

# What time I am afraid I will trust in thee

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[ 0 : 00 ] I would like to draw your attention now to a verse in the book of Psalms, Psalm 56.

This is the psalm that David composed when he was in the land of Philistines, when he was in Gath of the Shurei, in the text of Samuel earlier on.

He says to God, Be merciful unto me, O God, for man would swallow me up. He fights his daily oppressors.

My enemies would really swallow me up, for there be many that fight against God and most times. And then he goes on to say what I am going to talk about to you this morning in text 3. What time I am afraid I would accept this?

[ 1 : 18 ] Now the title, I have often reminded you, is so cool that one can come back to the same text over and over again.

I do remember some years ago, I have to remember friends, speaking to you from this text, from a different angle to what I am going to take today.

This is what David says, what time I am afraid I would trust me to be. Now there are some years which we never had, and I hope which we never have.

There is not one of us who never had to hear which Christians had their activities like Russia after day.

They go to bed and there may be a knock at the door during the night. And the KGB will be there to take someone or all away to an unknown destination.

[ 2 : 38 ] Perhaps never to be heard of again. We do not know this year that the KGB had the Maroja.

They were living in it from the friends that seemed to be cleansed, hiding, day and night. That's near as at night. But we don't have that here.

And there are many such years of reasons. For example, I don't very much if any one of us here, I am not sure, I don't very much if any one of us here ever had to hear when we were going to bed, of what was going to happen to our family and their friends in the morning, of the draft of proof.

Now, some people had that fear in days gone bad. Men and especially widows with options.

Often, when men and men, they felt one strap of food for the next morning to get to the retreat.

[ 4 : 01 ] Now, it appears that it never happened. And they said, I hope it will never happen. All I want to speak to you is that, in general, a stupid person who thinks that he has every type of fear that is common to them, nobody has found them.

Never mind, even when I am certain, I suppose it is one of us here of some kind of value.

Temporal and stupid people. I want to share a little information to say that it is what we are the people that we have there. Now, we are clear to the people mentioned by the family, who seem to be opposites, but if they are not, but in effect they are, it means that they are not opposites, opposites, in the sense that if you are not just kidding, and if they are not, and if they are not, and if they are not, and if they are not, the many people here can't say, but I am afraid, the eyes of the eyes of the eyes.

There are some, who, in a case, used to say, that, where there is faith, there is no fear.

Where there is fear, is there is no pain. They say that the two cannot co-exist. And now, all that one would need to say, against these people, is just a quote that takes that I have here before me.

[ 6 : 05 ] What time I am afraid, but when I am afraid, I would trust in Him.

The Son gives the lie to such torment man. He was afraid, and he trusted in the Lord, as it is done.

He was afraid, and he is afraid, and he is afraid, but they are so grave together. Although we are together in a same heart, we are not together in a same mess.

Sometimes fear is greater than fear. And fear, and fear may have How lagi Things must have heard than fear How many partners wholZ They upset Therefore, So there are some roughly equals, and there is no degree.

And if you remember Alright you did, that we don't need to find the truth to be the truth of our faith. [ 7 : 28 ] I mentioned to you already, how can I say that the Christian could not be a tale of choice? Now, what is the idea of life? How much is the philosophy of life?

I would not be a Christian. But you have to be a fact, and the fact is that Christians are a Christian, and the fact is that Christians are a Christian.

And to do that a Christian, the Christian you are a Christian. Bless them to be a Christian, but we are not a Christian.

Bless them to be a Christian. I would have been a Christian. So you wouldn't tell about me. And I wouldn't be very aware of you. And you say, please look at the pictures, my friends.

I know that this is not that Christian. I know that this is not that Christian. I know that this is not that Christian.

[ 8 : 37 ] I know that this is not that Christian. Now, if you look at the pictures, I just not believe it. Not believe it. Not believe it. It's quite a particular form of life.

It's just a few of you want to hear something from the Bible. It's a specific Bible that you should write. And I want to counsel you to your identity. And then, with pure, very pure, service, that you're not a Christian.

Because you have it. First of all, let me say to you something again. Here we have a man who was taken out from the Irish of the Old Jews by the Word of God, from the land of Canaan, from the heaven of the Jews.

And then the power brought that. And it is something that is never out of line. He was going into the land of the Jews. And then he was afraid that the world has characterized to be taken away by the King of the Jews.

But why did not Abraham believe his preaching in the promise of God, that he would keep them as believed and would let them come to no harm?

[ 10 : 12 ] Why did he not believe the rest of these elite and both Moriah, when he was ready to sacrifice? And the only answer I have to be said, he was so much to you.

What the Rafa never asked it is that he was just because of his testimony. He could ask him that he was afraid. And he was here because he could step back to me.

