Isaiah 41:10

"Fear thou not, for I am with thee; be not dismayed: for I am the God of all the earth."

This is one of the most precious promises contained within the laws of the Bible—full of meaning and full of comfort to every disciple of Christ. Indeed, the word of God from beginning to end is a series of promises suited to every condition and circumstance of the human family. If we are strangers to God, and alien from the Commonwealth of Israel, we are exhorted in the most persuasive language to return unto the Lord and he will have mercy upon us, yea, though our sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as pure as the snow's new-fallen.
If we have just entered upon the divine life and embarked for the Heavenly world, we are directed to show forth the same obligation to the full assurance of hope unto the end—unto the faithful until death and we shall receive a crown of life.

If we are in readiness through manifold temptations, we are told that tribulation will with patience, and patience experienced, to experience hope, and hope make not ashamed because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

If we are the subjects of bodily or mental suffering, we are told that no affliction for the present seemed to be joyous but grievous; even the less, afterward it yielded the peaceable fruits of righteousness to those who are properly exercised thereby.

If we are called upon to give up our friends to the Lord and consoling hand of death—if the tide of adversity should sweep away our
Possessing, and having no poor and dependent, we are assured that all things shall work to
serve for good to them that love God.

If we are surrounded by the most formidable enemies of our times, opposed by the most active, decisions
against the malignant powers of darkness and threatened by the present cravings of the
coming storm upon the outstretched wings of
the tempest, yet for our encouragement we heard said, “Fear not, for I am
with thee; be not dismayed, for I am thy
God.” This promise is peculiarly adapted to those who feel their weakness and inability
to encounter and overcome the host of enemies which continually offer their march
to the heavenly world.

The words of our text were primarily addressed to the Jews, and were designed to afford them
encouragement amidst the dangers to which
They were exposed, but with equal propriety
They may be applied to the people of
God in every age of the world; for if
our trust be unshaken, who shall lay
any thing to the change of God's elect? Shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or sword? In all these things we are more than conquerors through Him that love us, for says the Apostle Paul: I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

In the discussion of this subject we shall consider,

1. What is implied by the prohibition to neither fear, nor be afraid. "Fear them not, for they have no power to harm you." These two phrases are of similar import and mean the same thing, one expressed in different language. The term fear in the common acceptance of the word denotes a paining apprehension of danger, but in a theological sense it is generally noticed by divers under the distinction of two kinds: Felicitat Service,
The first kind of fear, which we term 
justifiable, and indeed should be 
cherished by every sincere Christian — it is a holy 
affection wrought in the heart by the Holy Spirit, by which we are 
disposed to reverence God and keep his commandments. 
This kind of fear should always be just 
and cultivated by the Christian — it is like the affection of a 
dutiful child towards or beloved parent; he fears to violate 
his father’s command lest he should incur his displeasure and give him sorrow and 
distress. 
The conscientious Christian is alarmed at the very idea of 
willfully violating the least commandment of God, lest he 
grieve the Holy Spirit and wound himself obnoxious to the displeasure of 
his heavenly Father. “For as a father 
pitifieth his children even so the Lord 
thinketh them that fear Him.” 
This gracious disposition of soul is beautifully 
described by the Prophet Malachi: “Then they that fear the Lord shall 
rejoice.”
2. But that kind of fear which is brokens in our text called Torment. It is frequently called Servile fear, because it is like the emotion of a refractory slave toward an austere master. He dreads the lash because of his conscious guilt.

This kind of fear is met by the appearance of danger in view of approaching death, in view of being forced into the presence of God. He despair the account which he cannot give when they have been the judgments of the Almighty going abroad upon the earth. When a district of country has been visited by some destructive disease, when the fearful tornado has been sweeping the earth, and spreading devastation in its train. When the dark and portentous cloud has been seen gathering in the distant horizon, edged with lightening and laced with destructive thunder, and in such circumstances the gaily, hand, feet, and trembles at the the shaking of Deborah, 2nd.
The inward man shrinks back with horror in view of sudden death in view of being suddenly forced into the presence of God, because he dreads the punishment denounced against the wicked. He strives to hold on to the garbs of earth while the world recedes, and the awful scene of eternity begins to open to his view. "In that dear moment that from the stone caves round the walls of her clay tenement, come to each avenue and threaten for help!"

The most of you recollect what a panic during the people there or four years ago when it was supposed the day of judgment had come. When the heavens were illuminated with ten thousands blazing meteors, like planks of liquid fire descending through the air. Then and there upon their knees, they began to pray for the first time in their lives other, flood, pale, trembling, and confused.
waiting in fearful suspense the Trump of God to sound the loud alarm, to proclaim the judgment of the great day.

