

25.4 THE ONE WHO FEARS THE LORD WILL BE INCREDIBLY BLESSED: Psalm 25:12-15

INTRODUCTION.

You can divide the entire world into three basic groups:

- I) Those who do not fear God.
- II) Those who have a slavish fear of God.
- III) Those who have a filial fear of God.

Why does this matter? Well because what God teaches us through David in Psalm 25:12-15 is this: *The one who fears the Lord will be incredibly blessed.* These blessings are NOT for those who have no fear of God. These blessings are NOT for those who have a slavish fear of God. These blessings are for those who have a filial fear of God.

CON(TEXT). I would remind you again that Psalm 25 transitions from Petitions to Meditations, multiple times. Verse 11 was a Petition, now verses 12-15 are Meditations. And the Meditations contained in these few verses have to do with *the man that fears the Lord*. Look at it again with me:

Psalm 25:12-15

12 Who is the man who fears the Lord?

Him will he instruct in the way that he should choose.

13 His soul shall abide in well-being,
and his offspring shall inherit the land.

14 The friendship of the Lord is for those who fear him,
and he makes known to them his covenant.

15 My eyes are ever toward the Lord,
for he will pluck my feet out of the net.

Therefore, I say, the doctrine which naturally arises from this text of holy Scripture is this:

DOCTRINE. The one who fears the Lord will be incredibly blessed.

Boys and girls...

MY PRAYER: My prayer for this sermon is that God would use it to help Christians have a filial fear of the Lord, not a slavish fear. I pray also that unbelievers who have no fear of God would repent of their sins and trust in Christ alone for salvation. Additionally I pray that God would especially strengthen us men to be

faithful—fearing nothing but God in this desperate day we find ourselves in, the year of our Lord 2026.

OUTLINE. Now, there are SIX blessings in these few verses that David meditates on concerning the those who fear the Lord. But before I point you to those blessings, we need to establish and clarify the main doctrinal point of these verses.

THE ONE WHO FEARS THE LORD WILL BE INCREDIBLY BLESSED (Psalm 25:12a).

Psalm 25:12a

"Who is the man who fears the LORD?"

First, realize that the fear of the Lord is rare, not common.

Boys and girls...

– **CALVIN:**

"The interrogatory style of speaking, which he here employs, seems designed to show how few there are who fear God: for, although all men in general pray, and manifest some appearance of piety, yet where is there one among so many who is really in earnest? Instead of this, almost all men indulge themselves in their own drowsiness. The fear of God, therefore, is very rare; and on this account it is that the world, for the most part, continues destitute of the Spirit of counsel and wisdom."

— Calvin, John. **Calvin On The Bible: John Calvin's Bible Commentary** (p. 2829). Kindle Edition.

Second, learn what the fear of the Lord truly entails.

QUESTION. What does it mean to fear the Lord?

- **ANSWER.** To fear the Lord does not mean you have a *slavish fear*, but, rather a *filial fear* of God, which leads you to truly care more about what God thinks than anyone else.

Boys and girls...

- **SLAVISH FEAR DEFINITION.** A slavish fear thinks the Lord will strike you with sickness, torment you with suffering, or fling you into hell for damnation.

Slavish fear is terror out of love for self. This is not what David means in verse 12, and this is not to be sought after by a Christian.

- **Genesis 15:1** "After these things the word of the Lord came to Abram in a

vision: "Fear not, Abram, I am your shield; your reward shall be very great."

- **1 John 4:18** "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love."
- **FILIAL FEAR DEFINITION.** A filial fear of God means you have a deep reverence for God and are careful not to displease, but to please Him.
WILHELMUS Á BRAKEL: "Filial fear is a holy inclination of the heart, generated by God in the hearts of His children, whereby they, out of reverence for God, take careful pains not to displease God, and earnestly endeavor to please Him in all things." — **Wilhelmus Á Brakel, The Christian's Reasonable Service, Vol. 4**
- **Deuteronomy 6:13** "It is the LORD your God you shall fear. Him you shall serve and by his name you shall swear."

Whereas, *Slavish fear is terror out of self love,*

Filial fear is reverence out of love for God. This is exactly what David means when he says, "Who is the man who fears the Lord?" in Psalm 25:12. And this is exactly the fear of the Lord you and I should desire.

- **Slavish fear loves self above all.**
Filial fear loves God above all.
- **Slavish fear cares what pleases the flesh above all.**
Filial fear cares what pleases Christ above all.

USE FOR EXAMINATION / TRIAL

Q1. Do you fear God?

Psalm 36:1-2

"1 Transgression speaks to the wicked
deep in his heart;

there is no fear of God
before his eyes.

2 For he flatters himself in his own eyes
that his iniquity cannot be found out and hated."

Do you fear God?

Q2. If yes, is it a Slavish fear?

- **IF YOU ARE AN UNBELIEVER, this is the only kind of fear you can have.**

Terror before God as a slave to sin is the only thing that makes sense for you. You need to be born again; you need to turn from you sin and trust Christ for salvation; you need to be forgiven of your sin, adopted into the family of God, baptized in water, join the church, and labor to

walk with Christ's people all the days of your life.

If you become a Christian, you can leave that slavish fear behind and have God as your Father!

Do you fear God?

Q3. If yes, is it a Filial fear?

- "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love." 1

John 4:18

USE FOR COMFORT / CONSOLATION

- **IF YOU ARE A BELIEVER, *slavish fear* is *NOT* the kind of fear you should have, but this is the kind of fear you will be tempted with by the enemy.**

BOYS AND GIRLS.

If you are in Christ, you are accepted in the Beloved.

If you are in Christ, you have been sealed by the Holy Spirit.

If you are in Christ, you have been adopted by God the Father.

If you are in Christ, there is no condemnation for you.

Christ lived.

Christ died.

Christ is risen.

Christ is ascended.

Christ is ruling and reigning.

Christ is interceding for you.

Christ will return again to judge the wicked and redeem His saints in totality.

You, believer, are totally known and totally loved by virtue of having Christ as your Prophet, Priest, and King!

USE FOR CLARIFICATION / ILLUMINATION

The Fear of the Lord is antithetical to the fear of man.

Proverbs 29:25 "The fear of man lays a snare, but whoever trusts in the Lord is safe."

A proper filial fear of God means you care far more about what God thinks than what man thinks; you care far more about what pleases God than what pleases man.

This means there is no truth that is off limits, there are no modern sensibilities you must make absolutely sure never to offend, there is no quarter for lies or deception or half truths or obfuscation.

Brothers, frankly we are in desperate times as the Western

Church—many are being overtaken by *feminism* (when women act like men), *effeminism* (when men act like women), *egalitarianism*, *antinomianism*, *nice-ism*, and radical two-Kingdom *retreatism*.

