statutes, the rules, the law, or the commandment that the Lord had commanded the children of Israel or children of Jacob, whom he named Israel. So, the fear of God then was the keeping of these statutes, commandments, and laws.

And that was the fear of God. So, there's a really strong connection between the two there. Okay.

So, this cultic sense of fearing God in 1 Samuel, or 2 Kings 17. Similarly, the cultic fear of God observance, and actually the curse of a cultic thing, and I say Ecclesiastes 5.7, God says, hey, don't, Ecclesiastes, the preacher, however, you want to take the call it there. Basically, don't make all these vows before God, because you're a human man, don't make all these vows before God.

He doesn't want you to be a fool. Or when dreams increase, Ecclesiastes 5.7, and words grow many. In other words, when you're before God, and you speak too much, which I often worry about here, there is vanity.

But God is the one you must fear. But God is the one you must fear. So, Malachi chapter 2, verse 5, okay, Malachi 2, verse 5, let me just read that to Malachi 2:4, and 5, so that you may know that I sent this command to you, that my covenant with Levi may stand, says the Lord of hosts.

My covenant with him was one of life and peace. I gave them to him. It was a covenant of fear, and he feared me.

He stood in awe of my name." Okay, true instruction was in his mouth. Notice the connection between the fear of God and the instruction that God gave, and no wrong was found on his lips. He walked with me in peace and brightness, and he turned many from iniquity, turning away from sin.

Notice the fear of God turning away from sin, for the lips of a priest should guard knowledge, and the people should seek instruction from his mouth. And that's through reference to the crossover between the teaching of the stipulations in the covenant and the fear of God. So, this fear of God kind of goes through the prophets; it goes through the, as we've seen, in all different ways.

Now, fear of God in terms of obedience, okay? Now, the fear of God is respect and reverence. Now, this is the one everybody likes, okay? So, this type of fear is in Leviticus chapter 19, verses 29 and 30. Leviticus 19:21 and 30.

Okay, do not profane your daughter by making her a prostitute, lest the land could fall into prostitution and the land become full of depravity. 19, 30, you shall keep my Sabbaths and reverence my sanctuary. This is fear.

The word reverence there is actually our word, Yare, which is the root for fear, Yare Adonai, Yaret Adonai. The reverence of this, reverence my sanctuary. Now, do you fear the sanctuary or do you reverence it? You don't fear the sanctuary.

The sanctuary is not like a, you know, dog that's coming after you or something like that. You're referencing it. You show respect.

You show respect. R-E-S-P-E-C-T, respect. Okay, as the song went, and you respect it.

And the sanctuary was to be respected and used the word fear. Again, the target is respect. Verse, chapter 26, verse 2, Leviticus 26:2, you shall not make idols for yourselves or erect an image or a pillar.

You shall not set up a figured stone in your land to bow down to it, for I am the Lord your God. You shall keep my Sabbath and reverence or fear my sanctuary. I am the Lord.

If you walk in my statutes and observe my commandments and do them. So, fear the sanctuary, it's respect and reverence and things, other types of reverence and fear things. Um, again, in chapter 19 of Leviticus, every one of you shall revere his mother and his father or fear his mother and father.

And you shall keep my Sabbath. I am the Lord your God. Verse 30, you shall keep my Sabbath and reverence my sanctuary as we just looked at.

So, the parents are to be, you know, afraid of your parents. Well, you kind of fear your parents because they're the ones who distribute punishment. So, that aspect plays one part, but that's not the point that he's making here.

Again, context determines meaning. The point he's making here is they want us to revere, that is to respect their father and their mother. And, um, so that's the idea of respect and, um, reverence there.

Now, um, we come down to, uh, the Lord, uh, the fear of God is teachable. Okay. And this is, um, yeah, let me develop this notion of the teaching of the fear of God.

Apparently, it can be taught. The fear of God can be taught. Now, when you say it can be taught, we're not talking about, you know, the terrifying fear that happens like instantly when one sees a manifestation of God and some of these other things.

But in terms of the statutes, if the fear is standing in or is the vehicle to trigger the statutes and the laws and the commandments and decrees of God, then they can be taught. And so here we have in Psalm 34, verse 11 and the following: come, O children, listen to me. I will teach you the fear of the Lord.

I will teach you the fear of the Lord. What, what man is there who desires life and loves many days that he may see good? Keep, how is he going to teach it? Here he's teaching the fear of God. What is this? Here's what he's teaching.

Keep your tongue from evil. And you'll notice we're going to get this big in time in Proverbs and stuff. The fear of God is the hatred of evil.

So, the fear of God, the good thing, is the hatred of evil. And so those two are connected. One fears God, one hates evil.

And so those are connected and they're connected right here. Keep your tongue from evil and your lips from speaking deceit. Turn away from evil and do good.

Seek peace and pursue it. Okay, so he's teaching the fear of God here in Psalm 34, 11, and following. As we've noticed several times now, this connection between divine directive and the metonymy of the fear of God.

This divine connection between divine directives or decrees and laws is found in Deuteronomy 6:1, and 2. Now this commandment, the statutes, and rules that the Lord, your God, commanded me to teach you that you may do them in the land which you are going to possess it. That you may, I'm going to teach you the laws that you may fear the Lord, your God, and your son and your son's son by keeping. How do you keep the fear of the Lord? The statutes of the Lord, the commandments of the Lord.

You basically do that by keeping all the statutes and commandments, which I command you all the days of your life that your days may be long. Chapter 6, verse 24. The Lord commanded us to do all these statutes to fear the Lord, our God, for our good always that he might preserve us alive as we are this day.

Chapter 10, Deuteronomy 10, 12. As we've read before, and now Israel, what does the Lord require of you? Sounds like kind of Micah 6, 8 here. What does the Lord require of you? What does the Lord require of you? But to fear the Lord, your God.

What does the fear of God mean? To walk in all his ways, to love him, to serve the Lord, your God, with all your heart, with all your soul and to keep the commandments, and to keep the commandments and the statutes of the Lord, which I am commanding you today for your good. Deuteronomy 31, verses 12 and 13. Assemble the people, men, women, and little ones, and the sojourner within your towns that they may hear and learn, that they may hear and learn to fear the Lord, your God.

