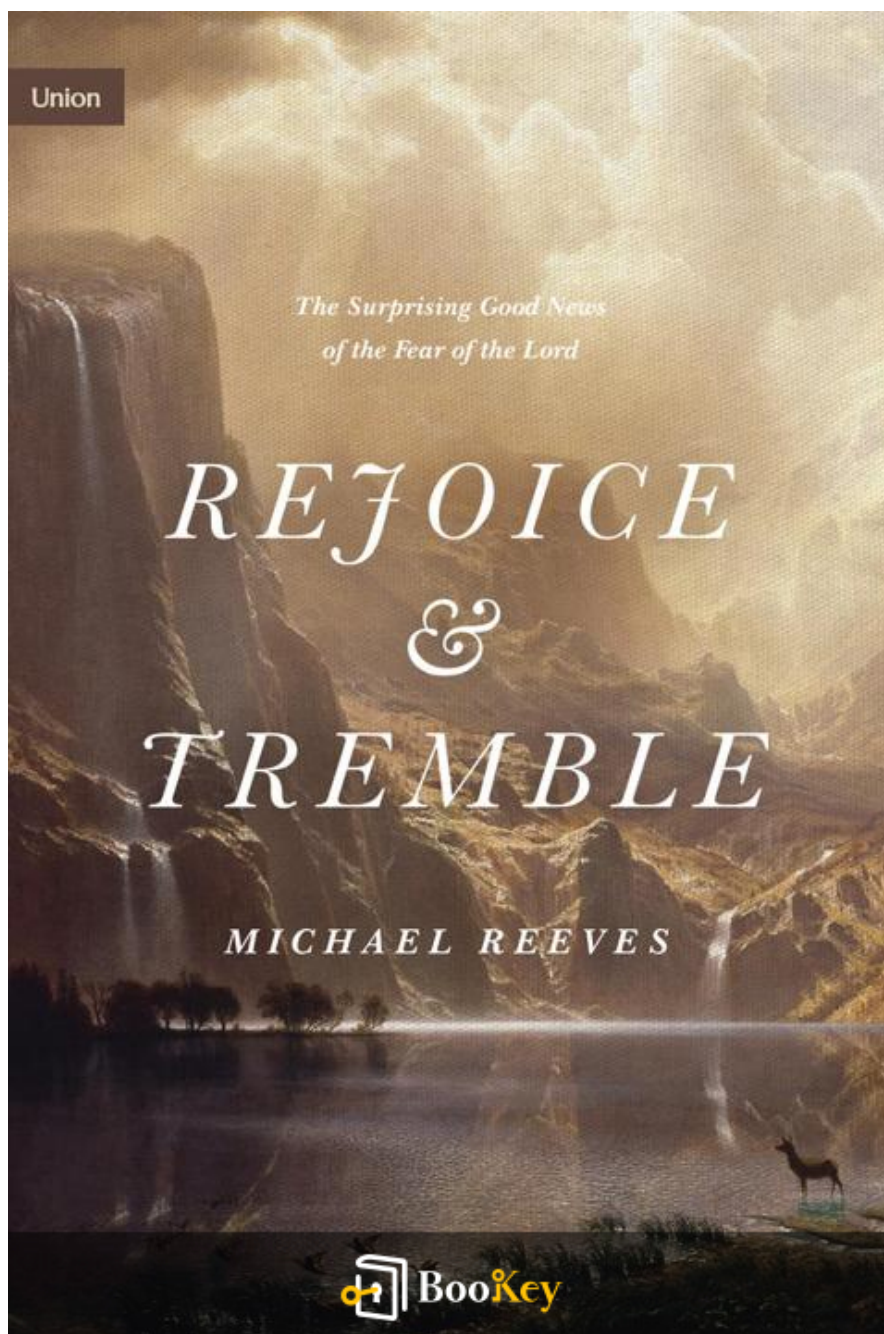


# Rejoice And Tremble PDF (Limited Copy)

Michael Reeves



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## **Rejoice And Tremble Summary**

Understanding the awe and joy of God's holiness.

