

"Tremble, thou earth, at the presence of the Lord,  
at the presence of the God of Jacob"

([Psa 114:1-8](#))

**Psa 114:1** When Israel went out of Egypt, the house of Jacob from a people of strange language;

**Psa 114:2** Judah was his sanctuary, *and* Israel his dominion.

**Psa 114:3** The sea saw *it*, and fled: Jordan was driven back.

**Psa 114:4** The mountains skipped like rams, *and* the little hills like lambs.

**Psa 114:5** What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

**Psa 114:6** Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

**Psa 114:7** Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

**Psa 114:8** Which turned the rock *into* a standing water, the flint into a fountain of waters.

In regard to the first verse of our study, when God's elect are called "out of Egypt" who we now witness against [***the world*** [Rev 18:4-6](#)], "the house of Jacob [***God's elect***] from a people of strange language", we needed and need "sanctuary" in Christ in order to have "dominion" over "Israel" who represents the world within and without ourselves, whom we must overcome ([1Jn 4:4-6](#)).

[1Jn 4:4](#) Ye are of God, little children, and have overcome them: **because** greater is he that is in you, than he that is in the world.

[1Jn 4:5](#) They are of the world: therefore speak they of the world, and the world heareth them.

[1Jn 4:6](#) We are of God: he that knoweth God heareth us; he that is not of God heareth not us.

Hereby know we the spirit of truth, and the spirit of error.

[*the words "strange language" in verse 1 represents the uncircumcised heart of man that worships God with a fleshly heart* [Rom 2:29](#) , [Mat 15:8-9](#)]. That is the heart that we are to witness against ([Rev 18:4-6](#)).

[Rom 2:29](#) But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

[Mat 15:8](#) This people draweth nigh unto me with their mouth, and honoureth me with *their lips*; but their heart is far from me.

[Mat 15:9](#) But in vain they do worship me, teaching *for* doctrines the commandments of men.

[Rev 18:4](#) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

[Rev 18:5](#) For her sins have reached unto heaven, and God hath remembered her iniquities.

[Rev 18:6](#) Reward her even as she rewarded you, and **double unto her double according to her works**: in the cup which she hath filled fill to her double. [*3 times the word **double** is used to remind us that the process of judgement is witnessed 2 against our flesh* [Col 1:24](#)]

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

The natural consequence of having this hope of glory within us that gives us the power to overcome ([Col 1:27](#)) is to see "the sea" within us "driven back" of verse 3, which "sea" represents all the sin of the world within us ([1Jn 2:16](#)). Jordan being driven back symbolizes one of the many baptisms that we must endure as we die daily and are baptized into His death so that we can live through Christ ([Rom 6:3](#) , [Rom 6:11](#)).

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[Rom 6:3](#) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

[Rom 6:11](#) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

When we are alive in Christ, the mountains "skipped like rams", meaning our trials, our struggles, typified by these mountains in verse 4, are now cast into the sea by way of the faith that God provides ([Mar 11:23](#)). Those mountains represent something positive now because of Christ within us who we look to ([Heb 12:1-3](#)) to gain dominion over those mountains that become bread for us through Him ([Psa 121:1](#) , [Num 14:9](#)).

[Mar 11:23](#) For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

[Heb 12:1](#) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[Heb 12:3](#) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

[Psa 121:1](#) *A Song of degrees.* I will lift up mine eyes unto the hills, from whence cometh my help.