We are in desperate times as a nation—the Left wants to kill us and the Right is filled with Christless conservatism. It is as if the Left loves evil and many on the Right hate righteousness.

We are in desperate times.

We need faithful men who fear nothing but God and want nothing but to please Christ!

As Douglas Wilson has rightly said, "Desperate times call for faithful men, and not for the careful men. The careful men come later, and write the biographies of the faithful men, lauding them for their courage"

This does not mean you refuse to listen to counsellors or spiritual authorities for wisdom and direction, but it does mean you are striving to please Christ, not man.

Galatians 1:10 "For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant of Christ."

- **Men**, your wife and children and church and brothers and job and nation need men who fear God.
 - **Women**, your husband and children and church and sisters and nation need women who fear God.
 - **Boys and girls**, your future husband or wife and future children and church and friends and nation all need future men and women who fear God.

Having this filial fear of God—caring more about what Jesus thinks than anyone else—will lead to you being incredibly blessed.

THE MAN WHO FEARS THE LORD WILL BE INCREDIBLY BLESSED
(Psalm 25:12a).

Now for those six blessings:

I. THE ONE WHO FEARS THE LORD WILL BE INSTRUCTED IN HOLY AND WISE LIVING (Psalm 25:12b).

Psalm 25:12b

"Him will he instruct in the way that he should choose."

II. THE ONE WHO FEARS THE LORD *WILL HAVE SOUL SAFETY* (Psalm 25:13a).

Psalm 25:13

"His soul shall abide (or lodge) in well-being (or good or at ease),"

III. THE ONE WHO FEARS THE LORD *WILL HAVE OFFSPRING THAT ARE BLESSED* (Psalm 25:13b).

Psalm 25:13b

"and his offspring shall inherit the land."

- Now, in the Old Covenant, believers were promised Canaan. In the New Covenant, believers are promised the earth.

- **POOLE:**

"The sense is, his seed shall be blessed."

— **Poole, Matthew. English Annotations on the Holy Bible. E4 Group. Kindle Edition.**

- **PLUMER:**

"Rich and precious are the benefits of a pious ancestry. If anything could turn our natural affection to account in the cause of virtue, it would seem to be such promises as the Bible contains concerning the seed of the righteous, verse 13. If you would be blessed, and have your children blessed also, fear God."

— **Plumer, William Swan. Studies in the Book of Psalms (p. 601). Counted Faithful. Kindle Edition.**

Q. How does this come about?

A. Because those who fear the Lord train up their children in the way they should go, in the discipline and instruction of the Lord.

IV. THE ONE WHO FEARS THE LORD *WILL BE A FRIEND OF THE LORD* (Psalm 25:14a).

Psalm 25:14a

"The friendship (or secret) of the LORD is for those who fear him,"

- **Friendship. John 15:15** "No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for

all that I have heard from my Father I have made known to you."

- **Secret. Ephesians 1:9-10** "[He made] known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in Christ, things in heaven and things on earth in him."

V. THE ONE WHO FEARS THE LORD *WILL BE IN COVENANT WITH THE LORD* (Psalm 25:14b).

Psalm 25:14b

"and he makes known to them his covenant."

Ezekiel 36:25-27

"25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules."

Hebrews 12:24 "[We have come] to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel."

VI. THE ONE WHO FEARS THE LORD *WILL BE PROTECTED BY THE LORD* (Psalm 25:15).

Psalm 25:15

"My eyes are ever toward the LORD,
for he will pluck my feet out of the net."

– **POOLE:**

"i.e. My trust is in him, my expectation of relief is from him only, and he will deliver me out of all my temptations and tribulations."

— **Poole, Matthew. English Annotations on the Holy Bible . E4 Group. Kindle Edition.**

– **PLUMER:**

"God, and none but God, can save us, verse 15. Our enemies are so crafty, their snares so cunningly spread, their malice so terrible, that we should soon perish but for God's seasonable and mighty aid."

— **Plumer, William Swan. Studies in the Book of Psalms (p. 601). Counted Faithful. Kindle Edition.**

CONCLUSION.

USE FOR EXHORTATION / DIRECTION

I) Endeavor to advance in the fear of the Lord.

- **CALVIN:**

"As any one desires to increase in faith, so also let him endeavor to advance in the fear of the Lord."

— **Calvin, John. Calvin On The Bible: John Calvin's Bible Commentary (p. 2832). Kindle Edition.**

II) Pray to advance in the fear of the Lord.

Read Psalm 25:12-15.

HELPS FOR PSALM 25

- 25:1, Psalm - Matthew Henry - A Method for Prayer, with Scripture expressions proper to be used under each head - The Complete Works of Matthew Henry, 2 Volumes (HB), vol. 2 pg. 1
 - 25:5, Psalm - Matthew Henry - How to spend the day with God - The Complete Works of Matthew Henry, 2 Volumes (HB), vol. 1 pg. 123
 - 25:9, Psalm - Thomas Brooks - The Works of Thomas Brooks (Banner of Truth), Vol 1, pg. 61
 - 25:10, Psalm - Thomas Brooks - The Works of Thomas Brooks (Banner of Truth), Vol 1, pg. 328
 - 25:11, Psalm - Edwards, Jonathan, "Pardon for the Greatest Sinners," Works (BT; Tegg), ii.110-113.
 - 26:19, Psalm - Thomas Boston, "The Great Care and Concern Now, that our Souls be not Gathered with Sinners in the Other World, Considered and Improved," under the main title of "The State and Character of Believers," Works, v.443-461.
 - **Baggett, Brett. A Scripture Index of Puritan Sermons: Along with some Scottish Covenanters, American Puritans, and a few of their Spiritual Descendants (1558-1770) (pp. 108-109). Kindle Edition.**
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USES

USE FOR INSTRUCTION / DOCTRINE

USE FOR COMFORT / CONSOLATION

USE FOR WARNING / AWAKENING

USE FOR EXAMINATION / TRIAL

USE FOR REPROOF / REBUKE

USE FOR CLARIFICATION / ILLUMINATION

USE FOR ENCOURAGEMENT / INSPIRATION

USE FOR EXHORTATION / DIRECTION

COMMENTARY HELPS

Verse 12

– **JOHN TRAPP:**

"Ver. 12. What man is he that feareth the Lord?] This question implieth, first, a paucity of such, as Hosea 14:9 ; secondly, the felicity of such as, out of a reverential fear of God, sue to him for pardon of sin, and seek to be made his servants. O quanta est felicitas istius viri! Oh the heaped up happiness of such a rare man! (Vatab.) David admireth it here (utitur exclamations Mol.); and well he may, for he hath close communion with God, and sweet communication of Christ's secrets, as followeth.