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## About the book

In "Rejoice and Tremble," Michael Reeves invites readers to explore the awe-inspiring yet often disregarded nature of the fear of God, challenging contemporary misunderstandings that equate reverence with antiquated concepts of piety. Reeves masterfully weaves together biblical truth, historical insights, and practical application to reveal how a proper understanding of God's majesty not only transforms our relationship with Him but also ignites profound joy in our lives. As he deftly balances theological depth with approachable language, this book beckons us to embrace the tension between joy and trembling, ultimately leading to a richer, more vibrant faith that recognizes God's holiness and love. Dive into this transformative journey and discover how reverential fear can awaken your soul to the extraordinary grace and glory of the Almighty.

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## About the author

Michael Reeves is a British theologian, author, and speaker known for his engaging and accessible approach to Christian doctrine and spirituality. With a PhD in Systematic Theology from the University of Wales, Reeves has dedicated his career to exploring the depths of God's character and the profound implications of his grace in the lives of believers. He serves as the President of Union School of Theology and has authored several widely-read books, including "Delighting in the Trinity" and "Rejoice and Tremble," where he uses his expertise to illuminate the beauty and complexity of the Christian faith. Michael's passion for making theological concepts understandable and relatable is evident in his writings, which resonate with both scholars and lay readers alike.

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# Chapter 1 Summary: 1 Do Not Be Afraid!

### Chapter Summary: Do Not Be Afraid!

## Embracing and Confronting Fear

From childhood, the word “Boo!” evokes both delight and trepidation, mirroring our complex relationship with fear. Adults often find themselves drawn to thrilling experiences, yet they remain deeply aware of various fears that haunt them—fear of loss, failure, and rejection among others. Fear is arguably one of the strongest emotions, and its portrayal in the Bible adds to its complexity. Is fear a vice to be overcome, or a virtue to be embraced?

## Fear According to Scripture

The Bible presents a paradox regarding fear. While numerous passages admonish us not to fear, such as in 1 John 4:18 and Luke 1:74-75, it paradoxically encourages a holy fear—specifically the fear of God. This theme underscores the beginning of wisdom and knowledge (Proverbs 9:10 and 1:7). Notable figures like King David and Job exemplify this righteous fear, indicating that it is not only an Old Testament principle but also a New

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Testament conviction, as highlighted in the teachings of Paul.

Prominent theologians throughout history have asserted the crucial nature of fearing God as foundational to godliness and moral obligation. This underscores the confusion many experience today: if Christ liberates us from fear, why does Scripture insist on fearing God? This dilemma can lead believers to see the fear of God as an unwelcome addition to their lives, rather than a source of strength and wisdom.

## **The Nature of the Fear of God**

A deeper exploration reveals that the fear of God is not a gloomy obligation but, as seen in Isaiah 11:1-3, is instead a source of delight—even for Christ. The fear of God is characterized by reverence and leads to a deeper relationship with Him, enhancing joy rather than diminishing it.

## **The Current State of Cultural Fear**

Today's society has become increasingly anxious, characterized by what is often termed a "culture of fear." Social and political anxieties abound, from global issues like terrorism and climate change to personal fears surrounding health and safety. Amid greater actual safety than ever before—thanks to

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advancements in medicine and technology—society paradoxically experiences profound insecurity.

Professors and sociologists attempt to unravel this "paradox of a safe society," linking it to increased moral confusion and an inability to confront fear, suggesting that a loss of a foundational fear of God has allowed other fears to take the forefront. In this void, false idols arise—attaining personal safety and comfort often overshadows spiritual fulfillment and moral clarity.

### **The Frustration of Atheism**

This shift raises poignant questions about the promises of atheism, which posited that removing God would liberate individuals from fear. Yet, as modern society grapples with its pervasive anxiety, it becomes evident that the lack of a moral compass rooted in a fear of God enables rise in superstition and irrational anxiety just as Bertrand Russell had once feared.

### **Toward Understanding Fear More Holistically**

Christian responses to fear have historically been more nuanced than contemporary reactions. Believers in earlier generations understood that not all fear is detrimental; they distinguished between “wrong fear” and “right

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fear.” John Flavel, a notable Puritan, asserts that fear often arises from unbelief, suggesting that nurturing faith dissipates anxiety instead of amplifying it. By reconceptualizing the fear of God as life-affirming and joy-inducing, believers can transform their understanding of fear from a negative to a positive force in their lives.

This chapter ultimately emphasizes that recognizing and embracing the fear of God can serve not only as a remedy for the anxieties that plague modern living but also as a source of wisdom and stability in an increasingly tumultuous world.

