

Cast thy burden upon the Lord (Quality: Good)

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- [0 : 00] The Lord, for his help, I ask your attention to the 55th Psalm, the 22nd verse.
- Psalm 55 and verse 22. Cast thy burden upon the Lord, and he shall sustain thee.
- He shall never suffer the righteous to be moved. Cast thy burden upon the Lord, and he shall sustain thee.
- He shall never suffer the righteous to be moved. Throughout God's most holy word, you will find divine direction.
- And it is so often, and it must surely be always, so contrary to any other direction. Even in this psalm, you will find the contrary direction found, and we shall just for a moment refer to it.
- [1 : 30] Such was the place and the state of David in this psalm, that he was obviously in some trouble and trial.
- We may recognize one or two things in the psalm, especially that verse 12, when he speaks, it was not an enemy that reproached me, but it was a man mine equal, my guide and mine acquaintance.
- We took sweet counsel together and walked unto the house of God in company. I believe that does refer to Ahithophel, who was David's counsellor, who changed sides, as we might say, and went to be the counsellor of Absalom, who tried in his moment of pride to overthrow his father's throne.
- But it came to naught, and the council of Ahithophel came to naught, and we read that he took his own life.
- But we find David's direction too, and I said, Oh, that I had wings like a dove, for then would I fly away and be at rest, then would I wander far off and remain in the wilderness.
- [2 : 55] I would hasten my escape from the windy storm and tempest. That was David's view of direction.
- It doesn't follow that it was right. I'm sure, and I know, so often, in the experiences of God's people, there seems to be a willingness to run away, a willingness to put one's hand to something, which we have that false view of things, that it will make all the difference.
- Oh, that I had wings like a dove, then would I fly away and be at rest. Well, if you shut yourself up in a building, away from the world, and away from all things that was tribulation, you are shut in with self, and that's where your greatest enemy is.
- Who shall deliver you from this self? Oh, that I had not myself, one said. But here we have a gracious direction.
- Cast thy burden upon the Lord, and he shall sustain thee. I'm preaching to myself, but running away never cured anything. But looking to the Lord did.
- [4 : 24] It's gracious advice we have here. It's divine direction that we have here. After that word, that he would hasten my escape, and so on, he said, and he seems to come to this conclusion, and it's a good conclusion.

As for me, I will call upon God, and the Lord shall save me. Evening and morning and at noon will I pray, and cry aloud, and he shall hear my voice.

Now, what gave him the confidence to return to his gracious God, as it were, this, he hath delivered my soul in peace from the battle that was against me, for there were many with me.

And so often, as we read David's Psalms, and others too, there's always, well, if not always, you can find reference to previous blessings, and previous deliverances.

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.

[5 : 36] Experience taught these good men, but they were only men at best, you know. And as such was the case here, and so often it is the case, there seems to be a looking for a retreat from the burden, or the care, or the trouble, or the trial.

And one forgets, I was going to say momentarily perhaps, that they have a gracious God in glory, who is able to do far more than they can ask or think.

But then there's something else I want to say before we get to the text. In the word of God, and throughout the word of God, you may trace what I might say is general blessings.

Blessings which are for the people of God, for the church of Christ, for the whole election of grace. They are general blessings. But then we come to this, dear friends, there are specific blessings, and there are personal blessings.

We know the church is saved in the Lord with an everlasting salvation. The whole election of grace, the whole number that no man can number, are eternally saved.

[6 : 56] And as it was said of Israel, so it will be said of them, not a hope shall be left behind. But then this gracious, merciful, all-seen, almighty God looks upon and deals with his people personally.

Now that's what we got in the text. Thy burden. Not theirs, not the whole of the church, not somebody else's at the moment.

I'm sure you understand what I'm saying. My friends, if you are concerned with the people of God, you're concerned with their burdens, you would have to, and I'm sure this, so pray for them in their state and condition of trouble and trial and so on.

That, my friends, is what Christian love is all about. I looked at chapter 6 then of the Galatians. Bear ye one another's burdens, and so fulfill the law of Christ.

Take them up, present them before the Lord, pray over them that the Lord will appear and deliver them from their burdens or give them grace to carry their burdens.

[8 : 12] Because we shall see in the text that it doesn't say that the Lord will remove the burden, but it says he will sustain under the burden. But here is this divine direction to the person, to the gracious person of the believer.