Him shall he teach in the way that he shall choose] i.e. That the good man shall pitch upon. God will direct him in all dealings to make a good choice; and will give good success. This is not in a man's own power to do, Jeremiah 10:23 . But the "steps of a good man are ordered by the Lord, and he delighteth in his way," Psalms 37:23 . He was a pillar of fire and cloud to the Israelites, Exodus 14:19 , and carefully chose out their way for them; not the nearest alway, but yet the safest."

— **Trapp, John. John Trapp's Complete Bible Commentary (pp. 6371-6372). Kindle Edition.**

Verse 13

– **JOHN TRAPP:**

"Ver. 13. His soul shall dwell at ease] Heb. shall lodge in good, even then when his body haply is tossing on his sick bed, and at great unrest, Conquiescet quemadmodum de nocte quiesci solet (Trcmel.). One being asked how he did? answered, My body is weak, my soul is well. He shall be freed from the devil of discontent, and have a blessed self sufficiency; such, and better than he had whom Horace describeth, Epod. 2, Beatus ille qui procul negotiis, &c.; blessed is that man who is far from trouble, such as good Jacob had, when he said, I have enough, my brother, &c. Godliness only hath such a contentedness, 1 Timothy 6:6 .

And his seed shall inherit the earth] God's love dieth not with the parents; but reviveth in their posterity, 2 Samuel 7:12 . Ευσεβων παιδεσσι τα λωια, δυσσεβων δ ου. It would be a great stay of mind to us, if God should say of our children, as once David did of Mephibosheth, and afterwards of Chimham, I will take care of them, and see them well provided for. He doth upon the matter say as much and more to every believer."

— Trapp, John. **John Trapp's Complete Bible Commentary (pp. 6372-6373). Kindle Edition.**

Verse 14

– **JOHN TRAPP:**

"Ver. 14. The secret of the Lord is with them that fear him] It is neither learning nor labour that can give insight into God's secrets, those Arcana imperii, Matthew 13:12 , the mysteries of the kingdom of heaven, "the mind of Christ," 1 Corinthians 2:16 ; these things come by revelation rather than discourse of reason, and must therefore be obtained by prayer. Those that diligently seek him shall be of his cabinet council, shall know his soul secrets, and be admitted into a gracious familiarity and friendship: John 15:15 , "Hence forth I call you not servants; for the servant knoweth not what his Lord doth: but I have called you friends, for all things that I have heard of my Father I have made known to you."

And he will show them his covenant] As having no greater secret to impart to them, than by showing them the covenant of grace, his good pleasure and purpose of their eternal salvation; to make them "know the love of Christ, which passeth knowledge, that they may be filled with all the fulness of God," Ephesians 3:19 . The Jews bragged much of God's covenant, but here they are given to understand, that only such as fear God are covenanters. Acts 13:16 , "Men of Israel, and ye that fear God, give audience."

— Trapp, John. John Trapp's Complete Bible Commentary (p. 6373). Kindle Edition.

Verse 15

– **JOHN TRAPP:**

"Ver. 15. Mine eyes are ever toward the Lord] I look him full in the face, and confidently expect deliverance. This he speaketh, saith one, in reference to the army that he had sent out to meet Absalom, 2 Samuel 18:1, nothing doubting of getting the day.

For he shall pluck my feet out of the net] Of evil concupiscence, saith Aben Ezra; rather of my foes, those crafty and cruel fowlers."

— Trapp, John. John Trapp's Complete Bible Commentary (p. 6374). Kindle Edition.

WILLIAM S. PLUMER'S DOCTRINAL AND PRACTICAL REMARKS

- 24. There is a general and correct impression that when a subject is often introduced by the sacred penmen, it is in God's esteem of great and pressing moment. Judging by this rule the fear of the Lord is of the highest importance, verses 12, 14.
- 25. Man needs no direction and guidance beyond what is clearly promised in the covenant, verse 12. The straits of the Christian are often great. He knows nothing. He can do nothing. He cannot of himself even pray aright. His will is naturally corrupt. But God can help him through all his trials, and give him the victory over all his enemies.
- 26. Glorious is the portion of the righteous, verse 13. Every fit form of expression is employed to give us some idea of it; and it far surpasses all that has ever been conceived of it.
- 27. Rich and precious are the benefits of a pious ancestry. If anything could turn our natural affection to account in the cause of virtue, it would seem to be such promises as the Bible contains concerning the seed of the righteous, verse 13. If you would be blessed, and have your children blessed also, fear God.

- 28. It is in vain to fight against God's counsel, verse 14. Nothing can change it. Nothing can defeat it. It is wiser and stronger than man.
- 29. If in verse 14 we understand secret, not counsel, then how vain is the pretence of the Romish church in withholding from the common people the Word of God, when his secret is with them that fear him, and when he has expressly said that "things which are revealed belong unto us and to our children for ever."
- 30. If men, who think themselves wise because they succeed in worldly schemes knew as much as the plain, simple-hearted Christian, that is, if they were in the secret of the Lord, they would neither think, nor feel, nor speak, nor act as they now do, verse 14. They are deplorably ignorant of the main point of wisdom.
- 31. The state of the godly has in it all the stability which can be derived from a covenant, the covenant of God, ordered in all things and sure, verse 14.
- 32. None can look too steadfastly and confidingly to God, verse 15. "We never honour him more, nor please him better than when in trouble and darkness we still trust him and believe that he will do all things well.
- 33. God, and none but God, can save us, verse 15. Our enemies are so crafty, their snares so cunningly spread, their malice so terrible, that we should soon perish but for God's seasonable and mighty aid.
— Plumer, William Swan. **Studies in the Book of Psalms (pp. 600-601). Counted Faithful. Kindle Edition.**

STUDY AND DISCUSSION QUESTIONS

Introductory & Overview Questions

1. The preacher divides all people into three groups regarding the fear of God: no fear, slavish fear, and filial fear. Briefly explain each category in your own words. Which group do you think best describes most people in our culture today?
2. What is the main doctrine of the sermon? How does the preacher say this doctrine arises naturally from Psalm 25:12-15?
3. Why does the sermon emphasize that a proper (filial) fear of the Lord is rare? Do you agree with Calvin's assessment that it is uncommon even

among those who appear religious? Why or why not?

4. The sermon contrasts slavish fear (fear of punishment because you love yourself) with filial fear (reverence and desire to please God because you love Him). Using 1 John 4:18 and other Scriptures mentioned, explain why Christians should reject slavish fear.

Questions on the Nature and Importance of Filial Fear

1. The preacher gives a simple definition for children: fearing the Lord means you love Jesus, care most about what He thinks, and want to please Him more than anything. How would you explain this concept to a child or new believer?
2. How does a proper fear of the Lord relate to the fear of man (Proverbs 29:25)? What practical differences should it make in daily decisions, speech, and courage?
3. The sermon applies this especially to men as covenant heads, leaders in the home, church, and society. Why does the preacher believe we especially need faithful men in 2026? Do you agree? What challenges does this present?
4. Examine yourself as the preacher urges: Do you fear God at all? If so, is it primarily slavish or filial? What evidence in your thoughts, words, or actions supports your answer?