[Num 14:9](#) Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

Both the mountains and the little hills (*the large and small trials of life*) "skip", meaning there is joy in overcoming as we prevail through Christ and learn that all our trials, small and large (*hills and mountains*) "work together for good to them that love God, to them who are the called according to *his* purpose", a purpose that is sacrificial ([Rom 8:28-30](#) , [1Jn 4:17](#) , [Rom 12:1-2](#)). The trials of our life (*hills and mountains*) are connected to the sacrifice of a ram and a lamb in verse 4 ([Psa 114:4](#)), so that we see the correlation of our suffering through this life as something that will nourish us

spiritually ([1Co 10:16](#)) as God gives us the power to overcome through Christ who is represented by those sacrifices (*lamb and ram*). [*again what we just read in Hebrews is the example that we look to in Christ and His Christ* [Heb 12:1-3](#)]

[Rom 8:28](#) And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

[Rom 8:29](#) For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

[Rom 8:30](#) Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

[1Jn 4:18](#) There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

[1Jn 4:19](#) We love him, because he first loved us.

[Rom 12:1](#) I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

[Rom 12:2](#) And be not conformed to this world: but be ye transformed by the renewing of your mind, [*Why?*] that ye may prove what *is* that good, and acceptable, and perfect, will of God.

[1Co 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? [It is through our suffering that we learn to identify what is "that good, and acceptable, and perfect, will of God" as the veil is ripped]

The next verses in this Psalm study remind us what manner of people we ought to be ([2Pe 3:11-14](#)) seeing we are blessed to observe the sea within us flee ([Rom 12:2](#) , [1Jn 2:15](#) , [2Ti 2:22](#)) and the Jordan driven back (*symbolizing God giving us dominion over sin through the baptisms that we go through as we die daily* [1Co 15:31](#)).

[2Pe 3:11](#) *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*

[2Pe 3:12](#) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

[2Pe 3:13](#) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

[2Pe 3:14](#) Wherefore, beloved, seeing that ye look for such things, **be diligent that ye may be found of him in peace, without spot, and blameless.**

[1Jn 2:15](#) Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

[2Ti 2:22](#) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

We rejoice in our spirits always and again I say rejoice ([Php 4:4](#)), and we skip like lambs and rams, but also while our spirits are rejoicing with the prospect of knowing that we are more than conquerors through Christ and that it is our Father's good pleasure to give us the kingdom ([Rom 8:37](#) , [Luk 12:32](#)). We also see our flesh "tremble" at "the presence of the Lord" because we know our flesh will not inherit the kingdom and has a relatively very short time to exist, a vapour in God's eyes ([1Co 15:50](#) , [Mat 24:22](#) , [Heb 12:21](#) , [Jas 4:14](#)). It is Christ's presence in our life that causes us to "tremble" and fear the Lord, the God of Jacob, and we are blessed to have this relationship in earnest with Christ, typified by this moment with Moses who said "I exceedingly fear and quake" ([Heb 12:21](#)) and those words foreshadow Christ's own words when he says in ([Luk 12:5](#)) " **I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him**". [Another witness with the words *twice stated* (**Fear him**) to remind us that healthy fear of God is only possible when we know Him and His son ([Joh 17:3](#) , [Job 42:5](#)).]

[Luk 12:5](#) But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

[Joh 17:3](#) And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

[Job 42:5](#) I have heard of thee by the hearing of the ear: but now mine eye seeth thee. [*shadow of [Mat 13:16](#)*]

We fear the Lord, and that fear helps us continue to have reverence toward our Great Creator as we gives thanks and praise to Him for searching our stony hearts and turning all quarters of them into fleshly hearts or into "a standing water"([Psa 51:1-3](#) , [Psa 139:23-24](#)). The "flint" [*which means rock - another symbol describing the deceitful and desperately wicked heart in flesh [Jer 17:9](#)*] is also turned "into a fountain of waters" as we learn obedience by the things that we suffer through the rod of spiritual correction that God must manifest in our lives if we are going to be received as sons in this age ([Num 20:11](#) , [Rom 5:10](#) , [Heb 12:6-8](#)).

[Psa 51:1](#) *To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba.* Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

[Psa 51:2](#) Wash me thoroughly from mine iniquity, and cleanse me from my sin.

[Psa 51:3](#) For I acknowledge my transgressions: and my sin *is* ever before me.

