

# 076, The Name of the Lord is a Strong Tower

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*Proverbs*

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Well, let us turn in our Bibles please to the book of Proverbs chapter 18. The focus of our study this evening is going to be upon verse 10.

Proverbs chapter 18 and verse 10.

“The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”<sup>1</sup>

Safety is something that we all desire. It is something that we all long for. As humans we face many difficulties. We face many dangers that could and often times have destroyed the people who have been exposed to those dangers. Aversion to danger is something that any sane person possesses. It is a mark of the imbalanced that they find delight in danger, that they find pleasure in terror.

As a result, sane people seek to minimize risk. They seek to minimize danger and they seek to maximize safety and they seek to maximize security because the pain that risk and danger can bring is something that is highly undesirable and something to be vigorously avoided.

But the question arises wherein does safety lie. How might it be secured? How will I know when I have achieved safety?

People have tried to answer these questions in the physical realm with studies of the causes of accidents, with safety seminars on how to prevent them. Safety is something that is highly stressed in manufacturing and industrial activities. Safety meetings are held and often a safety officer is appointed. Usually the sources and causes of danger are clear and the means of avoiding it and being safe are quite obvious to any thinking person.

But what is so frequently given attention and effort in the physical realm is very seldom thought of in the spiritual realm. In the spiritual realm things are often far different. Most people do not even think they are in any danger in the spiritual realm. They presume that they are safe from the wrath of God. They assume they are safe from the deception of

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<sup>1</sup> Proverbs 18:10.

Satan. They assume that they are safe from the deceitfulness of their own hearts. Little do they know that they hang over the pit of hell by a thread that is both frayed and rotten and ready to break at any moment. Little do they know that their self righteousness and their self confidence will evaporate into nothing the moment it is exposed to the consuming fire of God's holiness and offended justice.

Or if people are awakened to their danger in the spiritual realm they seek safety in all the wrong places. They may seek safety in prayers, in religious service, in rosaries, in some moral reformation or in some personal self denial and the participation in some ecclesiastical ritual. These things all protect the soul from spiritual danger about as well as fingernail polish would protect your finger from physical danger.

As believers, too, we face dangers. We face dangers from the world, dangers from the flesh, dangers from the devil.

So the question arises. Where should we go for safety and where shall we go for security? Where shall we go for protection and where shall we go for deliverance from those things in the spiritual realm that would harm us, that would destroy us, that would damn us?

Well, our text gives a very clear answer. It says safety is to be found in the Lord.

“The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”<sup>2</sup>

Safety is to be found in the Lord. He is our refuge. He is our fortress. He is our protector. We have but to run to him in order to be safe. And if we do, we will be safe.

And so this evening what we want to do is to seek to understand better how we might find safety in the Lord and what we must do in order to obtain that safety so that in the realm of the spiritual we are protected from danger.

In the first place, then, let us consider together the fact that, “The name of the LORD is a strong tower.”<sup>3</sup>

Now this is an interesting metaphorical phrase containing two ideas and we want to look at each of those ideas in turn. First of all, our text speaks of the name of the Lord. Now our text is not asserting that a four letter word L O R D is a source of safety. It is often the case that people view God's name as some kind of a talisman, some kind of a magical charm to be invoked so that if the magic word is said some kind of supernatural results will somehow occur. This is precisely what occurred in Acts chapter 19 verses 13 through 16.

It says:

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<sup>2</sup> Ibid.

<sup>3</sup> Ibid.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.<sup>4</sup>

And, you see, the thing about these vagabond exorcists is they thought Jesus was some sort of a magic word and if they just spoke that name, that name all by itself in its phonetic pronunciation would somehow do something in terms of producing some supernatural result which they desired, namely the exorcism of these demons.

Well, this is not what our text means when it says, “The name of the Lord.”

We don’t run around saying, “Lord,” as though that word, that phonetic symbol somehow has some sort of magic attached to it.

The name of the Lord is simply a description or a title by which the Lord is known and described. It stands for the Lord himself just like your name stands for you.

If I were to say, “Dave,” or if I were to say, “Max,” or if I were to say, “Roy,” you wouldn’t think, let’s see, R O Y. No, you would immediately think of the person because the name stands for the person.