This is one word which is for all believers, all who fear the Lord, all who have the work of grace in their soul, all for whom the Lord is teaching, his poor and his needy and those that are brought into distress and trouble.

Not the great and the good of the saints of God only, not to those who have been long in the way and well under teaching all these years.

My friends, it's spoken to all who fear the Lord, all for whom the work of grace is in the soul, cast thy burden upon the Lord. And then there's something else we must just say too, and I suppose it is somewhat turning the text around a bit, just for a moment.

But the Lord's dear people are a saved people. They're saved before they ever knew they were lost. They're eternally saved, safe and saved in that covenant of grace and mercy.

[9 : 48] Their dwelling place is but temporary in this poor world of sin and woe. Their enemies are the same enemies of the Lord Jesus Christ. They are the enemies of the child of God.

As he tempted or as he would tempt Jesus Christ, as he was persecuted by his enemies, as they oppressed him, as they set him at naught, and thought evil of him, so they will every child of God.

Be sure of this, you know, there's a faithful God for all the people of God. But be sure of this, those who are the people of God, they have the same enemies that Jesus Christ had.

But one thing that the world can never boast of, one thing a false professor can't boast of, one thing that the child of God may humbly boast of, and that is he has a burden bearer.

And then there's something else too, we might look and try to view this aspect of this word too. it doesn't say what burden, it doesn't say what burden, it's what is your burden.

[11 : 10] There are, of course, burdens which every soul has got, and we sung about it, burdened with a load of sin.

That's what all the church of Christ has got. Not once nor twice, but constantly they are aware of that inward burden of sin.

But their pathways differ one from another. The appointments and teachings of God differ one from another. Where the Lord puts his people, how he directs them, how he leads them, how he guides them, what he brings into their pathways, what he removes from their pathways.

every one of them is a cross to carry. He that will live godly shall suffer tribulation. And those that are followers of the meek and lowly Jesus, as we read in the Gospel of Luke, shall be laid upon them, a cross to carry daily.

Now, this word, therefore, is a word personal, but it is also a word of comfort, a word of direction, and it has within these words too, my friends, what surely must be a relief and a blessing to such souls.

[12 : 45] Cast thy burden upon the Lord. There is reference in the margin of that word, commit thy way unto the Lord, trust also in him, and he shall bring it to pass.

So these directions, and so these orderings of the word of God are on behalf and for such of the people of God that walk in this veil of tears, and from time to time are given burdens.

burdens. Now, perhaps we should come in a few moments to this text a bit closer, but I want to also remember here, my friends, that there are those in Zion, there are those in the church of Christ who are given burdens, whether they be office bearers in the church, whether they be ministers or pastors, whether they be members of the church, they are given burdens.

They're not burdens that they ask for, but they are burdens which are laid upon them. And as I've always told you, my friends, if you are in a pathway of God's appointment, it is a pathway that you cannot manage yourself.

And such promises of these, therefore, are included in the word of God to be the comfort of such that bear burdens within Zion. Cast thy burden upon the Lord.

[14 : 27] You know, I learned this very simple illustration once. Very simple, I was much younger than I am now, but it was in the midst of a sermon I heard read.

And someone used a description in talking about burdens. And he, as it were, in his preaching, this minister, whoever he was, reminded the hearers of that day that what the burden might be, may be, whatever it is, when you first take up a burden, you can manage it.

You can manage it. But if somebody asked you to carry that burden a mile, you would find, time you got to the end of that mile, that that burden was a lot more heavier to you than what you thought it was when you started.

so long, my friends, as you and I are in the body, so long as you and I we trust where we should be, by divine appointments, you may look back on the days, and I would just remember too that those of us who were put on Christ by an open profession entered into the fellowship of the church militant.

And if somebody said to you, well now, you've got a cross to carry, you would have said, well I really don't notice it yet. Such was the influence of the presence of Christ, such was the constraining love of Christ in the soul that brought you to walk in his ways, to obedience to his ordinances, perhaps you lost sight of the truth, that every one of the children of God will have a cross to carry.

[16 : 25] But I'm sure of this, you know, I go back now, not so many years as some of you, but I remember when we entered into that blessed ordinance, and the dear pastor of the calls there in Hanover wrote a note to us, and he said, from now onwards you're in the wilderness journey.

My friends, and so it has been, and the burden's grown heavier, and further to that he's added to those burdens with other burdens, and they become, my friends, too heavy to carry on one's own.

