

“Fear Not, You Worm Jacob” | Isaiah 41
Trinity Presbyterian Church | Reverend Steve Johnson
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Isaiah 41 (p. 601)

Last week we jumped back into our sermon series on the book of Isaiah with the 40th chapter. This last half of the book is uniquely majestic and prophetic of Christ, and this 41st chapter is no exception. Given the length of this chapter, I will only read the first verse and then pray, but we will read the chapter in its entirety as we walk through its message. So look with me at Isaiah 41:1, it’s a call for the Gentile peoples to hear God’s word with reverent silence and to renew their strength in its message, to put their faith in the God who will speak and make a water-tight case that he is to be trusted above all gods.

Isaiah 41 (ESV)

**41 Listen to me in silence, O coastlands;
let the peoples renew their strength;
let them approach, then let them speak;
let us together draw near for judgment.**

One of the most well-known books defending Christianity was written by a former atheist who, in setting out to disprove Christianity, ended up coming to faith in Jesus. His name is Lee Strobel and his book is [The Case for Christ](#), first published in 1998. Before he came to faith in Christ, Lee Strobel was a successful man by all worldly accounts. He was a graduate of Yale Law School working as the legal editor for the *Chicago Tribune*. He was married to an agnostic, had a daughter, and the future was bright for this young man. But then his wife Leslie became best friends with a neighbor who was a Christian and who had a daughter the same age as theirs. This woman showed her love and hospitality and eventually invited her to church. Leslie became a Christian and Lee thought his marriage was over, even considering divorce. But then he had a brilliant idea. He would use his expertise as a lawyer who could publicly expose shams to research the resurrection of Christ and disprove it. If he could disprove the resurrection, he could win his wife back from the “cult” she had joined.

And so he attempted to do just that. He studied the evidence for the resurrection of Christ, and long story short, he ended up seeing how reasonable it is to believe that Jesus Christ was a historical person who died and rose again, and Lee Strobel gave his life to Christ. His book “A Case for Christ” is the story of this journey and gives his reasons why the resurrection should be believed. He presents a case to win his hearers over, not to bring about any kind of judgment.¹

And that is similar to what is happening here in Isaiah 41. Here God is making a case for why everyone should trust in him, and he makes that case, not to bring about a wrathful judgment, but to win over those who hear his arguments. In Isaiah 41 the Lord God addresses both non-Jews and Jews to consider three reasons to trust in him above all other gods. I have these reasons outlined for you in the bulletin on page 8.

1. The first reason is the power of God over the nations and history.
2. The second reason is that those who trust him have no reason to fear.
3. And the third reason is the powerlessness of other gods.

And so as we consider this case, may God give you wisdom to consider these reasons, and may God make it clear to each one of us where the trust of our souls must rest.

A. A case to trust in God and no other (41:1, 21)

1. Reason #1: The power of God over the nations and history (41:1-7)

a. Invitation to the nations (v. 1)

Let's start with reason #1 in verses 1-7, that we should trust in God and no other because of the power of God over the nations and history. Read with me verse 1 again and let's consider God's invitation to the nations.

**Listen to me in silence, O coastlands;
let the peoples renew their strength;
let them approach, then let them speak;
let us together draw near for judgment.**

We see here in verse 1 the language of “**judgment**” and so we begin Isaiah 41 with a court scene. God is calling the coastlands, the Gentile peoples to listen to him, and to listen to him with reverent silence as he makes his case to them. In the second poetic line of verse

¹ <https://www.cslewisinstitute.org/resources/the-side-b-stories-lee-strobel/>

1 we see that God is inviting them into this courtroom, not to indict them and punish them, but he calls these non-Jewish people, the people outside his covenant, to “**renew their strength**” with the words that he will tell them. Now if you heard last week’s sermon from Isaiah 40, does the phrase “**renew their strength**” sound familiar? Just one verse before this, the last verse of Isaiah 40, God promised Israel that, “**they who wait for the Lord shall renew their strength; they shall mount up with wings like eagles.**” And so now in Isaiah 41, the Lord turns to the nations surrounding Israel and he invites them also into what was promised to Israel. They too can have their strength renewed if they wait for the Lord, if they put their trust in him. This message of good news and inclusion of the non-Jewish people is a major theme in Isaiah. It is through Israel that all the nations of the earth will receive God’s blessings. This invitation to the Gentiles extends beyond the original hearers of this passage even to us Gentiles and all the peoples of the world today. The promises of God’s blessings in the book of Isaiah are offered not just to believing ethnic Israel, but to all who put their trust in God and the promise of Jesus Christ. And so we Gentiles, we who live 2700 years later, we can hear these words of comfort and blessing and read them as written not just to the original audience, but also to us who put.

b. God's sovereignty (vv. 2-4)

Let’s now look at verses 2-4 and hear God’s opening argument in his case. Here God will declare his unmatched sovereignty.