In other words, Moses is going to speak these things. These people are going to hear the words of the Lord and his mighty acts and his statutes and commandments. And they're going to fear the Lord, your God.

Be careful to do all the words of this law, and that their children who have not known it may hear and learn to fear. So, part of the fear in this sense of the statutes and commandments comes through the hearing. We're going to see similar things with wisdom literature.

The hearing, learn to fear the Lord, our God, as long as we live in the land that you are going to possess it over the Jordan to possess it. Okay, now, divine fear continues as God's directives. This one's beautiful.

This is Psalm chapter 19. And this is, okay, let me just make sure I get the right places going here. Psalm 19, verse 9. This is Psalm 19.

Phenomenal Psalm. The heavens declare the glory of God. The heavens declare the glory of God.

The firmament shows us anywhere. Day unto day are of speech. Night unto night pours forth knowledge.

There is no speech or language or voice on that earth, but it's in creation. Then, down in verse 9, it switches away from the creation, God speaking creation, to now God's commandments. Okay, and what's going to happen here is you're going to have a divine directive type that's going to be named.

And the quality is, so you're going to have the result and the effect, the result and the effect, the result and the effect. Okay, so the result is a divine directive. Okay, the law of the Lord.

Okay, that's the law of the Lord is perfect. Okay, so you've got a divine directive plus equality and leading to a result. I'm sorry, I messed that up.

A divine directive, laws, decrees, commandments. You're going to have a divine directive, give the quality of it, and then the result and the effect in the life of people. The law of the Lord, the law of the Lord, that's our divine directive, is perfect, the quality, result, reviving the soul.

The testimony of the Lord, divine directive, quality, is sure, result, making wise the simple. The precepts of the Lord, divine directive, are right, quality, result, and effect, rejoicing the heart. The commandment, divine directive, of the Lord, is the pure, quality, result, enlightening the eyes.

This is what we've done. The fear of God, the fear of the Lord, is clean. The fear of the Lord is the divine directive.

Its quality is clean, enduring forever, the result. So, do you see that all of these are divine directives, statutes, laws, commandments, and the fear of God is mentioned as one of those, paralleled perfectly with it, as a divine directive? And its quality is, its quality is pure, clean, it's right, and here, in this case, is clean, and then the result is enduring forever.

And then it's followed in parallel with the rules of the Lord, that's again, the divine directive, the quality of it, the rules of the Lord are true. And then what's the result?

And righteous altogether. So, at the end, he kind of does divine directive, quality, quality, and breaks the pattern down in verse 9, which shows an emphasis there.

So anyway, the fear of God is divine directives in other places. Isaiah chapter 29, verse 13, the Lord said, because the people draw near with their mouth and honor me with their lips, while their hearts are far from me. Very interesting statement.

And their fear of me is a commandment taught by men. Their fear of me, notice the connection of fear and the commandment, he's saying basically the fear of God is a directive from God, is the commandment taught by men. Okay, this is being enticed by the rule of second opinions, okay.

And we go to the internet to find their truth rather than the commandments of the Lord. Ecclesiastes 12, verse 13, the end of the matter of the book of Ecclesiastes. This is a classic one, everybody probably knows this.

At the end of the matter, all has been heard. Fear God and keep his commandments. You see the connection, fear of God, commandments.

Fear God and keep his commandments. For this is the whole duty of man. For God will bring every deed into judgment.

And so, you get this idea of the punishment kind of thing coming in again, with every secret thing, whether good or evil. And so, this is how Ecclesiastes ends. And this connection of God's fear with these commandments decrees, the decrees of God.

Now, I want to work on next, the idea of connecting the fear of God as a stand in for or a metonymy for obedience. And in chapter Psalm 119, you remember Psalm 119, with the great acrostic there, eight verses, starting with Hallel, eight verses, eight verses through the whole alphabet. And then acrostic there, the magnificent Psalm 119, the longest Psalm in the Bible.

By the way, what's the second longest Psalm in the Bible? David Emanuel taught me this one. The second longest Psalm in the Bible is Psalm 78. Very interesting.

So, okay, but Psalm 119:63, I am a companion of all who fear you, of those who keep your precepts. So, keeping one's precepts or obedience is parallel with all who fear you. The ones who fear you are the ones who keep your precepts.

So, the precepts of God, basically obeying those are parallel with fear of God. Psalm 128, verse one, blessed is everyone who fears the Lord, who walks in his ways. So, the fear of God is parallel with walking in the ways of God.

Again, obedience. You shall eat the fruit of your labor of your hands. A couple more on this notion of the fear of God is obedience.

Second Samuel 23, three, the God of Israel has spoken. The rock of Israel has said to me, the rock of Israel. See, that's a metaphor, right? God is a rock theme.

When one rules justly over men, ruling in the fear of God, there's a metonymy. Ruling in the fear of God. Okay, according to his precepts and stuff ruling.

He dawns on them. He dawns on them like the morning light. Notice how he shifts from metonymy.

Okay, the fear of God ruling in the fear of God. And then he says, what's that like? And then, he uses a metaphor to map it onto different things across categories, not down ruling in the fear of God, the precepts and things that a king or God himself would give decrees, commandments, and laws. That's this way, but then jumps it off.

What's it like? He uses these similes or similes as a form of metaphor, like the morning light, like the sun shining force on a cloudless morning, like rain that makes grass sprout from the earth. And so he gives three similes here, like the morning light, like the shining force of the cloudless morning, and like the rain and basically develops this into kind of a takes the statement of the metonymy of God's ruling the fear of God and jumps it over to his like all these and gives you these kind of artistic, beautiful things that it's like in a metaphoric way, mixing metaphor and metonymy. And so anyway, that's an interesting one there.

Now, obedience. Now, this is a big one, obedience. The Akedah.

The Akedah. What is the Akedah? I say Akedah, and you're Jewish. Everybody knows that it's Genesis 22, Genesis 22, the famous Akedah passage.

Akedah means the binding, the binding of Isaac. And you remember that Abraham was commanded by God to take his one, his only son, Isaac, to take him up to a mountain that he would show him a three-day journey to the north, basically around your area of Jerusalem, and basically offer him up as a sacrifice there. I think over with all sorts of ramifications, foreshadowing things of Christ and God offering up his son in that place of Jerusalem as well.