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# Chapter 2 Summary: 2 Sinful Fear

## Chapter 2: Sinful Fear

Fear is a universal experience characterized by physical reactions—an accelerated heartbeat, quickened breath, tense muscles, and heightened alertness. This physiological response can stem from the loss of control over our situations, anticipation of pain, or the fear of losing something valuable. Wilhelmus à Brakel, a Dutch theologian, argued that fear originates from love; we fear what we cherish. This paradox highlights that we not only fear the loss of love and safety but also feel intimidated by profound beauty and success. In literature, J.R.R. Tolkien referred to this as the "fear of the beautiful"—an acknowledgment that both beauty and greatness can be overwhelming.

Fear can ensnare the mind, fixating our thoughts on its object, whether it inspires fascination or repulsion. Yet, it's critical to distinguish types of fear—especially in the context of faith. Some Christians believe that the decline of reverence for God in society could be rectified by instilling fear of Him, but Scripture suggests a more nuanced understanding of the fear of God. For instance, in Exodus 20, the Israelites tremble at God's might, but Moses reassures them that the purpose of God's presence is to instill a respectful fear that discourages sin, not paralyzing terror.



The Bible describes various fears stemming from our fallen world, such as the fear of violence, illness, and ultimately death—which Job referred to as "the king of terrors." While these fears are commonplace and understandable, scriptural teachings further categorize fear of God into two types: **sinful fear** and **right fear**.

**Sinful fear** arises from a misalignment with God's character, often leading to avoidance and rebellion against Him. This is demonstrated in the fear experienced by the devilish spirits mentioned by James, where acknowledgment of God's power generates dread rather than reverence. Historically, figures like Martin Luther illustrated the destructive nature of sinful fear—believing God to be a tyrant, he felt compelled to flee rather than embrace divine relationship. Misunderstanding God's essence fosters a perspective of Him as purely punitive, leading individuals to distance themselves from His grace.

Conversely, **right fear** of God is an acknowledgment of His holiness and greatness that draws us closer to Him and encourages obedience rooted in love, not fear of reprisal. In stark contrast, sinful fear will lead people to seek solace in false gods or systems, much like the people of Israel who, in fearing the Lord, still turned to idols for security (2 Kings 17:29–32).



Sinful fear can extend beyond an aversion to God; it encompasses an anxiety about relinquishing sin, as C.S. Lewis explored in *\*The Great Divorce\**. In his narrative, souls from hell are reluctant to embrace the light of heaven, showcasing a fear of transformation and loss of their flawed identities. They mistake the terror of holiness for the allure of comfort found in sin.

Sadly, even Christians are not exempt from this sinful fear, often fueled by inadequate teachings or negative experiences. This fear can undermine faith, prayer, and trust in God's promises. John Bunyan's reflections on this topic reveal how such fears can distract believers from the realities of grace, illuminating that the true work of the Holy Spirit is not to instill a paralyzing fear but rather a reverent awe that leads to freedom in God's love.

Overall, it is crucial to cultivate an understanding of the *\*right fear\** of God — one that leads to faith, hope, and ultimately, true peace. The chapter highlights a profound journey of recognizing our fears, understanding their origins, and embracing a correct view of God to liberate ourselves from their grip.

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# Critical Thinking

**Key Point:** Embracing the Right Fear of God

**Critical Interpretation:** Imagine standing in awe before the beauty and vastness of creation, realizing that this very moment is an invitation to draw closer to the divine rather than retreat in terror. By understanding the right fear of God, you can transform your perception of fear itself—from a source of paralyzing dread to a catalyst for profound faith and trust. This shift invites you to embrace your insecurities and uncertainties, realizing that when you fear God rightly, it draws you into a deeper relationship with Him, where you find solace and strength in His loving presence, empowering you to move through life's challenges with grace and hope.

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# Chapter 3 Summary: 3 Right Fear

## Chapter 3: Right Fear

In this chapter, the author explores the concept of the "fear of God," distinguishing between different forms of fear present in the scriptures and emphasizing its significance in both Old and New Testament teachings.

Initially, the fear of God is introduced as a term originating from Old Testament piety; however, it is affirmed as a crucial blessing of the new covenant. Referencing Jeremiah 32:38-40, the author explains that God promises to instill a fear in the hearts of His people that draws them toward Him, not away from Him. This "right fear" is envisioned as a gift that encourages reverence and commitment rather than a spirit of slavery or punishment.

