

Audio Transcript of Sermon
February 19, 2022
The Burdens of our Life

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Have you ever come across a person who cites a verse? Sometimes, they won't even provide the words, just chapter and verse. That happened to me on social media recently when I saw a post with only Galatians six verse two, just chapter and verse. Let's read that chapter and verse. Galatians six verse two.

Galatians 6:2

2. Bear ye one another's burdens, and so fulfil the law of Christ.

The verse is very compelling until you skip down to verse five.

Galatians 6:5

5. For every man shall bear his own burden.

I really wanted to reply with just this chapter and verse, but decided not to. Separated by just a few verses are what should be the reality for burdens for people who are called in the faith. Reading these two verses in isolation can cause us to not fully understand what Paul was writing about, so let's read the passage starting with verse one.

Galatians 6:1-5

1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2. Bear ye one another's burdens, and so fulfil the law of Christ.

3. For if a man think himself to be something, when he is nothing, he deceiveth himself.

4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5. For every man shall bear his own burden.

The burden Paul is writing about in context of the verses are faults that people have. Those who think they are spiritually mature shouldn't look at a person with a fault and think they are better than that other person, but should use their

spiritual maturity to help that person work through their fault. When Paul said bear one another's burdens and so fulfill the law of Christ, this is what he was writing about, reminding the reader that we all need to be on guard so that we don't get an inflated ego about ourselves thinking that somehow we are so good because we can help another person who has faults. Paul tells us if we feel this way, we might find ourselves discovering that we are really nobody's who haven't accomplished much of anything. Paul then goes on to share that we all have to work through our own faults and that even though ideally others will be there to help us through our own faults, our own faults are ours to work through.

That's what Galatians six is discussing. Some post verses on social media out of deeply held religious faith and others find a verse that supports a political viewpoint. I caution against finding verses to support political viewpoints. If one is going to personally connect religion and politics, I believe it is better to find political viewpoints that support your religious beliefs.

Rehoboam was a king of Israel who allowed power to go to his head. He was duped into imposing extremely hard burdens on the nation when the nation was asking for burdens to be minimized. The result was a division in the country with the resulting kingdoms of Israel and Judah. First Kings twelve verse one.

1 Kings 12:1-19

- 1. And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.**
- 2. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)**
- 3. That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,**
- 4. Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.**
- 5. And he said unto them, Depart yet for three days, then come again to me. And the people departed.**
- 6. And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?**

7. And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.
8. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him:
9. And he said unto them, What counsel give ye that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter?
10. And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins.
11. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.
12. So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.
13. And the king answered the people roughly, and forsook the old men's counsel that they gave him;
14. And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.
15. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.
16. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.
17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.
18. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.
19. So Israel rebelled against the house of David unto this day.

In contrast to king Rehoboam who wanted to make burdens even more burdensome, when Jesus spoke of the burdens we face, He spoke on how these will be light. Jesus and God the Father have no desire to impose near challenging burdens on the people of God. Overlooked in His presentation on the topic of burdens is sin. Jesus described the people of His day using language we can relate to, describing them as a party generation with music, dancing, food, and drink. He slammed them because when John the Baptist came to them, John wasn't into that lifestyle, and they claimed he was possessed. When Jesus came and acted within social circles, these same people castigated Him. Jesus pointed out that in many of the cities where many of the miracles happened, the people did not repent and continued in their lifestyle. Jesus explained that because of this judgment will be lighter for gentiles and even for the people of Sodom, than for the people who saw the miracles and chose to ignore what they saw with their own eyes. It was in this context that Jesus proclaimed that all who are heavily burdened, who work very hard, will be given rest. Jesus implored them to learn about Him, and how He was different being meek, explaining that through Him they would find rest because his yoke is easy and His burden is light. Matthew eleven verse sixteen.

Matthew 11:16-30

16. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17. And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18. For John came neither eating nor drinking, and they say, He hath a devil.

19. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26. Even so, Father: for so it seemed good in thy sight.

27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

Jesus did not proclaim that life would be trouble-free. He proclaimed an easy and light burden. Whether sin or other elements of life that give us cause for concern, Jesus promised an easy and light burden. Jesus did not proclaim a life of continual difficulty and hardship for us. Be cautious when you are among people, even priests, who claim that as Christians we have a difficult path in front of us, because Jesus told us His yoke is easy and His burden is light. Jeremiah provides a warning to all of us about focusing negatively on burdens. Remembering that Jesus said His yoke is easy and His burden is light, words that focus negatively on burdens in our life need to be met with caution. In Jeremiah, it is clearly shown that people who equate an affiliation with God as being burdensome are worthy to be forsaken and punished. To God it makes no difference if it is an average person, priest, or even prophet of God who incorrectly makes this connection, being forsaken and being punished are consequences God will impose.

Remember that Jesus said His yoke was easy and His burden was light. In living our lives, if we see any connection being affiliated with God that is beyond an easy yoke and a light burden, we risk being forsaken and punished by God. Jeremiah shows the reality of burdens that are connected to being affiliated with God. Jeremiah reminds the people to prove to themselves what God has said.

