

God is my salvation

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[0 : 00] May God be soren and reverent in thy presence, for thou art infinitely great.

Thou art greater than the universe, and the universe is greater than no man knows it to be. And thou hast created the heavens and the earth, and being the creator, thou art infinitely greater than the creation that thou hast made.

And we at our very best are altogether vanity. We are strangers and pilgrims. We belong to this day only.

Then we shall go our way and leave this world. Teach us then, O Lord, to come humbly into thy presence, and to make our supplications, not in our own name, but in the name of Jesus Christ. We desire to see me. If we know ourselves at all, if we understand our own emotions and feelings, there is nothing that would delight us more than to see God.

[1 : 41] Not to see him with our natural eyes, for we know that is impossible. But to see him with the eye of our mind.

To see him by faith. Thou knowest that we would rather it than silver or gold. We would rather it than a whole world.

It's tale and it's power. Give us the inward condition without which this is impossible.

Blessed are the pure in heart. For they shall see God. May we have that purity of heart by which we shall see thee.

But teach us that purity of heart is not a merit of itself. If we come to thee and have communion with thee, and our sins are forgiven, and we enjoy thy fellowship from day to day, it is only for the sake of him who bore our sins in his own body of the tree.

[3 : 06] Grant, O Lord, that none of us will be spared, from a sense of personal and worthiness. What are we at dinner in?

And in any case, but the cheapest of silver. That is all we are. But our Savior is our loving and our great Savior.

One who saves even to the very utmost all who come unto him. Help us to see him by faith, to understand that he's powerful and willing to redeem us.

And whatsoever power of sin may have over us this evening, may we come with it to Christ. If it is fear and sorrow because of what we have done in the past, may it be an ease of anxiety, may it be an ease of anxiety because of what we are in the present, may nothing keep us from Christ.

We thank thee that nothing kept Christ from us. For he left the realm of his glory, and though he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

[4 : 38] He was tempted in all points like as we are. He was blindfolded that we might see. He was bound that we might be liberated.

And he was killed that we might have life eternal. Oh Lord, help us to believe in Christ.

And like the Ethiopian union, to go on our way rejoicing, knowing that we are accepted of thee through him. May thy blessing be upon us according to our needs.

Thou knowest, O Lord, what is ahead of us. Thou hast already determined our future. Grant that we may have grace for every burden that we have to bear, for every temptation that we have to meet, for every fear that will come upon us.

May we have thy grace always abandoned to keep us sinning against thee. Remember, O land and blessed, O queen and the royal house.

[5 : 59] Remember from the government, we pray that God may guide and tell them. And do thou look upon the whole world in our day and age.

O God that God would raise a man and men who would turn the nations back unto himself, as it was in the days of the apostles, when they went to all parts, and many people turned unto the Lord.

Do thou bless thy courts. And we pray that thy kingdom may come, for thy kingdom is a kingdom of peace. O Lord, look upon us in our generation.

Take away the lawlessness. Take away the rebellion of people's hearts. And may they submit themselves unto thee.

Take away our depravity, our immorality, our lack of fear of thee, the terrible violence, and lawlessness, and cruelty, the covetousness, and the greed.

[7 : 20] We pray that it all may be taken away by the grace of God. May the people realize that there is no other solution to the world's troubles but that which is to be found in thee through Jesus Christ.

We remember the sick and all afflicted and place them upon thy care. Grant now thy blessing to us as we wait upon thee. May our service be not in words merely, but with the action of the Holy Spirit and in his powers.

And we ask all in the precious name of Christ. Amen. We shall send 18, this is 5 to 9, to the Chun-Wadding.

I, in distress, called on the Lord, the Lord did dance. I want to draw your attention to a verse you will find in the prophecy of Isaiah and chapters 12.

The prophecy of Isaiah and the 12th chapter. And part of the second verse.

[8 : 58] Behold God as my salvation. I will trust and not be afraid. This morning, those of you who were present would remember that we meditated for a little on something David said.

Now, David was a good man. He was a man of God. And so was this prophet Isaiah. I need not say that. Both were men of God.

What we were talking about this morning that David said was, When I am afraid, I will trust in thee.

That is, fear came first. Fear filled his mind. But he knew what to do in that circumstance.

He trusted in God. Now tonight, we are going to take the cognitive of that statement as it is uttered by this prophet.

[10 : 17] And he says, I will trust and not be afraid. But I want to say at the very outset that the two statements are not contradictory.

