

The Danger of Not Fearing God. Luke 12:1-5, Romans 3:18

Luke 12:1–5 (NKJV)

12 In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, He began to say to His disciples first *of all*, “Beware of the leaven of the Pharisees, which is hypocrisy. ² For there is nothing covered that will not be revealed, nor hidden that will not be known. ³ Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

⁴ “And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. ⁵ But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

Introduction:

In the last couple of decades I have noticed a problem in our land that is serious and terrifying. It has made me for the first time fear for the very

existence of our country. There is a rapidly growing willingness to blaspheme God and to do so in a very public manner. It is like a black cloud that has settled over this country. More and more are willing to curse God and mock God with their voices in public and their social media post.

Immorality of the most perverted kind has become mainstream and the highest of leadership in this country are eager to celebrate it and promote it as normal.

It used to be rare that you would hear of some bizarre and immorality perverted thing occurring in our culture. But now, it is every day.... and that is not an exaggeration.

This past Tuesday, The White House was illuminated in rainbow colors ...after President Biden signed the Respect for Marriage Act into law,which protects same-sex ...marriages, was codified during a signing ceremony on the south lawn with more than 2,000 attendees,” including democrats and republicans and drag queens, in full makeup, dresses and wigs.

Before this event, that made same-sex marriage lawful.....

President Barack Obama commented on the rainbow lights that shined on the White House after the Supreme Court legalized same-sex marriage nationwide, saying they were "pretty cool."

During a press conference Obama revealed he was unable to view the lit-up White House himself because it would have been a security issue, and he didn't want to clear out the crowds that had gathered to celebrate the court's ruling. But he said the moment was "worth savoring."

President Obama hailed the ruling as "thunderbolt" and said, "Today, we can say in no uncertain terms that we have made our union a little more perfect"
https://www.huffpost.com/entry/obama-rainbow-white-house_n_7698194

Honestly, this should not be a shock to the student of Scripture, because the Bible is very clear that this is a result of a society that has rejected God and been given over to a reprobate mind. We are seeing the Judgment of God on display.

But what is more amazing to me, is how rapidly the churches in America are caving on this issue. More and more are unwilling to speak up and to address this and more and more "churches and denominations are becoming affirming of immorality and perversion.

Dr. James White said a number of years ago, that this would be the test that would determine the true from the false church.

Once popular christian singers have given in to the pressure.

Famed Christian music artist Amy Grant shocked many when she announced she is hosting a same-sex wedding.....

The singer-songwriter and wife of Vince Gill made the controversial announcement to the **Washington Post**

In recent years, she has **voiced** support for the LGBTQ community, where she has had a large fan base for decades. Now, she talks about her and Gill's plans to host her niece's wedding at their farm, which is her family's "first bride and bride" nuptials. Grant recalls her reaction when she learned her niece had come out: *What a gift to our whole family to just widen the experience of our whole family.*

"Honestly, from a faith perspective, I do always say, 'Jesus, you just narrowed it down to two things: love God and love each other,' " Grant told the outlet. "I mean, hey — that's pretty simple."

<https://www.toddstarnes.com/entertainment/amy-grant-to-host-same-sex-wedding/>

This Apostasy is what Paul was talking about.

1 Timothy 4:1–2 (NKJV)

4 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons,
² speaking lies in hypocrisy, having their own conscience seared with a hot iron,

2 Timothy 4:3–4 (NKJV)

³ For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will **heap up** for themselves teachers; ⁴ and they will turn *their* ears away from the truth, and be turned aside to fables. —-myths

ἐπισωρεύω *episōreuō* pile up, accumulate

Balz, H. R., & Schneider, G. (1990–). In [Exegetical dictionary of the New Testament](#) (Vol. 2, p. 41). Eerdmans.

Jeremiah spoke of this same problem

Jeremiah 5:20–31 (NKJV)

- 20 “Declare this in the house of Jacob
And proclaim it in Judah, saying,
- 21 ‘Hear this now, O foolish people,
Without understanding,
Who have eyes and see not,
And who have ears and hear not:
- 22 Do you not fear Me?’ says the Lord.
‘Will you not tremble at My presence,
Who have placed the sand as the bound of the
sea,
By a perpetual decree, that it cannot pass beyond
it?
And though its waves toss to and fro,
Yet they cannot prevail;
Though they roar, yet they cannot pass over it.
- 23 But this people has a defiant and rebellious heart;
They have revolted and departed.
- 24 They do not say in their heart,
“Let us now fear the Lord our God,
Who gives rain, both the former and the latter, in
its season.
He reserves for us the appointed weeks of the
harvest.”
- 25 Your iniquities have turned these *things* away,
And your sins have withheld good from you.