What to do about them, how to continue with them. It is no like thing, my friends, to carry burdens as a believer and follower of Jesus Christ, but the burden bearer is there.

Cast he said, on me thy care, tis enough that I am nigh, I will all thy burdens bear, I will all thy needs supply.

My friends, we may look at these burdens sometimes, and oh, the natural mind and spirit of a man, you know, will shrink from them. Anything but this, Lord.

[17 : 50] But then we find those words very suitable, you know, I've had to say it to the Lord so often in these late days now, I go back to the word of God, and the word of God to me on one occasion was this, and it was a word that I have to be reminded of, and I hope, if I may say in all reverence, I remind the Lord of.

Thy shoes shall be iron and brass, and as thy days, so shall thy strength be. We are not to be indifferent, my friends, nor are we to be careless in our walk and pathway here, but if God has given you a word of direction, a word of establishing, my friends, you'll have to take that word again and again to the Lord.

well, in your spiritual pathway, whether you are members of a church, whether you fear the Lord, my friends, there is one people in the earth that are God's people, and that one people are those that fear him with the grace of God within their soul.

The world knows not this pathway, but he will lay upon you such burdens, spiritual burdens, which are too great for you, too heavy for you.

But then, my friends, what is it to cast it on him, to lay it upon him, the burden bearer is Jesus Christ.

[19 : 30] He, for his people's sake, went to Calvary on their behalf, there he suffered and died, and there he was laid in the tomb, and on that first day of the week he rose from the tomb, the burden bearer, and he bore upon the cross every sin, iniquity, transgression of his people.

He was their burden bearer, and such burdens then as the Lord may give you in your own soul and pathway because you fear the Lord, you will have a burden, my friends, you will find in him a burden bearer.

We might just stop here for a moment and say why is it that they should have a burden? Why is it? If you look at the dear apostles, an example of one who had a burden, a thorn in the flesh, a messenger of Satan, why was it?

Why wasn't he free to do as he loves to do, preach the gospel? Why was it necessary that he should be shut up in prison so that he could not preach the gospel?

Although the epistles that he wrote, those numerous epistles were sent forth from the prison house, decreed and appointed of God. But there are purposes in God why you and I must have burdens, you know.

[21 : 04] You can't say they're burdens because he would. You can't say, according to his divine grace and mercy and the salvation of any soul, my friends, he placed his love upon them because he would.

But you can't say that about burdens. There are purposes in burdens. And God will work that purpose out in his people by laying a burden upon them.

That burden in particular, I mentioned of the apostle, the dear man was well aware why he had it. Lest I should be extorted above many that was given unto me a thorn in the flesh.

Well, you say he was saved by invisible grace. He was called by grace on the Damascus throne. He's now a changed character. What wasn't changed was his old nature.

And neither is yours. Your old nature's not changed and he never will. Oh, for grace that nature may be subdued. But nature isn't changed, my friends.

[22 : 15] Not in a lifetime will your nature be changed. It won't get one bit better. Don't complain of the wickedness in the world, because the same wickedness is in your heart if it was let go.

But then, my friends, why is it that we've got a burden, you say? I don't mean the burden of any office here, just for a moment. The Lord lays them upon ministers and pastors and deacons, the burdens of the coals.

And we have to lay them upon the Lord. He shall sustain thee in that burden, under that burden, and with that burden. But why is it that he lays burdens upon his people?

Why don't they, as the people of God, just walk through this present veil of tears, with a sense of his presence, and the comfort of his word, and go on till they are taken to glory?

Well, for a moment or two, my friends, you will look at why is, what is the purpose of it? And you will see why in his wisdom that he gives you a burden.

[23 : 24] One of the best places that a child of God can be found, you know, is the lowest places. The lowest places. If you and I grow independent from our God, we are in our wrong place.

If our prayers and supplications become formality, then we are in our wrong place. If we are not dependent entirely and completely on the grace of God, we are in our wrong place.

if we look to our attainments and our abilities, and the Lord knows who's got them and who hasn't got them, my friends, if we look to those to bring us out of these many concerns and cares and helps us along the road, we're looking in the wrong direction.

The purposes of God, my friends, to lay burdens upon his people, it is that they shall seek to walk closer and nearer to their God, make them more dependent, make them more to wait upon him, to trust rather than trust in self or something base, instead of trust in sovereign grace.

