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Transcribed Message

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Message: Fear Not, For I Am With You

Isaiah 41:13

As a lot of you know, YouVersion celebrated 1 billion downloads sometime last year, and that's pretty amazing all over the world in so many languages. One of the things they can, of course, electronically keep track of so many things, but one of the things they have noted, four out of the last six years, there is a verse that has been posted and downloaded and accessed more than any other verse in the entire Bible. Can you guess what it might be? It's today's verse.

I went around to some folks here at church and also to people who don't even know anything about the Bible and asked them, what do you think the most popular verse in the whole Bible is in the last four out of six years. Nobody got the right answer. They came up with Psalm 23 or Romans 12, but nobody came up with this one. I think part of the reason might be that we're talking worldwide, we're not talking here. We need to be again reminded of how many people around the world are facing horrible persecution for their faith. They need a verse like this. They need it.

From Open Doors, these stats, there's more than 365 million worldwide Christians that are facing extreme persecution for their faith. That's one in seven followers of Jesus. North Korea, you carry a Bible around, you could be shot on spot, or you could be put in a labor camp that will no doubt end your life as well. Tens of thousands are in those labor camps. In Somalia, Christians from Muslim backgrounds are regarded as high-value targets and can be killed on the spot if discovered. In Libya, being a Christian is not an option. It's not allowed in Libya as in other countries, and you can lose your life for saying so. In Nigeria, there's more believers who are killed for their faith each year than everywhere else in the world combined. Two every hour on the average. Wow. Iran. Being a Christian is considered a crime against national security. So, all the dangers that come with that. Even in Mozambique, there have been beheadings by some Islamic extremists,

some 30 at a time in some northern parts of Mozambique. The Koehns at some point were advised to maybe think about leaving the country, but no. God called them where they are. Fear not. I'm with you. Be not dismayed. I am your God.

Well, there's plenty of ways to say that this morning. So, if you're somebody that's coming this morning and says, well, I'm not scared of anything. I don't have anything to worry about fear today. That just doesn't relate to me. Maybe at least take heart from persecuted believers that need your prayers. That's always what they say. Pray for us. Pray for us. That's the most important thing you can do. Pray for us from Hebrews 13. Remember those who are in prison as though in prison with them. And those who are mistreated since you are also in the body.

So, Isaiah 41:10. Fear not. For I am with you. In advising the YouVersion as to why that might be the most downloaded verse in the whole Bible, they write that N.T. Wright has written that the reason biblical promises resonate so deeply is not sentimentality. It is because they describe the nature of ultimate reality. God is real. He is present. He acts when a human heart hears that truth spoken into its fear. Something ancient and deep makes Isaiah 41 10 very personal. Very personal.

Well, the whole verse goes: Fear not for I am with you. Be not dismayed for I am your God. I will strengthen you. I will help you. I will uphold you with my righteous right hand. And whether you're a believer in a tough country facing the possibility of martyrdom, or whether you this morning are facing health scares, or are starting a new job, going to college. All the things that are reasons to fear if we don't know what to do with it. Financially struggling. Losing a job. The fear of being alone. These are common things that eat at us, all of us. Well, the response from God himself is fear not. For I am with you.

I told my Friday morning group that's what I'm preaching on this morning. And I said, yeah, I'm going to be shaking in my boots up here while I'm saying fear not. Or as the kid when he tried to depict the angels showing up at the Passion Play to Mary and Joseph. He says, it's me and I'm scared. Instead of saying fear not, for it's me. Fear not for I am with you.

Look at the list on the screen from *Psychology Today*. They put out a list of the top ten fears that we in the United States would claim in a 2025 survey. You can see that a lot of those have to do with fear of government stuff. Even in our country, fear of what's going to happen to the economy. Terrorism. Pollution. I guess if you're in the northeast trying to breathe the air, you're feeling that right now today, aren't you? Or it also includes things way more personal. Loved ones that are in serious condition with illnesses or facing a possible death. But all of those things really line up, don't they, to just simply a loss of control. There are things that I cannot control, that I cannot predict, that I cannot know what to expect. And so, it brings fear in my life. It's an objective or a goal that's uncertain. And so, we live with that fear. Fear not.