Questions on the Six Blessings (Psalm 25:12-15)

1. List the six blessings the preacher identifies for those who fear the Lord. Which one stands out to you most right now, and why?
2. The first blessing is instruction in "the way that he should choose" (holy and wise living). How does constantly asking "What would most please Christ?" lead to wisdom?
3. The second blessing is "soul safety." Even when the body is not safe, why can the soul of one who fears the Lord be at peace? How does this bring comfort in difficult times?
4. The third blessing concerns offspring inheriting the land / being blessed. What does this promise mean for parents? What practical steps does the sermon suggest for seeing this blessing fulfilled?
5. The fourth and fifth blessings involve friendship/intimacy with the Lord and knowing His covenant. How does fearing the Lord lead to deeper knowledge of God and His ways?
6. The sixth blessing is protection: "He will pluck my feet out of the net." What kinds of "nets" does the sermon mention, and how does living with eyes "ever toward the Lord" provide deliverance?

Application & Personal Reflection Questions

1. The sermon ends with two exhortations: endeavor to advance in the fear of the Lord, and pray to advance in it. What is one practical way you can do this this week (perhaps using "My eyes are ever toward the Lord")?
2. How can living coram Deo (before the face of God) help you overcome the fear of man in your specific context (work, family, church, culture)?
3. The preacher mentions several cultural issues (feminism, effeminacy, egalitarianism, retreatism, etc.) that require courage. Which of these do you see most clearly in the church today, and how should a proper fear of the Lord shape our response?
4. For parents: How does fearing the Lord more than man affect the way you discipline, teach, or make decisions regarding your children?
5. For everyone: If every Christian in this group truly grew in filial fear of the Lord, what differences would it make in our families, church, and community?
6. Close with personal prayer and reflection: "Who is the man/woman who fears the Lord?" Write or share one specific area where you want God to help you grow in this grace.

SERMON TRANSCRIPT

Well, if you want to, you can divide the entire world into basically three groups: those who do not fear God, those who have a slavish fear of God, and those who have what we call a filial fear of God. Filial meaning like a fatherly fear. There are those, there are some who do not fear God at all. There is no fear of God before their eyes. Then there are some who do fear the Lord, but it is not the proper kind of fear of the Lord. It is not the kind that David is speaking about here in Psalm 25. It is what theologians in the past have called a slavish fear. Then there are those who, like David here in Psalm 25, have a filial fear of the Lord, a proper fear of the Lord, the kind of fear of the Lord that is frequently mentioned throughout the scriptures.

Why does that matter? It is not an exaggeration to say those are the three kinds of people. You can divide the entire world. Every human being is one of those. There is either no fear, the wrong kind of fear, or the right kind of fear. Why does that matter? Well, because what God teaches us in Psalm 25:12-15 through David, through this psalm that David wrote, is this: God says, "The one who fears the Lord will be incredibly blessed." The one who fears the Lord will be incredibly blessed. That is actually the doctrine that you and I should learn from verses 12-15 in Psalm 25. These blessings that are mentioned in Psalm 25:12-15 are not for those who have no fear of God. They do not belong to them. They are not for

those who have a slavish fear of God, an improper fear of God. They are for those who have a proper fear of the Lord, a filial fear. And so these blessings are for those who have a proper fear of God.

I remind you again that Psalm 25 transitions—the whole song is transitioning from petitions to meditations. A petition means asking God for something. Meditation is just thinking about or saying some truth to God through this song and in prayer. So verse 11 was a petition. Look at it again with me. It is what we looked at the last Lord's Day. "For your name's sake, O Lord, pardon my guilt, for it is great." So that is a request, a petition. And then verses 12-15 transition back to just truths, meditations. David is thinking about, singing about, praying about these truths. He is not asking the Lord for something. He is saying things that are true and that we should learn from. Look at it again with me. Verses 12-15: "Who is the man who fears the Lord? Him will the Lord instruct in the way that he should choose." Meaning the Lord will instruct the man. "The friendship of the Lord is for those who fear him, and he makes known to them his covenant." Who does he make known his covenant to? The one who fears the Lord. Verse 15: "My eyes are ever toward the Lord, for he will pluck my feet out of the net." Who will the Lord pluck the feet out of the net on behalf of? The one who fears the Lord.

So this whole section of this psalm, the meditations in verses 12-15, can just be summarized with this: **The one who fears the Lord will be incredibly blessed.** That is the doctrine which naturally arises from these four verses.

Boys and girls, look up here at me. There are three types of people in the world. Some people do not fear God at all. They do not care anything about God. Some people, another group of people, fear God, but it is the wrong kind of fear. It is the kind of fear that, because they love themselves so much and they know they have sinned against God, they are just terrified that God is going to take them out and destroy them or make their lives really terrible. But that kind of fear is wrong because it just loves self. And I am only scared that God is going to harm me because of how much I love myself and I do not want myself to be harmed. That is called a slavish fear. And then there are those, the third kind, who fear the Lord with what is called a filial fear, which simply means because I love God so much, I do not want to displease him and I care most about what he thinks. Not "I love myself so much, I hope God does not destroy me." That is slavish fear. But "I love God so much, I do not want to displease him." That is a filial fear. Just like a son who loves his father and really does want to make his father proud. Not in a selfish way, not in a sinfully prideful way, but in the way that is actually a good thing. You want to live an honorable life and be a blessing to your father and your mother. Just like the Proverbs say, godly children are a blessing to their parents. But the fool is someone who brings shame and dishonor. You do not want that.

So boys and girls, those who fear the Lord properly, rightly with a filial fear, God

says they will be incredibly blessed. That is what Psalm 25:12-15 teaches. So boys and girls, it is important that you learn what the fear of the Lord is. And that you, this is as simple as I can put it, boys and girls, because you love Jesus, you care most about what Jesus thinks, and you want to please Jesus more than anything else. You want to live and speak and think in such a way that Jesus would be like, "I like that." That is really what it means to fear the Lord. You care about the Lord more than anything and you want to please him more than anything. And those who do that will be incredibly blessed.