So Abraham has to go up there. Abraham takes his son. You remember they're going up the hill, and Isaac's kind of saying, Grandpa, hey, Father, you forgot something here.

We got the fire and got the stuff for doing the sacrifice. But man, where's the lamb? There's no lamb here. And it's like, could you forget that, Dad? I mean, you're getting old.

I know that. But anyway, I'm sorry. I shouldn't parody that like that.

Just let me read Genesis chapter 22, verse 12. He said, do not lay your hand on the boy. So, Abraham is lifting his hand with a knife, ready to slay his son as God had commanded him.

And now what happens? God breaks into it and says, do not lay your hand on the boy or do anything to him. For now, I know that you fear God. Now I know that you fear God.

What is this fear of God here? Is this fear and trembling, dread? No. This is obedience. Now, I know that you fear God, i.e., that you obey me.

No matter what. You love your son, Isaac. Take your son, Isaac, whom you love, and take him up to home.

And so anyway, now I know. God even portrays himself as having learned something here. I don't want to get into that.

That's a whole other discussion. But don't let this pass you. This is a big deal.

Now I know that you fear God. What does it mean? Can God learn? Anyways, but he knows everything. Okay.

Yeah, yeah. Play it. Let's do it a different time.

Seeing that you have not withheld your son, your only son from me. And Abraham lifted up his eyes and looked and behold, behind him was a ram caught in the thicket by his horns. Obedience.

Abraham obeyed God. He trusted God. He trusted and obeyed.

Sounds like a song. Fear of God can also mean, besides obedience, can also mean a broad moral fear. And this is often done by foreigners.

Okay. So, these are people outside the covenant of Israel. Foreigners.

And it says that they fear God. Okay. Let me give you some examples.

Genesis chapter 20, verses 8 and 11. You remember Abraham lied about his wife. Says, hey, man, we're going to this Philistine territory here.

Abimelech's king. Oh man, the king is going to want you because you're so beautiful. And anyway, so say you're my sister, and then the king won't, you know, he won't kill me because you're my wife and he likes my wife.

Okay. So, in Genesis chapter 20, verse 8, it says, so Abimelech rose early in the morning and called all his servants and told them all these things. And the men were very afraid because God actually had dreams and other things for Abimelech.

And Abraham says I did it because I thought there is no fear of God at all in this place. And they will kill me because of my wife. There is no fear of God, kind of a general moral character to these people.

And because you didn't have the general moral character, I know you guys aren't really that moral and stuff. So, you can kill me and take my wife. Okay.

Genesis 42:18. Joseph says this. Remember, he's playing with his brothers.

His brothers come down to him in Egypt, and they're starving up in Israel. And they come down, and here's Joseph sitting on the throne, basically. And he's the one they sold into Egypt.

But now he's over in Egypt, just under Pharaoh. And so Joseph hides himself. They don't know that this is Joseph.

And so then, on the third day, Joseph said to them, do this, and you will live for I fear God. What is it basically saying? I'm a moral person and I won't cheat and do bad things to you guys. I'm a moral person.

And it's talking about general morality. But notice again, Abimelech actually feared God. He was a Philistine.

Here, Joseph is being portrayed as an Egyptian. But he says for I fear God, meaning I have a general morality. I'm not going to hurt you and do bad things to you.

If you are honest men, let one of your brothers remain confined where you are in custody and let the rest go. Carry grain for the famine for your household. And so Joseph is using that kind of as foreigners.

And we'll see that come up over and over again where they call them God-fearers. And other types of fear is simple piety. Simple piety.

First Kings 18:3, excuse me, First Kings 18:3, Ahab versus Elijah, the prophet, prophets of Baal up on Mount Carmel. Ahab called Obadiah, who's over the household. Now Obadiah feared the Lord greatly.

And what is the manifestation of his fear? And when Jezebel cut off all the prophets of the Lord, Obadiah took 100 prophets and hid them by 50s in a cave and fed them with bread and water. Sky Obadiah, Jezebel is out killing the prophets of the Lord. Obadiah basically hides the prophets of the Lord in these caves and takes care of them and provides food for them.

And that's called Obadiah feared the Lord. That is kind of a type of fear, a simple piety that he's a pious man and he's taking care of God's people, particularly God's servants, the prophets. Fear is a virtue.

Fear is a virtue. Now, we're getting closer to wisdom literature at this point and moving in that direction. Let's start with the Book of Job.

There was a man, Job 1:1, there was a man in the land of Uz. His name was Job. And that man was blameless and upright, blameless and upright, virtues, blameless, virtue, upright, one who feared God, virtue, and turned away from evil.

Notice again that connection, fear of God, evil. Okay, so this is referring to Job's blamelessness. He's blameless, upright, one who fears God.

In chapter, and actually, let me read Job 1:8 and 9, and this becomes the whole basis for the book of Job. Job 1:8 and 9, and this sets up the whole book. Okay, so God comes and says, hey, Job's blameless, upright, one who fears God.

Satan shows up, the Satan. However, you want to take that. And the Lord said to Satan, the accuser, or however, listen to John Walton's videos that we have up on Biblically Learning for that interesting take on HaSatan, the Satan. Have you considered my servant Job, God brags? There is none like him on all the earth, blameless and upright, who fears God.

Notice blameless, upright, fears God, the same thing as he said in verse 1, and turns away from evil. Again, groups those together, the virtuousness of this man. And Satan answered the Lord and said, Does Job fear God for no reason? Does Job fear God for no reason? This becomes the whole basis for the rest of the Book of Job.

Will Job fear God for no reason? And Satan is going to strip away all the reasons, his children, his wealth, even his wife's going to get on his case, okay, and his friends and things. And so, will Job serve God? Will Job fear God for nothing? That's basically one of the basic things for the whole book of Job. The whole verse of Job lays that out.

So, it's kind of an interesting thing how the fear of God plays there. In Job chapter 6, verse 14. 6:14 of Job says, he who withholds kindness from a friend forsakes the fear of the Almighty.

Excuse me. So, here again, we have virtue. My brothers are treacherous as a torrent bed.

