

Cast thy burden upon the Lord

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- [0 : 00] We'll return to him and I'll start with five. And this is six to eight, and then there's twenty-two.
- Psalm 55, verses six to eight, then there's twenty-two.
- And I say, O the land I wait like a dam, for then would I fly away and be oppressed.
- And O then would I wander far off and remain in the wilderness. I would hasten my escape from the windy storm and tempers.
- And then there's twenty-two. Cast my burden upon the Lord, and he shall sustain me. He shall never settle the righteous to be removed.
- [1 : 09] David was never a stranger. He had made silence for him to die. And it seems the order of him was getting, some more silence came swaying.
- Which has raged, which has raged in the promise of God. At last he came to such a height that he wished to die.
- He was almost dead. And he felt that it would be as well for him to get away, even if he were taken away by himself.
- Now the triumph of which you have here, is probably the rebellion of soul-sun after him, and the treachery of some of his best friends.
- That was a soul triumph in the life of David. Even though he knew that it was the judgment of the Lord of God, because of sin.
- [2 : 25] It must have been a heartbreak of the First Order, to have his beloved son, Absalom, rise to the death, and fight against him, and remove him for fear out of Jerusalem, and pray to take his life.
- Then, if there was the treachery of those friends that he suffered, those who had come into sweet cows and going to the house of the Lord.
- He talked to them about good things. They sat together, they trusted each other. And in the end they found that they were like a broken tool in the time of sacrifice.
- They did not stand the test. However long the friendship endured, we don't know, but probably long enough, but in the end, the trend they kissed him, they were not true.
- So there was a century then of these friends. And that was a brilliant triumph in a lifetime period. Now we will talk about the way in which he wanted to escape from triumph.
- [3 : 48] And my friend, if you ask me tonight, and if you feel it's me from the triumphs of this life, I still would like that you listen very attentively to what I have to say.
- Because you'll find useful it when I am in my grave. Remember, new days come. Until all the skies may be blue to night or today.
- Our night is coming when the clouds will be dark and hazy. And that is awaiting you. If not, you'll be an exception in the following of God.
- Give me wine if you have a few pounds in your possession. And somebody gives you eleven pounds or two to take very carefully and not to squander it.

And that is if you think the day is coming when you will abuse for all you have. Well, not as what I am doing tonight. You may not need my remorse for the present moment.

[5 : 01] But if I am in you, I will treasure them out in your heart. And I will think over them. Because they have they coming, or you will need all this.

And maybe you will remember them, as I said already, when I am dead and gone. There were two ways that Tharn wished to get free from something.

A wrong way and a right way. Though the wrong way was, he wanted to escape from the trouble.

He wished that he had wings like a bird. And then he would fly away into the wilderness and remain there and be a place.

And he would hasten his escape from the windy storm and denies. That is a wrong way of seeking to get rid of the trouble.

[6 : 09] Then he comes to the right way. And the right way is, Cast thy burden upon the Lord. And he would sustain it.

And first of all, there was a procedurist wish that he made when he said, Oh, that thou hast wings like a death. Now, there is nothing to be too hard to understand this.

We say he was wrong. Of course he was wrong, but then he was human. And who wants to defend? Nobody does.

And what heaven comes, we want to flee away from it. And we, being human, no doubt have wished the same thing that Tharn wished for.

We wished also to get away from it all. For we would be at rest. To go quickly away from what was trampling us.

[7 : 14] To get the thorns out of our flesh. To get the stab out of our hands. To get the burden on our shoulders. And to go permanently, where we thought these things would not come.

But why was it wrong on the heart of David to wish for this? Or why is it wrong when you would part and die? Even when we are bowing down with sorrows and silence.

Why is it wrong for us to wish to get rid of them? To wish to get away from where we would be at rest. When our spirit is weary and doubtful in our task.

Should we wish to get away? No friends we should not wish to get away. That is not to the flesh. That is not after the spirit.

We were talking today already about agreement with the will of God. Complete agreement. As it was on the part of Christ.

[8 : 23] With the will of God. Why then was it wrong? For every example was wrong because first of all it showed as a satisfaction with the way God entered him.

You see what all this means? David meant, very clearly, although he didn't say so, Now if I had my own life to all, if I had the Lord of my own life, I would make a fast-end of the job of it where God is doing, I would get out of these troubles.

Absalom would not have risen against me. Ahinderthel would not have betrayed me. I would not know the treachery alone that I have got with my friends.

