

Pressures of Christianity 06

Pressure-Burdenbearing

by Harry Deutchman

The sermon emphasizes the importance of bearing burdens for the Lord and serving Him with humility and love.

Duration: 1:02:00

Scripture: 1 Chronicles 23:14, 1 Chronicles 24:17

Topics: "Bearing Burdens", "Spiritual Pressure"

Description

In this sermon, the preacher focuses on the importance of bearing burdens for the Lord. He references the story of Nehemiah and how the strength of the burden bearers had decayed, resulting in a lack of desire and interest. The preacher emphasizes that when individuals refuse to bear burdens for the Lord, there are negative consequences. He also discusses the concept of pressure and how different individuals in the Bible, such as the blind man and the godly people in Genesis, responded to pressure. The sermon concludes with the question of what to do with our burdens in the current times and highlights the importance of realizing that we are only helpers in God's work.

Transcript

Return with me to Numbers, chapter 4. Numbers, chapter 4. We shall read a few verses from 15 on. Numbers, chapter 4, beginning with verse 15. And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is set forward, after that the sons of Coab shall come to bear it, but they shall not touch any holy thing, lest they die.

These things are the burden of the sons of Coab in the tabernacle of the congregation. Then look at verse 19. Verse 18 says, Cut ye not off the tribe of the families of the Coathites from among the Levites, but thus do unto them that they may live and not die when they approach unto the most holy things.

Aaron and his sons shall go in and appoint them every one to his service and to his burden. Then will you notice verse 23. From thirty years old and upward until fifty years old shalt thou number them, all that enter in to perform the service to do the work of the tabernacle of the congregation.

This is the service of the families of the Gershonites to serve and for burden. Then look at verse 27. I know it sounds confusing, but the Spirit of God never confuses.

Verse 27. At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites in all their burdens and in all their service. And ye shall appoint unto them in charge all their burdens.

Then verse 31. And this is the charge of their burden according to all their service. Then another family is mentioned in verse 33.

This is the service of the families of the sons of Morari according to all their service in the tabernacle of the congregation under the hand of Ithamah, the son of Aaron the priest. Then we notice in verse, going on in verse 43. From thirty years old and upward even unto fifty years old, every one that enters into the service for the work of the tabernacle of the congregation.

And what were they to do? Verse 47. From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry and the service of the burden of the tabernacle of the congregation. And in verse 49.

According to the commandment of the Lord, they were numbered by the hand of Moses, every one according to a service and according to his burden. Every evening we have been meditating on pressure, pressure. We saw a young man one evening under pressure, and that is the young man whose eyes were open, the one who was born blind.

Then we saw an old man, how he acted under pressure, and we found that in Daniel the sixth chapter. Then last night we saw a godly people in the Old Testament under pressure, and how they acted and what they produced. And we saw that in Genesis four, five, and six.

Now the question arises, because of the times in which we are living, pressures. What shall we do with our burden? And you have noticed in this chapter, chapter four of Numbers, that within that priestly sphere there were certain ones who were called upon to serve and bear burdens. Over and over again is it mentioned.

Now we ask ourselves, why did Moses say, or Jehovah say to Moses, that these Co-Assides were not to be cut off, but they were to be among the Levites to bear, to do the service and to bear burdens? If you have time sometimes, turn to Numbers 16, and you will find that a man by the name of Korah led an insurrection against Moses and against Aaron. He defied Moses' leadership, and he defied Aaron's priesthood. And he said, and he led others, and one of the families that he led was the tribe of Reuben.

And he led this insurrection and said, who gave Moses that right to lead us? He never brought us into the land of milk and honey. We came from Egypt, a land flowing with milk and honey. Who gave him the right? And then, are we not all priests? Who gave the right that Aaron alone and his sons should function as priests? For it, God's judgment came upon them, for in the sphere of their possessions, their homes, their families, the earth was opened, swallowed them up.

That is why it is mentioned here, cut ye not off the tribe of the families of the Ko-Assides. Who was Korah? He was a Ko-Asside. And other rebellions might have arisen, but God says, do not cut them off, but let them be amongst the Levites, so that they will do service and bear burdens.

Before I go any further, I want you to turn with me to Exodus, the nineteenth chapter. Exodus, chapter nineteen and verse six. Israel was brought out of Egypt.

There she was in the wilderness, and Israel was at Sinai. God was speaking to Moses, and this is one of the things that Jehovah said concerning the people. Exodus nineteen, six.