So all of you, my prayer for this sermon is that God would use it to help Christians have a filial fear of the Lord, not a slavish fear. And I also pray that unbelievers who have no fear of God or who have a slavish fear of God would see that they can repent of their sins and trust in Christ for salvation. And they can actually have God as their father and not have this slavish fear that God is going to take me out, but can have a fatherly fear of "I want to love you and please you and praise you." But also additionally, my prayer for this sermon is that God would especially strengthen us men to be faithful in this day that God has put us in and that we would fear nothing but God and want to please no one ultimately but Christ. Our day is a desperate day, the year of our Lord 2026. And we need faithful, courageous men who just fear God and do not care what the wicked say, who do not care what those who do not love God say, but we just say, "No, we care what Jesus says." And we are totally cool with that. That is what we need. We need men. We also, of course, need women and children who fear the Lord. But it all starts with the men who are the covenant heads of our households, that men are the leaders of the church. Men are leaders in society. Men are leaders vocationally. All of that. And so we really need men to act like men and to fear God and lead the way. So that is my prayer. Christians would have a filial fear, not a slavish one. Unbelievers who do not fear God or who have a slavish fear would see Christ and trust him alone. And that especially us men would be strengthened to be faithful, fearing nothing but God in this desperate day we find ourselves in.

Now, there are six blessings in verses 12-15. And what I think would be most beneficial for us is to spend more time arguing for the main doctrinal point that I have presented to you, clarifying it, making sure we understand it, and then more quickly moving through the six blessings. I think the six blessings are really easy to get. And if you have a proper understanding of the main doctrine — the one who fears the Lord will be incredibly blessed — if you really get that, then the six blessings, you are just going to be like, "Awesome. Thank you, Lord. Praise God. Love it." And I think that is how we will be most helped. So, we are going to spend a majority of our time just in that first part of verse 12. "Who is the man who fears the Lord?" Who is the man that fears the Lord? And what comes from that, which is he lists these six blessings for those who fear the Lord. The one who fears the Lord will be incredibly blessed.

Now look at me. Here is the first thing we need to say about that. ***A proper fear of the Lord is rare.*** A proper fear of the Lord is rare. This is not something that every Christian exhibits all the time. And your experience has shown you that you can think of certain men or women that really stand out. You are like, "That person cares what Jesus thinks more than anything else." And they stand out to you as someone like that. That person has a reverence for the Lord that is just uncommon. The fear of the Lord is rare, not common. It should be common, but it is not. Listen to what Calvin said concerning this first part of the verse. The fact that it is the interrogatory style, meaning saying, "Who is the man that fears the Lord?" Calvin says, "The interrogatory style of speaking, which David here employs, seems designed to show how few there are who fear God. For although all men in general pray and manifest some appearance of piety, yet where is there one among so many who is really in earnest?" Instead of this, almost all men indulge themselves in their own drowsiness. The fear of God, therefore, is very rare. And on this account, it is that the world for the most part continues destitute of the spirit of counsel and wisdom. Calvin is saying those who truly fear the Lord, who have this reverence and awe and respect for the Lord and earnestness in seeking him and seeking to glorify him, it is rare.

Second, ***you and I need to learn what the fear of the Lord truly entails. What does it mean to fear the Lord?*** I will put it simply and then I will explain it. To fear the Lord does not mean you have a slavish fear, but rather a filial fear of God, which leads you to truly care more about what God thinks than anyone else. That is a very simple way to put it. You can have a lot of branches off of all of that, but it is not a slavish fear. It is a filial fear. And really, it just means out of love and reverence for God, I care far more what God thinks than anyone else. That is what it means to properly fear the Lord. Slavish fear thinks the Lord will strike you with sickness or torment you with suffering or fling you into hell for damnation. A slavish fear is always that. It is because I love myself so much, I am scared the Lord is going to hurt me or harm me. That is not the fear of the Lord that David is talking about. That is a slavish fear. Genesis 15:1 says, "After these things, the word of the Lord came to Abram in a vision: Fear not, Abram. I am your shield. Your reward shall be very great." There is no slavish fear there. "Fear not." You know, that is the most frequently repeated command in scripture. "Fear not." And the Lord has to frequently say it because we in our sin, when we are confronted with the reality of who God is and our own sinfulness is exposed, that slavish fear immediately comes up. I am dead. The Lord is going to kill me. And so when the Lord manifests his presence to people, sometimes overtly their response is like Isaiah: "I am undone. I am a man of unclean lips. I live amongst the people of unclean lips. My eyes have seen the Lord. I am dead." And the Lord says, "Fear not." So sometimes it is overtly the response. But I believe the Lord sees the heart so clearly. And it is always the response when the Lord manifests his presence in some way and has to go, "Hey, hey, hey, calm down. Fear not. Stop being afraid. I am not here to kill you." So that is why it is the most frequently used command in

the scripture: "Fear not." Because we naturally will respond in our own sin to having a slavish fear because we are selfish and because of our own sin and we are like, well God must be here to take me out. So the Lord says fear not.

Then 1 John 4:18 also exposes that Christians should not have a slavish fear of God. He says, "There is no fear in love, but perfect love casts out fear," meaning this slavish fear, "for fear has to do with punishment, and whoever fears has not been perfected in love." You do not have to be a mastermind theologian. You do not have to go to seminary. You do not have to have all these things. But Christians, look at me. You do need to understand theological categories and distinctions. You need to pay attention when you are being preached to and when you are being taught and when technical terms are used and distinctions are made. You do need that. You do not need seminary lectures on Sunday mornings and your pastors try very hard not to just speak over your head and use all these fancy words. So when we do use technical words or distinctions, it is for your own benefit and it is things you need to memorize. For instance, slavish fear, filial fear. You need those categories and you need those distinctions in your mind or, hear me, you will not understand your Bible when you are reading it because you read frequently. "Fear the Lord." "The wicked man has no fear of God before his eyes." Okay, you read those things. You read Psalm 25:12. "Who is the man that fears the Lord?" And then you read the verses that come after and you naturally conclude, seems like the one who fears the Lord is really blessed. And then on your Bible reading in private worship or in family worship, you come to 1 John 4:18. And then you read, "There is no fear in love, but perfect love casts out fear, for fear has to do with punishment. Whoever fears has not been perfected in love." And you go, "Okay, so in the Old Testament, we feared the Lord. In the New Testament, we do not fear the Lord anymore." No, that is the distinction in 1 John 4:18. Lord, and you will be blessed if you fear the Lord with a filial fear. But you must not fear the Lord with a slavish fear if you belong to Christ Jesus. Fear has to do with punishment. There is no more punishment for you Christians because Christ has stood in your place and bore your penalty on the cross. So no slavish fear, a filial fear which means you have this deep reverence for God and are careful not to displease him but you want to please him. This is the kind of fear that the Lord requires in Deuteronomy 6:13. "It is the Lord your God you shall fear. Him you shall serve and by his name you shall swear." So again filial fear is reverence out of love for God. It is exactly the kind of fear you and I should desire to have. Again remember slavish fear does not honor God. It does not love God. Slavish fear loves self and cares about self-preservation. A filial fear does not care about self in the good sense and cares about God's glory above all and God's reverence and God's being pleased with us.