[Psa 139:23](#) Search me, O God, and know my heart: try me, and know my thoughts:

[Psa 139:24](#) And see if *there be any* wicked way in me, and lead me in the way everlasting.

[Jer 17:9](#) The heart *is* deceitful above all *things*, and desperately wicked: who can know it?

[Jer 17:10](#) I the LORD search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

[Num 20:11](#) And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Heb 12:7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

Heb 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

The question is therefore asked of us "who shall abide in thy tabernacle? who shall dwell in thy holy hill?" in (Psa 15:1-5) along with the parallel questions in Isaiah 33 that asks "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isa 33:14-16). These questions are important to ask as we near the end of our age in Christ and learn of His fiery judgements in our earth that are unfolding so that we can be amongst those who are blessed and holy and have our part in the first resurrection (Rev 20:6). If the second death is to have no power over us in the future we must be judged now (1Pe 4:17 , 1Pe 4:12) and become comfortable in the fire today (Isa 26:9). If we are blessed to be amongst those kind of first fruits who are being judged in this age, we will understand how this verse, the title of our study applies to us today: "**Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob**"

Psa 15:1 A Psalm of David. LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Psa 15:2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

Psa 15:3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

Psa 15:4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

Psa 15:5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Isa 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Isa 33:15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

1Pe 4:18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

1Pe 4:19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

our first verse:

**Psa 114:1 When Israel went out of Egypt, the house of Jacob from a people of strange language;**

God called Israel "out of Egypt" when he was a child. That is when he "loved him" and called him out of Egypt, speaking of Christ and His Christ in type and shadow. John the baptist foreshadows this calling too, when God used him as "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias", the wilderness representing the world or Egypt as well ([Rom 9:13](#) , [Joh 1:23](#)).

[Rom 9:13](#) As it is written, Jacob have I loved, but Esau have I hated.

[Joh 1:23](#) He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

That calling of Israel out of Egypt was accomplished through many plagues and much tribulation that was happening in ancient Egypt where Israels coming out of her, and it typifies our coming out of the world as we are dragged to Christ ([Joh 6:44](#)) who gives us the power to overcome and to come out of her my people as stated in ([Rev 18:4](#)).

[Joh 6:44](#) **No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.**

[Rev 18:4](#) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

As mentioned in the introduction, the "strange language" of Egypt represents the many tongues of Babylon found in the many churches we come out of ([Rev 17:5](#)), where God's language, his words, are defiled and must be cleansed from the idol of our hearts through the destruction that comes about by way of the afflictions of this life, the persecution, and the much tribulation that is typified by the painful process of the nation of Israel being delivered from Egypt.

**Psa 114:2 Judah was his sanctuary, and Israel his dominion.**

Without Christ as our sanctuary ([1Co 6:19](#) , [Col 1:27](#)), who is typified by Judah in this verse, we would never gain dominion over Israel that typifies the world within us that we are promised that through Christ we will overcome ([Rom 8:37](#)).

We overcome because Christ is our head and he is the Lion of the tribe of Judah ([Rev 5:5](#)).

[1Co 6:19](#) What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

[1Co 6:20](#) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Rev 5:5](#) And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. [another way

of saying "Judah was his sanctuary, *and* Israel his dominion"]

**Psa 114:3 The sea saw *it*, and fled: Jordan was driven back.**

These following verses in Isaiah ([Isa 43:16-20](#)) help explain what the Psalmist was talking about when he was inspired to write "The sea saw *it*, and fled: Jordan was driven back". When we see mighty waters being driven back, whether it was the Jordan or the Red Sea, it is a demonstration of God's power that is always at His disposal to fulfill all things according to the counsel of His own will ([Col 1:17](#) , [Eph 1:11](#)). He brings us to our wits-end-circumstances that He creates so that we are without any hope in our flesh, but are blessed to hear His voice, typified by Moses saying "Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today"([2Pe 3:10](#) , [Exo 14:13-14](#)). The process of God's salvation is symbolized by the parting of the Red Sea, as well as the driving back of the Jordan, allowing us to cross over these waters that represent our baptism, or baptisms, in Christ where the seed dies so that life can be brought forth abundantly ([1Co 10:1-11](#) , [Gal 3:27-29](#) , [Joh 12:24-25](#)).