It doesn't mean, this doesn't mean that the prophet Isaiah was nearer to God than David was. Or that he had more knowledge of him.

But there are two different utterances spoken, no doubt, under two different attitudes of mind. And be what we are, our minds change.

And of course, when our minds are influenced by certain things, by certain circumstances, we say what we think.

And that is what we find here. David, at the time when he said, when I am afraid, was really in a bad way.

[11 : 35] Everything was going against him. and he seemed at last to be exposed to the fury of his enemies.

And he could see no way of escape. So then, this was his conclusion. There is nothing I can do, no refuge, no safety, itself do I see.

Jehovah said, Ken, this all means to me. He trusted in God. And without going back on the things that I said, although some of them, no doubt, will come up as I deal with this statement, I pleaded with the congregation.

I pleaded with them to put their trust in God. Whatever sense of sin they had to put their trust in God.

If you are afraid, if you are afraid of God and sin, if you are afraid of us a righteous judge, who is going to judge you on the last day, according to your words, if you are afraid of death, and of what will happen to you when you go into the other world, afraid of the resurrection on the day of judgment, afraid of anything, trust in God.

[13 : 13] That's it, friends. Nothing else will give you peace. Try what you like, but nothing will give you peace. lasting peace, but trust in God.

Well, here we have the prophet saying, I will trust and not be afraid. Now, this does not mean, it could not mean, that the prophet, this prophet, was never afraid after he said this.

Now, this is something that I said in another way in the morning, but I don't want you to go away with the impression, that from the time he said these words, the prophet I say, went on his way without ever having any fear.

words. I don't think that's true in any Christian experience, at least not from what I have said from the Bible.

I may be wrong, but this is my interpretation of the Bible. I don't go by anything I feel myself, or even by anything anybody else has said to me, but I go by the Bible, and I think it is true to say that, generally speaking, Christian people have the fear as they go through life, and I don't think this man was any exemption.

[14 : 55] Now, the reason for which he said the statement was, the preceding clause, behold, God is my salvation.

That was the foundation stone that he laid, or that was laid foreign. Now, if a Mason knows that he lays a flawless foundation on a flawless base, he knows, he can infer from that, that the building he's going to build will be safe enough from collapsing.

Right here then, is the foundation, the base, and the foundation stone. God is my salvation.

God, no one else. He's my salvation. Well, now, if a person can say that, why should he be afraid? If God is a salvation, he can trust God, and he does. So, it's as easy as that, friend, as clear as that.

[16 : 26] Behold, God is my salvation. Therefore, the inference is, I am going to trust.

I do trust, and I will not be afraid. But you may say, did you not say that he had his fear afterwards on occasions?

I suppose he had. I suppose he had his time of fear, flakey, most of people, if not everybody. But at that particular time, he had none.

And this is the trend. There are times in Christian experience when a person is not afraid. Because he can say without a shadow of a doubt, behold, God is my salvation.

is it not what we read in 2nd Timothy tonight? Written by a man on the brick of the grave, the time of my departure is at hand.

[17 : 45] Henceforth there is laid up for me a crown of life, which the Lord, the righteous judge will give me that day.

See, he had already trusted God. God was his salvation. And he looked upon death with the greatest equanimity.

God was his salvation. He trusted the good and so he was not afraid. Well then, let us just consider a little bit more of the statement itself.

I trust, he says, and it can be rendered, I will trust, which is perhaps a better entry, it is an attitude of mind.

To trust is an attitude of mind. You trust consciously. You know what you're doing when you trust.

[18 : 55] To trust is to attain, to believe. It's the same thing, at least, more or less. And it's difficult to explain really.

John T. Payton, when he was out, a missionary in the South Sea Islands, spent most of his time in preaching and translating the Bible into the native language.

But he found that when it came to the word faith, he couldn't get a native word to express it.

They had words, but they did not express the word faith. And then one day, he was in his room writing.

One of his faithful servants and friends came in. and he had his, he was sitting in a chair and had his legs up resting or something.

[20 : 07] And the man said to him, he said, you are sitting with your legs up whatever word was used.

and quick as lightly, John G. painted, got the thought, I take my legs down. And he did.

And leaned on the back of the chair, he said, what am I doing now? And the man said, you are leaning, and the word he used was, you're trusting yourself to the chair to support you, to hold you up, and the back of it to keep you from falling backwards.

He used a most expressive word, and John G. got up and shouted for joy, and at last he had got the word that was so essential to translate the scripture into the native language.