However Cowerers, they may seem to be white in health and fancied security, yet they will show their cowardice, they will discover their alarum, the moment they are threatened with danger or sudden death.

This kind of fear is sometimes felt in a less degree by the people of God, which arise from unbelief, from a distrust of divine protection — when they look back upon their journey, and discover the little distance they have gained, of all their blunders they have made: when they look forward upon the wilderness trod by others before them, where there are serpents of temptation, and vipers of affictions; when they consider they have difficulties to encounter, and the fearful enemies to subdue. They are ready to despair of one up the struggle.
such is the nature of distressing fear; it is a painful apprehension of danger, sometimes arising from a consciousness of guilt, and sometimes from doubting and distrust of divine protection and support. Such a state of mind is painful, distressing, and criminal, and will tend to harden the heart, weaken our faith, and detract our affections from God.

II. We shall consider in the second place what it is that we should not fear in the sense which we have described in the last sense prohibits us from fearing the Almighty. We should not fear God in the sense which the last sense prohibits us from fearing. A sincere fear is proper and necessary, and should be cultivated by every sincere Christian to the latest period of his life. "For God is greatly to be feared in the assembly of the saints, and to be hated in the presence of all that dwell about Him."
But slavish fear—distressing alarm, painful anxiety—should be avoided as contrary to the experience of the pious and offensive in the sight of God. For if we had experienced a change of heart, we are told by the Apostle that we had not received the Spirit of adoption. Moreover, we cry, "Abba, Father." The Spirit itself bears witness with our spirit that we are the children of God. And we are told by Saint John that perfect love casts out fear, and he that feareth is not made perfect in love.

If we fear to stand in the presence of God, we are not yet what we ought to be. How will keep him in perfect peace whose mind is stayed upon the
2. The people of God should not fear the wrath of man, nor the instruments of human cruelty — No weapon formed against the righteous will ever prosper. For the Lord God is a Sun and Shield, He will give grace and glory, and no good thing will He withhold from them that walk uprightly — So that we may boldly say the Lord is my helper, I will not fear what man shall do unto me.

3. We should not fear the assaults of Satan — nor the combined power of earth and hell — For we have to live in a warring principalities and powers, yet the captain of our salvation has provided for the Christian thunder a suit of armor whereby he may wage a successful warfare against his spiritual ad

Verses.
4. We should not fear the suffering and afflictions incident to human life because they are appointed by a wise and gracious Providence, and designed to promote our present and future welfare. "In the world said the Saviour and shall tribulation, but be of good cheer, I have overcome the world," he said.

5. Finally, we observe that we should not fear the approach of death. This is one of the consequences of sin from which man ever since attempts. It is appointed unto men once to die. The sentence has gone forth from the lips of stern old Virgil, "dust thou art and unto dust shalt thou return."

This solemn charge is the token of our nature. It was imprinted on man in his state of innocence, and to the unwearied man it was, and always will be a just threat of adversity.
The gospel of Jesus Christ is the only sovereign antidote against this universal evil. To the believer in Christ its terrors cease to be alarming. Its rough aspect becomes smooth, its sting is plucked out, and the dark and lonely road becomes the road to bliss and life eternal.

"No guilty sinner, no anxious soul shall walk whom Jesus preserveth." While the unhappy sinner shrinks back with inward horror in view of approaching death, the Christian can believe and part with triumph in the tomb.
We shall consider in the last place why it is that Christians should not fear in the sense prohibited in our text.

Because the Lord is their God, who is unlimited in his immensity, incomparable in his mode of existence, and incalculable in its essence. His attributes and perfections are exerted in their behalf. He is their Creator, Preserver, and Redeemer.
But he is only the God of his people, but he has promised to be with them. That is to say, he will give them grace to overcome temptation, and afford them such assistance as they may require during this pilgrimage from this to that 

eternity, from earth to heaven, from this city of destruction to the city of the living God.

1. He has given us a map of the country through which we are called to travel. The word of God is a light to our path and a lamp to our feet.

2. He will be our protection in every time of danger. For he is our refuge, our fortress, our Strong Tower.

3. We shall occasionally be favoured with the pleasing prospect of a happy termination of our toilsome journey to the happy world.
4. He will finally give them an account of their ministrations into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Behold the good man when brought down to the close of life, when called upon to go the way of all the earth. He then reviews his life, examines his heart, his love to God, and all mankind, and when the examination he can say in the words of Stephen, Lord Jesus receive my spirit, &c.

Conclusion

1. The duty of those who seek after happiness in the creature.

2. The security of God's people.