That is one of the purposes of God, to lay burdens upon his people, to exercise them daily, to bring them to the throne of grace daily, to seek help of God, to seek deliverances from God, to seek divine leadings and teachings, and graciously be led along and upheld and supported.

[25 : 08] You won't manage your spiritual path, not for five minutes, my friends, without the divine help of God. If your pathway is full of burdens, there is another purpose of God why it should be.

If your natural, your providential pathway is full of burdens, I tell you this, I believe, my friends, I hope that you will receive it as a word from the concerns and cares I have over your soul and your pathway.

My friends, when you have burdens and trials and tribulations in the way, it is that you shall fulfill what he wrote in Psalm 91, they shall call and I will answer.

My friends, if you find a Christian without a burden, he's not a Christian. If you find a believer without a cross, he's not a believer. But then too, my friends, it is to learn more of him.

That the experience of a child of grace will be, hear what the Lord has done for me. Cast thy burden upon the Lord and he shall sustain thee.

[26 : 31] But then we must look at that greatest of all burdens. There are many people in the world, my friends, have burdens, responsibilities. many of the people in the world have trials and troubles.

Many of ordinary worldly people have cares and concerns and they may be far different from what yours and mine are. But all the teaching in this and the profit there is in it, the support and help that you and I must need as we carry burden.

to the Lord. My friends, the world have no refuge, no hiding place, no support in arms of love and mercy.

The child of God has. There's no two in the burden, carrying the burden, what it is to have the presence of the Lord Jesus with them, to be their strength and to be their comfort.

And then again, my friends, what a wonderful blessing it is when in the midst of carrying burdens, the Lord is pleased to drop the word into your spirit with sweetness and power.

[27 : 50] Cast thy burden upon the Lord. But there is one particular way, if I may so put it like this, amongst many ways, that he shall sustain thee.

Perhaps I might say one of two particular ways. cast thy burden upon the Lord and he shall sustain thee. He will grant to his people the grace to carry that burden, to find that grace to be a support in their carrying of that burden.

He did so in the apostles' words. You remember he said, he prayed thrice that the Lord would take that trouble out, that thorn in the flesh, that messenger of Satan, to remove it.

What wonderful words, I was going to say they're immortal words, really you know. And if the Lord should so speak them into your soul, they would remain as your comfort and your help in this carrying of burdens.

And he said unto me, my grace is sufficient for thee, for my strength is made perfect in weakness. My friends, it brought an instant response, from the dear apostle, most gladly therefore would I glory in my infirmity, that the power of Christ might rest upon me.

[29 : 17] Would you exchange your burden for a Christless walk and pathway? My friends, if you have burdens of which the Lord has laid there, would you indeed find it to be so, that the burden is no longer a burden, because the Lord has spoken into the soul, or you felt his immediate presence and help.

It takes the burden out of the burden, you know, when the Lord's presence is felt. But I said too, that there is another way which he will sustain his people, carrying their burdens.

and I knelt again back to the tribulations of the way and those appointed ways of distress, the soul.

My friends, if you have a faith view of his burden, oh, you have a faith view of his, you know, and your burden won't be so heavy. He indeed was more troubled and more distressed.

His way was much rougher, much darker than mine, did Christ my Lord suffer, and shall I repine? But then there's another thing about this burden, you know, some are given burdens for Christ's sake.

[30 : 42] Oh, if you have a right view of those burdens, my friends, that makes a most sacred difference to being burdened with these matters. If you had an opposing, if you know an opposing enemy, you have a distressing, tempting devil always ready to cast you down, if you have one who, as it were, would keep making you look at your sins and iniquities, and the more you look at them, the more distressed and troubled you become.

Oh, this tempter, my friends, what a burden is that tempter to the child of God. And we have wrong views, I believe, wrong views, because we get looking at these things with a natural view, and we see that they are but evidences against us to trouble us and to pull us down and to cast us down and to bring us to despair, perhaps, we may fear.

What is the opposite to this, my friends? what is the contrary way to this? I tell you what it is, to be one that is destitute of grace, who is left to walk their pathway out indifferent to eternity, careless in their walk, unconcerned about their sins, not troubled about the judgment day, left, that's an awful word, you know, left.

I was reading somewhere recently in the gospel where the Lord Jesus Christ, sometime very recently, the last two days of last week somewhere, or sometime, but I was reading where he was warning the Pharisees, speaking very hardly and strongly against the Pharisees.