So to speak of the name of the Lord is simply to speak of the person of the Lord himself.

Now that is not to say that God’s names are not significant. Each one of them is a description of some aspect or characteristic of God’s nature or of God’s character. His name is that by which we come to know something of who he is because all of God’s names are descriptive.

Now you have a name and it doesn’t necessarily describe anything. It has no meaning in and of itself. In our day and age we don’t give people names because of the meaning of the name. We just give them a name because our uncle had it or a friend had it or we liked the sound of it or we always wish we had it ourselves or for some other reason.

But in biblical times and especially with reference to God, the names that were given to him were given to him for a very significant reason and it was because they described something about him.

And so I want to briefly consider some of the names of God together this evening.

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<sup>4</sup> Acts 19:13-16.

In Genesis 17 and verse one it says, “And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.”<sup>5</sup>

And so God here labels himself and he says, “You want to know who I am? I am Almighty. That is a name which I possess. And it tells you, Abraham, that I am the all powerful God.”

In Genesis 22 and verse 14 it says, “And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.”<sup>6</sup>

Jehovahjireh means the Lord shall provide and it was the name of God that was set forth when God provided a lamb in the place of the sacrifice of Isaac, Abraham’s son.

And then in Exodus 15 and in verse 26 it says, “And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.”<sup>7</sup>

And this is the name Jehovahraffa, the Lord that heals.

And then in Judges six verses 23 through 24 we have another name set forth.

“And the LORD said unto him [that is, to Gideon], Peace be unto thee; fear not: thou shalt not die.”<sup>8</sup>

He thought he was going to die because he had seen the angel of the Lord. He had seen God.

“Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.”<sup>9</sup>

And so here the name Jehovahshalom means the Lord our peace.

In Psalm 23 verse one it says, “The LORD is my shepherd,<sup>10</sup> Jehovahraha, the Lord our shepherd, the one who superintends us, cares for us and provides for us.

Ezekiel 48:35 it says of that city that is described in the latter chapters of the book of

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<sup>5</sup> Genesis 17:1.

<sup>6</sup> Genesis 22:14.

<sup>7</sup> Exodus 15:26.

<sup>8</sup> Judges 6:23.

<sup>9</sup> Judges 6:24.

<sup>10</sup> Psalm 23:1.

Ezekiel, “And the name of the city from that day shall be, The LORD is there.”<sup>11</sup>  
Jehovahshamah, the Lord is there.

And we could go on. There are many, many, many more names of God. But the point is that these names are given to God and they are names of God because they tell us something about God and so if what is needed is strength there is the Almighty God. If what is needed is provision there is Jehovahjireh, the Lord who provides. If what is needed is healing there is Jehovahraffa, the Lord who heals. If what is needed is peace there is Jehovahshalom, the Lord our peace. If what is needed is guidance there is Jehovahraha, the Lord our shepherd. If what is needed is companionship there is Jehovahshamah, the Lord is there.

All of these things—strength, provision, healing, peace, guidance, companionship—all of these things are to be found in the Lord. And so his names tell us who he is. And when we run to him we may be confident that we will find in him all that his names tell us that he is.

God said to Moses in Exodus 34 verses five through seven, “And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.”<sup>12</sup>

Now here is the proclamation.

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation.<sup>13</sup>

And so we see here that the name of the Lord is that of mercy and grace and patience and forgiveness and justice.

Now turning back to our text, Proverbs 18 and verse 10, it says, “The name of the LORD...”<sup>14</sup> Capital L O R D, which is the translation of Jehovah.

Jehovah is one of the names of God. It is the name that is given to him, uniquely given to no other God. Elohim is used of all sorts of other gods and so is Adonai. But Jehovah is only used of the true and the living God. And that name was declared and is especially used in the context of the establishment of God’s covenants. And it is a declaration that God is a covenant keeping, promise keeping God who will maintain his word and who will fulfill his promises.

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<sup>11</sup> Ezekiel 48:35.

<sup>12</sup> Exodus 34:5.

<sup>13</sup> Exodus 35:6-7.

<sup>14</sup> Proverbs 18:10.