The author contrasts two forms of fear—one that is devilish and drives individuals away from God and a more profound, godly fear born from the recognition of God's immense goodness and grace. This is illustrated through examples such as the grace-filled promises made to Jacob at Bethel and the awe experienced at the raising of the widow of Nain's son by Jesus, where fear and reverence stemmed from an encounter with divine goodness.



Furthermore, the chapter delves into the historical understanding of fear as articulated by biblical figures like Isaac, who referred to God as "the Fear" due to his overwhelming experiences of God's undeserved grace. The text expounds on a Puritan perspective where true godly fear arises from a gratitude for God's kindness, creating a sense of awe and reverence in believers.

The author discusses the interplay between fear and love, illustrating that the fear of God is integral to experiencing true love and joy. Notably, the relationship between fear and love is articulated through biblical texts, such as in Deuteronomy 6:1-5, where love and fear coexist harmoniously as essential aspects of the believer's relationship with God.

As the chapter progresses, it addresses the misconception that fear is the opposite of joy, emphasizing instead that the joy of God aligns closely with a trembling, worshipful fear. The author asserts that true joy is found in the depth of one's fear of God, encouraging a perspective where fear translates into a deeper intimacy with the divine.

Lastly, the discussion shifts to the notion that although fear is not enumerated among the fruits of the Spirit in Galatians, it is foundational to a believer's life and influences their expressions of love, joy, and obedience. The text concludes by reaffirming that a genuine fear of God leads to a trust in Him, highlighting the promise of the new covenant where fear is integral



to the new heart given by the Holy Spirit.

In summary, this chapter on "Right Fear" intricately weaves together themes of grace, reverence, love, and joy, illustrating that the fear of God is affirming and transformative, cultivating a profound relationship with Him rather than distancing believers through dread.

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## Critical Thinking

**Key Point:** The transformative power of the fear of God

**Critical Interpretation:** Imagine living your life with a profound sense of reverence for God, where your fear is not rooted in dread but in an awe of His overwhelming goodness and grace. This 'right fear' invites you into a deeper relationship with the divine, fostering an intimate connection where love and joy flourish alongside reverence. As you embrace this transformative power of the fear of God, you begin to experience the blessing of trust and commitment, drawing closer to Him with every step. This perspective not only shapes your worship and obedience but redefines the way you perceive challenges, turning dread into a trusting reliance on His goodness, and inspiring you to live joyfully in His presence.

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## Chapter 4: 4 Overwhelmed by the Creator

### ### Chapter 4: Overwhelmed by the Creator

This chapter delves into the multifaceted nature of fear, particularly in relation to God, distinguishing between various types of fear—some that are positive and others that are negative. It starts by referring to John Calvin's seminal work, *\*Institutes of the Christian Religion\**, which outlines two essential ways to know God: as Creator and as Redeemer through Christ. This distinction sets the foundation for understanding two corresponding fears of God: the fear of God the Creator, which aligns with reverence and awe, and the fear of God the Redeemer, which encompasses love and humility.

The text explores the concept of "right fear," beginning with the fear of God the Creator, characterized by a sense of trembling awe at His magnificent transcendent nature. This fear is explained through biblical examples, such as the reactions of the prophets and saints who, confronted with God's glory, were often overwhelmed and struck with fear. This awe serves to illustrate the stark contrast between God's infinite greatness and human frailty. Those who lack such fear are likened to animals that instinctively respect human authority, calling into question the moral failure of humanity to acknowledge the divine.



The chapter examines how the fear of God can manifest in both believers and non-believers. Non-believers may experience a vague sense of dread, akin to the apprehensions expressed by poet William Blake in his poem "The Tyger," where he contemplates the fearfulness of creation and its Creator. In contrast, believers, like Isaac Watts, may reflect on God's grandeur with admiration and worship, experiencing a loving fear that comes from knowing God as a benevolent and gracious Redeemer, which transforms their relationship with the awe-inspiring Creator.

Prominent figures, such as Jonathan Edwards, serve as examples of this shift in understanding. Edwards reflects on how his initial fear of thunderstorms, which once filled him with terror, became a source of joy when he recognized God as both Creator and Redeemer. His encounter with divine beauty illuminated creation in a way that inspired both reverence and delight.