I would know to be his best friends. And this is the victory of what people say, that he would have made a better job of his own circumstances than the great and the all-wise God was doing.

Now the satisfaction with what God is doing, Marlering at the wisdom of God that brought a memory in it, is a heinous sin, a terrible sin.

[9 : 36] And friends, you remember this, every marlering that you make, by way of satisfaction with the way God is dealing with you, is primed in front with the wisdom of God.

And substituting your own wisdom for the wisdom of God. You would say, if I had to deal with it, this is not the way it would be. I'm a home it isn't.

But where you are going wrong is that you think that the way you would do it, is the best number of God has done it. Of course, you are after, and I am after, when we say reasoning, we are after each of the flesh.

We don't want anything to trouble us. We don't want anything to stir up our own mess. And so we want to escape away from these things, because we are dissatisfied with the ways of God.

Now do be as a guard against that terrible sin. And then one of the things showed, what the interpretation of the paragraph was wrong, is that it betrayed ignorance on the part of the sacrifice.

[10 : 45] Of course, the service did not know anything. And sometimes those eyes must mislead tears that don't see properly anyway. Sometimes even a man of faith, when he is in trouble, doesn't get his faith into exercise.

I think not along wrong lines altogether. Even a good man does that. And he is, he is a good man. And yet he betrays terrible ignorance, when he says, Oh, that I have wings like a doth, then would I fly away and be undressed.

Ignorance of what? Well, of the divine order, or the divine ordering of all things, to the glory of the eternal name.

Why did he not think that God had ordered all this to come upon him? Why did he not realize that it was not accidental that Dr. Lam rose up against him?

Why did he not think that this was all part of the whole ordination of God, just as much as it was the day he was crowned in Hebron and in Jerusalem?

[11 : 58] Why did he not believe that God had ordered all this to come upon him? Why did he not believe that God had ordered all this to come upon him? Why did he not believe that God had ordered all this to come upon him? Well, evidently he did not. And so he betrayed this ignorance of the ways of God.

So he betrayed this ignorance of the ways of God. And then, this is why we have strong wishes with regard to his ways and to our desires, when we forget that there is nothing happening.

Nothing happens before its time or after its time. It all happens in the providence of God. And the way it happens is the way God has planned it.

And faith will grasp this. How does it be pure flesh and blood? Faith will grasp it. Faith will believe it. So that is the function of faith.

And then another thing that evil got was God's promise of sustenance. God has promised us a state of people under Thrive. As thy day says God, so shall thy strength be.

[13 : 09] My grace says God is sufficient for thee. And why did he in the stead of wishing to fly away from these things that God sent to him? Why did he not leave us from the grace of God that was all sufficient to carry through?

But he didn't. Because he was ignorant and herein he was wrong. Now then, which would you rather have? Which would you rather have wings like a bear to fly away from the trubes into the wilderness where you might be at rest?

Or to have the wings of hell to rise up unto the throne of God? Or you would capture birds and hunt? Which would you rather have?

But I don't know. But I know which would be the most peaceful of the two. But this is what David went from. He must have forgotten. That whatever sanctuary he had to face, whatever size he had to ensure, God has promised to sustain it in the home.

There is nothing too hard for the Lord. They seem to be too hard for him and the West. But they were not too hard for the Lord. And you remember that.

[14 : 23] And then another thing that he would get going. That God had a good reason for sending these tribes to him. Because God doesn't do these capriciously and tactlessly.

God never throws his forth an angel. As the man did who shot Ahab between the joints of his heart. All these works together for good to them who love the Lord.

And take it from me, my friend, if you are a Christian, there will never be a name in your hand. There will never be a death in your home. There will never be a chastisement that found you in soul or in body.

But that has been sent with a wise but loving purpose by your Father in heaven. Not one. Nothing can be accidentally to you. It was all foreordained in the eternal house to work for your good.

And God means that you work for your good. And God will teach you that they will work for your good. Of course they will work for your good. There is no maybe a process.

[15 : 36] They will. See what the text says that I quoted already. All things will work together for good to them who love the Lord.

He doesn't say all things may work together for good. If they are to end or submit or are in agreement with the will of God. But all things will work together for good.

They are found. Otherwise the confidence of God will be frustrated and that can never be. So David must have forgotten that. Don't you forget it. And then again, his faith seems to have weakened tremendously when he said this.

He needed to have greater faith in the sustaining power of God. In the loving care of God. In the power of God over to love.