2 **Who stirred up one from the east**
 whom victory meets at every step?
 He gives up nations before him,
 so that he tramples kings underfoot;
 he makes them like dust with his sword,
 like driven stubble with his bow.
3 **He pursues them and passes on safely,**
 by paths his feet have not trod.
4 **Who has performed and done this,**
 calling the generations from the beginning?
 I, the LORD, the first,
 and with the last; I am he.

Here in this passage is a profound statement from God declaring his unmatched sovereignty over the nations and all of human history. In verses 2-3, God predicts the

future of someone that God will raise up to soundly defeat the nations. He asks **“Who stirred up one from the east”**? This man whom God predicts he will raise up will trample kings and defeat nations with ease, all at the permission and hand of the Lord God. In this passage, God doesn’t reveal who he is prophesying about, probably to illustrate that there is not merely one example of God raising up someone to power for his own purposes, but this is something God always does. But a few chapters later, in Isaiah 44 and 45, there is good evidence to believe that this conquering ruler from the east will be the Persian emperor Cyrus who will come over 150 years later and defeat the Babylonians and other nations with ease. In those chapters Cyrus’ very name is mentioned and it is prophesied that he will call for the rebuilding of Jerusalem and the temple. This is an amazing prophesy. The temple and Jerusalem were in great shape in Isaiah’s day and the exile of Judah wasn’t going to happen for over 100 years, but here God declares that he is so sovereign that he is able to predict and orchestrate the events of the future.

And if someone were to think that God can only predict and plan a small set of future events in human history, God blows all of our minds in verse 4 with how sovereign he is over the course of human history: **“Who has performed and done this, calling the generations from the beginning?”** God, who is the alpha and the omega, the first and the last, he has called all the generations of all peoples into being from the very beginning of human history.² No one is like our God who not only predicts the future, but also plans and orchestrates it.

Today people still try to predict the future – using horoscopes and fortune tellers, manipulating karma by doing good works in the present so that they’re guaranteed good fortune in the future, or, in some Christian and pseudo-Christian circles, those who turn to so-called prophets for the prediction of future events. Recently there was a prediction about the rapture that was supposed to happen in the past week or two, and news of it spread around quite a bit on the internet, only for the predicted day to come and go. These kinds of predictions have been very common over the past 150 years. People even today still try to predict and orchestrate the future, but it is all to no avail. No one is like God. And

² ‘God, from all eternity, did, by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass,’ *Westminster Confession of Faith* 3.1

so we should trust him in whose hands are all the nations and all of human history. Those hands are strong and mighty and secure and safe from any harm that comes your way.

c. Response of the nations: fear and idolatry (vv. 5-7)

So how do the nations respond to this offer of trusting in the omnipotent power of God? Read with me their response of *fear* and *idolatry*. Verses 5-7,

- ⁵ The coastlands have seen and are afraid;
the ends of the earth tremble;
they have drawn near and come.**
- ⁶ Everyone helps his neighbor
and says to his brother, "Be strong!"**
- ⁷ The craftsman strengthens the goldsmith,
and he who smooths with the hammer him who strikes the anvil,
saying of the soldering, "It is good";
and they strengthen it with nails so that it cannot be moved.**

Instead of trusting in God and renewing their strength in him, we see in verses 5-6 that they respond with fear and with trying to find strength in themselves. Look at verse 6. The Gentile peoples turn to their neighbors instead of turning to God and they say to one another "Be strong!" Why is it that when the sovereign power of God is so clearly displayed, we so easily resort to trusting in the strength of men? We want to be like God, don't we? We want to be sovereign and independent from him and his law. It is rebellion against our Creator.