So he was afraid. Now he started, but I was too. He was afraid. So that then, as I said, once the rest of these were one of the Christians, he could again say, God, for the Son, the Lord is the man of the Son.

He was afraid. He was over at the promise of God. And he left the place of God. And he left the place of God. And I'm afraid I'm not going to this country, I guess I know this country, I'm not going to this country.

I'm not going to this country. It's because of the life of God. The Lord was afraid for the people.

That's the end of the world. And the people said, the Lord is God, the Lord is God.

[ 11 : 29 ] And I think that he had brought back himself from where I was always here today, and where I was always supposed to be the only thing, I said, I believe God. And he was really supposed to be.

And he said, God, he spoke to me and more also, that he would last to not select the one of, like, the life of one of them, before the Son of God. And he said, I believe that.

This man, who was probably the most courageous man, is all of those extremely people, but the faith of the message of our own people. And he said, I'm completely connected with him.

He was a friend. A life of the person. A life of the person. A life of the person. A life of the person. And he said, I'm completely connected with him. He was a friend.

A life of the person. But as a life of the person. It is no wonder that he and I, and he's not. And last of all, in the old session of the lesson, that he makes the spirit of God.

[ 12 : 30 ] It's the book of John, and it's here to John. I'll say for example, Peter in the New Testament. Peter was there. He called.

The Lord said to Paul, how am I the church? And talked to him and everything and said, He is not Paul. Do you not have faith?

I am the truth of you. No, the Lord wouldn't have said that to Paul, if he hadn't, if Paul hadn't been a prayer. So he said, so he then, how he tried from the system, which, uh, failed, to actually learn love, without a heart.

I think he did not know who this. while I was in the book of heaven, I was reading the book. Really, I Am. He is a written book. The book that used to write about you, the rights of the Hebrews used to use a business Executive μα.

Be made to remove his ■ the wooden book. He was on set. He was heard in the truth of confirming the truth, he said to hear the story.

[13:51] Well, no, that's the man who told you that fear is not the truth. It is the truth. Of course there are some people who say that we are a nationality, and the leaders were in the nationality, but there is any particular.

Although the leaders have been converted and born as a nation, the president, the presidentialists, have not been elected.

And when they put that light up, it gives way to the imagination. I said, listen to me, the people that express this light up to the imagination of the leaders are the leaders.

They think they are the leaders of the leaders. By one dimension, one of the leaders. They think they are the leaders of the leaders. It must be united.

the world themselves, the beauty of the past. It is not the world.

[15:14] And when we look into the past, we are then told and next to the past. The past is like looking to the moon.

And we look into the moon, small trees, a soul, a soul, a soul. A little tree that's here to be done. We are set and we are done by the rest of the moon, that nature, small trees, are being together. And we look into the past. And we remember the tree that we have done by the earth. And we have no faith in us to try to come.

And so we have no problem. We have no problem. We have no hope of God. We have no hope of God.

[16:16] Here I say that God continually asks us to be in Christ. Here I say that there is no hope of God. All in the need of the need of the beauty that we have been blessed in.

It is a reason when we know that we are more controlled in the mind to make us better. This is a reason for the person of corruption.

This is personal corruption. What a paradigm of corruption. And this is a reason for the person of corruption. This is a reason for responsibility.

What the ideas of the word hivots took in my heart and before the choice of crime, which always is one topielt.

That crash. I was really pleased on human life to ensure that I'm completely incapable. And upon, I ■■■■■■■■■■■■, for a difference between people and confine and friends, Why not, and importantly say, of Prepareriver, virtuous■■■iel making the activities of Essex time most desirable, eurev energiee zaczyrosis and I believe other questions concerning one practitioner I don't think that's what I'm saying.

[17:51] I don't think that's what I'm saying. I don't think that's what I'm saying.

I am a father for a long time, I'm a father for a long time, I am a father for a long time, the nations of the world.

I am a father for a long time, and the nations of the world. These are the things that we have to do. All the hope of the world, we know that what will happen is that we are right. But we know what things are happening, from this nature, of this nature.

Some people are afraid of all things, of this nature, of this nature, having learned from fifteen years.

[18:58] I mean, I'm not, who are the creatures that may never realize, that four years in that, when you think that this is no value.

To make you happy enough with your wife, your husband, your common story, your father, who has relied on your ancestors.

He PJ, they have argued situation, and she has watched about yall with everything that's it he blew us first down. And, I'm trying to say that, but for that, the people who have seen how they put things up You are really excited to be able to have you to be able to?

Very long, very much. You are a star-spangled banner yet. You are a star-spangled banner yet.

And you are not a star-spangled banner yet.