His faith was weakened not only in one aspect but in every aspect. God all power, all wise, all loving, all with fear, all with compassion, all with mercy.

[16 : 50] And the faith didn't seem to grasp any of these. Good man who he was. No wonder that he wanted wings together to fly away.

How many forms of creatures of God. David knew the Bible, the lips that he had in it, quite well. He knew the history of Abraham, Isaac and Jacob.

He knew that. He knew the story of Moses, only too well. He knew it all. And why then, when he would go back in his mind to these days, and to these histories of the saints, in the scriptures that they had.

Why did he not think when he was wishing that he had wings like a deer, so that he would wander and fly away. Why did he not say, My tribe is not near here, as the tribe of Abraham was.

I am fleeing from the face of my son, my dearly beloved son Absalom, who has written them against me. Let that be here, that to pride, if I had to pride in hand that truth that lay him on the altar, and sacrifice unto God as Abraham, that I would not be able to do.

[18 : 07] Why did he not compare his own child with the child of the Patriots, as he made his wage amount to Moriah for repayments, with his son, and the fire, and the wound, and the knife?

Why did he not think of him? Ah, he is a killing of a medicine. My friend, you think of Bible characters too. Oh, when you hear people say, surely never anybody was in such a trial as this.

I have heard people say that friends, that as far as I could see they had no reason to say that. I knew people myself who had gone through the millings far more than they ever did, and yet I heard them say that they never knew anyone who had to go through so much as they had to go through.

But they shouldn't have said that. All they needed to do was to look back into the scripture, and look at these tyrants of some of the people of God.

And we have more of the Bible than David had. David could go back to Moses and thought, Oh, behold, he was there with our biggest people in the wilderness.

[19 : 20] They would try every grain of his pain, every grain of his patience under his weakness. But he never wanted to fly away.

He never wanted to believe that he could have met him before Joseph, but he didn't. And I would say, there was Moses for forty whole years in charge of our biggest nation.

And I wish it because this shadow has come upon thee. He was on the deadish for forty years, and I wish it just for the gentleness, just for the gentleness.

I say myself, it wasn't scriptural on his path. And we go back to the character of the scripture. When you are crying, you know what to do when you are severely crying?

When you are crying, you will take this Bible and leave the lost part of the 11th chapter of Hebrews. When you want to get away from your child, read that.

[20 : 28] And I think it will be good to write. The one that are birthed sheepskins and goatskins, oh, this is ever so sweet to be dead. They were slain and thunder.

They were slain with a sword. They were slain with it. They were slain with it. The one that is dead and the flames of the earth. But this is the end of the promise.

My friend, you take that chapter of the epistle of the Hebrews, and I think it will put you right. Whatever affect the spirit. And then again, to go on.

David shouldn't have wished this because he would be far more useful to other people where he was, than if he had gone to the wilderness. If he had gone to the wilderness, then he would never be able to help other people in trouble.

And there were other people in trouble. And do you know, one of the reasons why God puts you into trouble is that you will help other people who are in trouble.

[21 : 33] And if you were going to be driving on a crest of the wave all the night, if you never hit that door and if the winds are never contrary, you would be a little bit used to those who are tossed up and down, round and above all their lives.

David would be far more useful to find the lessons he learned, that he had gotten away from them without learning the lessons. After all, it was when they were in the temple that the disciples saw Jesus coming to them.

And they heard the inglorious words from his precious mouth, It is that, be not afraid. And they came in, and there was a great camp. It was a lot better than if they had waved like a dead, and had left them all in the theatre gallery, and gone on to dry lands where there would be peace and no storm.

But he stopped to upstate for the wear, and to see the great Lord in glorious majesty walking upon the waters and coming to them and saying, I know it, he deserves, be not that way.

And then, there was a great camp. But then there is another reason why he was wrong. And it is that, even if he had wings, and if he had flown to the wilderness, yet he would not escape trials even then.

[22 : 58] There are trials in the wilderness too. But sometimes we say, we say it so often, some, too as well as sometimes. Sometimes we say, all right we get away, if I could get there, everything would be all right.

If I could change my situation, if I could change my locality, everything would be all right. Sometimes people, are in great dialogue trouble because of the locality in which they live, because of the labour that they have.

Sometimes that can be a strength and attention in people's minds. Sometimes people say, for other reasons, if only I could get away from it all.

Well then, Jesus was in the wilderness and Satan came to visit him. And tempted him for forty days and forty nights when he was in it.