Not only do the nations turn in fear to one another to find strength instead of to God, they then in verse 7 get to work to build idols to put their trust in. The word "strength" occurs two more times, with the craftsman strengthening the goldsmith as they work together to make idols, and with how they strengthen and make solid and firm the design of their idols, securing it with nails. They put their strength into this idol instead of waiting on the Lord and receiving his strength. This is utter foolishness. It is completely unreasonable to exchange the strength freely offered by the Almighty God with the utter helplessness of a man-made idol.

People still trust in idols and other gods even today, although it looks different. The human heart has not changed, it is always worshiping, worshiping either the Creator or the

creation. Katie Jacobson, one of our missionaries to Cambodia, recently wrote an update about how at this time of year there is a 15-day Buddhist festival where people give food offerings so that the spirits of their dead ancestors who visit during that period of time will see that they haven't forgotten them. They are afraid that their dead ancestors will curse them with misfortune. And so year after year, out of fear, they trust in these food offerings to the idols of their dead ancestors so that their future will be blessed. They desperately need the hope of Jesus Christ, the blessing of the one who died but has resurrected again, victorious over fear and death and who is able to bless us with every spiritual blessing. May God bless the work Katie and our other missionaries in Cambodia during this dark festival.

That is a pretty blatant form of idolatry, but here in America, we indulge in more subtle forms of idolatry. The apostle Paul calls "covetousness" idolatry (Col. 3:5), and so we see that idolatry is not merely something that we make with our hands and worship, it is something that we desire and worship in our very hearts and minds. We worship what we trust, what we feel gives us security and prosperity. So for many of us, we worship the idols of nice houses, influential friends, respectable jobs, national recognition, and put-together families. We may also worship sex and food and sleep and comfort. What are the idols of your heart? Where do you turn for life and security and comfort and joy? All the idols of the world and of our hearts are empty and powerless in comparison to the power of Jesus Christ, the alpha and the omega (Rev. 1:17-18), who upholds the universe by the word of his power (Heb. 1:3). This is reason #1 in God's case to us, trust him and him alone for he has supreme power over everything, everyone, and all of human history. All the nations are like **"a drop from a bucket"** in comparison to him (Is. 40:15).

2. Reason #2: Those who trust him have no reason to fear (41:8-20)

a. The fear of the coastlands who do not trust in God (v. 5)

Let's move on now to reason #2, we are to trust God and God alone because those who trust him have no reason to fear. We look now at verses 8-20. We saw in verse 5 that the coastlands responded to God in fear, but now here God is going to speak to his chosen people Israel and comfort them to not respond in fear as the nations have done. In this section we are going to see reason after reason for why we are to trust God and not be afraid like those who do not trust.

b. Do not fear because... (7 reasons)

We just saw God's mighty hand of power, and now in these 13 verses we will see God's mighty heart of comforting love. Let's start with verses 8-10, and I think you'll recognize the words from verse 10...

⁸ But you, Israel, my servant,
Jacob, whom I have chosen,
the offspring of Abraham, my friend;
⁹ you whom I took from the ends of the earth,
and called from its farthest corners,
saying to you, "You are my servant,
I have chosen you and not cast you off";
¹⁰ 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.

Did you recognize those words? We just sang them in the hymn "How Firm a Foundation." They are so reassuring, aren't they? God addresses Israel and here and in two more places he comforts them by telling them to not be afraid like the nations.

Then over these next 13 verses, God will give at least 7 reasons for why they should not be afraid. But before we look at those reasons, I think it's important for us to rightly understand this "**fear not**" command in verse 10. While this phrase is an imperative, a command, we should read it more as words of loving comfort to be received than of a harsh command to be obeyed. The command to "fear not" is very common throughout Scripture but sometimes we read it as if it's simply a command to obey and so if we're afraid we're being disobedient and sinning. Fear then is seen as a sin, and then those who are often afraid are then also weighed down with the extra burden of guilt, which increases their fear. I do not think that is the tone and intention of this phrase "fear not." To be afraid is fundamentally a matter of suffering, not of sin. In the Garden of Gethsemane, our Lord Jesus Christ was praying and weeping as he faced the immanent agonies of the cross, and it says that he was "**troubled**," (Matt. 26:37) a word that can also be translated as "anxious." Our savior was weeping and praying for God to remove that cup from him. But Jesus, in his fearful suffering in the garden, did he sin? No. He responded rightly to God in his fear. He cried out to God, he prayed for relief, but he also submitted his will under his father's will

saying, **“Not as I will, but as you will”** (Matt. 26:39). Fear is a suffering, not a sin, but our response to our fear is often sinful. We often seek to grab power and control instead of submitting and praying to the one who holds all power in his hands and holds us dearly in his heart.