You are a star-spangled banner yet. I have a beautiful name of the Bible. It's very fun, it's big and fabulous.

[ 20 : 15 ] The greatest man in the world is yours. And one man is the first, spending himself spending the time of the people of God alone, and it means not the one against the other.

He was a friend. He remembered how he was. His words were in love. And in how he was a friend. He was a friend.

Only said he was John the Baptist. He was a man of his father. And how he was a friend who did not tell you the American. He was a friend.

John, you've risen from the dead. You have a fish to come. He was a friend. For my friends, you have a beautiful concept to do. It's the most typical picture of Thomas Thomas Thomas.

It is the most typical picture to be related to a home and related to a country to the earth. It is the most typical picture to be a lion, a lion, a lion, a lion, a lion.

[ 21 : 24 ] And we want to care for whenever we bring her own rolasts in the world.

And it's the last thing that means to be concerns■■ and behavior. And it doesn't work, it grows, cause to a great real person into non-úcarptions And the roots of grace will be in that moment complete, Sop voice makes a life very Parchitect, my friends, don't think that I know history, I know that this is common, and it is in common.

But people can say that believing is not the absolute truth. And so, when they're done, they don't want to have a back to it, they don't want to have a back to it. But they don't receive many surprises. They don't.

It's okay. I don't believe that I'm going to have a back to it, and they are telephicies. I said, don't bother to be sick of the one. I remember George, Mr. Makao said, he said, he said, he said, he was a very old man, and I don't think he would have been sick of the one.

I remember telling me about one of the times when I was in the middle, and I learned to not to come explain to me, but I remember telling me about one of the times when I was old and I was in the middle, with no mind in the middle, but I was still in the middle of the night. And he said, there was one student who was one of his four years in the middle, and he said, I was in the middle of the night. He said, there was one student who was one of his four years in the middle, and he had a chance to come back. But I contemplated other human beings, that he left me in the middle, and he told my life, that he was here and here. And he had a chance to come back. And he went down to the destruction and said to me, The Apostles. He tried to come back. And he went down to the followers of his ex-cannic Ren kmsn. He took part of his area and said, there was one toward somebody who was in the middle. He assured me I needed to today was to», the cooperative Clarks, the administration to see me . So here was a positive. The complaint was that this man was aholy Dalai from the Senate. The President was

[ 24 : 12 ] I have a little bit of a place to go. Or the performance of it. It says that I am afraid I will not be this place to go.

So now, what does it mean? If you're immortalized, you're an immortalized. If you're immortalized, not the poor, I mean what's immortalized to you?

What's the difference between the government and the government? I was afraid, said government, I was an ID, man, he said. The last thing he did not do.

It is, I was an ID. My friend, just go and hide, sight in hiding, then he's not gone. He said, I'm afraid. I was afraid, and he went to come first by me. In another book, David was a child. And he was afraid, many of them.

[ 25 : 14 ] He proved it for that day, and he went to come first by me. David was afraid, and he went to come first by me.

Absolutely. And that is the difference between a Christian and a non-deliver. When he said, I am afraid, I will trust in you.

I was supposed to tell you, I know that I don't mind you, or not myself, but I will trust in the Lord. For now, trusting in the Lord, not a believer, thank you to this to me.

All of the dynamics of God, I did everything I had in the Lord, and I was supposed to tell you. If I knew, I was convinced that I was a real sight of God, given all of you.

Without, without having any confidence of all, anything belongs to myself, and any of those belongs to myself.

[ 26 : 22 ] And the Lord that I go on to, the more difficult, the better possible possible possible. The more difficult, the more difficult, the possibility. You can do it. And my trust I know would never be perfect.

I knew trust would never be perfect. Neither would I do it, but you trust it never better. I knew trust in God at all who is going to do it. And he's going to do it no Tribal Empire for the people ■■■■ Estat. Our God gives a wonderful idea of God. To us and could■ that way, the more personal Rico Sioux Mas. We're going to have a great Ayahu ■■■■reueÖ. What does his ■■ det■ Kings ■■ mean? What is actually an cabbage of your life? How does everything pieces of glory exist not for Harland that they are rich?

It's a great story about these two years, and it was on earth that love. They're Woah Little■beck to Buffett a relationship with■ a fi. Got into glade s local. To say, Captain Auallentia awareness of your life, Rebellion don't joke after he says something.

Site with no end, nobody CHUNGalarinde told the joy of others. And here, and the Hebrew people heard, I came to L Service officer... Martin Luther.

[ 27 : 33 ] And then we must believe in the power of God, because the sense of the trust in anyone who has no power is. By what you must believe, we have no power to be. We have no power to be succeeded by commit a secret to fear.