So, this is the meaning of trusting. You leave exclusively without depending in the least upon any resource of your own.

[21 : 24] You haven't resource in any case. I would trust in God. I would trust without depending in the least from anything else.

In the morning I said to you, and I still can say it, and I suppose I will always have to say it, I don't know, that if ever I became conscious of real absolute trust in God, without having trust in anything

else, I feel I would be the happiest man on the face of God's earth. love. But I can't say that I am conscious of that, of real leaning on Christ. I hope it's true of me that I do this, and I hope it's true of you, but even when we come to the blood of Jesus Christ, we carry so much about all of our own force sufficiency with us. We carry so much of ourselves with us, even in prayers. We mix so much of pride and self sufficiency with our faith that was not really, was not trusting as we ought to.

[23 : 01] we're trusting, but not holy, not as we ought to do, because we carry this with us.

Now, perhaps that is, this sort of trust is quite impossible, as long as we're in this life. You can say it regarding anything.

I wonder how many of us tonight, I think, I don't know if I mentioned his name in the morning. I wondered how many of us, if we were in charge of several hundred orphan children, and the housekeeper came and said to us at night, we haven't that crown to give to the children in the morning.

I wondered how many of us would trust God so holy as to go to bed and have a good night's sleep, believing that when the morning came, sufficient food would come for several hundred children. That's what George Muller did more than once. Never lost a sleep over it at all, and the cupboards were bare, but it was to him according to sleep.

[24 : 23] Now that is what I mean by trusting God entirely. See, he didn't even trust in his prayers. He didn't stay a boy night to pray that before the morning, before the children got up, somebody would come with sufficient breakfast for them.

He didn't do that. That would have been recommend double action, I suppose. Some people would say, oh, well, this was a man of God, this was a great man, he spent the night in prayer. In agony, no wonder he got something in the morning. George Muller didn't do that. He didn't trust in his own prayer. He trusted so exclusively and entirely in God that he put God before his own prayer.

You know he was a brave man, man. But what I mean to bring home to you is that he didn't spend time in prayer, he was always in prayer, and he trusted God.

[25 : 30] He believed God would do it, and God did it, and he didn't lose his sleep over it. Well, now, that is the state of mind, this attitude of mind that I'm talking about.

I said that the words would be rendered I will trust and not be afraid. Well, if they can't bring it like that, they indicate a holy determination.

If you use the future tense, I will trust. And why should you trust? I will trust and not be afraid. My friend, did God ever let you down?

Did you ever trust and find him in true, faithful? Well, then, if you trusted him and found it true, why would you not determine tonight by his grace?

When you say, things are against me, things are turning out quite contrary to my expectations. But I am going to trust and nothing will make me falter in my trust.

[26 : 48] I will trust and not be afraid. Even if things come upon me, even if the waves threaten to swallow me up, I will trust and not be afraid.

I know that all things will work together for good to them who love God. trust. But just to spend a minute or two more on this word, trust.

It is the very first act of a newborn soul. I will trust. Now, friends, it's just putting it like this making it more professional.

If you don't trust God for your salvation, you are not a Christian. The first thing you do in becoming a Christian is to trust God absolutely for your salvation.

Not trusting in your own righteousness, in your own prayers, in your own good works. you trust God. You trust in the fact that Jesus bore your punishment on the cross.

[28 : 01] And you believe that because Jesus bore the punishment, you will not have to pay it but trusting God. And the second thing I would mention about it is that it is nothing but obedience to a command.

humanity is commanded frequently in the Bible. It is to trust in God. And while you are doing it, you are only doing your own duty.

Trust in God. It is a command to the unbeliever and it is a command to the believer alike. It is a command to us all.

And the third thing I would mention about it is that trusting God is the greatest way in which we can honor and praise him in this world.

If we trust him, then we praise him and glorify him and honor him. Far more than we do without works, although works are important in him.

[29 : 11] But this is the greatest way in which we can honor God, to trust him. That's what Abraham did when he was willing to offer a bison.

He believed in God. That's what he did when God told him that he would have a child in his old age. He believed God.

He trusted that what God said, God would bring it to pass. Even against nature, God would bring it to pass. God. So my friend, if we trust God like that, if God says that the rivers will start running up the hills instead of running down, if God says that things will go against nature, that nature will act contrary to a set view, if God says that the moon, that the sun will stop in its course, and we believe God, then we shall not be confounded.