And ye shall be unto me a kingdom of priests, and holy nation. These are the words which thou shalt speak unto the children of Israel. Well, we know that while Moses was on top of the mount, communing with God, the people became impatient.

And they said, as for this Moses, we know not what happened to him. And they said to Aaron, make us gods, that we might worship them. He said, give me your gold earrings.

He took them. He, out of these earrings, he smelt them, and out of that gold he made a calf. And he said, these be thy gods, O Israel.

They worshiped, and in their worship of that calf, being a reminder of that worship that they saw in Egypt, they became like censures. They became corrupt. God's anger was kindled against them.

He told Moses to go down, for he was through with these people. And Moses went down, saw what took place, and judgment came upon some of the people. And before judgment struck, he said to the people, who is on the Lord's side? And the sons of Levi came over to Moses' side.

And Moses says, go through the camp and slay the people. Many fell because of that judgment. Israel as a nation has been put aside.

Not as a nation, but as a priesthood. And Levi was chosen because of the choice made in coming over on Moses' side. Now, Levi being the priesthood, whatever we read of the Jewish nation in the Old Testament, is at a tight.

It is an object lesson for the believer, whether a single believer or all believers. Did God say that they were to be a kingdom of priests unto Him? Certainly. But what did He say concerning the church? When you turn with me to 1 Peter, and in 1 Peter, the second chapter, I want you to notice verses 5 and 9. And in 1 Peter, the second chapter, verse 5, we read this, Ye also, as lively stones, are built up a spiritual house and holy priesthood.

Why did He call the believer a lively stone? Our Lord, when He was told to keep the people quiet, from not the children quiet, from their not saying, Blessed is he that comes in the name of the Lord, the Lord Jesus said, why if they would be silent, why the very stones would come to life and give praise to God. Therefore, we being dead as stones, having no value, God's life came into us through faith in Christ, and we are called living stones. We have been brought together to be upon the earth a spiritual house, as well as a holy priesthood.

Now look at verse 9, But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that is, a unique people, a separated people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. What was the function of the high priest? The function of the high priest was to offer sacrifice and give worship, and he did that in behalf of the people. But why isn't sacrifice mentioned here in connection with our being the royal priesthood? Because our sacrifice has been made once for all, and all that is left for us is to praise him as priest.

Now at what am I driving? I am driving at this, that since Israel as a nation was set aside from being a priesthood unto God, and only the tribe of Levi was chosen, within this tribe God has mercy on the

Kohathites. He tells Aaron not to cut them off, but within that priesthood let them do service and bear burdens. Why were they called to bear burdens, that being their service? Because of what happened with regard to Korah, who led about 200 people against Moses and Aaron.

So they were called to bear burdens. Might I bring this to your attention? Could it be that because of some infraction in our Christian life with regard to our relationship to the Savior, and having refused to yield unto him our lives, thus indicating that he is Lord as well as Savior, could it be for that reason we are reaping what we have sown, and we have to bear burdens? Even so, might I bring this to your attention? That these two families who are mentioned here, the Gershonites and the Melarites, these two families when they were called to bear burdens, still had the mercy and grace of God manifested toward them. For this reason, amongst the Gershonites there were approximately five thousand of them in that family.

Amongst the Melarites there were approximately a little over three thousand. What did God do? He said when they would bear burdens, he outlined the burden that they should bear. Aaron and his sons were to cover the various pieces of furniture in the tabernacle, then take it apart.

There will be the curtains and the skins and other things pertaining to it. And do you know what we see there? The mercy of God so direct in Aaron and his sons that those who were less in number would not bear the heavier burden, but those who were more in number would bear the real heavy burden. So, even in his grace over against all our shortcomings and mistakes, he fits the burden to the enablement of the individual.

Isn't that beautiful? Yes, it is. Then I want you to notice something else with regard to these burdens. Just as there were different ones who carried different things and bore different burdens, I want you to turn with me to 1 Corinthians, the twelfth chapter.

And in 1 Corinthians, chapter twelve, within the body that is called, who is called a temple, a spiritual household, and the like, within the body there are certain gifts that have been given by the Spirit of God. For in chapter twelve and verse eleven, we read that all these worketh that one and the selfsame Spirit divide unto every man as he will. And look at verse eighteen of chapter twelve, But now hath God set the members, every one of them, in the body, as it hath pleased him.