Well, and sometimes it keeps us up at night, doesn't it? How am I going to control this? I've lost control. I need to figure out how. Or maybe we just cope with unhealthy strategies and say, I can't control this. I've got to turn to something else. Or maybe it's an obsession with fixes that we say, I demand to figure out how to control this. But no matter what it is, it's not so much the things like that. I scream like a girl whenever I see a snake. And we get a lot of them at our house up there near the river. Or me shaking in my boots up here a little bit. It's about a lot more than that, isn't it?

Wyoming State Penitentiary in 1911. I worked in a prison for a lot of years, so these kind of stories interest me. Wyoming State Prison. A new warden came to town in 1911. His name was Felix Alston. He loved baseball, so he set up a baseball team of inmates, most of them on death row. And they played in the community. I don't know how that worked, but they took them out in the community, played a local farm team, a company team. They were only allowed to play four games, but they just slaughtered them. The score was not even close. They won all four of them. But, you know, the dark side of that was the warden says, you know, if you win these games, I'm going to be able to reduce your sentence. I'm going to change things. So, there's a lot on the line for you. Apparently there was. But, you know, what there was for him was he also was gambling on the outcome. And so, he made a bucket load of money off of this. When they discovered all that, four games was all they got to do and it was back to the previous sentences. That promise did not get fulfilled.

So whatever fear you're living with, realize that even for these guys, there was a loss of control. They thought they were going to be rewarded well, and it came to nothing. So, whether you're competing for your life with fear or whether you're alone and you fear what that brings. Fear is a loss of control.

God's formula. God's premise with a conclusion is fear not, for I am with you. It's like an equation. Apparently, it's always true. Or is it? Is it true? Well, we are people here of context, aren't we? We want to see the verses that come before and after. What's the setting back in the days of Isaiah when he wrote this? All of those kinds of things that help us understand what did the original author, Isaiah, intend by what he wrote by the help of God's Spirit. And what did the original readers understand from what Isaiah wrote?

One of the questions we have to think about when we say, is it true or not? Is it maybe just figurative language? Maybe it's just sentimental kind of stuff. And, you know, you look at Isaiah 40:31 – right before that, that you're familiar with. They that wait upon the Lord shall renew their strength. They shall mount up with wings like eagles. They shall run and not be weary. They shall walk and not faint. Now, if you've run a marathon and that's your theme verse, I bet you it didn't work out, did it? You will run and you will still be weary. You won't run and not be weary. You can't go that far and not be weary. I'm pretty sure. Never tried it, but I'm pretty sure. Or for the rest of us, it's like you will walk and not faint. Well, that's our prayer from day to day. Lord, at least let me not pass out on this walk. Sometimes we're at that level. But either way, we can say, OK, well, this is like that verse. It's just kind of a concept. It's a feel-good thing. It's just figurative. It's not really true. Can it be?

Or secondly, for us who are Bible studiers, we think, OK, and especially after we talked about the Old Testament last Sunday and its value and how it set us up for the beauty of what the New Testament declares. Is this really only just for Israel? This was written 2700 years ago in the Old Testament. Is it just for them? Was it just for Jews who were facing captivity, that they were fearful? But maybe it doesn't apply to the kind of fears I have.

Or thirdly, is it true? Is it just for super saints? Is there just some sort of a fear switch that you can turn off because you've just really got it together? You just know God's presence, and you are so sure that nothing scares you anymore that you got to that level of maturity. That is a super saint. That's enough. That's enough right there.

Well, is it enough? That's the second question I want to ask with us, because "I am with you" is the premise and it points back to "Therefore, you should fear not." Well, is that enough? Is that enough of a conclusion? Say just simply being convinced of God's presence is enough to say, all right, I can turn off the fear switch. I don't have to fear ever again.

Well, let's look at those for a minute. In fact, that's enough questions for one morning. Is it true? Was it true for Israel, the how, the where, the when, the why of what they faced? Did they really believe this? And is it only for them or is it for me also? Well, in the book of Isaiah, it's interesting that the first 39 chapters we title condemnation, where he's talking about the judgment not only of the nations around Israel, but also of the followers of God, the chosen people. That is the people of Israel themselves, that God had said, y'all aren't living up to what you need to be as my chosen people. I am the holy one of Israel and you're not being holy. You remember how in Isaiah six, he appeared in a vision to Isaiah and Isaiah saw the Lord lifted up and lofty on a throne and the seraphim were crying out to each other. Holy, holy, holy is the Lord of hosts. And what was Isaiah's response? Woe is me. I'm undone. I'm a man of unclean lips and I live among a people of unclean lips. What are we supposed to do with that? Thirty-nine chapters of y'all aren't living up to your standard that I have set for you.