And do you think my friend, that even if you were to get away into the wilderness, Satan wouldn't follow you? Well, whatever he was there, or wouldn't be there, Satan would be there.

[24 : 07] Remember that, Unablement and everything, that would be there also. And that was his own terrible self. And one cannot get away from himself whenever he goes.

And those terrible thoughts will follow us like our shadow, even if we get to the wilderness. They would have forgotten that. If he has written a stone like a stone to the wilderness, and the wilderness, away from our children, he would still have carried himself.

And that was far worse than a hidden self. Or any absence that could be. So you see then, how he was so. And then one last song, and it is this.

We should always beware of what we wish in the sight of God. We should always try and see that our wishes are correct. In case God will give us what we want.

For very often when he does, we don't like it. And David said, Oh, that I have wings like a dove, and I will fly away into the wilderness where I will be at risk.

[25 : 19] And the Lord gave him what we wish for. Not wings like a dove. But the Lord gave him his wish, and he will step into the wilderness. And that was the half day of his whole night.

There, my friend, you will be careful of what you wish in the sight of God. Lest God will give you the wish and send in needless to your soul.

God will give you the wish, but it will be a bad day for you when you get it. And that's not the point. This is what Christians speak.

They desired flesh when the Lord gave him flesh and he dropped it in the house. And you may get what you desire, but what you do, you regret that you ever desired it.

But there is now come to the right way, a much far more pleasant to think about. He says, Cast thy burden upon you, and he shall sustain it.

[26 : 23] Now, it deserves attention, I think, and it deserves out of mention. that all good people are in exactly the same way as done, for one reason or another.

We are very in such a way, friends, that as we said here in, in this 19, we are very in such a way that if we have no changes, then we will cease to fear God.

That's a matter of patience. And I wish you would carry it with you. It is not a promise. You know, some people have books of promises. They open the books of promises. One of them, you know, they have to say a book of that.

Take it with you. And it isn't a promise, a statement, which is as good as a promise every day. As a challenge for you to say.

Because there are no changes, that is in a state, in a circumstance, in a problem. Therefore, they fear not God.

[27 : 35] My friends, God save us from the sameness that will destroy the fear of God in our hearts. The sameness going on day by day.

Everything going same. Everything going well. No one's right before anything. Everything going the way we want it. And because we have no changes, then the fear of God will die.

So, God will put you into the furnace. And when you start sifting your sweet, these are changes. And they are meant for you, so that you will hear God.

Well, let us do briefly, a disliked way. Can't you burden upon the Lord? And I shall just mention some thoughts very briefly. As I try to do your own meditation.

Now, first of all, and this is tremendously sweet. He doesn't say what kind of burden. He says, what kind of burden?

[28 : 34] Don't you burden upon the Lord? You burden upon the Lord. And you burden upon the Lord. Now, don't come back to me and say, ah, but if you will endure what burden I have.

If you will endure my heartbreak. If you will endure my sorrow day and night. If you will endure my peace. My friend, he says, what? Cast you burden upon the Lord.

He says, what kind of burden? Don't you start simply out your burden and saying that it's an exception to what the Bible says. It is not. Cast you burden upon the Lord.

Now, I am saying that hopefully because I think we need to have it driven home towards every one of us. Many are saying to myself, I worry that there has been anything else.

Or there has been someone else. Or something to that we take. But my friend, this includes me and it includes you. It includes us all.

[29 : 34] Cast you burden. And don't like to think that there would come. Other burdens and say that it is an exception to the scriptures to come. So cast it on him then, whatever he has to do.

Cast you down in his prayer. That's what David did when he was burdened. He comes back to that as he goes on in the psalm. He prayed at morning and at noon and at evening.

And God earns prayer. And this is how you cast your burden upon the Lord. You cast it upon in prayer at the throne of grace. Now then, there is one main element in prayer that you need for trusting your burden upon the Lord.

And that is pain. Not earnestness, although that is earnestness. But healing. I must be earnest. But you must have pain.

On the side of the ancient woman came to Jesus. And she cried after him that he would heal her daughter who was possessed with a demon.

[30 : 47] She was earnest when it's free. But cast it said to her, O woman, great is thy earnestness. Go in peace, thy daughter's need.

But he said, O woman, great is thy faith. It was the element of hate in a prayer, in a trial, that the Lord recognized.

People say, O if we are earnest. I often hear this coming from people. O if we were more earnest in prayer. Yes, my friends, we can't have any earnestness in prayer, but what we require is that we are more saved in God.