- 26 ‘For among My people are found wicked *men*;
They lie in wait as one who sets snares;
They set a trap;
They catch men.
- 27 As a cage is full of birds,
So their houses *are* full of deceit.
Therefore they have become great and grown rich.
- 28 They have grown fat, they are sleek;
Yes, they surpass the deeds of the wicked;
They do not plead the cause,
The cause of the fatherless;
Yet they prosper,
And the right of the needy they do not defend.
- 29 Shall I not punish *them* for these *things*?’ says the
Lord.
‘Shall I not avenge Myself on such a nation as
this?’
- 30 “An astonishing and horrible thing
Has been committed in the land:
- 31 The prophets prophesy falsely,
And the priests rule by their *own* power;
And My people love *to have it so*.
But what will you do in the end?

Jeremiah 10:6–8;11-14 (NKJV)

6 Inasmuch as *there is* none like You, O Lord

(You *are* great, and Your name *is* great in might),
7 Who would not fear You, O King of the nations?
For this is Your rightful due.

For among all the wise *men* of the nations,
And in all their kingdoms,
There is none like You.

8 But they are altogether dull-hearted and foolish;

11 Thus you shall say to them: “The gods that have not made the heavens and the earth shall perish from the earth and from under these heavens.”

12 He has made the earth by His power,
He has established the world by His wisdom,
And has stretched out the heavens at His discretion.

13 When He utters His voice,
There is a multitude of waters in the heavens:
“And He causes the vapors to ascend from the ends of the earth.

He makes lightning for the rain,
He brings the wind out of His treasuries.”

14 Everyone is dull-hearted, without knowledge;

Isaiah dealt with it in his day

Isaiah 5:1–30 (NKJV)

5 Now let me sing to my Well-beloved A song of my Beloved regarding His vineyard:

My Well-beloved has a vineyard
On a very fruitful hill.

2 He dug it up and cleared out its stones,
And planted it with the choicest vine.
He built a tower in its midst,
And also made a winepress in it;
So He expected *it* to bring forth *good* grapes,
But it brought forth wild grapes.

3 “And now, O inhabitants of Jerusalem and men of Judah,
 Judge, please, between Me and My vineyard.

4 What more could have been done to My vineyard
That I have not done in it?
 Why then, when I expected *it* to bring forth *good* grapes,
 Did it bring forth wild grapes?

5 And now, please let Me tell you what I will do to
My vineyard:
I will take away its hedge, and it shall be burned;
And break down its wall, and it shall be trampled
down.

6 I will lay it waste;
It shall not be pruned or dug,
But there shall come up briars and thorns.

I will also command the clouds
That they rain no rain on it.”

- 7 For the vineyard of the Lord of hosts *is* the house
of Israel,
And the men of Judah are His pleasant plant.
He looked for justice, but behold, oppression;
For righteousness, but behold, a cry *for help*.

A series of Curses

Sin of Materialism

- 8 Woe to those who join house to house;
They add field to field,
Till *there is* no place
Where they may dwell alone in the midst of the
land!
- 9 In my hearing the Lord of hosts *said*,
“Truly, many houses shall be desolate,
Great and beautiful ones, without inhabitant.
- 10 For ten acres of vineyard shall yield one bath,
And a homer of seed shall yield one ephah.”

Uncontrolled lust and drunkenness

- 11 Woe to those who rise early in the morning,

That they may follow intoxicating drink;
Who continue until night, *till* wine inflames them!
¹² The harp and the strings,
The tambourine and flute,
And wine are in their feasts;
But they do not regard the work of the Lord,
Nor consider the operation of His hands.

Endless pursuits of sin

¹⁸ Woe to those who draw iniquity with cords of
vanity,
And sin as if with a cart rope;
¹⁹ That say, “Let Him make speed *and* hasten His
work,
That we may see *it*;
And let the counsel of the Holy One of Israel draw
near and come,
That we may know *it*.”

The perversion of morality

²⁰ Woe to those who call evil good, and good evil;
Who put darkness for light, and light for darkness;
Who put bitter for sweet, and sweet for bitter!