The text further discusses the benefits of this fear, emphasizing that a proper understanding of God's glory fosters humility and combats self-obsession. Contemporary studies supporting this notion indicate that experiences of awe can lead to enhanced well-being and greater humility.

Rudolf Otto's influential work, *\*The Idea of the Holy\**, is introduced as a philosophical framework for understanding the transcendent quality of





divine experiences, summarizing it through the term "numinous," which evokes both beauty and terror. Otto's ideas resonate through literary examples, notably in C. S. Lewis's \*The Lion, the Witch and the Wardrobe\*, where the characters experience a profound awe at the mention of Aslan, simultaneously terrifying and beautiful.

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## Chapter 5 Summary: 5 Overwhelmed by the Father

### Chapter 5: Overwhelmed by the Father

This chapter delves into the profound theological questions surrounding God's nature prior to creation and the subsequent debates sparked by Arius in the fourth century AD. Arius posited that the Son is a created being and not truly divine, based on his understanding of God as "uncaused" and self-existent. This understanding positioned the Father as the ultimate source of all existence, which raised significant questions about the relationship between the Father and the Son.

Athanasius, a contemporary of Arius, countered this view by suggesting that a fuller understanding of God must stem from the revelation of the Son. Athanasius emphasized that God's identity is most accurately recognized in the context of the Son, calling him Father rather than merely deriving his essence from creation. Thus, God's self-revelation through Christ is essential to understanding His eternal being, which exists independently of creation.

This discussion of divine identity reemerged during the Reformation, where Reformers warned against defining God solely by His creations rather than through His self-disclosure in Scripture. Figures like Philipp Melanchthon insisted on seeking an understanding of God through Christ, echoing the



sentiments of Athanasius. This perspective argues that true knowledge of God, including His Fatherly nature, comes through the redemptive work of the Son.

Isaiah's writings further illuminate God's identity, depicting Him as both Creator and Redeemer – the "Holy One of Israel." The profound connection between God's redemptive role and His nature as Father is a recurring theme, especially in how it reflects His ultimate glory. According to John Calvin, understanding God involves moving through two levels: recognizing God as Creator and then embracing Him as Redeemer through Christ. Calvin warned that failing to acknowledge God as our Father leads to spiritual loss and misunderstands His creative work.

The chapter transitions into discussing the concept of "filial fear," a term that refers to a healthy, loving fear that children ought to hold towards a compassionate Father. This form of fear contrasts sharply with the dread of punishment from a judge, representing a loving reverence instead. The notion of fear, as explored by theologians like Martin Luther, emphasizes that it shifts from being a paralyzing terror to a respect filled with love and appreciation for God's fatherly character.

Luther's journey is highlighted, illustrating his initial fear of God as a harsh judge due to his misunderstanding of God's nature. His transformation came when he discovered that God desires a relationship with His children,



leading to an understanding of God's love and grace through Christ. This shift allowed Luther to see God not only as Creator but also as a loving Father, fostering a joyful fear that cherishes His goodness rather than recoiling from His justice.

Aquinas' distinction between types of fear, implying that filial fear includes the fear of losing salvation, contrasts with Reformation thought. Reformers maintained that true, evangelical fear is grounded in Christ's sufficiency rather than human actions, emphasizing a loving reverence over a dread of punishment.

The chapter culminates by connecting believers' filial fear to Jesus's own experience, acknowledging that understanding this fear requires recognizing it as derived from the Son's relationship with the Father. This fear is characterized by joyful adoration rather than apprehension. C.H. Spurgeon encapsulates this idea by illustrating that believers should not fear God as a distant Creator but rather draw near to Him as their loving Father—a theme that enriches the believer's relationship with God and enhances their appreciation for His majestic works.

In conclusion, the chapter asserts that maintaining a balanced and accurate understanding of God as both Creator and Father is pivotal for believers. A distorted view may lead to theological imbalances, undermining the essence of the gospel and the richness of the believer's relationship with God. This



theological grounding ultimately shapes how individuals approach the fear of God, moving from mere terror of an omnipotent being to a profound, loving reverence that appreciates the Creator's grace and fatherly care.