So, basically, taking care of showing your friend's kindness is a fear of God. That is a virtue. So, you have then this cause, effect, or motive, motive is the fear, moving to character.

The fear of God, referring to that. It's interesting here in this 6:4, or 6:14, that we have different translations of this. And let me see if I can pull it out.

There's, it's interesting that the RSV, NLT, and NIV translated differently. Yeah, here it is. The first can be seen in different semantic ranges of fear of God in the same verse by different translations.

Job 6, 14. The first can be seen in the NRSV where Job says, those who withhold kindness from a friend forsake the fear of the Almighty. This affirms what we have seen elsewhere, that fear is equated with the moral treatment of those in need.

The NLT translates it this way: it seems to favor the notion of fear of retribution. The NLT says this, one should be kind to a fainting friend, but you accuse me without any fear of the Almighty. That is, you're accusing me, and you're not even afraid that God's going to judge you for this man.

And so, the NLT goes to the way of the kind of fear of retribution, whereas the first one was fear in terms of virtue. And then, finally, the NIV and the NET, a general sense of piety. A despairing man should have the devotion of his friends, even though he forsakes the fear of the Almighty.

That is, he forsakes the general sense of piety. So it's interesting you have the fear of God translated in three different ways: the NRSV, the NLT, and the NIV. Very interesting there.

Okay, now the fear of God is wisdom. And we've got some things there, this connection between the fear of God and wisdom. And we'll look at that next here.

Job chapter 28, verse 12 says, but where shall wisdom be found? In the book of Job 28. But where shall wisdom be found? Where is the place of understanding? From where, then, does wisdom come? And where is the place of understanding? In verse 20, and verse 23, God understands the way to it. And verse 28, and he, God, said to man, so this is God speaking to man, Job 28.

Behold, the fear of the Lord, that is wisdom. And to turn away from evil is understanding. Behold, the fear of the Lord, that is wisdom.

And to turn away from evil is understanding. Again, that tension between fear of the Lord, opposite, antithetical to the way of evil. Wisdom is a virtue.

Wisdom, or the fear of God, is a virtue. Psalm 111:10 starts in verse 9, he says, Where we heard that? Proverbs chapter 9, verse 10. Here it is, Psalm chapter 111, verse 10.

The fear of the Lord is the beginning of wisdom. All those who practice it have a good understanding. His praise endures forever.

Notice the connection between fear of God and praise. Proverbs chapter 8, verse 13. The fear of the Lord is the hatred of evil.

We've seen this tension over and over again. The fear of the Lord is a kind of a stand in for obeying the statutes and, you know, doing obedience to the statutes and avoidance of evil, the hatred of evil. The fear of the Lord is the hatred of evil.

What is the fear of the Lord? The fear of the Lord is wisdom. Fear of the Lord is wisdom. What is the fear of the Lord? The fear of the Lord is the hatred of evil.

Pride and arrogance and the way of evil and perverted speech I hate. So, God's identifying himself now saying, if you fear me, you're going to have the same qualities I have where I hate pride and arrogance. And so, notice this tension between the fear of God.

I'm going to try to suggest to you that it's helplessness, and you realize you can't do this, and God controls everything. And so, you realize the fear of God, kind of like a king, has control of many parts of your life. And basically, God says, I hate pride and arrogance where you think you got.

And so anyway, that's what's in Proverbs chapter 8, verse 13 there. And OK, now the fear of God is the beginning of wisdom. There's been some discussion on this in terms of and I want to develop this from a guy named Michael Fox, who's one of the great one of the great commentaries on Proverbs.

Yeah. So, Michael Fox develops in regard to Proverbs chapter 1, 7 in his magisterial commentary on Proverbs. There are two great commentaries on Proverbs.

One would be Bruce Waltke's two-volume work on Proverbs. Michael Fox's two volumes on Proverbs are also excellent. Both of those are two.

A smaller one that's very good is Derek Kidner's work. There's also Andrew Steinman's really good commentary on Proverbs. And then one written by a friend of mine who is just excellent. Excellent. Is Tremper Longman wrote a good-sized commentary in the book of Proverbs. And those would be great commentaries on the book of Proverbs if you're looking in that direction.

But Michael Fox here says in regard to Proverbs 1:7, fear the Lord's beginning of knowledge. Fools despise wisdom and instruction. In what sense is the fear of God the beginning of knowledge or the beginning of wisdom, as chapter 9, verse 10 says, first in time, the beginning.

In other words, it's the first step. So, fear of God is the beginning of wisdom, or knowledge is the beginning of knowledge. Fear of God is the beginning of knowledge.

That is, it's the first step. It's the prerequisite, if you will, the prerequisite, the first step. It's the first move you've got to make.

And on this path of pursuing wisdom, the principle of the second view, then so the first principle that is the first prerequisite for wisdom, a second view of this, the beginning, the beginning of the fear of God is the beginning of knowledge is that it's the beginning in the sense of the first principle, the first principle, the foundation, the bedrock, the bedrock of wisdom and the wisdom literature is fear of God. OK, that it's the beginning of wisdom instead of translating beginning would be the principal matter, the foundation of knowledge. OK, it's the fear of God.

OK, it's the foundation. It's the bedrock. It's the principle of that.

A third view would be the best part or the principal part of the quality is the beginning was the first part. OK, in other words, the fear of God is the first part. It's the it's the oh, how should I say? It's the stake.

It's the prime rib. OK, it's the prime rib of I shouldn't use those metaphors anyways, but it's the principal part. It's the chief.

It's the chief part of knowledge. The fear of God is the chief part. The principle, the Most High principal of importance is the fear of God in terms of wisdom.

Fox, then, after presenting these three views, the first in time or prerequisite, the foundation of wisdom, and the principle part, the most important part, actually goes with the beginning, meaning the first step in the pursuit of wisdom. And I have to respect that. He's done a lot of work on that.

And this seems to be right. I think actually the fear of God actually works with all of these three principles. But in this context, I think he's correct in saying the beginning, meaning the first step or prerequisite.

Now, I want to just point out the fear of God. It's used as a structural marker and to structure the book of Proverbs. And it's very interesting.