And if you are more saved in God, then you can't be burden upon us. It was in absolute confidence, with absolute confidence. You can't be burden upon us.

Though he slain, he said Job, yet will I not be the, stop what saved I said. Stop your burden upon us. God elaps me.

[31 : 50] Would you not trust your burden upon one who elaps you? One who you know elaps you. And would you not trust your burden upon the eternal God, who is lavish and bounded and limitless and infinite?

Would you not trust his burden upon him? All my friends say, there is nothing in God to prevent him doing so. Would you not trust his burden upon him to be still?

Because it's wise? Would you not say to God, Oh God, I can't understand. I can't see through the darkness. I don't know why this burden has come upon me.

But I know that if I return, I'll see if it will be, but there was a cause for it, and I'm going to leave it then. You should be wise to do so. And would you not trust your burden upon his power?

Would you not say, Oh God, I am weak and helpless, and I have proved long ago that there is no help for me in man, but thou hast an arm that's full of power.

[32 : 59] I am going to be pulled upon the everlasting arms. I am going to nail it down like a babe upon his bloody bosom, upon the arms of Almighty God, and he would hold to the hand.

When I am weak, then I shall be strong. Yes, for this one's down with me. It is without sense of weakness, and as God could rage, for then he would not drift from the glory.

Like a ship with his back was secured, he would secure however the sea rage, and burn. Because down below, the answer of heaven, and the answer of confidence, and the hope in God was hold, and nothing can snap the chain of breaking.

And then again, when you catch your burden upon the Lord, do it completely. Don't take half of it and go home with it. Don't go into your room to a throne of grace, and catch your burden upon the Lord, and come back as heavy as you went in.

That doesn't make sense. You know, the church wouldn't deal with anybody like that. Although a lot of people deal with God like that. They fear as much for the future as if they have not gone.

[34 : 22] They fear that God will forsake them utterly. That they want to come of me, and then they go and pray. And they come back and it's not very much. But my prayer says, prayer is useless, and then it makes you feel better.

If you have a burden, and if I have a burden, and we go and cast it upon the Lord, then let us leave it upon the Lord. This is casting it upon him.

It's upon him. We cast it upon him. Then why should we pay it ourselves? Why should we pay it away? There is a story told of a man who was given a visit in a carriage.

Her mother was bearing a pack on his back like these hitchhike effects that seem going about in these days. And when I went into the carriage, he kept the burden upon his back.

And I was sent to him. Turned around and said, Why don't you take that burden on his back? Put it on the floor of the carriage. After I was thinking that it was so nice that it was to give myself a lift and to carry me.

[35 : 27] And I didn't want to be carried by burden of weight. Foolish language, of course. He must have been very sensitive. But my friends, he is not any more foolish than you and I have been many a time.

Many a time. We go into the presence of all mighty and all wise and all loving God and we pull out our hearts in prayers and with tears we tell us about burdens and we carry them back with us as if we had not been there at all.

That is not the aim. That is not the right way. That is wishing to escape to our wings like a desert so that we could fly away. But if you cast it out from the Lord, you don't fly away from his burdens but you fly to God with your burdens when you start it.

And then do it at once. Don't wait tomorrow. Do it at night. Do it now. Have you got the burden that I will be conscious mind and confer to them?

Did you hear your death from the brave giving end? Did you know that God, the righteous God, would not acquit you except by the sprinkling of the blood of Christ? Did you transfer at the cost of the paid judgment?

[36 : 45] Did you say only my youth and all that I knew that my sins were forgiven and then the rest would be easy? Christ said, friend, cast your burden upon the Lord and use us to him.

Thousands came and oh one was refused. And they came without you to be conscious. They came when you die and God needed a nap and put a new song in advance.

And if you tonight, fear that God will trust him to the head as he will give you to the head. If his conscience is tricking you and burdening you with a sense of guilt, cast your burden upon the Lord.

Or if you have the wrong state, deny me. You are in darkness. Cast that burden upon the Lord. Cast all his burdens upon him and cast it upon him immediately.

And then the promise is that he will sustain you. Just a word of mouth. Now he doesn't say that he necessarily will take it away. He will sustain you. He will hold you up.

[37 : 53] And then he says, he will do it. Sometimes you go to a doctor. And the doctor very wisely, I suppose, he says, well, I have seen you elected.

I have made an appointment with a specialist. I have sent it to him. He knows more than I do about this thing. And I sent it to him. Well, God makes it as that sort of thing.