There’s a famous skit by Bob Newhart that further illustrates this point. It’s comedy gold that you don’t get anymore in this PC world. The scene opens up with Bob Newhart playing a therapist in his office and a female client comes in for her first meeting with him. He tells her that the meeting will last no longer than 5 minutes. She then shares the reason for coming in: she’s afraid of being buried alive in a box. After a few questions he tells her has two words for her that she should write down. She gets out a pen and paper and eagerly anticipates those two words she hopes will release her from her fears. He then shares those two words at the top of his voice, **“STOP IT!”**

Is that what God is doing in Isaiah 41? When his people are afraid is he simply commanding them “fear not!” / “Stop it!”? Absolutely not. These are words of comfort. Words of comfort are meant to transform a person, to bring them peace, not to demand that they transform themselves, that they calm themselves. When a child sees something that makes them afraid, their parent or grandparent says to them as they run to their arms, “O come here... let me hold you, it’ll be alright, don’t be afraid, I’m here,” those are not merely raw commands – they’re words of comfort that the child takes solace in. So as we look these comforting words in verses 8-20, receive these words as comfort for you. Receive them from God as you would a hug from a parent or a grandparent. God is with you, he will take care of you, take heart, be at peace, do not fear.

Let’s now look at seven reasons to not be afraid. Look with me again verses 8-9. The first reason you should not fear is that God has chosen you. We see that in both verses 8 and 9. God chose Israel to be his servant above all other nations. We read in Deuteronomy 7 that God chose Israel because he loved them. No more fundamental reason is given. He loved them.

Israel is God’s beloved and chosen servant. This verse is the first use of “servant” in a new and very important theme that we will see throughout the rest of Isaiah. Sometimes this chosen servant is referring to the people of Israel, sinful and yet chosen by God, and sometimes the chosen servant is the ideal servant, the ideal and true Israel, the suffering

servant, and that servant is none other than the Lord Jesus Christ. We'll hear about that next week in Isaiah 42.

Brothers and sisters, if you trust in God and put your faith in Jesus Christ, you need not fear, because that means that God has chosen you to be his beloved servant. He has set his heart on you as a husband for his bride, and so he will provide and protect you no matter what evil you face.

A second reason we are to fear not is in verse 10, **"fear not, for I am with you."** When you put your faith in Jesus Christ, he has promised to never leave you nor forsake you. He, Emmanuel, God with us, promised in John 14 to send his Spirit, the comforter, to be with us and in us, so that his presence would always be with us as he is reigning on his throne in heaven.

A third reason to assuage our fears comes in the next line of verse 10, **"be not dismayed, for I am your God;"** When you put your faith in Jesus, you need not fear because God has promised to be your God. To have God as your God is to have the most loving, most powerful person on your side. He is for you and not against you, although you have sinned against him, although you have turned to other idols, by faith in Jesus Christ, God is your God and you are his forgiven child, and so you will not face his wrath. Jesus Christ took upon himself the wrath of God for your sins, and so you are at peace with God. So take heart and do not be afraid.

A fourth reason for peace to rain down on your troubled soul comes at the end of verse 10, **"I will strengthen you, I will help you, I will uphold you with my righteous right hand."** When you put your faith in Jesus, it is as if God dumps on you all of promises, one after the other all heaped upon you, like a child buried in birthday presents. And here we have three "I will" promises heaped one upon the other. God promises his aid to all who put their trust in him. He will strengthen us to do his will, we will mount up with eagle's wings! He will be our helper and he will uphold us with his mighty and just hand. Our security and our help comes from the Lord, no matter what situation we are in, God will be our aid as we continue to seek first his kingdom and his righteousness.

A fifth reason comes in verses 11-13. As we read, see how God comforts us by promising to bring justice on all our enemies:

- 11 Behold, all who are incensed against you
shall be put to shame and confounded;
those who strive against you
shall be as nothing and shall perish.
- 12 You shall seek those who contend with you,
but you shall not find them;
those who war against you
shall be as nothing at all.
- 13 For I, the LORD your God,
hold your right hand;
it is I who say to you, "Fear not,
I am the one who helps you."