You know, if you got a love letter, my wife and I, when we were dating and then engaged, we wrote back and forth every day, believe it or not. Phone calls were kind of spendy back then, so we only did that once a week. We've got a lot of letters that we wrote back and forth. If my wife had written me 39 pages of you're just not living up to my standards. I don't know about you. You're just not doing what I want. What would I expect on page 40? We're done. This is over. But no, Isaiah chapter 40 says just the opposite. No, that's not true. And so that's the good news. There is comfort. And it's interesting that the

first 39 chapters of Isaiah are generally a condemnation about the judgment that's yet to come for the people of Israel.

And then he turns to chapter 40 on to 66. Exactly how many chapters in Isaiah are exactly how many books there are in the Bible. The Old Testament helps us understand our sin and our need for a savior. The New Testament explains that Jesus is the one who saves.

So as Isaiah sketches out for them these mountain peaks, as it were, he's looking at three different times of life. There is the B.C. time. That is the time that they lived in in 700 B.C. Then there's the A.D. time. Then there's the time of this promised Messiah. And then there's eternity. They just saw them as three different mountain peaks. They didn't necessarily see the valleys that were in between those time-wise. They just saw them as an ascending set of mountain peaks. And so chapter 40 is where he starts and declares for them what's to come.

Isaiah chapter 40, this comfort. Comfort, comfort my people, says your God. Speak tenderly to Jerusalem and cry to her, and her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins. And so, he's promising that there will soon be a deliverance. It's going to come, amazingly, through King Cyrus. King Cyrus is named specifically later in chapter 45, that there's going to be a king. And they didn't even know who this guy was, Cyrus. And Cyrus, when the time comes, didn't know who God was. But God used him to help deliver the people from exile and be able to come back to Jerusalem. But that was still in the future. As Isaiah writes to them, he says, comfort, comfort my people, says your God, speak tenderly. There is a deliverance. There's a time coming soon when you will be turned away from that exile.

Then he goes on to verse 3 in chapter 40. A voice cries in the wilderness, prepare the way of the Lord, make straight in the desert a highway for our God. Well, those are familiar words, aren't they? That was what was described about John the Baptist when he came to say, hey, the Messiah is here. This is the kingdom at hand. And you need to repent.

Well, interestingly, even though we call this soon deliverance the Messiah, that Isaiah speaks of in so many ways, he doesn't actually use the word Messiah. He uses a lot of other words to describe that. He does say anointed because Messiah means anointed

one. But he calls him the suffering servant. He calls him the redeemer. He calls him Emmanuel. He calls him a man of sorrows acquainted with grief. And so, it's in the New Testament days that he becomes described so well as the Messiah.

Then I'm going on verses 4 and 5 in chapter 40. Every valley shall be lifted up. Every mountain hill shall be made low. The uneven ground shall become level, and the rough places a plain. And the glory of the Lord shall be revealed, and all flesh shall see it together. For the mouth of the Lord has spoken it. Don't you hear the Handel's Messiah ringing out when you hear those words? That was the exact words that he used in that great anthem.

Isaiah talks a lot about eternity. He talks about the eternal, the forever. Fifty-some times here in these last 26 chapters, he describes eternity in that way. That is their great hope, and he described it so well for them. So, we've got a deliverer, a soon deliverer. We've got a redeemer and the Messiah. We've got a hope for eternity.

And Israel has to ask, is it true? Is it really true, Isaiah, that you're declaring all this? After all, you slammed us for 39 chapters. Can we really believe that you're just going to turn a corner and say, oh, things are going to turn out all right. God's your redeemer. What do you do with that? Well, Israel, especially as they looked at it later on, realized that when they were delivered and when King Cyrus was the one, they could look back at Isaiah and say, oh, it's really true. You prophesied this ahead of time, and it actually came to pass. You must be a prophet of God. They could say, well, what you're saying must be true. When you say God said it, it happened. So yes, the people of Israel, seeing that they were put into exile, seeing that Cyrus, King Cyrus, was used by God to deliver them later.