Jeremiah reminds the people that people pervert what God has said. People will twist and turn the words of God, and some will twist and turn the words of God and create a burden for others, all while these other people accept the perverted words, the twisted and turned words as the word of God, the burden of God. In all of this, Jeremiah asks us what did God say, how has God answered? The only way a person can be sure in what God has said or answered is to go to an original source. What is written in the Bible is the original source that we have, so it is important to regularly study the Bible. Whatever we hear in a sermon, we should prove it from the Bible. We shouldn't just rely on another person's words. If we hear messages about how incredibly burdensome it is to be a follower of Jesus Christ, and we say nothing about it, we are tacitly in agreement with the person providing that false message. We magnify the false message of the burden of God, and subject ourselves to being forsaken and punished. Jeremiah twenty-three verse thirty-three.

Jeremiah 23:33-40

33. And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord.

34. And as for the prophet, and the priest, and the people, that shall say, The burden of the Lord, I will even punish that man and his house.

35. Thus shall ye say every one to his neighbour, and every one to his brother, What hath the Lord answered? and, What hath the Lord spoken?

36. And the burden of the Lord shall ye mention no more: for every man's word shall be his burden; for ye have perverted the words of the living God, of the Lord of hosts our God.

37. Thus shalt thou say to the prophet, What hath the Lord answered thee? and, What hath the Lord spoken?

38. But since ye say, The burden of the Lord; therefore thus saith the Lord; Because ye say this word, The burden of the Lord, and I have sent unto you, saying, Ye shall not say, The burden of the Lord;

39. Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence:

40. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

Within the Church of God, we might hear Isaiah fifty-eight verse one quoted where it reads, “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” We have seen these verses as a basis to judge others whom we would widely see as not being called at this time. In the modern era the people of God are those who are called, and when reading Isaiah fifty-eight in the modern era, the people who are referred to as my people is the church. We believe now is the time of salvation for those who are called. For those who are not yet called we can read of a future time of salvation for these people. The focus for the here and now is on those who are called. Isaiah shows that back in the time of Isaiah it was possible for God’s people to seek God daily, to know His ways as a nation that did righteousness, not forsaking the ordinance of God, and asking of God the ordinance of justice.

Isaiah also shows that it is possible to be spiritually unfulfilled. In the writings of Paul we would compare this to people who have not spiritually matured, and have fruit of the spirit that is not yet ripe. During the time of Isaiah the people fasted and they saw no benefit from their fast. God shared that the people fasted for personal benefit and the exploitation of others. God pointed out that when people fasted it was religious theater, so that others could see they were fasting. God told the people none of these were valid reasons for fasting. The purpose of fasting is aligned to the message of Jesus, to undo the heavy burdens, to let the oppressed go free, and to undo yokes, to help the hungry eat, to aid the poor, and others in need. It is through this that we let our light shine before others, not religious theater, and it is through this that the Sabbath can become a delight. Isaiah fifty-eight verse one.

Isaiah 58:1-14

- 1. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.**
- 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.**
- 3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours.**

4. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.
5. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?
6. Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?
7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?
8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward.
9. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;
10. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday:
11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.
12. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.
13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:
14. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.

Within the Church of God we must be careful to not create heavy burdens that are hard to bear. Just because Jesus castigated the scribes and Pharisees for this does not mean God's Church is immune to this. There can be no standard for thee that does not apply to me, and that was the fault with the scribes and Pharisees.

Double-standards are toxic within any organization, including the Church of God. The scribes and Pharisees loved to serve their community when they could be seen. The clothes they wore were designed to be noticed by people. I'm sure they could cite any religious standard as to why they needed these types of clothes, but they wore them to be seen by people. They liked the best seats in the synagogue and when at feasts they liked to be seen by others by being in the uppermost room.

With all of this they created heavy burdens that made life difficult for the people, and they themselves did not participate in that burden. They created a burden that would never impact them. If we allow ourselves to become like the scribes and Pharisees were we like to be seen as a religious person while we are busy creating burdens for others that makes life difficult to live, Jesus shared we will be humbled, and if we seek to humble ourselves, we will be exalted. Matthew twenty-three verse one.

Matthew 23:1-12

- 1. Then spake Jesus to the multitude, and to his disciples,**
- 2. Saying, The scribes and the Pharisees sit in Moses' seat:**
- 3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.**
- 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.**
- 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**
- 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,**
- 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.**
- 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**
- 9. And call no man your father upon the earth: for one is your Father, which is in heaven.**
- 10. Neither be ye called masters: for one is your Master, even Christ.**
- 11. But he that is greatest among you shall be your servant.**
- 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

The attitude of the scribes and Pharisees was one Jesus told us to avoid, and in writing to the Thessalonians, we can see that Paul was already avoiding these attitudes even though he was taught to be a Pharisee. Avoiding the attitudes of the Pharisees didn't prevent him from sharing the gospel, even when those who were hearing the message didn't agree. Unlike the scribes and Pharisees who played religious theater, Paul's message wasn't given in deceit. There was nothing phony about what was shared, fairly and accurately representing the teachings of God and not men. Those who didn't like the message of God were contentious. None were lied to with falsehoods and none had burdens placed on them that would have made life difficult to live. There was no flattery given or expected and Paul treated the brethren gently, as if they were very young children. Very young children typically do not have burdens placed on them and Paul placed no burden on the brethren. Paul did remind them of their obligation to continue to serve God by walking worthy of their calling as one who has been called to be part of the Kingdom of God and God's glory. First Thessalonians two verse one.