When the Almighty is on your side, there is no enemy that you have in the heavens or on earth that will not be destroyed when Jesus comes again to judge the world. Although our enemies mock us, impede us, tempt us, and even kill us, they can never fully defeat us. Their doom is sure. Fear not your enemies, O Christian, the worst they can do is destroy your body, but they cannot destroy your soul or separate you from your Savior or take away your inheritance in the kingdom of heaven.

A sixth reason to not fear comes in verses 14-16. Before I read it, I need to explain one illustration Isaiah uses in verse 15. He speaks about **"a threshing sledge."** A threshing sledge was an ancient agricultural tool. Let me read this description, "This was a heavy wooden platform fitted underneath with sharp stones and pieces of cutting metal which was dragged over the crop to chop the straw in preparation for winnowing."³ So this flat wooden platform would be pulled with a rope over crops and then rocks and metal on the bottom of it would chop it into smaller pieces. So let's read about how God will make his people into a threshing sledge and how that is a comfort to us,

- 14 Fear not, you worm Jacob,
you men of Israel!
I am the one who helps you, declares the LORD;
your Redeemer is the Holy One of Israel.
- 15 Behold, I make of you a threshing sledge,
new, sharp, and having teeth;
you shall thresh the mountains and crush them,

³ J. A. Motyer, [*The Prophecy of Isaiah: An Introduction & Commentary*](#) (Downers Grove, IL: InterVarsity Press, 1996), 313.

and you shall make the hills like chaff;
¹⁶ **you shall winnow them, and the wind shall carry them away,**
and the tempest shall scatter them.
And you shall rejoice in the LORD;
in the Holy One of Israel you shall glory.

We are not to be afraid because our God transforms us from being worms to being mountain threshers! Now what does that mean? The Lord disses Israel with a fitting insult by calling them “worms” or “maggots,” these small, weak, and pitiable creatures incapable of any significant work. Sometimes we’re afraid because we see our weaknesses, our inadequacies. We get so fixated on what we can’t do, that we become immobilized with fear and we don’t do anything. We become a bump on a log while God’s harvest is plentiful and ready for reaping. Here in this passage God says that he will transform his people from worms into threshing sledges that thresh mountains! Imagine that! He says that his people will **“make the hills like chaff;”** and the pieces will be so small that **“the wind shall carry them away.”** Now a little worm can move tiny amounts of dirt, but here it’s as if God is saying he’ll transform a little worm into one of those giant sandworms in Dune or one of those giant Were-worms from the Hobbit, these worms that are so large they can destroy hills and mountains. Now what does this mean for the Christian? It means simply this, when you put your faith in Jesus Christ, you can be at peace that although you are weak and inadequate, God uses exactly those kinds of people to advance his kingdom. Jesus used a child with only five loaves and two fish to feed 5000 people (John 6). Jesus used uneducated fisherman as the foundation of his church. And he said to those disciples, **“For truly, I say to you, if you have faith like a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you”** (Matt. 17:20). Fearful Peter became the bold apostle and martyr. And the apostle Paul when he could not shake the thorn in his flesh, the Lord said to him, **“My grace is sufficient for you, for my power is made perfect in weakness”** (2 Cor. 12:9). How often it is that we get all obsessed about our weaknesses and we assume that God cannot use a worm like us. We fix our eyes on our weaknesses instead of looking to the God who said **“I will make of you a threshing sledge.”** It is he that can make maggots into mountain threshers, not by their own might, but by the strengthening power of God. God’s Spirit is in you, that’s where the power of the kingdom comes from. So serve God in the spheres of life God has put you, and do not be surprised if he uses you to move a mountain.

A seventh reason to fear not is found in verses 17-20. Here Isaiah paints a beautiful picture of God creating life where there is no life. For some of you here today, this might be the most comforting promise for you to hold onto.