When they get to the New Testament, you look at the next slide there, you see that Israel is in the middle there, and they don't realize that there's a valley in there. They've got all these minor prophets to put up with because they weren't exactly friendly to what Israel was doing. And then you've got the 400 silent years, and so all of a sudden they're realizing, this Messiah thing, we just thought it would come. When Jesus came along the path, what did people think? Okay, here's the Messiah. All we see are these mountain peaks. We see we've been delivered. Okay, now Isaiah says there's going to be a Messiah. Next mountain peak, there's going to be eternity. So it must be that the Messiah is bringing in the kingdom.

When he showed up and claimed to be the Messiah in so many ways, they said, all right, heads are going to roll. He's going to take over, and the kingdom is here. You realize how easily it was for them to misunderstand that because they didn't see the valleys between the peaks. And so here they are, the next peak that comes along is Jesus the Messiah who lives, who becomes the suffering servant that Isaiah described so well, but they couldn't see it. What? You've got to die? We don't understand that. You're going to set up the kingdom. Then he rises again, then he ascends, and he's gone, and they realize, oh, there's another valley here. There's this time of the Gentiles. There's this Holy Spirit indwelling. There's all of these things before yet that eternity would come, and they didn't see that because Isaiah just sketched for them the mountain peaks.

But when you get to chapter 41 of Isaiah, after he taunts almost in a courtroom-type scene, you coastlands, you come and make your case. You just be silent because you have nothing to say. And so the Holy One of Israel is the judge, the jury, the prosecutor, the cross-examiner. He's all that stuff because this is his courtroom, and he's running it his way. And so, verse 5 of 41, The coastlands have seen and are afraid. The ends of the earth tremble. They've drawn near and come. Everyone help his neighbor and say to his brother, Be strong. The craftsman strengthened the goldsmith, and he was smooth with the hammer him who strikes the anvil. Sing of the soldering. It is good, and they strengthen it with nails so that it can't be moved. The futility of setting up idols to say, we're going to trust in these because we don't know what to do with this Holy One of Israel, with this God that is claimed.

But he says in verse 8, But you, Israel, don't turn there. Don't turn to that futility. Don't turn to those other nations. Don't turn to their gods. You, Israel, my servant. Verse 8, Jacob, whom I have chosen, the offspring of Abraham, my friend, you whom I took from the ends of the earth and called from his farthest corners, saying to you, you are my servant. I have chosen you and not cast you off. So, we are chosen. Israel was chosen as God's people. He took them. He called them.

And so as going on to the next slide, as you see, now my graphics get pretty complicated, but y'all hang with me. You'll be able to make sense of it here in a minute.

These are God's chosen people, and Daniel looks back with them. You're the descendants of Abraham, my friend. God says, look at what Abraham was like. I took Abraham out of Babylon, a moon-worshipping godless place, and I called him to a new promised land. And there were times where he feared. There were times where he doubted. There were times when he had adversaries, and I said to him in Genesis 15, Fear not. I am your very great reward. Isaiah 41:10. Fear not, for I am with you.

Going on to Moses, they could remember well that Moses was called. He was taken out of the desert. He was called at a burning bush, and God appears, and Moses says, I'm just not worthy. I can't speak. I can't show up to Pharaoh. I can't do any of that. And all of those fearful things, you choose somebody else. Don't choose me. Moses, I AM has sent you, and that's enough. Just tell him I AM has sent you. Fear not, for I am with you.

Then going on to Joshua, where Joshua had to take courage, where he took over for Moses to come into the promised land. He was taken out of the desert. He was called to lead the people into the promised land, and it was that Joshua 1: 9, well-known verse, Be strong and courageous. Do not fear, for I am with you. Isaiah 41P:10, isn't it? Fear not, for I am with you.

Then for David, he was taken from being a shepherd boy to be called to be the king of Israel. You remember, that was not a quick journey. That was a slow one, and being pursued by Saul, he went and hid with this Philistine king and was scared spitless that this king, being a Philistine, was going to kill him, and so he pretended to be a madman. He was drooling, and he was scratching on the walls and all that, just pretending out of fear just to stay away from what might be the inevitable. It was Psalm 56, when he wrote, Whenever I am afraid, I will trust in you. He could look back at that later and realize how true that was. Isaiah 41:10, Fear not, for I am with you.