The great men of faith, God said to them, God said some things to them which, humanly speaking, were absolutely incredible, and they believed, they trusted, and it was to them according to the faith.

Now, we trust with a sense of need, and we trust, we lead, and we have a sense of need. Now, that never leaves us.

[30 : 46] A sense of need in the sight of God never leaves us. I was greatly taken the other day in my reading, I never noticed it, I must confess, I never noticed it at all, however often I have been looking at the Bible, but I was greatly taken with this thought.

somebody was saying that when Paul wrote the general epistles, the Corinthians, Romans and Corinthians, Ephesians, and so on, when he wrote the epistles to the churches, he always began by wishing them grace and peace.

But he said when he wrote the pastoral epistles, that is the epistle to Timorley and to Titus, he began by asking for them grace, mercy, and peace.

And he said why did the apostle ask that these men, who were great men in the church and pastors in the church, why did he ask that they should have mercy, as well as grace and peace?

And his answer was and he was a preacher himself, his answer was that everybody needs mercy, but nobody needs it more than the preacher of the gospel.

[32 : 15] The higher your office is, the greater your responsibility is, the more you are dependent upon the mercy of God. Grace, mercy, and peace.

Well, now, once again, I would trust in God, when we trust him, is based on the promise of God. But you say then, where will I get the promise?

God doesn't speak to us as he spoke to Abraham. Where will I get the promise? We get the promises in the Bible. And the promises in the Bible are just as sure as if you heard God speaking with your ears.

just as sure as that. We are just as sure as if God sent an angel from heaven with a message directly and specially for yourself.

Just as sure. If God says anything in this world, by way of promise, then it's sure. Now, that's what you've to trust.

[33 : 22] if God says that the blood of Christ can cleanse you from all sin, then that's his promise and that is sure.

So, your trust is based upon the promise of God. And the promise of God is solemn and holy and it is even ratified by his own.

Oh, that's a marvelous thing that he said in the episode to the Hebrews. You think of it, friends. On one occasion, God swore by himself.

When a person goes into a court and stands in the witness box, he has to take the oath on a greater than himself. He takes the oath on the word of God.

But God couldn't sway by anyone greater than himself. So he swore by himself that the promise would remain forever filled and sure.

[34 : 33] But now, what more do we want, friends? Oats and marvel, we must be strange creatures when we don't trust God, when we don't trust the spare world sometimes.

But when we think that these words are words ratified by his oath, taken upon himself, how is it in the white world that we don't trust God?

God will not break his world. He will not be faithful to his covenant. One of the preachers from England said, and he was a remarkable man in his day, he said, I feel that I would not break a promise.

promise. He said, not even if it were to the devil I made it. I feel he said that promise, a promise is such a holy thing, it's such a wonderful thing that it should stand in every circumstance.

I would never if I break a promise, not even to the devil himself. These are strong words, of course, but the man who said these words, he was only emphasizing the faithfulness of God.

[35 : 54] And he was saying that he felt like that. How does God feel? What about the faithfulness of God regarding his own world?

If you're faithful and you feel it a dishonor to go against your world, give it to a friend. And so it is, well, if you'd go against it, well then, how much more God?

In other words, friends, if we do not trust God, it is the greatest dishonor we can put upon him. Us trusting him is the greatest honor.

Distrusting him is the greatest dishonor we can put upon God. It is the greatest sin. I am sure of this.

If you were to go out tonight, and you were to commit theft, if you were to commit incontinence, that would be bad in us, evil in us.

[36 : 58] But it's not as evil in the sight of God as not believing you. See, if anybody said to you, if anybody came tonight to your house and broke in and stole things belonging to you, well that would be bad enough.

But if a person said to you, when you were telling the truth, and nothing but the truth, and the whole truth, and the person said to you, I don't believe you, that would be worse, wouldn't it?

Stealing your goods did not affect your character. It only deprived you of things belonging to you, but saying to you that he didn't believe you was a dishonor on your character.

He was discrediting your character, and when we don't trust God, when we don't act trust, we really disbelieve God, we say, I don't believe you.

And so we go on in our own way. Well then, to trust God means that we have every faith in his self-sufficiency, in his self-sufficiency, every faith that he will uphold us, every faith that he will provide for us, and every faith that he will comfort us.

[38 : 26] The Lord will provide Jehovah Jehovah. Spiritual tells something in his own way, of people who worry, people who are anxious that the Lord will not provide for them.