The fear of God comes up in three really key places in the structuring of the whole book of Proverbs. And so, in Proverbs 1 seven, he opens the book with this phrase that we learn. The fear of God is the beginning of knowledge.

Fools despise wisdom and knowledge. So, he opens his book. The fear of God is the beginning of knowledge.

He then closes sections one to nine are all these instructions, these ten instructions that he gives to his son as a father speaks to his son, as a mother speaks to her son. And so, the ten instructions in chapters one to nine are long discourses where the father is instructing his son. My son, hear my voice.

And then he goes off and warns them about wicked men. And he warns them about wicked women. He goes and warns and describes God's creation and describes wisdom in chapter eight.

And then one of the most majestic descriptions of wisdom where wisdom itself speaks and tells how wisdom was engaged in the creation of the world and the ordering of the world. That wisdom was ordering the world and was like an architect by God's side, rejoicing as God created the world. And therefore, if you want to have a wise life, you're going to know and conform yourself to the order that God has built into creation.

Proverbs chapter eight is magnificent. But notice he begins with the fear of God, chapter one, verse seven, and then he ends the section of ten instructions in chapter nine, verse ten. The beginning of wisdom is the fear of the Lord is the beginning of wisdom.

So, he begins and ends that. It's kind of a structural marker. Then, when you go to the end of the book of Proverbs, Proverbs 31, as soon as I say Proverbs 31, what does everybody think about? Well, I think about my wife.

OK, Proverbs 31, the virtuous woman. OK, but how does that thing end? Proverbs 31, 30, at the end of that, remember, there's an acrostic on the virtuous woman at the end of Proverbs 31 is an acrostic. There are 22 verses going through the 22 letters of the Hebrew alphabet.

It's an acrostic similar to the acrostic in Psalm 119. And here it says, charm is deceitful and beauty is vain. But a woman who fears the Lord is to be praised.

Notice the connection, fear of Lord and praise again. And now it's to this virtuous woman. I would suggest to you that the virtuous woman may be, may be referring to Madam Wisdom from back in chapters one to nine and that the book begins with Madam Wisdom and ends with Madam Wisdom.

That's kind of inclusio, again, a bookend, and it begins with the fear of the Lord. It ends chapter nine with the fear of the Lord, but then it ends the whole book with the woman who fears the Lord. I think tying in Madam Wisdom in the beginning and Madam Wisdom in the end.

So, it's an interesting structural marker. By the way, it's the same thing in Ecclesiastes 12. How does Ecclesiastes 12 end the book? Ecclesiastes, vanity of vanity, all is vanity.

We have to discuss what Hevel means. But after you've done that, at the end of the book, fear God and keep his commandments. That's how the book ends.

And so, it's a concluding point there. And so, I think there are structural points pointing out the prominence of this idea of the fear of God. Now, okay, so we've seen those things.

Now, I want to jump down to fear of God as a virtue. And let me just give some illustrations now, honing in more on Proverbs. Proverbs 2, 5, will be Proverbs 2, 4, and 5. If you seek it, wisdom, like silver, and if you search for it, wisdom, as for hidden treasure, then you will understand the fear of the Lord.

Okay, so you're going to seek wisdom, you're going to search for it as treasure, and then you will understand the fear of the Lord. Apparently, you come to understand the fear of the Lord, fear of the Lord, and find the knowledge of God. So, fear of the Lord is parallel to the knowledge of God.

So, this isn't just this fear and trembling thing anymore, isn't the fear of punishment anymore. This is the fear of knowing God and knowledge of God, for the Lord gives wisdom out of his mouth comes knowledge and understanding. Proverbs chapter 8, verse 13, verses 12 and 13, I wisdom dwell with prudence, I find knowledge and discretion.

The fear of the Lord is the hatred of evil. There again, fear of God, opposite antithesis, hatred of evil, pride and arrogance, and the way of evil and perverted speech I hate. Pride and arrogance, again, is pride eliminates one from getting the fear of God.

Now, here's an interesting connection. And this is a lot of people. As I grew up, I memorized this verse, as you probably have as well. Proverbs chapter 3, verses 5 and 6, trust in the Lord with all your heart and lean not on your own understanding and all your ways acknowledge him and he will make straight your paths.

And that's what we've learned as kids: trust in the Lord with all your heart, beautiful verse, and all your ways. Acknowledge him, and he will make straight your paths. The next verse is very interesting, verse 7, be not wise in your own eyes, be wise in your own eyes, arrogance, pride, be not wise in your own eyes, fear God and turn away from evil. Again, that connection with the fear of God now leads to humility.

Okay, be not wise in your own eyes, the opposite of being wise in your own eyes is fearing God, of realizing you're, you know, before God Almighty, and turn away from evil, the moral, virtuous thing of turning away from evil, and it will be healing to your flesh. Beautiful verse in a verse there. Proverbs chapter 15, verse 13, fear the fear of the Lord is instruction in wisdom, humility comes before honor; this is parallel here: the fear of the Lord is parallel with humility.

So again, as we've noticed several times now, but here it's very explicit. Proverbs 15, 33, the fear of the Lord is instruction and wisdom, humility comes before honor. And so, humility is parallel here with fear of the Lord.

Now, another type of fear of God is virtue. Proverbs 13, 13, he who despises the word brings destruction on himself, but he who reveres, says revere, but it actually is the word fear or obeys, probably reveres probably misses it, it probably means obedience here. He who reveres or fears or obeys the commandment will be rewarded.

And then actually, in chapter 14, in verses 26 and 27, you've got a proverb pair. Actually, I've gone through a bunch of places in Proverbs and noticed there are hundreds of these Proverbs where the Proverbs are paired together. And a lot of people say that Proverbs 10 and the following are helter-skelter, thrown together mixed up Proverbs; there's no order to the Proverbs.

And yet here, we find that there are like 124 pairs to happen where these Proverbs are paired. You may have seen my lecture on answer not a fool according to his folly, lest he be wise in his own eyes. Okay, and the next verse says answer a fool according to his folly, lest he be wise in his own eyes.

And it's lest you be like him. Okay, the first one is answer not a fool according to his folly, lest you be like him. Proverbs 26:4, 26:5 says, answer a fool according to his folly, lest he be wise in his own eyes.