The pride of self sufficiency

²¹ Woe to *those who are* wise in their own eyes,
And prudent in their own sight!

The Corruption of the legal system

²³ Who justify the wicked for a bribe,
And take away justice from the righteous man!

The Judgement of God Comes

²⁴ Therefore, as the fire devours the stubble,
And the flame consumes the chaff,
So their root will be as rottenness,
And their blossom will ascend like dust;
Because they have rejected the law of the Lord of
hosts,
And despised the word of the Holy One of Israel.

²⁵ Therefore the anger of the Lord is aroused against
His people;
He has stretched out His hand against them
And stricken them,
And the hills trembled.
Their carcasses *were* as refuse in the midst of the
streets.

For all this His anger is not turned away,
But His hand *is* stretched out still.

²⁶ He will lift up a banner to the nations from afar,
And will whistle to them from the end of the earth;

- Surely they shall come with speed, swiftly.
- ²⁷ No one will be weary or stumble among them,
No one will slumber or sleep;
Nor will the belt on their loins be loosed,
Nor the strap of their sandals be broken;
- ²⁸ Whose arrows *are* sharp,
And all their bows bent;
Their horses' hooves will seem like flint,
And their wheels like a whirlwind.
- ²⁹ Their roaring *will be* like a lion,
They will roar like young lions;
Yes, they will roar
And lay hold of the prey;
They will carry *it* away safely,
And no one will deliver.
- ³⁰ In that day they will roar against them
Like the roaring of the sea.
And if *one* looks to the land,
Behold, darkness *and* sorrow;
And the light is darkened by the clouds.

After King Uzziah dies, Isaiah sees the Lord

Isaiah 6:8–11 (NKJV)

- ⁸ Also I heard the voice of the Lord, saying:
“Whom shall I send,

And who will go for Us?”

Then I said, “Here *am* I! Send me.”

⁹ And He said, “Go, and tell this people:

‘Keep on hearing, but do not understand;
Keep on seeing, but do not perceive.’

¹⁰ “Make the heart of this people dull,
And their ears heavy,
And shut their eyes;
Lest they see with their eyes,
And hear with their ears,
And understand with their heart,
And return and be healed.”

¹¹ Then I said, “Lord, how long?”
And He answered:

“Until the cities are laid waste and without
inhabitant,
The houses are without a man,
The land is utterly desolate,

There is one reason for this... Only one

As Jeremiah stated

²² Do you not fear Me?’ says the Lord.
‘Will you not tremble at My presence,

²³ But this people has a defiant and rebellious heart;
They have revolted and departed.

²⁴ They **do not say** in their heart,
“Let us now fear the Lord our God,
There is nothing more devastating for country, a
people or a person, than when they have no fear of
God.

And what is sobering, is that this is natural for the
sinner.

Romans 3:10–18 (NKJV)

¹⁰ As it is written:

“There is none righteous, no, not one;

¹¹ *There is none who understands;
There is none who seeks after God.*

¹² *They have all turned aside;
They have together become unprofitable;
There is none who does good, no, not one.”*

¹³ *“Their throat is an open tomb;
With their tongues they have practiced deceit”;
“The poison of asps is under their lips”;*

¹⁴ *“Whose mouth is full of cursing and bitterness.”*

¹⁵ *“Their feet are swift to shed blood;*

¹⁶ *Destruction and misery are in their ways;*

¹⁷ *And the way of peace they have not known.”*

¹⁸ *“There is no fear of God before their eyes.”*

NLT: "They have no fear of God to restrain them." ([NLT - Tyndale House](#))

Lesson

I. The Problem of No Fear

Scripture repeatedly says that we are to

- **Fear the LORD** and **turn away from evil.** ([Pr 3:7b](#))
- The **fear of the LORD** is to **hate evil.** ([Pr 8:13a](#)),
- by the **fear of the LORD** one **keeps away from evil** ([Pr 16:6b](#)).

Solomon summed up his wise sayings declaring

The conclusion, when all has been heard, is: **fear God** and **keep His commandments**, because this applies to every person. For God will bring every act to judgment, everything which is hidden, whether it is good or evil. ([Ecc 12:13, 14](#))

Job set the standard for godly fear, Scripture recording that

"There was a man in the land of Uz, whose name was Job, and that man was blameless, upright, **fearing God**, and **turning away from evil.**" ([Job 1:1](#))

https://www.preceptaustin.org/romans_317-18

Calvin sums it up writing "In short, as (the fear of God) is a bridle to restrain our wickedness, so when it is wanting, we feel at liberty to indulge every kind of licentiousness."