Then, starting with verse twenty-eight, well, verse twenty-seven, Now ye are the body of Christ, and members in particular. And here's what he says, And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Then he says, Although these various gifts are given, and each one being given that gift was to bear that particular burden for the edifying of the body, that it might grow and be nurtured until there's a reflection of Christ, he goes on, after he enumerates these various gifts, he says, Are all apostles? No.

Are all prophets? No. Are all teachers? No. Are all the works of miracles? No.

Have all the gifts of healing? No. Do all speak with tongues? No. Do all interpret? No.

But, there is something that he left out, starting with verse twenty-nine, that we find in verse twenty-eight. And it is the word of verse twenty-eight, helps. Helps.

Might I say, you who function as an elder in an assembly, or in a church, you who have some function there, you are not an end in yourself. If the circumstances are such where you are put in that position,

even though it may have been a human instrument or instruments that put you there, behind the act is the Lord God himself. And in that position, you are responsible to him.

You are not an overlord over the flock. You are only a help. That's all you are.

A help. And so, when we read in Numbers, the fourth chapter, those who were not to be cut off, saw themselves as doing service and bearing burdens, being a help, so that the tabernacle of God, which was built in order to be a house for the presence of God, they realized they were only a help. The main object was to carry those pieces of furniture and all their accoutrements so that the presence of God might be manifest wherever the tabernacle would be set up.

And they saw themselves as helps, and they bore that burden. Before we go to that first scripture, I want you to notice chapter 13. Though I speak with the tongues of men and of angels, and have not love, I am become a sounding brass and a tinkling cymbal.

Though I give all my goods to feed the poor, though I do all these things, if I have not love, that is the nature of God operating in and through me. Unless it's motivated by the nature of God, it is merely self-centered, and it amounts to nothing. Then he goes on in verse 4 of chapter 13, and he says, Love is long-suffering.

It is kind. Love envieth not. Love vaunteth not itself, is not puffed up, doth not behave itself unseemly.

Then in verse 7, Love beareth all things. Therefore, I go back to verse 28, and I come to that word, or that gift, helps. You know, it is a gift from the Spirit of God.

I'll tell you why. It's the smallest word in the gifts that are mentioned here, but it takes the grace of God and the power of God to bring us to the place of seeing ourselves as help. Amongst the Jewish people, when we are gathered together and have sort of a format, everyone wants to be president at the same time.

I think you know what I'm speaking about, because there's a little Jewishness in all of us. And so, helps. What about a help? Here's what we see.

A help beareth all things, and a help endureth all things. The only way we can bear our burdens is to see ourselves as a member of the body of Christ, and if the sovereign Spirit of God and the sovereign grace of God has been fit to give us a position in that body for the edifying of the body, we, unless we see ourselves as help, we will see it as a burden that we do not want to bear, or use it as a platform for our self-high esteems. Beareth all things, endureth all things.

What did the apostle Paul say? He was an apostle. That is the first gift that is mentioned in the body. First apostles.

But what did he say? Turn with me to 2 Corinthians, the first chapter. And in 2 Corinthians, the first chapter, notice verses 23 and 24. Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

Not for that we have dominion over your faith, but are what? Helpers of your joy. You know, we who have the privilege of handling the word of God, we are actors whether we will admit it or not. We are actors.

We have an audience before us, and if we are not careful, we are using the platform as a pedestal to act out. And sometimes when a few of us peacocks get together, why we strut around, we throw out our

fantail to be viewed. And whoa, if one ruffles the feathers of another, it's just too bad.

But the apostle Paul says, we are helpers toward your joy. That your joy might go on, we are helpers. That's what the apostle said.

And may the Lord help us in these days where the psychology, the philosophy is, be true to yourself. You are worth something. And so taking or plugging the ego with self-confidence that it has over spilled itself amongst God's people.

Yes, we are to be bold in Christ. We are to be strong in Christ. Before men so, but before him, our whole beings should be bowed, ready to bear burdens.

There was a time in Israel's history where she was taken captive, and then the decree of Cyrus was given that they could go back. Only a minority of the people went, the majority stayed in the empire. They liked the ease, the comfort, the commerce, the materialism.

And when that remnant went back, I want you to turn with me to Numbers, the fourth chapter. Not numbers, I'm sorry. It's Nehemiah, the fourth chapter.