And so when our text says, “The name of the LORD,”<sup>15</sup> it conjures up in the mind of the Israelite all of these concepts that describe who the Lord is and so this one to whom he was running was a person who is described by his names, who he knew to be the God who kept his promises and his character for he said in another place, “I am the LORD, I change not.”<sup>16</sup>

And that brings us, then, to the second consideration. Our text says not only, “The name of the LORD,”<sup>17</sup> it says, “The name of the LORD is a strong tower.”<sup>18</sup>

Now in the time that this was written towers made of rock were powerful positions of defense and safety from attack much like we would think of a castle being. And once you were inside these towers you were safe from those who were outside because the stone wall stood between you and those who were trying to harm you.

For example, in Judges nine verses 50 through 53 it says:

Then went Abimelech to Thebez, and encamped against Thebez, and took it. But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower. And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech’s head, and all to brake his skull.<sup>19</sup>

Thank God for the strong tower. They were safe.

And so what we see is that the Lord stands between his people and whatever danger they face, just like the stone wall stood between the people of Thebez and Abimelech. And standing there between his people and the danger they faced, he shields them and keeps them safe from that which would harm them in the realm of the spiritual.

God stands ready to receive and to protect his people when they flee to him with their troubles and their difficulties and their needs. He provides his people with a place of refuge and a place of protection from all that would endanger their physical and spiritual well being. And the Bible speaks to this over and over again. Just a couple of passages.

2 Samuel 22:3. “[God is] The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence.”<sup>20</sup>

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<sup>15</sup> Ibid.

<sup>16</sup> Malachi 3:6.

<sup>17</sup> Proverbs 18:10.

<sup>18</sup> Ibid.

<sup>19</sup> Judges 9:50-53.

<sup>20</sup> 2 Samuel 22:3.

He goes on to say in that same chapter in verses 50 and 51:

Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name. He is the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.<sup>21</sup>

In Psalm 61 verses one through three the psalmist said:

Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy.<sup>22</sup>

And so when it says the name of the Lord is a strong tower, the metaphor is based on the reality that when we go to the Lord we find in all of his attributes and characteristic and nature and person a wall of protection between ourselves and our spiritual enemies.

And so Isaiah 26:4 says, "Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength."<sup>23</sup>

And our enemies can come and beat on the Lord as long as they want to beat and they are never going to knock that wall down or pry that door open and get to us without going through him first.

Now that brings us to our second major point this evening, having seen that the name of the Lord is a strong tower. Notice, secondly, "The righteous runneth into it, and is safe."<sup>24</sup>

Now a tower of safety does little good if one does not avail one's self of its protection by going into it. And in the same way the refuge that the Lord is from spiritual danger is going to do little good if by faith we do not run to him for protection.

Now obviously this person in this passage recognizes he is in danger. He is not just strolling. He is not just walking. He is not just sauntering. Brother, he has got the afterburners on, the pedal to the metal. He is going as hard as he can and as fast as he can and as straight as he can to the Lord, because he is in danger. Someone behind him is after him. And, you know, every one of us are being pursued by death. Every one of us are being pursued by Satan. Every one of us are being pursued by the world and every one of us is being pursued by the flesh. And we need protection.

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<sup>21</sup> 2 Samuel 22:50-51.

<sup>22</sup> Psalm 61:1-3.

<sup>23</sup> Isaiah 26:4.

<sup>24</sup> Proverbs 18:10.

And so if we are awakened by conviction of our need for salvation from sin, if we are trembling at the thought of judgment and damnation and hell, if we see no hope of safety in ourselves, our works, our righteousnesses that are all as filthy rags defiled by sin, then let us run to the Lord.

And what will we find when we run to the Lord for salvation? As it says in Mathew 1:21, we will find that his name is Jesus. And he shall save his people from their sins. That is the name that is the strong tower that we run to for safety from the consequences of our sins.

When we run to the Lord our strong tower for deliverance from the damnation that so pursues us, we find God to be as described in Micah seven verses 18 and 19.

Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.<sup>25</sup>

Now that is the one that you find when you run to him with your sins.