He said that he had a godly lady in his congregation, and when he visited her, she was always afraid that she wouldn't have enough to do her in this life.

I said that there were no pensions, in those days, and she was living on whatever she had saved during her working life, and of COVID was getting less and less and less as the years were going on.

And she said to Spurgeon one day, she said, I'm afraid that I will not have enough to bury me. Oh, Spurgeon said, that is something that never worried me, because he said, I am quite sure there will be plenty of people willing enough to bury me when I die, even if I haven't the pain.

That, of course, was his way of speaking. But she said to him, you know, she said, if I live till I am 80, I love nothing. But he said, she died when she was 17.

[39 : 46] This is it, friends. This is distrusting God. There's a sort of a humorous side to that. thing, but Spurgeon told it in one of his sermons. And it is a truth of the way we heal, that God will not provide, that we will have a need that it be beyond the sufficiency of God to do anything about.

Now, you have that, and I have that. We feel like that. We feel that we sort of measure God by our own poor resources, by our own intimacy.

And instead of going out of ourselves, out trusting him entirely, we feel that God does something like ourselves. If we haven't got it, he hasn't got it. And yet, he's Jehovah Jireh.

Yes, you know what is the effect of it, just in a word. I would trust, he said, and not be afraid. I will not be afraid.

Now, here I want to go back to some one or two things I said in the morning. I said in the morning that people are afraid, like David, of past sins.

[41 : 00] And David had never recently be afraid of past sins, because he committed sins. And I'm sure he didn't forget them. Psalm 25 makes that very clear, that he didn't forget them.

Well, then this man also committed sins, just like you and me. And he said, I will trust and not be afraid. He doesn't say that he's not sorry that he did them.

He is sorry, but he's not afraid, although he did them. that's what he says. He's not afraid, though he did them. It's just like this, friend, if you did anything wrong, and you were fined or put into prison, well, once he paid the fine, and once he came out of prison, it was all over.

The law was satisfied. Well, then this man felt his sins, his past sins, but he says, I will trust and not be afraid, because the law was satisfied.

Christ had met all the demands of the law for his past sins, and therefore he said, I will not be afraid. May I quote spiritually to you once again.

[42 : 20] He says about himself, that sometimes he felt his life to be as dark as heaven's profoundest night.

think of that. I feel he said, that I am as dark as heaven's profoundest night.

Kofi had the art of expression. That was the expression that he used, it's arresting enough for anybody to remember. But he said, he added, I trusted my God, and I know that his light will shine upon me, and I know that I shall never perish, nor will anyone pluck me out of his hand.

Now, friend, tonight you may be bowed down, burdened down, because of your past sins. things. How are you going to get rid of that burden?

There's only one way. Trust in the work of Jesus Christ. Believe that he died bearing the punishment of your sins, and trust him, and then you don't need to be afraid, and you will not be afraid.

[43 : 37] And then it's the same regarding present things. I will trust and not be afraid. Now, I mentioned this thing a little bit in the morning.

I will trust and not be afraid. Present things make us afraid, sometimes. But still we have to trust God. And again, I am not giving anything away.

I am not saying anything that is not true to Christian experience. And there's no use of us trying to think or to make doubt that we're different from other people we are not.

With more or less whatever differences there are between us, in one sense we're cast into the same old. I remember hearing the late Professor John Murray say on one occasion that thoughts came into his mind for which she thanked God that no one knew nor would ever know.

Dr. Kennedy of Dingwood said something to the same effect, I believe. But I heard John Murray, Professor Murray, I heard myself say it. Well, friend, don't you say the same?

[45 : 01] And you know the effect they have on you. You know the way they cast you down, the gloom they bring into your soul, the wind is the cause in your life, the life they bring.

These things coming and then they raise their own questions and you say to yourself, well now, how could that be if I were right with God?

And the only answer is you trust Him and not be afraid. I'm not saying you'll get rid of them, you will not get rid of them altogether, but you need not be afraid.

Although these things have come into your mind, you don't need to be afraid of the judgment, you're trusting God, and if you trust God, you don't need to be afraid. It doesn't matter what's true of yourself.

you trust what God is, and what do you say? I will not be afraid, not in an easy, easy, sort of way, but I will not be afraid because I know that the faithfulness, the element of faithfulness in the character of God will never be bridged, will never be broken.

[46 : 12] Nobody can ever break in upon that. No circumstances can come to order that. It's not as if you knew God for 20 years or 30 years and he never failed you and then he might fail you at the end of it.