And in Nehemiah, chapter four, I want you to notice something, and it's very significant. There was all the rubble, and as it was there, the wall was to be built as a bulwark against the enemy that was surrounding the people. And in the fourth chapter of Nehemiah, verse ten, and Judas said, the strength of the bearers of burdens is decayed.

And what was the result of the burden bearing being depleted? No desire, no interest. Whether it be in this assembly, whether it be in a church or other assembly, when men refuse to bear burdens for the Lord, what is the result? It's found right here, and there is much rubbish. And may God help you, and may God help me to realize that when we were brought to a saving knowledge of Christ, the reason our sins are taken away, the reason why the conscience has been purged, the reason why he has illuminated us by giving the Spirit of God to be put in us, and the Word of God before us, is that we might bear burdens for him who bore our burden.

Not bearing the burdens, what is left? There is much rubbish. And child of God, I am not here to be a spokesman, but in a general view, I feel that I contributed to the whole because of not wanting to bear the burden in that part of the world in which I am moving. And because of it, whether it be a chapel, whether it be another Christian life, it has so worked that there is rubbish in that chapel, there is rubbish in that brother's life, because I was not willing to bear the burden.

The burden of praying, the burden of giving, the burden of weeping with those who weep, the burden of being concerned for others. And because the burden bearers were depleted for other reasons, rather than building the wall, the result was there was much rubbish. And might I say, as you're sitting here, and I am standing before you, we don't really know each other.

We only know the common bond that has brought us together. But in the interior, the recesses of our beings, I am wondering how much rubbish there is in my life and in your life because of refusing to bear some burden. For when there is no desire for burden bearing, then the restraints of the Spirit of God is removed, and what manifests itself? The works of the flesh.

And we find it in the same book, and we find it in chapter 13 of Nehemiah, chapter 13 and verse 15. These people who said that the burden, the burden bearers, the desire has been decayed and there is much rubbish, these same people did this. Now look, the ones who were concerned about others not bearing burden, and the result being much rubbish, look what happened.

In those days saw I in Judah some threading wine presses on the Sabbath, and bringing in sheaves and lading asses, as also wine, grapes, and figs, and all manner of what burden. You see, child of God, is it not true that what pleases you, what desires may be cropping up within you, you are willing to bear any kind of burden so long as that which you are after comes to pass. But when it comes to bear a burden for the Lord Jesus Christ, it seems you're depleted, there is no desire.

We only do what we want to do, and what we want to do, we both have the time and the money with which to do it. And when it comes to bearing burdens so that the enemy would not infiltrate, our strength is decayed, it's depleted. Now I want you to notice something else.

1 Samuel the 30th chapter, and in 1 Samuel chapter 30, there David was attacked by the Amalekites. They went out, he and his army went out against them. While in the process of fighting, there were a certain number of men whose strength gave way.

And as their strength gave way, they were told to take care of the various possessions that were left somewhere so that the enemy would not take it. It so happened that the Amalekites were overthrown, and I want you to notice in 1 Samuel the 30th chapter, verse 21, and David came to the 200 men which were so faint that they could not follow David, whom they had made also to abide at the brook of Esau. And they went forth to meet David, and to meet the people that were with him.

And when David came near to the people, he saluted them. Then answered all the wicked men and men of Belial of those that went with David, and said, Because they went not with us, we will not give them anything of the spoil that we have recovered, save to every man his wife and his children, that they may leave them away and depart. Then said David, You shall not do so, my brethren, with that which the Lord has given us, who has preserved us and delivered the company that came against us into our land, or into our hand.

For who will hearken unto you in this matter? But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff they shall pour to life. And beloved, the one thing that discourages from burden bearing is that there are some who bearing burdens have a mortal complex, try to outstrip others, and within their own hearts they feel they have a monopoly of God where blessing is concerned, and look down on those who they feel aren't truly bearing burden. But beloved, as we bear our burden not unto men, but unto him, if David was just and righteous and equalized the goods and the blessings, how much more our heavenly Father.

That is why after speaking in 1 Corinthians, the fifteenth chapter, about at the last trump, then the apostle goes on to say, in the light of the church of the Lord Jesus Christ being taken up, let us keep on knowing that our labor is not in vain in the Lord. Going on with burden bearing, this I just threw together. I want you to notice in Galatians the sixth chapter, and in Galatians chapter six, and we notice in verses two and five in chapter six, I want you to notice something there.

Here in verse two, bear ye one another's burden, and so fulfill the law of love that is in Christ. The law of Christ is not the ten commandments, but that law that he gave that ye love one another even to what

degree? Even as I have loved you, therefore bear ye one another's burdens. This being scripture, it is also psychological factual.