Or if, as believers, we find ourselves sorely tempted to forsake Christ and return to the world, it seems that we are assaulted on every side. Our struggles are more than we can bear. Our strength is well nigh gone. What should we do? Let us run to the Lord. And what will we find when we run to the Lord? We find that he will be as Psalm nine and verse nine describes him to be.

“The LORD also will be a refuge for the oppressed, a refuge in times of trouble.”<sup>26</sup>

Do you have trouble? Do you have oppression? Where are you going to run? Run to the Lord. The Lord will be a refuge for the oppressed. The Lord will be a refuge in times of trouble.

And so this, then, is how we run to the Lord and this, then, is how we find safety. We go to him in prayer. We go to him in faith. We go to him in humility. And we go to him in the confidence that he will keep his promise and he will deliver his people and we just cast ourselves upon him.

Jesus taught us to expect this when he taught us to pray in Matthew 6:13 in the Lord's Prayer, “And lead us not into temptation, but [, Lord,] deliver us from evil.”<sup>27</sup>

He was teaching us to run to the Lord as our high tower for deliverance from evil.

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<sup>25</sup> Micah 7:18-19.

<sup>26</sup> Psalm 9:9.

<sup>27</sup> Matthew 6:13.



Jesus modeled this prayer in John 17:15 when he said to his Father on behalf of his people, “I pray... that thou shouldest keep them from the evil.”<sup>28</sup>

He knew that his Father would be the high tower in which his people would find protection.

And so it says in Psalm nine and verse 10, “And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.”<sup>29</sup>

And so you say, “Well, in all this metaphor, how do I run to the Lord?”

Here is how. Put you trust in God.

“And they that know thy name will put their trust in thee.”<sup>30</sup>

That is how you run to the Lord. You put your trust in him and you express that trust in prayer with faith.

Now it is true that we face fearful dangers whether we are unsaved or whether we are saved. We face fearful dangers in the spiritual realm, but it is also true that we have a perfect refuge in our powerful and in our gracious and in our covenant keeping God.

And so within the walls of God’s protection we can be safe from all the fiery darts of the wicked one. We can be safe from all the assaults of the world. We can be safe from all of the attacks of the flesh.

Now for a real live example of how this works I want you to turn in your Bibles to Genesis chapter 32 verses six through 12.

In Genesis 32 verses six through 12 Jacob is now coming back to the land of Canaan. But in the land of Canaan there dwells a particular individual by the name of Esau, the same Esau from whom Jacob had stolen the birthright and the blessing. And so he sends messengers to Esau and he says, “Esau, I am coming back.”

And the messengers come back to Jacob and here is their report, verse six.

“And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.”<sup>31</sup>

Now pray tell, what in the world did he need with 400 men?

Verse seven. “Then Jacob was greatly afraid and distressed.”<sup>32</sup>

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<sup>28</sup> John 17:15.

<sup>29</sup> Psalm 9:10.

<sup>30</sup> Ibid.

<sup>31</sup> Genesis 32:6.

He was in danger.

“And he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it...”<sup>33</sup>

He knew what those 400 people were for.

If one come, “and smite it, then the other company which is left shall escape.”<sup>34</sup>

And now here is Jacob running to the Lord, running to the name of the Lord to his strong tower.

Verse nine. “And Jacob said...”<sup>35</sup> Notice the titles.

O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.<sup>36</sup>

And when Esau showed up he fell on his neck and kissed him.

“The name of the LORD [is] a strong tower: the righteous runneth into it, and is safe.”<sup>37</sup>

Jacob wasn't the only one. David, as well, many times ran to his Lord. After he had gone out to battle with his men he comes home, finds that all his houses have been burned, wife, children, all the goods of the village hauled away. And it says in 1 Samuel 30 and verse six, “And David was greatly distressed; for the people [his people] spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the LORD his God.”<sup>38</sup>

You see, for David the name of the Lord was a strong tower. And when he was in danger of being stoned and destroyed by his own people he runs to the Lord and he cries out to the Lord and he encourages himself in the Lord, the Lord's name, the Lord's covenant keeping promises. And the Lord turned the hearts of those people and David was able to

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<sup>32</sup> Genesis 32:7.

<sup>33</sup> Genesis 32:7-8.