Those two obviously are paired together very tightly. And there are many of these pairs. Well, there's a pair, there's a proverb pair of the fear of God.

Here it is, Proverbs chapter 14, verses 26 and 27. In the fear of the Lord, one has strong confidence, and his children have a refuge. Verse 27, the fear of the Lord is a fountain of life.

Notice how it makes the metonymy, the fear of God, with the fountain of life. It's kind of a metaphor that one may turn away from the snares of death. So here, the fear of punishment, you know, the fears of death.

Check Proverbs chapter 29, verse 25. The fear of man lays a snare, but whoever trusts in the Lord is safe. Notice here that the fear of man is contrasted to the trust in the Lord.

And the trust in the Lord could be, you could say, the fear of man lays a snare, but whoever fears the Lord is safe. And so, trust and fear of God there are, you know, we can parallel those two. Proverbs chapter 10, verse 27.

The fear of the Lord prolongs life, but the years of the wicked will be cut short. Now here, the fear of the Lord prolongs life, but the years of the wicked are cut short. Wicked is usually paralleled to what, or antithetically paralleled, the wicked and the righteous.

And this occurs a hundred times at least. In the book of Proverbs, the wicked and the righteous, the righteous and the wicked, wicked and the righteous. Here, it says the fear of the Lord prolongs life.

So here is kind of, the fear of the Lord is a kind of a stand-in for a metonymy for the righteous. Whoever walks in uprightness fears the Lord. So, what is the fear of the Lord? It's this walking in the ways of uprightness.

But he who is devious in his ways despises him. Okay. Now, this is interesting.

We're going to jump out to Isaiah. This is an interesting one, I think, and how the fear of God is used here in Isaiah chapter 11, Isaiah chapter 11 verse 2, and the following. Speaking of the Messianic King, there shall come forth a shoot from the stump of Jesse, David's line, and a branch from his root shall bear fruit.

And the Spirit of the Lord shall rest upon him. This Messianic King was to come, Isaiah chapter 11. And the Spirit of the Lord will rest upon him, the spirit of wisdom and understanding.

Again, do you take wisdom? The spirit of counsel and might. The spirit of knowledge and the fear of the Lord. Again, knowledge, fear of the Lord, kind of like doing that parallel thing, synonymous parallelism.

And his delight shall be in the fear of the Lord. Again, not the fear of punishment and those types of things, but in a positive sense in the what? Obeying the Lord. And so this is talking about obedience and that type of thing.

He shall not judge by what his eyes see or decide disputes by what his ears hear. But with righteousness, he shall judge the poor and decide the equity for the meek of the earth. So now, as a Messianic King, he fears the Lord, and then that results in him distributing justice to the poor and needy.

And so beautiful passes there on the Messianic King himself, fearing God in a sense of obedience to the ways of the Lord and the knowledge of God. The fear of God, other types, Proverbs 24, 21 was one that just kind of opened my eyes to some of this stuff. Basically, Proverbs 24, 21 says, My son, fear the Lord and the King, fear the Lord and the King and do not join with those who do otherwise, for disaster will arise suddenly from them, from them, the Lord and the King.

In other words, the King and God can do all sorts of things you can't control, you're helpless. And so, therefore, fear them. And who knows the ruin that will come from them both?

So, you need to fear God and the King. And very interesting. And the Kings, we've learned from other places, the Kings are to fear the King of Kings.

And so, this notion of fear up showing, I don't know, an interesting connection there. With this notion of fear and one who's in that kind of authority, fear and trust. We've been through that already.

Yeah. Now, what can happen is that a person can think, well, if you, in the book of Proverbs, it's kind of opus operatum. In other words, you do this and this will result.

And so you've got these promises from God. And as we've said in other places, Proverbs are not promises. That's a huge thing to get in your skull.

Proverbs are not promises. Proverbs are not promises. So, then you've got to ask, what is a proverb? And that's, we've got a whole video lecture on that.

What is a proverb? A proverb is not a promise. But what is a proverb? Don't just dismiss. Some people dismiss the book of Proverbs.

They say, well, the Proverbs are not a promise. And that's a way of, you know, decreasing the Proverbs down here saying, well, it's not a promise from God, 100%. And then they make, okay, Proverbs have their own way of coming at truth.

Just the way the historical books have their own way of coming at truth, as does the Psalms. And as does, anyway, so Proverbs, a slack hand causes poverty. A slack hand causes poverty.

But the hand of the diligent makes rich. So, people say, you know, act or character versus consequence. Character leads to consequence.

And this is the fundamental underlying of the Proverbs is character consequence. That's the fundamental movement of almost all the books of Proverbs. Character leads to consequence.

Character leads to consequence. Now, some people use the word act consequence, but I think it's better to use the word character consequence. And then this is an example.

A slack hand causes poverty. Slack character, slack hand causes what? Poverty. Okay, but a diligent hand, the hand of the diligent, by the way, the hand of the diligent and slack hand, they're both autonomies, right? It's not talking about your Slack.

I got a slack hand. That hand is slack. This one here is diligent.

I'm left-handed. This hand here is diligent. Okay.

No, that's not what it's saying. The hand is a stand-in, an autonomy for the person. The slack person and the hand of the diligent is the diligent person makes, well, rich.

So, is this a guarantee from Proverbs? You know, it's an operandum. It's just like God puts in this logarithm. Logarithm, basically, this is how the world works.

And then he steps back and he just lets the world run. No, no, no. God brings up over and over again.

Why should we fear him? If it's just a big machine that, you know, karma is going to do what karma is going to do. No, no. Our view of God is that he's personal.

And therefore, even in the book of Proverbs, it says the heart of man plans his way. You can plan your way, make wise decisions, and make knowledgeable choices. But you don't control the outcomes.

Who controls the outcomes? The outcomes are controlled by God. And therefore, he needs to be feared. The fear of God is the beginning of wisdom.

And this basic move of wisdom is a character consequence or act consequence. Who is the one that controls those consequences? It's God. And it's not just some mechanical, do this and this will result.

No, it says here, the heart of man plans his way, but the Lord establishes his steps. God makes the connection between character and consequence. He's the one that does the consequences.

