

Isaiah 41 Chapter 10 v.

Fear thou not, for I am with thee; be not dismayed for I am thy God.”

This is one of the most precious promises contained within the lias 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(ated?) 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, & 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 (unstained?)New fleece.

If we are convinced of sin and anxiously inquiring what we shall do to be saved? We are advised to exercise repentance toward God & faith in our Lord Jesus Christ and we shall be saved from the guilt power and dominion of sin. If we have just entered upon the divine life and embarked for the heavenly world, we are directed to show forth the same diligence to the full assurance of hope unto the end_ to be faithful until death and we shall receive a crown of life.

If we are in heaviness through manifold temptations, we are told that tribulation worketh patience, and patience experience, & experience hope, and hope maketh 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 seemeth to be joyous but grievous, never the less afterwards it yieldeth the peaceable fruits of righteousness to those who are properly exercised thereby.

If we are called upon to give up our friends to the cold and unsparing land of death_ If the tide of adversity should sweep away our possessions, and leave us poor and dependent, we are assured that all things shall work together for good to them that love God.

If we are surrounded by the most formidable enemies_ opposed by the most [^] powerful ~~potent~~ adversaries_ assailed by the malignant powers of darkness and threatened by the frantic ravings of the coming storm upon the outstretched wings of the tempest, yet from our encouragement he hath said, “Fear thou 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 & inability to encounter and overcome the host of enemies which continually oppose their mount to the heavenly world_

The words of our text were primarily addressed to the Jews, and were designed to afford them encouragement amid the dangers to which they were [^]constantly 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 anything to the charge of God’s elect? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril or sword? In all these things we are more than conquerors through him that loves 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 one shall consider,

- I. What is implied by this prohibition contained in our text- Fear thou not ^ neither be thou dismayed _ These two ^phrases and of similar import and mean the same thing, xxxx expressed in different language. The term fear in the common acceptation of the word denotes a painful apprehension of danger, but in a theological sense it is generally noticed by divines under the distinction of two kinds: Filial & servile.
The first kind of Fear, which we term filial is allowable, and indeed should be cherished by every sincere Christian_ It is a Holy affection wrought in the heart by the Holy Ghost spirit by which we are disposed to reverence God and keep his commandments.
This kind of fear should always be felt and cultivated by the Christian_ It is like the affection of a dutiful child towards a beloved parent _ he fears to violate his father's command lest he should incur his displeasure and give him sorrow and distress.
The conscientious Christians is alarmed at the very idea of wilfully violating the least commandment of God, lest he should grieve the Holy Spirit and render himself obnoxious to the displeasure of his heavenly Father. "For as a father pitieth his children even so the Lord pitieth them that fear him"_
This gracious disposition of soul is beautifully described by the prophet Malachi_ "Then they that fear'd the Lord &c"
2.
But that kind of fear which is prohibited in our text hath torment_ it is frequently called servile fear because it is like the emotions of a refractory slave towards an austere master_ He dreads the lash because of his conscious xxx delinquency__
This kind of fear is felt by the ungodly sinners in view of approaching danger ~~death in view of being forced into the presence of god He dreads the account which he must give~~ when they have seen the judgments of the Almighty going abroad through 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 evaded with destructive thunder_ under such circumstances the guilty have felt alarm and trembled at the shaking of Jehovah's word. The ungodly man shrinks back with inward horror in view of sudden death -in view of being xxx forced into the presence of God, because he dreads the punishment denounced against the wicked_ He strives to hold on to the crags of earth while the world recedes, and the awful scene of eternity begins to open to his view. "in that dread moment that frantic soul raves the walls of her clay tenement, runs to each avenue and shrieks for help_
The most of you recollect what a panic (seized?) the people three or four years ago when it was supposed the day of judgment had come. When the heavens were illuminated with ten thousand blazing meteors, like flakes of liquid fire descending through the air. Thousands

fell upon their knees & began to pray for the first time in their lives. Others stood pale, trembling, and confused waiting in fearful triumph of God to sound the dread alarm, to proclaim the judgment of the great day. However courageous the ungodly may seem to be while in health and financial security, yet they will show their cowardice, they will discover their alarm, 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 arises from unbelief, from a distrust of divine protection_ when they look back upon their journey and discover the little distance they have gained, & the many blunders they have made: when they look forward upon the wilderness spreading out before them, where there are serpents & scorpions, and dangers & afflictions when they consider the xx difficulties to encounter, and tho fearful enemies to subdue. They are ready to despair & give 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 unbelief 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 alienate 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 discredited~~ ~~in the sense prohibited in our text.~~

1. We should not fear ~~God~~^ the Almighty in the sense which we have described_ in the sense prohibited in our text_ A filial 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 had in reference of all that are 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 have experience in the sight of God_ For if we have experienced a change of heart, we are told by the Apostles that we have not received the spirit of xxxx bondage again to fear; but have rec.d the spirit of adoption whereby we cry Abba Father_ the spirit itself heareth witness with our spirit that we are the children of God_ And we are told by Saint John "that perfect love casteth 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 - Thou wilt keep him in perfect peace whose mind is stayed upon thee."
2. The people of god should not fear the wrath of man or 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 be withheld 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 powers of earth and hell_ Tho we have to wrestle against principalities & powers, yet the captain of our salvation has provided for the Christian shoulder a suitable armor whereby he may wage a successful warfare against his spiritual adversaries
4. We should not find the sufferings and afflictions incident to human life because they are appointed by a wise and gracious providence, and designed to promote our present and

future (?)_” In the world said the Saviour ye shall tribulation, but be of good cheer I have overcome the world”. &c & c_____

5. Finally we observe that we should not fear the approach of death_ This is one of the consequences of sin from which none are exempted_ It is appointed unto men once to die_ the sentence has gone forth from the lips of eternal veracity, “dust thou art and unto dust shalt thou return” This solemn change is the terror of our nature_ It was dreaded by man in his state of innocence, and to the unrenewed man it ever was, and always will be a just object of abhorrence_ 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 vale becomes the road to bliss and life eternal. “No guilty gloom, no anxious doubt shall damp whom Jesus presence cheers” While this ungodly man shrinks back with inward horror in view of approaching death, the Christian can believe and look with triumph on the tomb.

III. We shall consider in the last place why it is that Christians should not fear in the sense prohibited in our text.

1. Because the Lord is their god who is illimitable in his immensity, inconceivable in his mode of existence, and indiscernable in its essence_ his attributes and perfections are exerted in their behalf_ He is their creator, preserver, and redeemer. (blank page) But he is ^not 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 ~~every~~ such assistance as they may require during their pilgrimage from ~~the to this~~ -from time to eternity, from earth to heaven, from the 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 ~~lamp~~ 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 favored with the pleasing prospect of a happy termination of our toilsome journey to the heavenly world.
 4. He will finally give them an abundant ministration into the everlasting kingdom of our Lord & savior 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, & upon the examination he can say like dying Stephen Lord Jesus receive my spirit &c

Conclusion

1. The folly of those who look after happiness in the creature.
2. The security of God’s people.