<sup>34</sup> Genesis 32:8.

<sup>35</sup> Genesis 32:9.

<sup>36</sup> Genesis 32:9-12.

<sup>37</sup> Proverbs 18:10.

<sup>38</sup> 1 Samuel 30:6.

rally them once again and they went out and recovered all the wives and all the children and all the goods and slaughtered all the people who had done this deed to him.

And so we read of the psalmist praying in Psalm 56 verses one through four:

Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me. Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High. What time I am afraid, I will trust in thee. In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.<sup>39</sup>

Brother, that is the voice of someone who knows that he is safe, not because everything is tranquil. His enemies are after his throat. But he says, “What time I am afraid I will trust in thee.”<sup>40</sup>

“The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”<sup>41</sup>

And that is exactly what the New Testament apostles did as well. The book of Acts chapter four verses 22 through 30. Peter heals this lame man at the gate. Thousands believe. The Pharisees are upset. They throw these guys in jail. They drag them out of jail. They come before the Sanhedrin. The Sanhedrin says, “Don’t you dare speak in the name of Jesus ever again.”

And they said, “Whether it is right to obey you or God, judge you. But as for us we will obey the Lord.”

And they left and they went back to their own company. And it says in Acts four and verse 23:

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may

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<sup>39</sup> Psalm 56:1-4.

<sup>40</sup> Psalm 56:3.

<sup>41</sup> Proverbs 18:10.

speaking thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.<sup>42</sup>

You see, that is how you run to the Lord.

“Lord, behold their threatenings.”<sup>43</sup>

“You know what they say. You know what they are going to do. But, Lord, we know you are the sovereign God who is in control of everything. You have predestinated all things. And people only do what your hand and your counsel determines to be done. And so, Lord, we can run to you and find a refuge in you and know that you are aware of these threatenings and that you will respond to these threatenings in such a way that we need not fear what man should do to us.”

And so this is how we run to the Lord. This is how we find sanity.

In God, when we run to him we find safety from the avenging justice of the law. We find safety from the curse of the law. We find safety from the second death. We find safety from hell and everlasting darkness. We find safety from our enemies, be they the world, the flesh or the devil. We find safety and protection.

In Isaiah 26 verses one through four it says:

In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength.<sup>44</sup>

And so we have a city. We have walls. We have bulwarks. It is our Lord. We run to him and God then keeps us in perfect peace because our mind is stayed on him and we are trusting in him as our high tower to care for us.

And so Peter echoes this truth in 1 Peter one and verse five when he says, “[We] are kept by the power of God through faith unto salvation ready to be revealed in the last time.”<sup>45</sup>

And so we, as the people of God, should live with confidence in the face of danger, because we have standing between us and that danger the Lord our tower, the Lord our strong city, the Lord our defense.

And we should say with Isaiah:

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<sup>42</sup> Acts 4:23-30.

<sup>43</sup> Acts 4:29.

<sup>44</sup> Isaiah 26:1-4.

<sup>45</sup> 1 Peter 1:5.

O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth. For thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.<sup>46</sup>

Thank God for the wall. Trust in the wall. Go to the wall and find from the wall safety from whatever spiritual enemy you may dread. Be it damnation or be it persecution, God is a wall for his people.

Let us pray together.

*Our Father, we thank you that you are a refuge for us, very present help in time of trouble. Therefore we will not fear. For we know that our God is a refuge and strength. And, Lord, we do come to you this evening. Known to you are all of our enemies. Known to you are all of our dangers. Father, we pray this evening that you would protect us, that we would find from you and in you safety and deliverance and confidence and peace. Keep us, Father, in perfect peace by keeping our minds stayed not on our enemies, or on our dangers, but on you. Father, we pray that this week you might keep us physically safe. Lord, we have heard terrible things recently of those who have died in unforeseen accidents, those who have suffered heart attacks. And, Father, we realize man knows not his time and every moment we could be in danger either physically or spiritually. And so help us to watch. Help us to pray. But, most of all, help us to trust in the name of the Lord our God. And may that be our confidence all the days of our life. In Jesus' name we ask it. Amen.*

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<sup>46</sup> Isaiah 25:1-4.