We have no power to believe in one by telling that the truth. So you must believe in the power of God. But time I must believe in the truth, you must believe in the truth, all sufficient fear God. What is your fear? Well, I don't know. But if you trust God to believe that God is all sufficient for that particular fear that you have, not my fear, but whatever you do, you have sufficient for you to live for me, and for me to live for you.

And we must believe in the wisdom of God. I will trust in you and God will bring the power to be saved and saved, to be Godless. God will bring it in power.

God will bring it in power. In In the talking sense, God will help me. I will talk to me.

[ 29 : 17 ] It will have thought about the answer. This one, I didn't know how God was going to rest here from the beginning, from the gap, from the gap, from the gap, from the gap, from the gap.

Did you know how you were going to rest here from Paul and then that is going to fail? Then you trust in God. May you trust in God and may you trust in God and God will bring in the past.

God will die for me. How much did you trust in God? Well, how does it affect you? And I am afraid that you trust me. Well, I think it's true that there is.

First of all, you didn't put the left of the earth. It gives us a death toll to you. What time I am afraid I was trusting.

And you know then, trusted in the Lord, I wouldn't say, always, always hear us. I didn't say, we know the trust in the Lord, and we know how the elements appear, that I know that trust in the Lord will give us death toll to you.

[ 30 : 32 ] And if you know, if you are people who are supposed to be together, you can go on time. I am in contact, trusting in God is done to hear all the damage. If you know, the point that I am on, is done to hear all the damage.

If I want to speak one example of it, that's all I can do. And I want to speak from your face. Because I am going to say this now, apply to every kind of people.

But whether you fear is, I don't know about it. And I will tell you to say, Lord, I am the fear. If you remember one man whose name is Yellow, and he was possible to be three of his own souls, working at home, I think he was three of the most souls.

And he was possibly to say something like that. Completely from a heart. Completely from a heart. When legal tears, unhindered the eyes.

That was Robert's very nice experience. And we have something to tell the people that they have not got close. And this was the great concept. That is what I'm saying when the Lord will be there, and he will tell them to say.

[ 31 : 52 ] And he said, When he said, You leave my tears to you. I can't go to that. No, I can't go to that. No, I can't go to that. Except to die.

Before that the friend, that's a failure. And I said, If it was today, you have prayed, that no longer Piewible And I said some things find you.

I prayed that God would■ if any of your children would not be an partnered Christ in heaven. I prayed because you have prayed, that no longer Piewible I will cupAM For the divine, I hope that

you never be ourselves, a doin■■■■■■■ Therefore it runs and let's put an ocean.  
Normally this ocean actually an enormous circle run away, after three cars whoεç my separatum  
■■■■■■■ ■■■■■■ in oilmenyside princesa besides I think my feeling of peace, but all night, it's a  
good day, it's all day.

But my fear is all day before. My fear is all day before.

[ 33 : 29 ] I hope, what applies to the soul and the reason you get to the condition of the soul,  
applies to the soul in every consumer system.

It doesn't matter what the fear is to go through the sea, the peace, the law, the peace of the country,  
the power of the country, the power of the country.

You are in a hundred years of energy, that trust in the Lord, because I am a sinner. I will trust in  
Him. You trust in Him.

And even if you don't trust in a way, sometimes you trust in a way, sometimes you see there is no  
way, you trust in Him.

I am a sinner. You trust in Him. Trust God. I am the same for some of my sins. I believe that you are  
in a way, you are in a way, to the end, and I am really not in a way.

[ 34 : 34 ] Trust in Him. What do you think you trust in? Trust in my life. Can I trust in my faith? Can I  
trust in my kitchen?

Oh God knows no prayer. I am far more of a faith than I trust in you. Far more of a faith than I keep  
in your faith. I don't trust in you.

I don't trust in you. I don't trust in you. You believe in me. You hope God. At a moment. My prayer?  
No God in you. What can I do?

I don't trust in you. As I see trust, as I see God as I can say in time, I know that I see thee. I know  
that my soul is related to sin. What was the stuff I have ever performed? What are so many times, I  
feelbotten and I relate to I know that my soul has to try.

...ing I know I don't trust in you. As I see God's marche■. among all of us isoire, however 90  
odyssey I feed, all childeau innit is sometime known as co aan teeg NO TELE KAB, in all groesings,  
tw flexibility I want of remnende zu'llsuri even blackVSCOs hol nos ■■■■■ IsYou We will constantly  
see you.

[ 36 : 08 ] We cannot be developed, but we will have a common path. We will be prepared that we  
pass. And let you find all things to be played on.

We will continue Psalm 104, 7, 6, 6.

Psalm 104, 7, 6, 2, 7. We will continue to be played on the first stage of the world.

We will continue to be played on the first stage of the world. Psalm 104, 7, 6, 7.