And one said to him that they were the Pharisees, and he said, leave them alone. My friends, the souls that are left alone know not the burdens of a child of God, knows not the trials and troubles of the pathway over sin or Satan or the world or self either.

[33 : 11] They are left alone, and they'll walk the rest of their journey alone but for sovereign grace and drop into the pit. My friends, these burdens that the child of God carries, the burdens of their sins, all those iniquities which rise up against them, that Satan would, as it were, try to overthrow them, bring them despair because of sin, and a poor child of God looks at them and sees no hope nor comfort anywhere, cannot judge himself to be amongst God's children, cannot possibly be so with such sins and iniquities.

But, oh, the provision that he's made, the Lord casts thy burden upon the Lord. And like those dear ones that I frequently mention in the gospel, not those who are blind, not those who are deaf, not those who are sick of the palsy, none such complaints as this, but sinners, poor, wretched, hell-reserving sinners, that find in Christ a refuge and a comfort upon which Christ delivers them from their iniquity, pronounces upon them forgiveness and pardon, this is casting the burden on the Lord.

And he that is the burden-bearer of the sins of his people. He is also the saviour and the comforter of his people. And a word from the Lord takes up the burden, my friends.

The word of the Lord, the word from Christ's own lips, cast thy burden upon the Lord, he shall and he shall sustain thee. There is with us, you know, it's with us all, if you're honest, you know, it is surely that we would have no burden.

Such things has come upon us unexpectedly, unlooked for and so on. Well, we'd soon get rid of them, if we could. We would lay them down if it's possible.

[35 : 25] We would indeed have nothing to do with them. We don't want them. They are parts of our pathway, my friends, and there's something else that they are. They're ballast to our pathway.

They keep us low. But then, you know, I want to borrow a hymn, a line of a hymn. They never think themselves too low if Jesus on them pity show.

Well, my friends, God will give you a burden and you may take that burden the rest of your days. It's not like these people who can boast of a cross one day and lay it down the next.

My friends, he will lay the burdens that he sees fit upon you. But he will give to, in that walk and pathway, those sustaining, supporting arms of love and mercy.

mercy. I believe it may be rightly said, in the days of Moses, when he was about to go to his eternal rest, his last words of utterance to the Israel of God that he had led those 40 years.

[36 : 44] And before them was Canaan. There was the anticipation of entering into what was promised them. Canaan. But before Canaan, there was a river.

And they had to pass the river before they got into Canaan. My friends, is that a burden? That river? My friends, that dread moment must surely come.

It's come to everybody else since, and before rather. You've known these dear saints of God and others too, who have come to the end of their journey, have entered into eternity.

You've had to weep with those that weep and mourn with those that mourn and so on. But you know, the day is coming closer and closer when we shall enter into that eternal state.

And is that not a burden to you? What then, my friends, is the support and the sustaining of the Lord in that case?

[37 : 46] What was it in Israel's case? When they came down to the borders of Jordan with Canaan the other side, they had to cross Jordan.

And we know, of course, they crossed it on dry land. They crossed it with the priests in the midst of the river. And the Ark of the Covenant, there it stood.

And they passed over on the other side, to the other side. I want to come to that word which is in that next but last chapter of the book of Deuteronomy.

My friends, this will be the sustaining, supporting, upholding help of God as you come to that Jordan. Do you remember Moses closed that discourse with this?

And my mind is weary, but I must look at it to get it right. But it's the most blessed word, my friends, and you and I shall need it. The eternal God is thy refuge.

[38 : 53] And underneath are the everlasting arms. Now, there is a word in Hebrews, Paul's epistle to the Hebrews, which speaks of also what it is which will be the sustaining and supporting of those who have the burden of death.

You know, it is recorded in the scriptures, isn't it? There are those who their lifetime were subject to bondage for fear of death. Now, what therefore will be the comforts of believers?

Well, there's a word in the second chapter of the Hebrews, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man, that is, for his people.

Well, my friends, if you could be, and if you and I could be brought to that knowledge of that truth, that he's passed before, he's gone over before, he's entered into death, and he entered into death for his people's sake.

He gave himself to death. He laid his life down. He had power to do so, he said, and power to take it again. This have I received of my father.

[40 : 18] Dear friends, if death is a burden to you, if the end of your days is a burden, I trust it is so. I say it in love. Then remember what Moses said.

The eternal God is thy refuge. You will need a refuge in that dying day. Oh, you certainly will, and so will I. Not these brazen, worldly, and sometimes religious people that can boast that they're not feared, they're not afraid of death.