And so I ask you to examine yourself. Do you fear God at all? Do you fear God at all? I fear that some of you do not in any way. Meaning, you do not really care what God thinks one way or another. If you did, you would think differently. You would

live differently. Do you fear God at all? Psalm 36:1-2 says, "Transgression speaks to the wicked deep in his heart. There is no fear of God before his eyes. For he flatters himself in his own eyes, that his own iniquity cannot be found out and hated." Transgression speaks to the wicked deep in his heart. There is no fear of God before his eyes. He does not give a rip what God thinks. Why? Because he flatters himself in his own eyes so that his iniquity cannot be found out and hated. Those who do not care what God thinks have found a clever way to keep their conscience at ease while they love their sin. The fool says in his heart, Psalm 14, the fool says in his heart, "There is no God." Why? Because it is very convenient to say, "There is no God because then I can live however I want." Do you fear God?

If you answer yes to that, is it a slavish fear? Is it a slavish fear? Can you honestly think because really when you get down to it, because I loved myself so much, I am terrified that God is going to take me out or make me sick or whatever it may be. Do you have a slavish fear of God? If you are not a Christian, that is your only option. You either do not fear God at all or you have a slavish fear. If you are not a Christian, you cannot have a filial fear because you are still in love with your sin. You are still not reconciled to God. You still have guilt before God. You still all you have got is terror. You are a slave to sin. You need to be born again. You need to turn from your sin and trust Christ alone for salvation as he is offered to you in the gospel. He lived without sin. He died for sin. He arose for salvation. And if you turn from your sins and trust and rest in Christ alone for salvation, that slavish fear can totally go away and you can be adopted into the family of God, forgiven. You need to be adopted into the family of God. You need to become a Christian. You need to be baptized. Do you still have a slavish fear?

I do not doubt that many of us easily slide into that. A slavish fear is not what you should have, but it is what the enemy will tempt you to have frequently. And you need to reckon with this. This is the reality. It is just like it is the same kind of thing as anxieties and worries and being weighed down by that. The root of that is pride. And people hate hearing that because they feel weighed down and they are all worried and anxious. You love yourself more than you love God. That is why you have that slavish fear because you care more what happens to you and you know because you are on your own. You are just a sinner. You know what you deserve. And because you love yourself so much, you are so terrified of what God could do. But if you love God more than yourself, what you are going to be concerned about is what will most please him and glorify him. So Christians, you need to reckon with the fact that when you have that slavish fear, first of all, you are thinking like an unbeliever because perfect love casts out fear. Christ was punished in your place. So you are thinking like an unbeliever when you have a slavish fear of God and you are loving self more than you are loving Christ, which we would all say, "Well crap, I do not want that. I want to care what Jesus thinks. I want to care what pleases him." So, do you fear God at all? If yes, is it a slavish fear? Or if yes, is it a filial fear? I care what the Lord thinks. I want to please the Lord. I am not fearing

punishment. Slavish fear has to do with punishment. Whoever fears has not been perfected in love. I know God loves me freely and fully in Christ Jesus by grace. But I am not scared he is going to destroy me. I am scared that I am going to displease him and I want to please him. That is a filial fear. That is the fear that David is talking about in Psalm 25.

If you are a Christian, slavish fear is not the kind of fear you should have. If you are in Christ, hear me. You are accepted in the Beloved. If you belong to the Lord Jesus Christ, you have been sealed by God the Holy Spirit for the day of redemption. If you are a Christian, you have been legally, transactionally adopted into the family of God. And he does not kick his children out of his house. If you are in Christ, there is therefore now no condemnation for those who are in Christ Jesus. For God has done what the law weakened by the flesh could not do by sending his Son in the likeness of sinful flesh. He condemned sin in the flesh so that we would have the righteous requirement of the law fulfilled in us who walk not by the law but by the Spirit. No condemnation for you Christian. You do not have to have any slavish fear. Christ died for sins. He lived for righteousness. He arose from the dead. He ascended back to the right hand of the Father. He is seated at the right hand of the Father, ruling and reigning for his glory and your good. He is interceding before you every second of every day before the Father for you. And he will return again to judge the wicked and redeem us and this world totally. No need to have slavish fear. Christians kill that slavish fear by saying that is just love for self and a denial of what Christ has done on the cross for me. Preach the gospel to yourself and that slavish fear will go away. You believer, you are totally known by God and totally loved by God at the same time by virtue of having Christ as your prophet, your priest and your king.

Now, let me make a clarification before we move on to these blessings that we will kind of go through rather quickly. Here is a point of application for clarification and hopefully for illumination. The fear of the Lord that we are speaking of, it is antithetical to the fear of man. ***The fear of the Lord is antithetical to the fear of man.*** Fear of man means you really care what other people think about you. You really care to please certain people. And so that actually controls what you think, what you say, what you do. Will so and so be pleased with me? And I am not saying you should not care to please your employer or please your husband or please your wife. I am not saying that you should try to displease everyone. The point is the fear of man is you are controlled by other people's thoughts about you and other people's perception of you or a fear of what men might do to you in some sense. But the fear of the Lord is antithetical to the fear of man. That is why Proverbs 29:25 says, "The fear of man lays a trap. But whoever trusts in the Lord is safe." So trusting in the Lord is set against fearing man, trusting in man, caring about what man thinks. A proper filial fear of God means you care far more about what God thinks than what man thinks. You care far more about what pleases God than what pleases man. And this means if you have a proper fear of the Lord and

you do not fear man, there is no truth that is off limits. There are no modern sensibilities you must make absolutely sure to never offend. There is no quarter for lies or deception or half-truths or obfuscation. That is what it looks like to fear the Lord and not fear man. And you need to know and you who pay attention, you men who pay attention, you know we live in a day that needs all of these things. You know, there are men that you would look at in general and say, "Seems like a very godly man, theologian, pastor, all this kind of stuff, but it seems like there are some things or truths that are off limits. You cannot talk about that. They will not talk about it. No one will talk about it. Hardly anyone talks about how effeminate the western church is and how radically influenced by feminism the church is. Most main big name pastors, they will not talk about it. A lot of them have kind of cowed to it, but even those who have not, they will not speak on it. Like why? You know why? Because the women get really mad. And most of the men or women run their households actually if not in name. And it just creates disasters for men. The weak men do not want to upset the women and when the women get upset, the men just white knight for them and defend them even if they are wrong and all that. So, it is a mess. So, guys will not even deal with certain things. There are certain things that are just kind of off limits. So what happens is a guy, a Presbyterian from Arizona named Zach Garris, he is a Presbyterian pastor, writes a book called *Masculine Christianity* a few years ago and exposes like this is the reality of what feminism and these movements did and taught and this is how it contradicts scripture and this is how it has influenced the church. And I know a lot of you men have read it and it is just like, yeah, pretty simple, good, helpful book. He is not crazy. He is not obviously got some weird agenda or anything. It is just he is a lawyer as well and like trained very good, easily argued, rational, helpful Christian book. But Garris is seen as like extreme and crazy to the Presbyterians in the PCA, the denomination he is a part of. He seems like the most mild normal guy ever. But why does he seem so crazy to them? Because he talked about something and exposed something you are not allowed to talk about because it upsets women and effeminate men, but he does not fear man.