Charles Hodge adds that by the phrase "the **fear of God**" we may understand, according to its use in Scripture, reverence for God, piety towards him; or fear in the more restricted sense, dread of his wrath. Either way, the reckless wickedness of men proves that they are destitute of all proper respect for God. They act as if there were no God, no Being to Whom they are responsible for their behavior and Who has the intention and power to punish them for their iniquity." (Hodge, C. Romans)

I. The Problem of No Fear

II. The Person to Fear

Luke 12:1–5 (NKJV)

12 In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another,

Original Word: μυριάς, ἄδος, ἡ

Definition: ten thousand, a myriad

Usage: a myriad, group of ten thousand, a ten thousand.

3461 myriás (from 3463 /mýrioi, "myriad") – an indefinitely large number, but strictly means "10,000"; (figuratively) a number too large to count (reckon)

He began to say to His disciples first *of all*, “Beware of the leaven of the Pharisees, which is hypocrisy.

² For there is nothing covered that will not be revealed, nor hidden that will not be known.

³ Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

The **inner rooms** of which Jesus spoke were storerooms (the same Greek word is so translated in v. 24), built in the middle of houses away from the exterior walls, which were more easily dug through by thieves. Such inner rooms were used to store valuables, but could also serve as a location for private conversations, or prayer (Matt. 6:6). The point is that hypocrisy cannot be permanently hidden, as Darrell L. Bock notes:

This figure of speech describes our most private practices. This is a classic reversal theme: the

most private of acts and utterances become the most public. It is this exposure that makes hypocrisy useless in the long run and the heroic deed done in private an object of admiration eventually. The contrasts are strong: darkness versus light and private whispering versus public preaching. (*Luke 9:51–24:53*, Baker Exegetical Commentary on the New Testament [Grand Rapids: Baker, 1996], 1135)

MacArthur, J. (2013). [Luke 11–17](#) (pp. 117–118). Moody Publishers.

⁴ “And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. ⁵ But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

Gehenna (**hell**) refers to the valley of Hinnom, located just outside of Jerusalem. Within that valley the apostate Jews had built a place of worship, where they sacrificed their children to the abominable pagan god Molech by burning them in

fire (Jer. 7:31). That shrine was defiled by godly King Josiah as part of his reforms (2 Kings 23:10), and eventually the site became Jerusalem's city dump. Because it was a place where fires were constantly burning, *gehenna* came to be used figuratively to speak of eternal hell (cf. Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; James 3:6).

MacArthur, J. (2013). [Luke 11–17](#) (p. 118). Moody Publishers.

5 But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him!

The one with the **authority to cast into hell** is not, as some imagine, Satan. Satan is neither the one who sends people to hell, nor is he the ruler of hell. On the contrary he himself will in a sure future day be cast into hell (Rev. 20:10), where he will be its most notorious prisoner for all eternity. Nowhere in Scripture is there a command to fear Satan.

Believers have been completely delivered from him in the present, “because greater is He who is in [them] than he who is in the world” (1 John 4:4), and in the future he will have no influence on us because “the God of peace will [quickly] crush Satan under

[our] feet” (Rom. 16:20). So instead of fearing Satan, believers are to resist him (James 4:7; 1 Peter 5:9), be wary of his schemes (Eph. 6:11), and avoid giving him an opportunity to lure them into sin (Eph. 4:27; 1 Peter 5:8). God is the one to be feared (Prov. 23:17; 24:21; 2 Cor. 7:1; Eph. 5:21; 1 Peter 2:17; cf. Job 28:28; Pss. 19:9; 34:11; 111:10; Prov. 1:7; 9:10; Acts 9:31).
 MacArthur, J. (2013). [Luke 11–17](#) (pp. 118–119). Moody Publishers.

I. The Problem of No Fear

II. The Person to Fear

III. The Priority of Fear

Luke 13:1–5 (NKJV)

13 There were present at that season some who told Him about the Galileans whose blood Pilate had mingled with their sacrifices.