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## Critical Thinking

**Key Point:** Understanding God as a loving Father transforms our perspective on fear.

**Critical Interpretation:** Imagine embracing God not merely as a distant Creator but as your loving Father, inviting you into a deep relationship filled with grace. This realization reshapes your fear from a crippling dread of punishment toward a joyful reverence, where you find comfort in His embrace rather than terror in His judgment. Just as Luther discovered the profound love of God through Christ, you, too, can experience a shift in your understanding, allowing that filial fear to enhance your appreciation for His creation and draw you closer to Him. This change not only enriches your spiritual life but also inspires you to live with a deeper sense of purpose, knowing you are cherished and protected by an unfathomable love.



## Chapter 6 Summary: 6 How to Grow in This Fear

### ### Chapter 6: How to Grow in This Fear

This chapter delves into the profound and complex understanding of the fear of God, emphasizing that it transcends superficial self-help measures.

Drawing inspiration from Job 28:15-23, it posits that genuine wisdom and, by extension, the fear of God cannot be purchased or achieved through a checklist; rather, it necessitates a heart transformation.

The author cautions against reducing the fear of the Lord to mere external actions or piety. C.S. Lewis remarks on the hollowness of equating good behavior with true moral goodness, emphasizing that a deeper purpose exists beyond mere morality. The fear of God is not an outward performance but the essence of a heart transformed by Christ, the “soul of godliness.”

Influential theologians like Martin Luther and John Calvin underscore that true reverence is an internal matter, largely rooted in one's affections and desires. For example, a biblical understanding of fear consists not of dread but of a loving and filial regard for God. The psalmist exemplifies this by noting that those who truly fear the Lord delight in His commandments.

The chapter contrasts two types of fear: slavish fear, which is driven by the

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dread of punishment, and filial fear, which delights in holiness, thus envisioning God as a compassionate Father rather than a wrathful Judge. John Owen articulates this as a heartfelt inclination to love and serve God, stressing that the fear of God reflects a heart delighting in the divine.

Moreover, the chapter explores the transformative effect of the cross on the believer's heart. The cross becomes the ultimate revelation of God's justice and mercy. Notably, it is through understanding Jesus's sacrifice that Christians experience both forgiveness and the profound fear of God, fostering a genuine love for Him. The forgiveness offered through Christ encourages us to approach God, banishing dread and replacing it with awe-filled adoration.

The author further discusses the vital role of preaching and teaching within the church. Authentic preaching should focus on promoting this God-centered fear, creating an atmosphere where believers can thrive spiritually. Edwards' emphasis on "holy affections" illustrates that true religiosity stems not from mere knowledge but from heartfelt response to divine truth.

In conclusion, the chapter affirms that the fear of God is indispensable for spiritual growth. It offers a transformative promise: through the gospel and the richness of God's grace revealed at the cross, believers can cultivate an authentic, heart-driven fear and reverence for God—one that leads to a



sincere, joyful love for Him.

Key Concept	Description
Understanding of Fear	The fear of God is profound, requiring heart transformation rather than superficial measures.
Wisdom and Fear	True wisdom and the fear of God cannot be bought or achieved through checklists; they come from a transformed heart.
Emphasis on Internal Change	The fear of God should not be reduced to external actions or piety; it is about the essence of a heart changed by Christ.
Types of Fear	Contrasts slavish fear (dread of punishment) with filial fear (delight in holiness and love for God).
Transformative Effect of the Cross	The cross reveals God’s justice and mercy, allowing Christians to experience forgiveness and a deeper fear of God.
Role of Preaching	Authentic preaching should focus on promoting God-centered fear within the church for spiritual growth.
Conclusion	The fear of God is essential for spiritual growth, leading to genuine love and reverence for Him.

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## Chapter 7 Summary: 7 The Awesome Church

### ### Chapter 7: The Awesome Church

This chapter invites readers to reflect on their own fears and what these fears reveal about their values and priorities. It suggests that fears often stem from our loves—fear for our children’s safety reflects our love for them, while fear of rejection reveals our desire for approval. This reflection prompts the reader to consider deeper implications of their fears, such as what they seek for security and whether they fear being sinful more than facing discomfort or criticism.

A healthy, godly fear of the Lord is contrasted with hollow religiosity. It is described as a heartfelt reverence for God’s greatness and goodness, leading to a deeper communion with Him. Scriptural promises emphasize that those who rightly fear the Lord are blessed, accepted, and loved by Him, experiencing profound mercy that surpasses all sin and sorrow. The fear of God serves as an indicator of a warm relationship with Him, inviting believers into a loving and prayerful bond.