And hence, he is the one who is to be feared. OK, Proverbs 21:30, and 31, the same type of thing. Proverbs 21, verses 30 and 31.

No wisdom, no understanding, no counsel can avail against the Lord. In other words, you can't just get in and say, I know wisdom, I know knowledge and stuff. Therefore, I can make this happen, can avail against the Lord.

The horse is made ready for the day of battle. The horse is made ready for the day of battle. But the victory belongs to the Lord.

And therefore, the Lord is to be feared. Now, we want to kind of draw these metonymistic ways of thinking of the different ways of thinking about the fear of the Lord. And I want to draw it together, all together, and then make a conclusion here of this and kind of wrap it all up in conclusion.

OK, and let me just read some from this paper that I've written on it and stuff. We're moving away from an emotive, literal fear, perhaps the most clearly metonymistic usage in Genesis 31, 42, where Jacob explains to Laban, as we looked at, for God, Father, God of Abraham and the fear of Isaac has not been with me. The fear of Isaac is a clear metonymy.

Response is the fear of God for the person God. OK, fear of God. OK, in the legal materials, metonymistically extending its meaning contiguously.

In other words, going this way across the plane, the legal materials is for ordinance. Sometimes, the fear of God refers to ordinances, statutes, laws, and decrees. The fear of God is used as a stand-in for obedience, and also a motive for the act.

The act is obedience. The motive is fear of the fear of the Lord. And the fear of the Lord is a way of saying basically of general morality to even people outside are going to be known as this kind of group of God fears who are often outside the covenant with Israel.

In wisdom, the fear of the Lord can be a stand-in for wisdom, knowledge, understanding, and other terms like righteousness, the source of character, and the source of virtue. These examples in Proverbs, however, in which the fear of God is emotion. They are that way.

The term later became conventionalized and used to designate a group of people known as the God Fears character group. Thus, metonymy furnishes a useful means of seeing the extension of an original sense into various diverse meanings in the fear of the Lord. It provides an adequate method for making connections without denigrating into without degenerating into sloppy synonyms.

There is no solution to reduce the fear of God to a synonym with its various complications, whether wisdom, obedience, or commandments. This would be mashing things together, knowing we just can't take all these meanings that we've explored and say whenever we read the fear of God, it means all of these things. The answer is no; you have to look at the context, and the context distinguishes.

Now, we've got categories to distinguish many of these meanings and things to note about the fear of the Lord. Nor should reductionistic thinking of emotion of fear be forced as a universal background for all these things. There was fear, terror, fear.

Yeah, we talked about that, but that's not to be read into all these things. Sometimes, it just means a statute or a law of the Lord. So you've got to be careful and not mash things together like that.

So now let me present, and I'm going to kind of do something here, a metonymy, a metaphor. As we said, he shall be like a tree. It's jumping across categories.

He, the Lord, is my shepherd. Okay, the Lord is a door. Okay, a door, letting sheep in.

Okay, the Lord is a rock. Okay, those are metaphors. And we've been talking about this time, metonymy.

The hand of the diligent, the fear of the Lord means obedience, and reverence means fear and dread. Okay, and so you can put the metaphor and the metonymy together. And they actually have come up with a term called metaphonymy.

Okay, so it's metaphor plus a metonymy pushed together. And that's how I want to end with this chart that we've developed. And just explore this kind of coming to a conclusion here.

You'll see on the chart that it starts out with the divine king; God is the king, or actually, the human king is also to be feared. So, you see this thing with fear and the king, it's associated. So, the divine king, but the divine king, is a metaphor.

God is the king is a metaphor, talking about God, as God is a shepherd. By the way, shepherd in Psalm 23, according to Don Fowler, my teacher, basically says that the Lord is my shepherd means the Lord is my king. And if you read it, the Lord is my king, then the whole Psalm fits together.

Otherwise, you've got two things going on there that aren't always, you've got a shift in the Psalm. The royal banquet at the end does not fit the shepherd with his sheep out by the wood. So you've got two metaphors being developed.

If you take it, the Lord is my king, the whole Psalm fits as one in a beautiful thing toward God is king. So divine king, and in Psalms, king is big. In Psalms, you've got the Psalm, you've got the king, you've got the Psalmist who's in trouble, usually, and you've got the enemy.

And so those are the three big movements in the book of Psalms: the divine king, the Psalmist who's hurting, and the enemy who's basically attacking the Psalmist and calling on God to help him with the enemy. But it was a divine king. And then out of the divine king, you've got theophanic acts. Theophanic acts are when God appears to him in a burning bush, and he's terrified.

Okay, you've got God is the divine king is the distributor of justice. When Solomon is asked, you know, you can ask anything from God, and he'll give it to you. He asked, let me know how to determine between right and wrong.

And that's why, actually, in the kings of Israel, all the other kings up to that point, they have to win a battle. So Saul goes out, what's the first thing he does? He has to win a battle. David is anointed in 1 Samuel 15.

What's the first thing he does? He has to go out and fight Goliath. He wins a battle. So, the king, the first thing he does is win a battle.

Saul, the first thing David does, king, wins a battle. Solomon, Shlomo, the man of Shalom, the man of peace, Solomon comes out, and he says, no, I want justice. I want to understand justice.

And then as justice, instead of Solomon winning a battle, no, it's Solomon winning a battle of wisdom, where two women brought their baby, one's dead, one of them died, and they tried to swap babies and stuff. And so, the women are trying to figure, and it's got, she said, she said, Solomon has to figure it out. It's a victory of wisdom, not a battle.

On the battlefield. And so, his victory of wisdom is to cut the baby in two, and boom, then he knows which mother is really the mother to the baby. So anyway, I am just going with that.

So justice, distributive justice, is one of the king's major functions. The king is a cult leader. David brings the ark to Jerusalem and dances before the Lord with all his might.

He's a cult leader, a lawgiver. The kings give forth laws, and then he's a wise sage. The king is who gives us the proverbs.

These are the proverbs of Solomon, the Jerusalem son of David. Okay. So, the wise sage king.

Now, from these roles that the divine king plays, then you have the fear of God. And the fear of God then goes out into our metonymies. So, we've got this metaphor of the divine king.