1 Thessalonians 2:1-12

- 1. For yourselves, brethren, know our entrance in unto you, that it was not in vain:**
- 2. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.**
- 3. For our exhortation was not of deceit, nor of uncleanness, nor in guile:**
- 4. But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.**
- 5. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness:**
- 6. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.**
- 7. But we were gentle among you, even as a nurse cherisheth her children:**
- 8. So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.**
- 9. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.**

10. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11. As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12. That ye would walk worthy of God, who hath called you unto his kingdom and glory.

In Hebrews we are reminded that even though Jesus has promised us a light burden and easy yoke, it does not mean we are not in a sprint to the finish as we strive to cross that finish line enduring to the end. We will endure to the end and finish the race that is set before us, and we can take comfort in knowing we are not in this by ourselves. There are others all around this planet who are also striving for the same goal. The burdens which will weigh us down are not the light burden of Jesus Christ and the gospel of the Kingdom of God. What will weigh us down is sin and distractions which remove us from our focus. We will not quit on the race that is before us and will look to that finish line, with Jesus Christ on the other side of that finish line, who even though he endured the agony of crucifixion, is there cheering us on to our victory, and the very cool thing about this race we are in, it makes no difference if we come in first or last. All who finish this race win something more valuable than a gold medal. All who finish this race will be given eternal life.

We may think we have burdens in our life. When we fill this way we need to compare our burden to the burden of the crucifixion, and we will easily see how light our burden is. Even if God corrects us, what may feel like a burden to us is much less than the feeling Jesus had when He felt forsaken by God the Father. Hebrews twelve verse one.

Hebrews 12:1-11

1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

- 4. Ye have not yet resisted unto blood, striving against sin.**
- 5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:**
- 6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.**
- 7. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?**
- 8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.**
- 9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?**
- 10. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.**
- 11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.**

Sometimes the burdens in our life come from the people in our life. David felt this way at various times throughout his life and it should be no surprise to us if we feel the same. Some of the people in our lives may be friends and others will be enemies. Burdens can come from both, oppression can come from both, to the point where we want to escape to a land far, far away.

Burdens can make us feel like we are being tossed around in a storm like a ship in the middle of a hurricane. What people say about us, whether those people be friends or foes, can bring hurt to us. What they say could be truth or a lie and the hurt of their words can become a burden to us. Whether using words or weapons, others can be a burden to us, and we need to remember that whatever burden we have, is a burden that God will help us through, and that requires us to surrender ourselves to Him. When we do this, God will sustain us and we will endure through the burdens of life. Psalm fifty-five verse one.

Psalm 55:1-23

- 1. Give ear to my prayer, O God; and hide not thyself from my supplication.**
- 2. Attend unto me, and hear me: I mourn in my complaint, and make a noise;**

3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.
4. My heart is sore pained within me: and the terrors of death are fallen upon me.
5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.
6. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.
7. Lo, then would I wander far off, and remain in the wilderness. Selah.
8. I would hasten my escape from the windy storm and tempest.
9. Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.
10. Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.
11. Wickedness is in the midst thereof: deceit and guile depart not from her streets.
12. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:
13. But it was thou, a man mine equal, my guide, and mine acquaintance.
14. We took sweet counsel together, and walked unto the house of God in company.
15. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.
16. As for me, I will call upon God; and the Lord shall save me.
17. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.
18. He hath delivered my soul in peace from the battle that was against me: for there were many with me.
19. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.
20. He hath put forth his hands against such as be at peace with him: he hath broken his covenant.
21. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.
22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.

23. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

Beyond casting our burdens on God is the idea of always rejoicing in Jesus Christ. Always rejoicing in Jesus Christ means we rejoice even when burdened. Think about how that removes power and control from Satan who would do anything to discourage us from completing the race that is set before us. When others see a burden, we need to see opportunities to rejoice, knowing that whatever may be seen as a burden is something that can be cast upon God, knowing that God will sustain us.

Beyond burdens and rejoicing at these, is the idea of never being anxious in life. It's normal to worry, and we are told to not worry, to not be anxious. Instead of worry which is unresolved doubt about something that may or may not happen, we should boldly take our requests to God knowing in faith that God through Jesus Christ will keep our burdens light and our yoke easy. What that should remind us of is that whatever situations we see in our life, God will get us through that situation in a way that gets us closer to finishing the race that is set before us. Situations may or may not resolve the way we would prefer, but whatever path God chooses for us is one where the burden will be light and the yoke will be easy. We will come to a place where like Paul we will do all things through Jesus Christ who strengthens us. Philippians four verse four.

Philippians 4:4-13

4. Rejoice in the Lord alway: and again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord is at hand.

6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

12. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13. I can do all things through Christ which strengtheneth me.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.