[Isa 43:16](#) Thus saith the LORD, which maketh a way **in the sea**, and a path in the mighty waters; [**"The sea saw *it*, and fled: Jordan was driven back"**]

[Isa 43:17](#) Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

[Isa 43:18](#) Remember ye not the former things, neither consider the things of old.

[Isa 43:19](#) Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

[Isa 43:20](#) The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

[Exo 14:13](#) And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

[Exo 14:14](#) The LORD shall fight for you, and ye shall hold your peace.

[1Co 10:1](#) Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

[1Co 10:2](#) And were all baptized unto Moses in the cloud and in the sea;

[1Co 10:3](#) And did all eat the same spiritual meat;

[1Co 10:4](#) And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

[1Co 10:5](#) But with many of them God was not well pleased: for they were overthrown in the wilderness.

[1Co 10:6](#) Now these things were **our examples**, to the intent we should not lust after evil things, as they also lusted.

[1Co 10:7](#) Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

[1Co 10:8](#) Neither let us commit fornication[*spiritual fornication*], as some of them committed, and fell in one day three and twenty thousand.

[1Co 10:9](#) Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

[1Co 10:10](#) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

[1Co 10:11](#) Now all these things happened unto them **for ensamples**: and they are written for our admonition, upon whom the ends of the world are come.

[Gal 3:27](#) For as many of you as have been baptized into Christ have put on Christ.

[Gal 3:28](#) There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are **all one in Christ Jesus**.

[Gal 3:29](#) And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

[Joh 12:24](#) Verily, verily, I say unto you, **Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**

[Joh 12:25](#) He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

### **Psa 114:4 The mountains skipped like rams, *and* the little hills like lambs.**

If God will grant us to heed the admonitions, the ensamples [[1Co 10:11](#) - *too'-pos* From [G5180](#)] that were written for us, upon whom the ends of the world are come, it will be evidenced by our not lusting after evil things, as they also lusted, or committing idolatry or fornication. That overcoming process brings about joy in the morning, after we wrestle not against flesh and blood, but rather the powers and principalities that we would never be able to make war against except the Lord gave us the victory ([Gen 32:24-25](#) , [Eph 1:21](#) , [Rev 13:4](#)).

The world will continue to worship the beast because they can't at this time make war against those powers and principalities that Christ is far higher than. God calls us to rejoice always in this victory that He is giving us through our Lord ([Col 1:24](#) , [Col 1:27](#)) but also admonishes us to not be conceited or looking down upon ([Luk 18:12](#)), or being bitter against ([Heb 12:15](#)) those who are enslaved to sin, not having been given to go unto maturity in this age by God's design ([Heb 6:3](#)). It is all a gift of God to go unto maturity, and when we consider how underserving all flesh is for what God has done, it should be crystal clear that He is not a respecter of persons, even calling the weak of the world first so all flesh can understand that these things are all being done to the glory of God and ([Heb 12:2](#) , [Rom 8:18](#) , [1Co 1:26](#)) will leave us **skipping like rams and lambs in our spirit.**

**G5179** tupos *too'-pos* From [G5180](#); a *die* (as *struck*), that is, (by implication) a *stamp* or *scar*; by analogy a *shape*, that is, a *statue*, (figuratively) *style* or *resemblance*; specifically a *sampler* ("type"), that is, **a model** (for imitation) or **instance (for warning)**: - en- (ex-) ample, fashion, figure, form, manner, pattern, print.