Okay. God is a king metaphor. And now you've got this metonymy.

What does the fear of God mean in those different roles that God plays in the metaphor? So, you've got a metaphor and a metonymy combined in this chart. And anyway, so you've got the sacred fear on the theophanic axiom, God appears in a theophany in the burning bush or in the crossing of the Red Sea. You get the sacred fear.

They see the awesomeness of God. The Mount Sinai shakes, and the people are terrified. God is awesome.

He's overwhelming. He's astonishing. He's magnificent.

He's great. So great that our brains can't comprehend it. And we are left humbled.

Okay. The sacred fear, the Rudolf Otto, the *mysterium tremendum*, the totally other. We come to grips with the holiness of God.

And that's terrifying. But at the same time, it's fascinating. Okay.

The judgment for fear. The king is able to, the divine king is able to distribute justice. And justice in terms of punishment.

And therefore, fear of punishment can be the terror of punishment. Remember, my father's a frog paddle. You just, there's fear of punishment there.

And so that's also a role that God plays there. And fear of God can sometimes be the fear of punishment as we described. The reverence and worship.

The fear of God is the fear of God, the fear of the sanctuary, his reverence and worship of him. Not just respect and reverence and then abounding in worship of God. The fear of God is worship.

And then obedience connected to the decrees. The fear of God using as a substitute, not a substitute, a metonymy for the statutes, the laws, the decrees of God. And Psalm 119, Psalm 19 and others leading to obedience.

So that the fear of God, one who fears God is one who obeys God's laws. One who obeys God's laws. And wisdom often has a connection with virtue.

And this is character. And the character, besides going away from evil, in other words, the fear of God, this way, hatred of evil. The fear of God is the hatred of evil.

But the wisdom there, the fear of God, is wisdom. It seems to be this connection between character and consequence. That God is the one who connects character with the consequences.

In Job's case, it's kind of interesting. Proverbs is also interesting in the way that God connects character with consequence. And therefore, it leaves us with humility toward God, a fear of God in terms of the humility that he is the one who we need to make right decisions.

Righteousness. Righteousness. We need to make wise decisions.

We need to make discerning decisions. But we don't control the outcome. And that is the fear of God.

Then, he is the one who controls. And then finally, over on the right hand side, you see a group that is, these are the God fears. And God-fearrrs are general morality.

One who, like someone who's outside of Israel, fears God, like Abimelech, like God fears, who even Paul refers to these people. And I don't think we read it, but in Acts, when he refers to these God fears, and he basically is saying, you Jews and God-fearers, that is the Gentiles who have general morality and stuff, and they fear God. Now, in conclusion, I want to be kind of clear with Tozer's comment that it's not enough to simply define a theological construct as it is to know the meaning and the experience of life.

In other words, how do you experience the fear of God in life and all these aspects of it? One example that I probably learned the fear of God in probably the most

profound way for me was with my son. My son was a Marine back in the 2010-2011 era. And he got sent to Iraq, and that was bad.

It's hard. Probably the hardest thing in my life, actually. I was sent to Iraq, and there were problems there.

They weren't as bad. He didn't respect the Iraqis. They weren't too much warriors.

He was looking for a warrior. He's a big guy, 6'3 or so, 240 pounds, and he's a tough Marine. He got to Afghanistan, and all of a sudden he said, in Iraq, they weren't the warriors there, but we got to Afghanistan.

He said, man, these kids are warriors over there. And they were warriors like you had never seen, that they'd been trained since they were young, and they would actually learn to copy the movements of the Marines to be able to intercept them so that the Marine pattern, they would pick up these people. These people were very shrewd and smart.

But anyway, he had a really rough time there. We had a really rough time there. And I learned something.

I think it was probably the hardest thing in my life. We've had a lot of things going on in our family. We've got four kids.

And if you know, if you've had teenage kids, all of them have had their unique ups and downs, and that's been good. We love all our kids, and our kids love each other, which is great, now that they're all grown. Crown, my daughter is over 40 now.

Well, anyway, so he's over in Afghanistan. He calls and tells us, I'm not going to be able to call you for 28 days, I think it was. He's going to be what they call outside the wire.

He was an infantryman, which means he's a boot. And he was out, and they were getting shot at every day. Every day, they were getting shot at.

And so you never know. I mean, he can describe the difference between the sound of a bullet that goes six inches from your head versus one that goes three feet from your head. Apparently, they make a different sound.

And he can tell you that sound because he said the bullets come that close. And so I realized at that point that I was praying for the life of my son and begging God, thank God, to spare him. And I realized my helplessness.

And it was very humbling because you realize I have no control. What is one of the major roles of a father is to protect his children. I can protect my children against a crazy dog, a Rottweiler dog.

I can protect my child against the Rottweiler. I can't protect my son when he's 2,000 miles away in Afghanistan, and people are shooting at him. And so the feeling of helplessness then led me to fear God, realizing that only God can control these situations.

And it leads to dependence and trust. The fear of God is you realize he's in control. And you say, well, just trust that.

And it's easy. No, it's hard when you don't know because many of my son's friends were killed and maimed, blown up, partially blown up, and thrown up 100 feet into the air. And now they don't even recognize who he is anymore.

Anyway, so a lot of stuff there. So, fear and then fear lead to obedience and praise and worship. And so basically, this terror of that feeling of helplessness brings a feeling of humility and realizing that the universe isn't about me.

That God is where it's at in the fear of God and leading to obedience and worship and praise ultimately. And so choose moments of terror and these types of things to build your fear of God. They can be a good thing.

At the moment, they're terrifying and very difficult. But in the end, they lead to the fear of God. So that's how I think I'd like to end this and just wish for you the understanding of the fear of God.

Keep his commandments, obey his word, and love the Lord your God with all your heart. That's also connected with fear from a stance of humility, not with pride, arrogance, the hatred of evil. Yes, no pride, no arrogance, hate evil.

Love the Lord, obey his commandments, and worship and serve him. And then, as you go into each of the contexts and scriptures and you read this thing, fear of God, to realize it's manifold. It's aspects.

Don't blend them all together. Keep them separate. Use the context to help you there.

But fear God and keep his commandments. This is all the duty of man. Thank you.