Doctors need to do it. But God doesn't need to do it. Because there is no great evidence. And it says, he gives the promise, Cast the burden upon the Lord, and he will sustain me.

And who am I to devote this promise of God? Who am I to devote the mighty name and the love of this he? He will sustain me.

And if God would bring friends that we should carry our burdens, after we will leave that promise, He, He will sustain you. And if more than that, cast his burden upon the Lord, and he will sustain you.

[39 : 04] That's what the Bible says. Now does that mean that he will sustain the elders, the old elders, or the ministers, or that old dear old Christian who is in hospital and a lonely with his home?

Does it mean that? It means that he will fall. Now I want you to take this just as much as the other brother. Here is another one. Cast your burden upon the Lord, and he will sustain you.

Now my friend, will you dare to put up your hands and disbelieve God? Will you dare to choose what God has given you? Why am I there to worry anymore?

Cast your burden upon him, and he will sustain him. I will have my mind. I will be moving to the church. I will make him betrayed. I will make him deceived in people.

They may disappoint me, and you too. But what of it? He will sustain me, and you too. When for my past, God help me.

[40 : 10] I intend to go to the rest of the little and the rest of my life, believe him. And I hope when I see the field of death, this grim enemy, as human who lay his cold hand upon thee, is such what the mind is used to say.

If human made his cold hand upon thee, to take me away, I know that this will be true. He will sustain me even then.

That's what God says. And God will not die. He will sustain you. Now this is a very rich word. I am just letting you enjoy the end of the talk before I conclude.

He will sustain me. He does three different sets, three different meanings. First of all, it means the meaning of others to an infant.

You know how it can design me. While she and an infant regularly perish and die, our man speaks like a baby Jesus' mother.

[41 : 19] As she looks faster and tenderly and lovingly, when that is one shade of the youth, he will sustain you. Tenderly, tenderly.

He will nurse you. And the second thing is, he will supply food to the faith of Jesus did in the wilderness.

He will sustain you. If you were ever so hungry that you felt you couldn't take other steps unless you got food. Well, this is it. He said, I can't eat one step more.

I have you done. Well, friend, he will sustain you. He will come. His blessed Lord was for forty days and forty nights without bread.

And afterwards he hampered. After a long time he was dead, he'd have hungry. And the angels of God came and ministered to him.

[42 : 19] But here is nothing better, even a man. Cast your virgin upon the Lord and he will feed your saving souls. He will do it. But for the second thing, and the third meaning of the word, he will carry you into your helpless man.

Your helpless, you've changed it. You can't go on thought. But what he's going to do, he's going to carry you, take you into his own doosha, bend your arms on your heart, carry you into the eagle, carry the young, so that God's calling me to them.

This isn't life in the world. So then he will never be moved finally, for he will never have the right to be moved. Now, friends, I said that David was wrong.

And I said that he was right. He was wrong and wanted to fly away from his birds. But I was wrong with the soundness that he was right for those people who are the next in this world.

Oh, there are some people that don't want to fly away. They don't want to die. They don't want to be moved from their comforts in this world.

[43 : 36] They have everything they have to good wish. And they have no desire for a better company and a better house and for greater riches. They have no desire for that.

They have no desire for the face of the beloved living world. Because they were satisfied in this wicked world in which they are. When the trouble comes upon me, I will rather wish for only like a dust.

Than make a certain man here in the world how foolish it is. My friend, don't trust me. You are not part that God is going to burn.

See how if you enjoy one day when someone is down and God will burn it if it is not the right to fall. The riches that we enjoy, they all die away. See, if he has that we never process, we will all be to eat, will all be to burn.

No friends, the world is not at all for the child of God. Don't wish it then. Don't wish to make it your own. And I am sorry for those too, because they would not get their wish.

[44 : 43] But this is the right way. Trust your burden upon the Lord and He will sustain you. And I hope by the grace of God that I have convinced you this is the right way and the right damage to take up in the days of the triumph of life.

Amen, please. Lord, do know everyone to believe Thy truth and to act upon it. And now as we go to His life, and as we go to partake of His burdens and take our own share of the difficult things of life, may we ever do this by faith in God.

Cast those burdens upon me. Help us in all our terrible and bitterness of Christ. To cast those burdens upon me. Even to cast upon me the burdens which we have because we deserve to have them.

Like pastments which come upon us because of sin. May we cast everything upon me. Knowing that those not forsake us, nor ever leave us.

Amen.