

## Spiritual Formations

### A Monolithic Covenant

The secret of the LORD *is* with them that fear him; and he will shew them his covenant. (Psalms 25:14)

Here in Psalms 25:14, we witness another forward prophetic glance into and towards the principal characteristics of the doctrine and Covenant of Grace. A trusted bi-lingual minister informs me that twice in the Spanish translation of the Bible, the word “secret” is translated as intimate.

Subsequently, this one verse being the focus today, links two divinely inspired virtues to form a unique and rewarding covenant relationship. The two complementary themes to consider from this verse are intimacy and the fear of God. We must also be reminded that “He that dwelleth in the secret place of the most High shall abide under the shadow of the almighty” (Ps. 91:1).

The Covenant of Grace firmly rests upon, and even more so, requires of us to cultivate an insatiable desire for lasting intimacy with God that reflects a divine perfection rooted in the fear of God, that is, to be shut in with God in a secret place!

## **Reminiscent Disciplines**

Consequently, the prerequisite, and underlying theorem, to spiritual intimacy is the fear of God. The fear of God is not only the beginning of all wisdom, but it is the rudiment of any spiritual adventure in God, specifically intimacy. The Psalmist intimates that it is virtually impossible to conceive of any legitimate spiritual progression without these two attributes being adequately cultivated. Holiness, humility, purity, righteousness, cleanness, obedience, even submission, etc. It will never be truly realized on any fortuitous level until these two spiritual aspects are realistically attained, which is inconceivably impossible.

## **Religious or Spiritual?**

We seek power; God seeks intimacy. We seek to influence; God seeks intimacy. We seek programs; God seeks intimacy. We seek institutional structures; God seeks intimacy. We seek the impartation of a plethora of spiritual affluence. However, God desires personal intimacy. In short, we at best seek the rewarding benefits from the “things” of God. God simply and proactively seeks out man. He longs for spiritual intimacy with man. In summary, He first and foremost wants our heart.

Two great ominous voids redefine the spiritual landscape in postmodern Pentecostal circles today: the greatest and most glaring vacuum being the loss of a resident fear of God. We have become increasingly drunken on self-confidence and fantastically emboldened in spirit by our own perceived success. Historically, any spiritual ground lost in generations past was easily recoverable due in no small part to the self-corrective discipline aspect that established an itinerate fear of God. This cavernous void minimizes, and to a greater extent, even aborts the possibilities of a complete and expeditious recovery.

The causative reaction to this tragic loss of the fear of God has served as a not-so-subtle spiritual rejoinder to the trending wave of secular behavior that is reimagining many churches now. Religiosity is destroying us. By this institutional cornerstone called the fear of God, which provides the conscience with a resounding voice of moral clarity, and godly reasoning, presently and progressively being removed, the entire foundation of Apostolic character and identity washes away. The inevitable results are likened to a painfully long and slow-moving earthquake.

Every divinely stalwart pillar of ordained kingdom structure is currently under stress and strain, being immensely challenged. It no longer is a question of “if” certain established kingdom principles can be shaken. Still, with the foundational structure downgraded beyond and below instability or recognition, it is self-evident to any honest spectator that a collapse of traditional Apostolic catechisms is imminent. Everything that can be shaken shall be and now is shaking.

### **Upon This Rock**

By reclaiming this lost virtue called the fear of God, we can potentially position ourselves towards the lasting refuge of wholesome Apostolic productivity. Inasmuch that all the building blocks of Christian character and identity are removed from the endangered species list, it becomes inherently possible to accomplish “all things” in Christ. The first or initial step, and arguably the most vital precept, following a revival of the fear of God in our lives, should be an invitation into a life of intimacy with God.

The right kind of intimacy securely safeguards the attribute of the fear of God by providing an asylum of passion, zeal, and intensely affectionate desires to please God above all else. God is divinely intimate. Man, however, is pathetically selfish; God is the perfection and progenitor of intimacy. Man, however, must discover and henceforth cultivate intimacy. Intimacy serves as the passionate vanguard of all truth and the laws of God in the inward parts while also faithfully entertaining the fear of God.

Intimacy cultivates daily spiritual regeneration. Intimacy bonds a man to God, and God to man, as no other attribute of God, can. As the union of a man and woman, in their God-called scriptural roles of husband and wife, reflects an ordained spiritual unity by displaying the bond of completeness and wholeness, so intimacy between man and God, rooted in the fear of God, creates a uniquely ordered covenant of oneness.

The fear or “awe” of God passionately regards God as supreme in their life. Likewise, “husbands, love your wives, even as Christ also loved the church, and gave himself for it.” “*There is but one body...*” “One Lord, one faith, one baptism. One God and Father of all, who *is* above all, and through all, and in you all.”

One God intimately enjoined unto and into man, from the garden of Eden, unto Enoch, Noah, Abraham, David, Song of Solomon, Psalms, and the list is practically endless, describing the countless men, women, and all the scribes of scriptures, down through the ages, who learned the importance of walking in the fear of God, while developing an intimate bond serving Him. Serving God arbitrarily, and simply out of duty, is called religion. Serving Christ with passionate intimacy in the fear of God is called Christianity.

To become passionately one with Him in deep intimacy or to become Christ-like is the paragon of spirituality. The laws and nature of God, engraved into the heart of man, and fleshed out as a daily living sacrifice unto Him, is a reasonable service for men that have discovered that designated secret place in God. It is this lasting and endearing covenant of oneness with man that God desires.

Many in that day, unfortunately, will hear Him say, “I never **knew** you: depart from me,” You were workers of iniquity. While you were dutifully religious, we never developed the spiritual bond of intimacy needed to sustain a meaningful salvation relationship. Religious activity without spiritual intimacy is iniquity. Matthew 7:22-23 confirms these things:

22) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Let us hear him say, “Well done.”

The secret (or intimacy) of the Lord *is* with them that fear him; and he will shew them his covenant. (Ps. 25:14)

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