And if you know Zach Garris at all, this is not the main point, but I just belabor this. Men, you who have followed Zach Garris or heard him, I think you would agree he does not seem like some of those guys that you are aware of that is like this guy is chasing a platform or this guy is always trying to say something bombastic to like gain a following or this guy is just trying to intentionally offend everyone. If you followed Garris, you would probably be like, "This guy does not seem like that at all." But he still is ridiculed. Why? Because he talked about something, a truth that is off limits. We actually need more men that would be faithful and not fear man and just say, "Actually, this is what is true. We just need to talk about it. I do not care if it offends. I wish it would not offend people, but I am not going to refrain from speaking the truth that people need to hear just because this is one of those issues that is kind of like off limits." Fearing God and not fearing man says there is no truth that is off limits. There are no modern sensibilities. I must absolutely make

sure never to offend. There is no quarter for lies, no quarter for deception, no quarter for half-truths, no quarter for obfuscation. Brothers, frankly, we are in desperate times as the western church. Many are being overtaken by feminism. When women want to act like men, many are being overtaken by effeminacy, which is what I call when men act like women. Many are being taken over by egalitarianism, antinomianism, niceness, meaning the whole goal of everything is just to be nice. And many are being taken over by radical two-kingdom retreatism. Just retreating from the public square or from civil government at all and letting the godless take it over. We are in desperate times as a church in the West. We need faithful men. We are in desperate times, I think, as a nation. The left wants to kill us and the right is filled with Christless conservatives. Like the good guys are Christless. Not every one of them. There are Christians in the civil government. And on the right, of course, I am saying the left wants to kill us. The right is just filled with Christless conservatism. It is almost as if the left, you could say it like *the left loves evil and the right hates righteousness*. It is like one really loves evil and the other is like, "No, we do not love evil, but we actually do not want to do righteousness and do what is right." And so that is where we find ourselves. **We are in desperate times. We need faithful men who fear nothing but God and want nothing but to please Christ. As Doug Wilson has rightly said, "Desperate times call for faithful men and not for the careful men." The careful men come later and write the biographies of the faithful men lauding them for their courage. We need faithful men. We need men who we could read verse 12. "Who is the man who fears the Lord?" And you guys would look around me like there is one. There is one. There is one. There is one. There is one. That is what we need. We need to be a people who want to please Christ above all out of love for him, even if it costs us greatly.**

Now, fearing God and not fearing man, it does not mean you refuse to listen to counselors or spiritual authorities for wisdom and direction. It does not mean I mean because you can weaponize that and use it as a shield but it does mean you are striving to please Christ and if man likes you okay if not okay. Galatians 1:10. "For am I now seeking the approval of man or am I seeking the approval of God?" Paul asks, "Or am I trying to please man?" If I were still trying to please man, I would not be a servant of Christ. If you are trying to make everyone like you, you should not be a Christian. If I were still trying to please man, Paul says, I would not be a servant of Christ. He does not mean I intentionally try to make everyone hate me and mad at me. He means I intentionally try to please Christ in all things and it just so happens that that makes a lot of people not like me.

So men, your wife, your children, your church, your brothers, your job, your nation need men who fear God. Women, your husband and children, that kind of fear of the Lord. David says in Psalm 25, if you have that, you will be incredibly blessed.

Now, let me point you to these six blessings. Six blessings in Psalm 25 for those who fear the Lord. I have to think that we all have a decent grasp on what that means now and we can just move through these blessings. And my hope is that it would just spur you on to be like, "Wow, it is really great to fear the Lord and not care what man thinks." Because look at what the Lord promises to those who fear him.

The one who fears the Lord will be instructed in holy and wise living. That is the first blessing. Psalm 25:12, the second part of verse 12, "Him will he the Lord instruct in the way that he should choose." The one who fears the Lord, the Lord promises through David here, "I will instruct him in the way that he should choose." You want to live a holy life, you want to live a wise life, then you must fear the Lord. And you can see even how it works out functionally, you are always asking, "What does Jesus want me to think about this? What does Jesus want me to do? What would most glorify and honor Jesus?" It is like, well, if that is always your question, the Lord is going to bless you and guide you with the way that you should choose, holy and wise living. Do you want to live a holy and wise life? You must fear the Lord. And if you do, he will instruct you in the way that you should choose.

Secondly, look at the first part of verse 13. ***The one who fears the Lord will have soul safety.*** The one who fears the Lord will have soul safety. First part of verse 13 says "his soul shall abide or lodge in well-being." Which means his soul shall be safe. It shall lodge in goodness or lodge at ease. It just has to do with your soul is safe. And why does he say soul and not the man will be safe? Well, because in the Christian life a lot of times your body is not going to be safe, but your soul shall dwell in safety. This body that you have will die. This body you have may be killed, but your soul cannot be. And Jesus will give you a new body one day if you belong to him. So his soul shall abide in well-being. The one who fears the Lord will have soul safety because your sins have been forgiven because the Holy Spirit has been given you as a Christian because you have been given eternal life and the whole Godhead labors to preserve you and protect you as he sanctifies you on the way to your glorification. Your soul is safe. You want a safe soul, fear the Lord.

Thirdly, look what he says at the next part of verse 13. "And his offspring shall inherit the land." And his offspring shall inherit the land. Now, in the old covenant, believers, Abraham's descendants were promised Canaan, what we call the promised land. But in the new covenant, believers are promised the entire earth. The meek shall inherit the earth. But the main point that he is making there is not just about land like you are going to have land. The point that David is emphasizing here and that God is teaching us is that ***the one who fears the Lord will have offspring that are blessed by the Lord.*** Look at this. The one who fears the Lord, his soul shall abide in well-being and his offspring shall inherit the land. Matthew Poole says the sense is his seed shall be blessed. William S. Plumer says, "Rich and precious are the benefits of a pious ancestry. If anything could turn our natural

affection to account in the cause of virtue, it would seem to be such promises as the Bible contains concerning the seed of the righteous. If you would be blessed and have your children blessed, also fear God." That is what Plumer says on this verse. If you would be blessed and have your children blessed also and fear the Lord. This is because the Lord blesses those who fear him. And it is also practically because those who fear the Lord bring their children up in the discipline and instruction of the Lord. So it is not as if we say, "I am going to fear the Lord and not train my children." But the Lord said they are going to be blessed. God ordains the promise. He gives the promise and he also ordains the means by which it is fulfilled. And if you fear the Lord, you are training your children up in the discipline and instruction of the Lord. And he is saying they will be blessed. They will inherit the land. So parents, do you want your children after you and your grandchildren after you? Do you want them to be blessed by the Lord? Then you better make sure that you fear the Lord and not man. You better be sure you care more about what Jesus thinks about your parenting than what your friends think about your parenting or your parents think about your parenting or your children think about how you parent them. There will be times you are going to have to displease your children in order to please the Lord Jesus Christ. And if you fear man, you care more about what your children think about your parenting than what Jesus thinks. Should you expect a blessing? The one who fears the Lord will have offspring that are blessed. So parents, press on in love and good works. Press on to bring your children up in the discipline and instruction of the Lord. Press on that you yourself fear the Lord. And look at this great promise. The one who fears the Lord, his offspring will be blessed.