But as the next slide depicts, there were times where the people of Israel looked at all these things, but they say, there's a whole bunch of times where it seemed like God has abandoned us. After Abraham was called to the promised land, all of a sudden, they spent 400 years of slavery in Egypt, and thankfully, Moses delivered them from that. Then they had to spend wandering in the desert for 40 years, but Joshua's leadership delivered them

from that. Even after Joshua, they had to go through the book of Judges when there was no king in Israel, and everybody did what was right in his own eyes. They abandoned God, but God sent them a deliverance through King David, but now this abandonment. The northern tribes had already been taken off to captivity, and Isaiah is saying, now you're going to go into captivity, and it looks like it because we don't know where to turn. Are we going to be delivered or are we really abandoned? That was chapter 39. This letter of 39 condemnations doesn't look promising.

Well, in chapter 41, he wrote, you whom I took from the ends of the earth and called from its farthest corner saying to you, you are my servant. I have chosen you and not cast you off. I took you, I called you, past tense. But the next verb is different. I'm saying. I said it before, I'm saying it now, and I'm going to keep on saying it. You are my servant. I have chosen you and I have not cast you off. Well, the people of Israel realized how true that was because later on Isaiah's prophecy came true. This King Cyrus really did deliver them. They could see in Abraham, Moses, Joshua, and David that there was a choosing. A choosing of their people that God kept on sending a deliverer and now would send one more.

So, when we ask and when the people of Israel asked, is this just figurative or is this really true? Fear not for I am with you. Is it really for Israel or is it for us as well? Well, for the people of Israel, it was clear. It was for them. The prophecy that Isaiah wrote and said that you're going to be delivered, you're going to be in exile, delivered, and then King Cyrus will deliver you – all of that came true if you give it a couple hundred years. They look back at Isaiah and see how true that was.

But what about for us? We look at the next where, well, that was the place where Israel was but look at where we are. We are after the coming of the Messiah who died and rose again and sent his Holy Spirit. We understand all of that now, but you look back at Isaiah who some 300 times in all of the Old Testament was prophesied that the Messiah would come, and so many of those come as quotes from the book of Isaiah. Is that true for us? Well, it was for Israel. It is for us. We are chosen. It became a fulfillment, the Messiah of the prophecy of Isaiah, and so we should trust in that. Fear not for I'm with you.

Well, look how Jesus said it for us as New Testament believers. All that the Father gives to me will come to me, and whoever comes to me I will never cast out. From John 6. From John 15, as the Father has loved me, so I have loved you. Abide in my love. You did not choose me, but I chose you and appointed you that you should go and bear fruit.

And then from Ephesians 1, I love this one. It's the freshest one to many of us. Let's know that we as followers of God, as God's saints, he chose us. He predestined us, he adopted us, he redeemed us, he sealed us. And I think it's verse 9 where it says, the riches of his grace were lavished upon us.

Somebody in a Bible study shared, you know, that's like a dump truck. It just was dumped on you. I grew up around dump trucks. That's how we hauled our wheat to the elevator. I remember my brother coaching me at age 14 when I started driving to get there at the elevator. You're hoisting up the bed and it's full of wheat. Now you've got to go kind of slow or bad things are going to happen. You could bust out the tailgate, or it could tip over because the load hasn't come down yet. Go kind of slow. They're going to be yelling at you and whistling and making you go faster. And just go slow. Act like you can't get in gear or whatever because you don't want that to happen. But here he says, this dump truck of grace is lavished upon you. The load's all coming at once. Here it comes. You are all of these things because of who you are in Christ.

Well, maybe this morning you don't feel like that. You don't feel chosen, predestined, adopted, redeemed, sealed by the Holy Spirit. That's a result of either one of two things. It's because you're not a believer. You're a sinner who needs a Savior. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. As many as received him, to them he gave the right to become his children. And all of these things become true of you. And you can accept that even today.

Or secondly, you're saying, I don't feel it. I'm a believer. But today it's not about what you feel. It's about the truth that you believe. And the truth is right here in front of it. When Greg Laurie lost a child and was struggling so much, it was Warren Wiersbe who said He called you. Don't doubt in the darkness what you've seen in the light. Do not doubt in the

darkness what you've seen in the light. We are people of truth. It's not going to feel like it, but we are people of truth. That's what we live our lives with.