This chapter also highlights the significance of "knowledge and wisdom." The "fear of the Lord," as articulated by Solomon, is deemed the foundation of true knowledge—not the superficial understanding pursued by humankind

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since the fall of Adam and Eve. Such knowledge is not merely intellectual; it encompasses a deep understanding of God, ourselves, and the world around us. This transformative fear not only enlightens believers but leads to wisdom—enabling them to navigate life skillfully with a proper perspective on intelligence versus wisdom.

The chapter makes the case that fearing God ultimately leads to a life of holiness, love, and compassion. The fear of the Lord purifies hearts, compelling believers to turn from sin. Like a fire that refines, this fear cultivates desires that reflect God's character. In explaining how one becomes like God, it emphasizes that true joy stems from a relationship with Him, and this joy manifests itself in an overflowing love for others.

Additionally, the chapter touches upon the fear of man—defined as the anxieties and pressures that lead us to people-pleasing behaviors. It critiques contemporary self-esteem culture, advocating instead for a secure identity rooted in the fear of the Lord. This fear allows for a confident and humble approach to life, as believers acknowledge the majesty of God over the judgments of others.

This battle against fears is depicted as both a duty and a joy. The author quotes historical figures like Martin Luther and Obadiah to illustrate the strength derived from fearing the Lord amidst opposition and adversities. As believers learn to order their fears correctly—placing God above everything





else—they can overcome the anxieties of life.

The chapter concludes with a call to embrace a "fearsome beauty," as suggested by the metaphorical language in the Song of Songs. The church, as the bride reflects the glory of Christ, becomes an embodiment of moral and spiritual awe to the world. This transformation fosters both attraction and fear among non-believers, encapsulating the extraordinary qualities bestowed upon Christians through their relationship with God.

In essence, this chapter challenges the reader to reorient their fears, adopt a true fear of God that leads to wisdom and peace, and recognize the transformative power of Christ in shaping both individual lives and the church community.

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## Chapter 8: 8 Eternal Ecstasy

### ### Chapter 8: Eternal Ecstasy

The chapter begins by emphasizing the overwhelming presence of God, instilling a deep sense of reverence and fear among biblical figures like Abraham, David, and John, who, upon encountering His glory, felt compelled to bow down in awe. As illustrated through various scriptures, the earth itself trembles in response to God's magnificence, foreshadowing the second coming of Christ—the ultimate event that will shake both heaven and earth (Hebrews 12:26).

This trembling phenomenon is portrayed not merely as fear but as an exultation that unites the faithful with the creation itself. David's triumphant proclamations when bringing the Ark of the Covenant to Jerusalem serve as a prefiguration of the day when God's glory will fill the entire earth, both evoking joy and reverential fear among believers. Simultaneously, those who reject God will experience a different, chilling fear at His presence, leading to horrific dread on the final day of reckoning. This duality signifies a world divided by faith: for believers, a joyful, awe-filled fear; for unbelievers, a paralyzing terror.

Hell is depicted as the ultimate wasteland of fear—an eternity marked by

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unrelieved dread and the presence of God as a consuming fire (Isaiah 33:14). It becomes a realm where fears become reality, realizing the ultimate consequences of sin. In contrast, heaven is painted as the antithesis— a realm of ecstatic love and reverence, igniting intense joy and holy awe among the saints. Jonathan Edwards highlights this joy as a "fearfully ecstatic joy," where believers are transformed into beings filled with divine love and praise in the presence of God.

The chapter underscores that even in heaven, fear in the form of reverence for God's greatness will endure, but it will be devoid of dread. As believers bask in the glory of God, their fear will evolve into a radiant form of joy—something that blends awe with happiness, culminating in a state of perfect worship. This harmony between fear and joy will characterize the eternal experience of communion with God.

Amidst these reflections, the author acknowledges contemporary hesitations about discussing heavenly experiences, fearing they may be perceived as ridiculous. However, historical Christian thought embraces a holistic view of heaven, centering on genuine joy that expresses itself through wonder and profound reverence for God—emphasized beautifully in songs and prayers of praise.

Modern Christians experience taste buds of this divine fear during worship, providing glimpses into the heavenly reality to come. The distinction is



drawn that while believers currently endure spiritual limitations and struggles, in heaven they will be set free from all hindrances, attaining a vibrant spiritual life akin to a flame of fire.

Chalmers' insight about the expulsive power of new affection, particularly

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