Next, look at the first part of verse 14. ***The one who fears the Lord will be a friend of the Lord.*** The one who fears the Lord will be a friend of the Lord. The first part of verse 14 says, "The friendship of the Lord is for those who fear him." The friendship of the Lord is for those who fear him. Now, if you have a translation that says the secret or secrets of the Lord is for those who fear him. Anybody? Nice. That is what the Hebrew means. The Hebrew means the secret. The point is friendship. The point is the intimacy but the Hebrew word is literally secret but it means this intimacy that comes that what friendship actually entails. One who fears the Lord will be a friend of the Lord. So God adopts us Christians into his family and he is our father. Jesus is our big brother. Jesus is our king. He is our prophet. He is our priest. He is the ruling and reigning sovereign of the universe. And he still comes to us and says, "And also, I am your friend." John 15:15, Christ says to his disciples, "No longer do I call you servants, for the servant does not know what his master is doing, but I have called you friends. For all that I have heard from my Father, I have made known to you." The point of this friendship or intimacy of the Lord is that the Lord for those who fear him, the Lord reveals things that to others are mysteries. Beloved, you know why the world exists. Unbelievers do not know why the world is here. They do not know why anything exists. You if you just follow what the scripture says, you know how long the earth has existed.

Nobody else does. They all guess, make stuff up. You know why the world is not as it should be. It is not socioeconomics. It is sin and the effects of sin. You know what the true answer is to all of the problems in the world. It is Christ, repentance, faith in Jesus, the blessing of God pouring out his Spirit on us. You know what can really change a nation? Christ blessing us and men stepping up to lead for Christ's glory. Like, yeah, you know the mystery of salvation. You know how God can be just and still justify ungodly people like us? How can he remain just by justifying us even though we are not righteous and just? You know, he put forward Christ as our representative who bore our shame on the cross, who lived in our place for our righteousness so that he can give us his righteousness and take away our sin. And if you trust in Christ alone for salvation. You know the secret things, not the secret will of God, but you know the secret things that other people do not know. Ephesians 1:9 and 10. Listen, God made known to us the mystery of his will according to his purpose which he set forth in Christ as a plan for the fullness of time to unite all things in Christ, things in heaven and things on earth. He made known to us believers the mystery of his will. That is simply why does everything exist? For God's glory. He permitted, he ordained, he decreed men to fall. He had decided before the foundation of the world that he would redeem them through God the Son. He would save a people, protect a people, preserve a people. He would judge the wicked, glorify the righteous, recreate the world, and live in a consummated kingdom for all eternity. That is why everything exists, for God's glory. That is the plan. And you know it. The Lord is a friend of those who fear him. And the second part of verse 14, which it seems is really connected to the first part, "And he makes known to them his covenant." One who fears the Lord will be in covenant with the Lord. He makes known to them, to the one who fears him, he makes known to them his covenant. He makes known to you how to be reconciled to him, how to be in covenant with him through faith in the Lord Jesus Christ. That at this time was shown in the types and the shadows under the old covenant. But for us, we see it clearly because Christ has come. Well, the one who fears the Lord knows the covenant of the Lord.

Sixth and finally, ***the one who fears the Lord will be protected by the Lord***. The one who fears the Lord will be protected by the Lord. "My eyes are ever toward the Lord, for he will pluck my feet out of the net." This is particularly not just talking about being protected from sickness or suffering in general, but it is talking about from the wicked who try to ensnare you, who want you to fall, who want you to displease Christ, who want you to dishonor Christ. The Lord protects those who fear him. "My eyes are ever toward the Lord, for he will pluck my feet out of the net." Matthew Poole says what he is saying is my trust is in him. My expectation of relief is from him only and he will deliver me out of all temptations and tribulations. That is what he will ever pluck my feet from the net. My eyes are ever toward him. William Plumer says, "God and none but God can save us. Our enemies are so crafty, their snares so cunningly spread, their malice so terrible that we should soon perish, but for God's seasonable and mighty aid. My eyes are ever toward the

Lord, for he will pluck my feet out of the net." So the one who fears the Lord will be protected by the Lord, will be in covenant with the Lord, will be a friend of the Lord, will have offspring that are blessed, will have soul safety, and will be instructed by the Lord for holy and wise living.

Who is the man that fears the Lord? My hope is that every one of us would say, "Please, Lord, make it me." So, two exhortations. One, ***endeavor to advance in the fear of the Lord***. Endeavor to advance in the fear of the Lord. Two, ***pray to advance in the fear of the Lord***. Labor, think, act, to care more about, and live like it matters what pleases Christ, not what pleases my flesh or other men. What matters ultimately is Christ. And then pray that God would advance you in the fear of the Lord. And I think a practical way to do that is just that first part of verse 15, "My eyes are ever toward the Lord." You want to advance in the fear of the Lord, then you have to live *Coram Deo* before the face of God. That is why almost all of R.C. Sproul's articles that he wrote on Ligonier or for Ligonier Ministries, the last section is called *Coram Deo*. How does this matter before the face of the Lord in the fear of God? How should we think about this? That is how we should live. "My eyes are ever toward the Lord," meditating on him, thinking on him, praising him, laboring to obey him, considering him in all our ways. And that, I think, is how you will advance in the fear of the Lord. And if you do, you will be blessed.

Pray with me. Our Father in heaven, we thank you for your word. We ask you to help us be men and women and boys and girls who fear you and have a filial fear, have the slavish fear cast out, then we have a proper fear and that you would bless us for your own glory. For your name's sake, give us these blessings as you make us men and women and boys and girls who fear you. We ask you for those who have no fear of you or who only have a slavish fear, those who are still unbelievers that you would save them for Christ's sake. Open their eyes. Give them new hearts. Gift them with faith to trust in Christ alone. And may they come forward so we can baptize them. They join the church and they walk together with your people for their whole lives for your glory. Save sinners. Sanctify your saints. Those who are sick, we ask that you would heal them. Those who are suffering, we ask that you would comfort them. Those who are straying from you, we ask that you convict them and grant them repentance. Those who are striving forward, we ask that you strengthen them. Purify our church. Grow this church both spiritually. Amen.