Not like those characters in the 73rd Psalm who had no bounds, no bonds in their death. My friends, a child of God has every right to fear death.

And if you'll understand my simplicity tonight, my friends, they've every right not to fear death. Every right not to fear death.

Oh, if they have a view of that glorious person of Christ who has gone over before them, who has entered into death for their sake, who has been swallowed up in death for their sake, my friends, if they view that rightly, you know He's tasted death for them.

[41 : 31] That will sustain them. A sleep in Jesus, blessed sleep, from which none ever wait to weep. Then we must come to that great, I went off, I suppose, in another direction, but the burden of sin.

Who but the gracious? Who but those under the divine favor of God, who has been indeed numbered with the people of God from the eternal councils of Jehovah.

These are those who are burdened with sin. Oh, my friends, the remedy is there. I don't say it lightly, God forbid that we use likeness, but the remedy is there.

The person of Christ and the precious blood of Christ, the offering of Christ, it is there, my friends, before the people of God.

But you know, unless that's revealed and you are made aware of that blessed means and ways of sustaining, what a solemn thing it is to be a sinner.

[42 : 47] A most solemn thing to mourn over sin. But the sin bearer, he who took the burden of the sins of his people upon himself on Calvary's tree, he shall sustain thee.

Oh, what is there in that blessed, glorious work of Christ? Well, this, my friends, and I don't want to misappropriate this word for a moment.

The Lord helped me to be so truthful and right in this. But the person of Christ on the tree at Calvary took the burden away.

Took the burden away. It will not be a burden to them on the judgment day, those for whom Christ died. It's a burden for them now.

Constantly, day in, day out, it's a burden. They mourn over that burden. They would seek grace and desire grace to cast that burden, to repent of sin.

[43 : 56] And indeed, in confession of sin, seek forgiveness of sin. What will take the burden of sin away, my friends, the precious blood of Christ does?

Oh, that he might shed it abroad, indeed, upon the consciences of us each this night. Oh, that you might find that healing virtue flow from the Saviour.

Oh, that you might find it, my friends, that's upon you this night. That precious blood that was shed for many. Cast thy burden upon the Lord, and he shall sustain thee.

The poet says, I'll creep beside him as a worm and see him bleed for me. My friends, that will take the burden away. Oh, that he might lead, this blessed Holy Ghost, might lead you to the burden bearer, the sin bearer of his people.

Just as the dear prodigal, on his return home to his father's house, had to cast his burden on his father.

[45 : 07] This was his burden. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

He cast his burden on his father. Did you know, whilst he was yet a great well, his father ran, fell on his neck, and kissed him.

What was the answer? Bring forth the best robe. That was the answer. This is what a sinner shall be dressed in. Garments of praise, garments of righteousness, imputed to him.

They shall be dressed in that. There'll be no burden there. Remember, pilgrim, Christian, rather, at the foot of the cross, his burden ran, fell off of him, and ran into him, fell into the tomb, never to be seen again.

Cast thy burden upon the Lord. But then we must close, the time's gone. But you know, every day we have burdens. Very assault, little or great.

[46 : 13] Don't overlook, my friends, that they are burdens, that are part of the way in which we walk. Burdens in providence.

Burdens in the home. Burdens in the family. Burdens in relationships. Burdens in the family.

And there is this blessed promise. May you feel his grace is sufficient. May you know his presence is sufficient. may you know his support is sufficient may you be enabled to cast it on him cast thy burden upon the Lord and he shall sustain thee he shall never suffer the righteous to be moved Amen the notices are that God willing there will be a prayer meeting on Wednesday evening and our pastor will preach next Lord's day task close with hymn 1093 how welcome to the tempest sold amidst the storm's career while horror spreads from coast to coast is some kind haven near but far more welcome to the soul is that secure abode when terrors all the conscience roll the rock prepared of God hymn 1093 nope o

Thank you.

Thank you.

[49 : 45] Thank you.

Thank you. Thank you.

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Thank you. Thank you.

Thank you. Thank you. Thank you.

[53 : 21] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Dir. Thank you. Thank you. Thank you. own holy word and forgive all that's amiss. Lord, take us now to our homes in safety and in peace and abide with us and may the grace of the Lord Jesus, the love of God the Father, the fellowship of the Holy Spirit abide with us both now and forever. Amen.