Isaiah 41 Chapter 10 V.

"Fear them 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 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 Christian and circumstance of the human family. If we are strangers to God, and alien from the Commonwealth of Israel, let us not be in the most persuasive language to return unto the Lord and be saved. May 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 unspotted fleece.

If we are convinced of sin and anxiously enquiring what we Shall do to be saved, we are advised to exercise repentance toward God and 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 diligently 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 heaviness through manifold temptations, we are told that tribulation worketh patience, and patience experienced, 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. But, nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them who are properly exercised thereby.

If we are called upon to give up our friends to the swords and misunderstanding land of death, the tide of adversity should sweep among us.
possessions, and leave us 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, oppressed by the most potent adversaries, assailed by the malignants, powers of darkness, and threatened by the protracted ravings of the coming storm upon the outstretched wings of the tempest, yet from our encouragement he hath 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 oppress them amidst 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 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? 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 loved 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, I. What is implied by the prohibition in our text—'Fear thou not, be not dismayed.' These two phrases are of similar import and mean the same thing, 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: Fear of God.
The first kind of fear, which we term 

fear is allowable, and indeed should be cherished by every sincere Christian. It is a holy affection wrought in the heart by the Holy Ghost, 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 delicate child towards a beloved parent; his fear to violate his father's command lest he should incur his displeasure and give him sorrow and distress.

The conscience of a Christian is alarmed at the very idea of wilfully violating the least commandment of God, lest he should grieve the Holy Spirit, and ruin himself by opposing 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 the Lord shall feel the Lord's love."
2. But that kind of fear which is more bitter in our text hath torment. It is frequently called servile fear, because it is like the emotions of a Upright One to wards an austere Master. He dreads the least because of his conscious guilt. delinquency.

This kind of fear is set by the unjust in view of approaching death. In view of being taken into the presence of God. He dreads the account which he must give when they have been the judges 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 lightning and loaded with destructive thunder. Under such circumstances the guilty heart feet alms and trembles at the shaking of Deborah's rod.
The worthy man thinks back with fear, 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 Orages of earth while the wind recedes, and the ample scene of eternity begins to open to his view. “In that one moment that frantic stone caves, stone the walls of her clay tenement, runs to each avenue and shrieks for help.”

The fact of you be collect what a pain dined the people there on four years ago when it was supposed the day of judgment had come. When the heavens were illuminated with ten thors and blazing meteors, like plates of liquid fire descending through the air. Then and fell upon their knees, they began to pray for the first time in their lives. Their faces pale, trembling, and confounded.
Waiting in fearful suspense, the Trump of God to sound the dread alarm, to proclaim the judgment of the great day. However courageous, the people may seem to be while in health and fancied 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 distinct sense of divine protection. When they look back upon their journey, and discover the little distance they have gained of the many thousands they have made; when they look forward upon the wilderness, wading out before them, where there are serpents of venom, and serpents of afflictions; when they consider their difficulties, their toils to encounter, and their fearful enemies to subdue, they are ready to desist and 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 Ourselves in the second place, what it is that we should not fear in the sense which we have described, as it was prohibited in our text. We should not fear God in the sense which he has described, in the sense prohibited in our text. 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 had in reverence of all that are about him."
But slaverish fear, distressing alarm, painful anxiety seem to be avoided as contrary to the experience of the psion and offensive in the sight of God. For if we have experienced a change of heart, we are told by the Apostle that we have not received the Spirit of adoption whereby 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 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. How will keep him in perfect peace whose mind is fixed upon Thee?
2. The people of God should not fear the words 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 powers of earth and hell. He has been to war against principalities and powers, yet the Captain of our Salvation has provided for the Christian Soldier a suit of armor whereby he may wage a successful and victorious warfare against his Spiritual and Venemous.
4. We should not fear 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 welfare. "In the world said the Saviour, shall tribulation, but be of good cheer, I have overcome the world," etc.

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 exempt. It is appointed unto men once to die. The Scripture has gone forth from the lips of Stern and Veinacity, "dust thou art and into dust shalt thou return."

This solemn change is the proof of our nature. It was traced by man in his state of innocence, and to this unremorseful man it was war, and always will be the first thing of all things.
The soul 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 portion gloom, no anxious thought Shall vague whom Jesus preserved thee? While the ungodly man shinks back with inward horror in view of approaching death, the Christian comes beline and looks 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 immeasurable in his immensity, inconceivable in his mode of existence, and indiscernible in its essence. His attributes and perfections are exerted in their behalf. He is their creator, preserver, and redeemer.
But he is only their 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 the lawless country— 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 to our path, and a lamp to our feet.

2. He will be our protector 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 troublesome journey to the happy world.
He will finally give them an eternal, immortal ministration into the everlasting kingdom of our Lord and Savior Jesus Christ.

Behold the good man (when brought down to the close of life), who calls upon to go the way of all the earth. He then reviews his life, examines his heart, his love to God, and all mankind, to whom the examination he can say, like dying Stephen, Lord Jesus receive my spirit: de.

Conclusion

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

2. The security of God's people.