Well, the third question that we ask in when it's for us is, okay, it's not figurative. It's not just for Israel. It's for us also. But is it just really for super saints who just know how to turn off the fear switch whenever they want to? Well, look at verse 14. If you're still in Isaiah 41, God reiterates and he says, fear not, you worm, Jacob, you men of Israel. Well, some translations say you maggot, you scum, you insect, you varmint. There are all kinds of fun translations you can do with that word. You worm, Israel. Well, they weren't super saints, but God's saying that's enough. You know, I am with you. Fear not. That's enough. You don't have to be a super saint. You don't have to be worthy. You just have to be chosen, right? There it goes. And that's enough.

Or is it enough? Because the second question we have to ask is, is this equation true? I am with you. That's the premise. Therefore, fear not. Just that simple, right? Is that enough? Is that equation enough in my own life? Well, I would suggest that the tighter your grasp on the presence of God, the weaker will be fear's grasp on you. The tighter you hold to who God is in your life, and he is with you, the weaker will become fear's grip on you. Affirm a foundation, ye saints of the Lord, as laid for your faith in his excellent word. What more can he say than to you he said, to you who for Jesus to refuge have fled? Fear not, I'm with you. Oh, be not dismayed, for I'm your God and will still give you aid. I'll strengthen you, help you, and cause you to stand upheld by my righteous, omnipotent hand. Beautiful reminders for us in that song this morning.

When you look at 1 Peter 5:7, and J.B. Phillips said it from 1 Peter, you can throw the whole weight of your anxieties upon him for you are his personal concern. And that's sort of a paraphrase, but it really accurately depicts what 1 Peter 5 depicts for us. You can cast all your cares on him because he cares for you. He really does. That is sometimes hard for us to understand. Well, is it enough?

We've got three things to consider as we close today. Our examples. Our examples, we've just seen a bunch from the Old Testament. You see from the New Testament as well. Do you realize that the Apostle Paul, as bold as he was, got pretty scared? And it was God's

vision to him that said in Acts 18, when he was in Corinth and facing all kinds of adversity, said, don't be scared any longer. Why? Because I'm with you. There it is again. Don't fear.

Or Joni Earekson Tada, who I love to quote, and so many of you know and love her well. For 60 some years now she has been a quadriplegic. But since she asked God to let her die and he wouldn't do it, she said, well, okay, then teach me how to live. And she's been a blessing to so many of us. This is one statement that she's made. "When I begin to ponder the future, I feel fear gnawing at the edges of my heart. But every day I turn fear on its head, and in so doing, I became a person of Psalm 34, I sought the Lord, and he answered me, and he delivered me from all my fears." That is her experience. She is an example for us. But as she declares there, she's a person of God's promise, not of just her super saintness. Even though we often look up to her that way. Because it's God's promises. It's enough.

It's enough. Sinclair Ferguson said it this way, "It cannot be overemphasized that men and women who have accomplished anything in God's strength have always done so on the basis of their grasp of truth. The stronger you grasp that God is with you, the looser will be fear's grasp."

The last point. And this is about my experiences, your experiences. Especially in the context today, I would submit to you that your experiences and my experiences of the presence of God, and they are many, they don't confirm God's truth. They don't confirm God's truth because what we need to say is God said it, and that's enough. They do affirm God's truth. They do help us bolster God's truth, but the truth is the truth. We don't have faith in our faith. We have faith in what God has said and who he is, and that's enough.

There are plenty of ways you can map how God works in your own life. Henry Blackabee's *Experiencing God* is still such a powerful one that's been around for 40 some years. If you look it up, there's a thing called this God Hunt that takes four categories. I know I did that with my family a number of times in our kids' growing up years. They probably totally forgot, but I hope they remember that God is with them. And that has some great categories of ways to track how God's presence is true in your own life as a great testimony. Or if you are on the app, there's a place called Covenant Stories. There are

loads of stories from people sitting next to you that have said, this is how God has been in my life. But today, the tighter your grasp on the presence of God, the weaker fear's grasp on you.

Let's pray together. Lord, we agree with verse four of the "How Firm a Foundation" song that we sang, the soul that on Jesus hath leaned for repose, I will not, I will not desert to his foes. That soul, though all hell should endeavor to shake, I'll never, no, never, no, never forsake. Thank you that that's your promise and that that's enough. Thank you for Jesus who is enough. Amen.