**Psa 114:5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?**

**Psa 114:6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?**

Being given dominion over sin ([Rom 6:14](#)) does not mean that it is a one time deal but rather a process of dying daily, as the sea, our flesh, flees every day as we die daily being figuratively baptized everyday in the Jordan as we die daily ([1Co 15:31](#)).

[Rom 6:14](#) For sin shall not have dominion over you: for ye are not under the law, but under grace.

[Rom 6:15](#) What then? shall we sin, because we are not under the law, but under grace?[*sinning with impunity Gal 6:7-8*] God forbid.

**Gal 6:7** Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

**Gal 6:8** For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

**1Co 15:31** I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

Being given dominion over sin also does not mean that we will never sin while in these marred vessels (**1Jn 1:8**), and that also is by design so that no flesh will boast in His sight and so that all flesh will know that all increase comes solely from God who gives us what we need to push back the sea and drive back the Jordan through the power of His holy spirit that leads us unto repentance so that we can confess our sins to our Brother who is faithful (**1Jn 1:9-10** , **Jas 5:16** , *We confess our sins both to each other when needed, and to Christ, but in both cases it is confessing to Christ. We were blessed to learn that the silver cup put in the sack of Joseph's brother represents the self righteous spirit within us that does not want to confess that both our sin and our righteousness are caused of God who is sovereign over our life. Our great blessing that we have today is to be able to identify with our need to see God's hand working both the light and darkness, the good and evil, as He fulfills His will in every life or book "That they may know from the rising of the sun, and from the west that there is none beside me. I am the LORD, and there is none else." Isa 45:6-7*).

**1Jn 1:8** If we say that we have no sin, we deceive ourselves, and the truth is not in us.

**1Jn 1:9** If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

**1Jn 1:10** If we say that we have not sinned, we make him a liar, and his word is not in us.

It is when we walk in the light that we are going to see our need to grow and mature in Christ (**1Jn 1:7**), and conversely it is when we stop seeing our need to keep God's commandments that we begin to sin with impunity (**Gal 6:7-8**).

**1Jn 1:7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

**Gal 6:7** Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

**Gal 6:8** For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

**Psa 114:7 Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;**

**Psa 114:8 Which turned the rock *into* a standing water, the flint into a fountain of waters.**

Our earth [our physical life] trembling "at the presence of the Lord, at the presence of the God of Jacob" is a sign of a great blessing that God is working with you and looking to you and not hardening your heart as He did with Pharaoh and most of the world today (**Isa 66:2** , **Exo 7:13** , **Rom 9:23** , **Joh 9:2-3**).

[Isa 66:2](#) For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

[Exo 7:13](#) And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

[Rom 9:23](#) And that he might make known the **riches of his glory** on the vessels of mercy, which he had afore prepared unto glory,

[Joh 9:2](#) And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

[Joh 9:3](#) Jesus answered, **Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.**

Here again are some of the verses that Mike brought up on last Sunday's study to help demonstrate this truth that we are to fear God:

([Psa 119:118-120](#) , [Heb 10:30-31](#) , *no fear of man* [1Jn 4:17-18](#) , [Mat 10:28](#) , [Rev 2:5](#) , [Heb 5:7-8](#) , God who is the ruler working through all these positions of authority that he has created [Rom 13:3-4](#)).

The fruit that God produces in our life when we "**Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob**" is nothing short of having the miracle of a changed heart ([Eze 36:26](#)) that goes from being a rock, or flint, to someone who is like a child with an entreatable spirit ([Mat 18:3](#)) due to the powerful hand of God having brought forth the "standing water" and "the flint into a fountain of waters" by way of wars and rumours of wars and earthquakes in our heavens, that were all settled in time so that we had peace that passes all understanding ([Php 4:7](#)), a peace that was obtained not by might or by power but by His holy spirit ([Zec 4:6](#)).

[Eze 36:26](#) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

[Mat 18:3](#) And said, **Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**

[Php 4:7](#) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

[Zec 4:6](#) Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.