Pontius **Pilate** was the fifth Roman governor of Judea. He had been appointed by Tiberius in a.d. 26 and remained in office until he was removed in a.d. 36. Pilate was proud, arrogant, and cynical (cf. John 18:38), and at the same time weak and vacillating. The incident referred to on this occasion was typical

of Pilate's rule as governor, which was marked by insensitivity and brutality. Reversing the policy of earlier Roman governors, Pilate had made a grand entrance by marching his troops into Jerusalem carrying standards bearing images that the Jews viewed as idolatrous. The populace protested vehemently against what they viewed as a sacrilege. Pilate ignored their protests and ordered them, on pain of death, to stop the protest. But they called his bluff, and dared him to carry out his threat of execution. Sane enough to be unwilling to massacre many people, Pilate was forced to remove the offending standards. The story is indicative of his poor judgment, stubbornness, arrogance, and vacillation. Pilate again enraged the Jews by taking money from their temple treasury to build an aqueduct to bring water to Jerusalem. In the ensuing protest riots, his soldiers beat and slaughtered many of the protesters.

The specific incident mentioned here involving **the Galileans whose blood Pilate had mixed with their sacrifices** is consistent with what is known of Pilate's character. Such incidents were all too common at that time in Israel (cf. Darrell L. Bock, *Luke 9:51–24:53*, Baker Exegetical Commentary on the New Testament [Grand Rapids: Baker, 1996], 1205). These Galileans may have been involved in

some rebellious act against the Romans, who then tracked them to Jerusalem and slaughtered them there. The incident took place in the temple grounds, since the temple was the only place in Israel where sacrifices were offered. It probably happened at Passover, when large numbers of Galileans would have been offering sacrifices. The constant tension between Jews and Romans, coupled with Pilate's brutality, no doubt resulted in many similar unrecorded incidents. Whatever the particulars, Pilate sent his soldiers into the place of sacrifice and slaughtered the Galilean Jews. The ethical question was whether those poor Galileans were worse sinners than all the other people in the temple who were not killed. Their theology, as stated earlier, forced them to this dilemma. If suffering was always a judgment on sin, then these had to be the worst sinners. But they were in the very act of repentance and obedience to God's command to sacrifice.

MacArthur, J. (2013). [Luke 11–17](#) (pp. 185–186). Moody Publishers.

² And Jesus answered and said to them, “Do you suppose that these Galileans were worse sinners than all *other* Galileans, because they suffered such things? ³ I tell you, no; but unless you repent you will all likewise perish.

4 Or those eighteen on whom the tower in Siloam fell and killed them, do you think that they were worse sinners than all *other* men who dwelt in Jerusalem?

Like the previous one involving Galileans, nothing further is known about this incident. Siloam is a section of Jerusalem near the southeast corner of the city wall. Water flowed into the pool of Siloam (John 9:7) from the Gihon spring in the Kidron Valley through a tunnel constructed by Hezekiah (2 Kings 20:20). (The pool of Siloam has recently been rediscovered. See “The Pool of Siloam Revealed” [www.bibleplaces.com/poolofsilam.htm].) A **tower**, perhaps associated with the construction of the Roman aqueduct, **fell and killed** eighteen people. That tragic calamity did not happen to them because those folks were the dregs of Jerusalem’s society, since Jesus specifically declared that they **were** not **worse culprits** (lit., “debtors”; i.e., to God for violating His law

MacArthur, J. (2013). [Luke 11–17](#) (p. 187). Moody Publishers.

⁵ I tell you, no; but unless you repent you will all likewise perish.”

Hebrews 10:26–31 (NKJV)

²⁶ For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, ²⁷ but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. ²⁸ Anyone who has rejected Moses’ law dies without mercy on *the testimony of two or three witnesses*. ²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? ³⁰ For we know Him who said, “*Vengeance is Mine, I will repay,*” says the Lord. And again, “*The Lord will judge His people.*” ³¹ It is a fearful thing to fall into the hands of the living God.

Romans 3:10–18 (NKJV)

¹⁰ As it is written:

- “There is none righteous, no, not one;
11 There is none who understands;
There is none who seeks after God.
12 They have all turned aside;
They have together become unprofitable;
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- 13 “Their throat is an open tomb;
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- 15 “Their feet are swift to shed blood;
16 Destruction and misery are in their ways;
17 And the way of peace they have not known.”*
- 18 “There is no fear of God before their eyes.”*