

# REVERENCE AND REJOICING

EXODUS 19:7-25

2 x 0 = 0  
2 x 1 = 2  
2 x 2 = 4  
2 x 3 = 6  
2 x 4 = 8  
2 x 5 = 10  
2 x 6 = 12  
2 x 7 = 14  
2 x 8 = 16  
2 x 9 = 18  
2 x 10 = 20

GOSPEL REVERENCE MULTIPLIES  
GOSPEL REJOICING  
AND GOSPEL REJOICING MULTIPLES  
GOSPEL REVERENCE.

LIVING THE BIBLE

Many worship services today are a casual free-for-all. There are no boundaries and little reverence. We may be pleasing ourselves but are we pleasing God?

Some respond, "Well, all that reverence and care was an Old Testament thing. We're New Testament worshippers and therefore we don't need to be so prepared for worship or careful in worship. That's half true. Let's see which half of that is true. We'll start with Exodus 19:7-25.

- OT WORSHIPPERS FEARED GOD
- NT WORSHIPPERS FEAR GOD MORE

## LEARNING

### OT WORSHIPPERS FEARED GOD

Everything in this passage is calculated to inspire awe and reverence. Everything is saying "Respect me and respect my boundaries." It begins with these words: **"On the third day the Lord will come down on Mount Sinai in the sight of all the people. And you shall set limits for the people all around, saying, 'Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death'"** (10-12).

These boundaries are reinforced with awesome thunder and lightning on the mountain (16), an awesome trumpet blast (16), an awesome fire (18), an awesome voice (19), and awesome warnings about the boundaries (21-25). So, yes, fear, reverence, awe, and respect were very much Old Testament. That much is definitely true.

GOD SETS WORSHIP BOUNDARIES  
NOT TO DAMAGE US BUT TO DEFEND US.

So, what about the New Testament. Much lighter and more casual, right?

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## NT WORSHIPPERS FEAR GOD MORE

In Hebrews 12:18-22, the Apostle refers back to this scene and the terror of it. **Indeed, so terrifying was the sight that Moses said, “I tremble with fear” (21).** But, says the Apostle, New Testament believers have not come to this Law mountain but to the Gospel mountain. **But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel (22-24).** Ah, so that means we can relax, right? Wrong.

Instead of saying, “So reverence and awe is not important anymore,” he says it’s even more important in the New Testament. **“See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.”** His conclusion? **“Therefore, let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire” (25-29).**

GOSPEL REVERENCE MULTIPLIES GOSPEL REJOICING,  
AND GOSPEL REJOICING MULTIPLES GOSPEL REVERENCE.

### LOVING

It’s certainly true that reverence, awe, and respect for boundaries was appropriate and important in the Old Testament. But, the Apostle’s argument is that this is even more appropriate and important in the New Testament.

So what’s different about New Testament worship? First, it should have more, not less, awe and reverence. And, second, it should have much more joy than the Old Testament. The Gospel increases both reverence and rejoicing, both awe and adoration, both respect for boundaries and freedom within them.

### LIVING

Multiply your reverence and rejoicing in worship so that God is pleased and you are blessed.

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