It's not. That's happened to the group in ordinary life. It happened in the life of David. The best friends he had turned against him at the last.

And I suppose a lot of people have the same experience, that their very best friends turn against them, at least are unfaithful to them. Don't carry out to the letters or the promise that disappoint them.

But it's not as if you knew God for 40 or 50 years and it never failed you and then that he might fail you. There is no might in it, friend. There is no possibility of it.

That can't be. It cannot be. Therefore trust him because he's God. but I want to deal with other characters just for a second or two.

[47 : 20] I won't keep you long. There are some who trust and are afraid. And you're here perhaps listening to me tonight and you're trusting God and yet you are afraid.

I told you I think before of an instance in my own experience when I was talking to one of God's real saints a pious lady and she lived near to God.

She had communion with God but she never believed that she was a Christian. She never had assurance and one day I was sitting in with her and I said look let us get the Bible and we got the Bible and I had the Bible on my knees.

I was in no hurry that afternoon and we weren't alone there was somebody else in and I turned this after this chapter after chapter and I said do you believe that?

Oh yes she wouldn't deny that. Do you believe this? Oh well yes she couldn't dare deny that. Now I said at the end if all these things are true of you and the Bible is true do you believe the Bible is true?

[48 : 50] Of course she said I believe the Bible is true. What then I said you're a Christian? Ah yes she said but if you knew my heart she was absolutely wrong in that part.

She trusted and she was afraid. I think it is the wife of Jonathan Edwards who on one occasion convinced by her husband's preaching that she should seek assurance decided that she would go aside and get this assurance and she did.

And she speaks about the flood of light and the fullness of joy that filled her heart. When she trusted and lost her fear she trusted enough to banish her fear and she knew that she was a child of God not by her own worthiness but by Jesus Christ.

Now I plead with you my friend if you trust God tonight God don't be afraid then. You say I wish I would get assurance.

Well if you trust God then you're bound to. You're duty bound to be assured. If you trust God then you have assurance.

[50 : 15] You ought to have assurance and it's wrong for you not to be assured. And there are some afraid and they don't trust. for them I am terribly sorry.

They are not afraid at all. They are afraid but they don't trust. They are afraid of death. They are afraid of old ages, concomitants.

They are afraid of the judgment seat. I've been happy for a long time and they're never happy and it doesn't matter what they get or how they get on.

There's always something missing. There's always something nasty. There's always a stone in the shoe. The future, the judgment seat, death, the judgment seat, they are afraid and yet after years and years they don't trust.

Oh my friends I'm sorry for you. I wish tonight you would get over that. I wish you would trust. I wish you would trust. Even now, why be afraid?

[51 : 32] Why not get away from this thing that you see coming and that the shooter come? The judgment seat. Why not get away from the fear of it by trusting God?

This is it. You're afraid. You come to church and you don't get what you want. And you have everything the world can afford to give you. You give everything you want anyway.

But there's something wrong. You're afraid. But still you don't trust. Oh my dear friends who come here morning and evening regularly and hatefully every summer.

And you feel that there's something lacking in you that there's something that you don't have and you're afraid and you're afraid. I pray to you. Trust in God.

And last of all, there are some and they don't trust and yet they are not afraid. There are some people no doubt listening to me tonight and there are some harder to walk.

[52 : 38] The walks don't fear and they don't trust. and there are some people and it doesn't matter what anybody says and it doesn't matter what God says.

Nothing will make them afraid not even of the time for time. Not of a lost eternity. Not being with the devils forever and ever and ever.

Nothing is going to move them. And they don't trust God for life or for death. And they're not afraid of God. Oh friends, what does they claim?

what does they claim? What day you'll fear and if not be able to trust, you'll be afraid that there will be no room for trusting if you continue like that.

But just as a part of the world, I ask God's people, you trust them. By His grace, trust them always and in all circumstances.

[53 : 41] And the trust will banish your fear and you'll enjoy the happiness of a child of God. You'll enjoy a joy speakable and full of glory.

And at the end you will say, when you see death crying, there is laid up for me a crown of life, which the Lord will give me in that day.

Amen. O Lord, we would give all we have for real trust, and yet it's free.

We don't have to pay anything for it. All we have to do is to ask it. All we have to do is to receive it, to accept it. Accept what thou dost offer unto us.

Accept the grace of faith. May God give it to us, and may we not refuse it. Send us on our way rejoicing, trusting in thee.

[54 : 45] For thy name's sake, Amen.