- 17 When the poor and needy seek water,
and there is none,
and their tongue is parched with thirst,
I the LORD will answer them;
I the God of Israel will not forsake them.**
- 18 I will open rivers on the bare heights,
and fountains in the midst of the valleys.
I will make the wilderness a pool of water,
and the dry land springs of water.**
- 19 I will put in the wilderness the cedar,
the acacia, the myrtle, and the olive.
I will set in the desert the cypress,
the plane and the pine together,**
- 20 that they may see and know,
may consider and understand together,
that the hand of the LORD has done this,
the Holy One of Israel has created it.**

Brothers and sisters, we do not need to be afraid, because even when we live in a bleak situation, facing a desert, our God creates life out of nothing by the power of his word and Spirit. What poor condition are you in, dear Christian? Are you afraid of the bleak outlook in a certain area of your life or perhaps in all of your life? When you are suffering with fear, respond rightly as Jesus did in the Garden. Pray to your loving Father. Call out to him with your parched voice and He has promised to answer you. He makes new creations, He speaks into the darkness and creates light, He speaks into the void where his Spirit is hovering and creates something that was not there (Gen. 1). This is our Creator God. We often fear when we see the absence of life and hope. We see a desert and so we despair. But when God sees a desert, what is he able to do? He speaks and there in the desert is a pool of water. He speaks and there's a spring of water. He speaks and above you all of a sudden is the shade of the cedar, the acacia, the myrtle, the olive, the cypress and the pine. Where there once was no life, God can speak and bring about life abundant. This is our Creator God. Do not despair when you see a desert. Call out to God and he will answer. Do you get afraid when you look at the hard heart of someone you love and you see a lifeless desert? Do you get afraid that there could never be any spiritual life there? Is your marriage a

desert? Is your relationship with a child or a parent a desert? Do you look at your own heart and see a lifeless desert – void of love for God, void of prayer and worship, void of faith? Call out to God! You are poor and needy and he is rich and generous and can create light out of darkness. So come to the waters! Come and drink! Come to Jesus Christ by asking for his life! Ask him to speak his lifegiving words into the desert-hearts of those you love, into your very own heart, into your broken relationships, and then wait upon the Lord, for those who wait on the Lord will renew their strength! They will mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint. This is the promise of God, the word of our God that will stand forever!

These seven reasons are just the start of many more reasons why we can trust in the loving and comforting heart of God. Let's now turn to the final reason in God's case for trusting him above any other.

3. Reason #3: The powerlessness of other gods (41:21-29)

Reason #3, trust in God because all other gods are powerless. Look with me at the last major section of this chapter, verses 21-29. God turns his attention now again to those who have trusted in idols and he calls for them to make their case that their gods have power.

- ²¹ **Set forth your case, says the LORD;
bring your proofs, says the King of Jacob.**
- ²² **Let them bring them, and tell us
what is to happen.
Tell us the former things, what they are,
that we may consider them,
that we may know their outcome;
or declare to us the things to come.**
- ²³ **Tell us what is to come hereafter,
that we may know that you are gods;
do good, or do harm,
that we may be dismayed and terrified.**
- ²⁴ **Behold, you are nothing,
and your work is less than nothing;
an abomination is he who chooses you.**
- ²⁵ **I stirred up one from the north, and he has come,
from the rising of the sun, and he shall call upon my name;
he shall trample on rulers as on mortar,**

- as the potter treads clay.
- ²⁶ Who declared it from the beginning, that we might know,
and beforehand, that we might say, “He is right”?
There was none who declared it, none who proclaimed,
none who heard your words.
- ²⁷ I was the first to say to Zion, “Behold, here they are!”
and I give to Jerusalem a herald of good news.
- ²⁸ But when I look, there is no one;
among these there is no counselor
who, when I ask, gives an answer.
- ²⁹ Behold, they are all a delusion;
their works are nothing;
their metal images are empty wind. ⁴

We’ll look only briefly at this section. We read here that God challenges the idolaters to prove that their idols can do something. Anything. Can they predict the future like God? No. Can they do anything at all? No. All of the idols are nothing, their work is less than nothing. Idols are an empty wind. All of our idols might feel powerful and pleasurable and secure to us, but on the day of the LORD they will all be exposed as shams. They are empty, powerless, vanity of vanities.

B. The case has been made - who will you trust?

That is Isaiah 41. The case has been made – who will you trust? The evidence demands a verdict, and I think the choice to trust the Lord Jesus Christ with your whole life and with your eternity is the clear verdict. No one is stronger than God and no one has a bigger heart of love than God, and he offers himself to you in the person of Jesus Christ. If you would like to follow Jesus for the first time or if you have unanswered questions about God or Christianity that you want to talk to someone about, come and meet me after the service. Let’s pray.

⁴ *The Holy Bible: English Standard Version* (Wheaton, IL: Crossway Bibles, 2016), Is 41:1–29.