For if I know how to bear another's burden, I am already conditioned to bear my own burden. That is why we read in verse five, for every man shall bear his own burden. If I am not willing to bear another brother's burden, or be he not a believer and bear that individual's burden, then it means that I am self-centered.

Being self-centered, when burdens come into my own life, I will become caustic, crass. I will become bitter. A root of bitterness will spring up in me, and it will defile others round about me.

Therefore, when I learn by the grace of God to bear another's burden, I am already being conditioned to bear my own burden. And how marvelous it is when the Lord says, if the Son shall make you free, finish it audibly. Indeed, you will be free.

And here is one of the strands in the tapestry of Christian freedom. When I am willing by the grace of God and the joy of the Lord to bear another's burden, I am free then in the fact that when my own burden comes, oh, I will be able to bear it. Why? Because I know the burden bearer who enabled me to bear another's burden.

It conditions me. Now, I want you to notice, I merely touched on this, but I want you to turn with me to 1 Chronicles, the twenty-third chapter. 1 Chronicles chapter twenty-three.

You know, they say there's a travel shortage because of the gasoline, and therefore the planes and other means of traveling has been circumvented. But I almost want to say honey, but I didn't mean that. Beloved, there is no travel shortage here.

We are going back and forth, and the journey is wonderful. I want you to notice when we come to 1 Chronicles, the twenty-third chapter, and look at verse fourteen. David wanted to build a house for God.

And the Lord says, David, there was bloodshed in your home. There was adultery. You broke all the commandments, but yet you are a man after my own heart.

Why? Because you saw your sin. You brought yourself low before me, therefore you are a man after my own heart. But David, in that it was in your heart to build me a house, I will build you a house.

And he gave him the next dimension, but in the Scriptures, before the dimension, he told them the kind of house that he would build unto David. It would be a neverlasting house, with a neverlasting throne, with an everlasting king. When David wanted to build God a house, if you would read the account, while he sat in his own house, and he saw that God had given him peace round about, he said, I want to build the house.

As soon as he heard of the house that God was going to build him, and of all the mercy and grace that would be bestowed on that house, David no longer sat in his own house. He went before the Lord, and he bowed himself. That's the difference when you and I muse and meditate as to what we want to do for him.

But as the Spirit of God, through the Word of God, and the circumstances in life, makes us realize what he has done for us, and what he is yet going to do for us, we do not muse with ourselves sitting down. We fall on our faces adoring and worshiping him. So here, David, as soon as he knew that he was not to build a house, but that God was going to build him that house, immediately, in every war that he won, the booty was taken from the enemy, set aside.

And in verse 14 of chapter 22 of 1 Chronicles, Now behold, in my trouble, with all the burdens, with the heartaches, and it didn't circumstance his putting it aside, even though his sons rebelled against him, even though his reputation was ruined, he says, Now behold, in my trouble, I have prepared for the house of the Lord, and hundred thousand talents of gold, and a thousand thousand talents of silver, etc. Then in verse 19, Now, he says, set your heart and your soul to seek the Lord your God. He's speaking to Solomon.

Arise, therefore, and build ye the sanctuary of the Lord God, to bring in the ark of the covenant of the Lord. And as he appoints Solomon to be king, the first thing that he does is not concerned for the building, not concerned as to the structure for the ark of God. The first thing that he emphasized was the priesthood.

The priesthood of what good is there a king and a throne amongst the people, if there is not a high priest and a priesthood to mediate between God and man. And he puts the emphasis where it belongs, in charge of God. When you put the emphasis where it belongs, as David put the emphasis, no matter what the burden and no matter what the cost, when that house was finished, the glory of God entered into it, filled it, and there was the So, when you put the emphasis in the right place, where God comes first, and the things that are holy, the things that are well-pleasing in his sight, as David did, the glory of the Lord will fill your temple.

The glory of the Lord will manifest itself wherever you go. So, the emphasis was on the priesthood. So, he begins to number the Levites in chapter 23.

He also divides the sons of Levi. Then he gives the new duties to the Levites. Then in chapter 24, I'm just going through it quickly, there are divisions of the sons of Aaron.

Then in verse 20 on to 25, there are the divisions of the Koathites. Why do I emphasize it? Even though Korah did what he did, and the Koathites were looked upon with suspicion, the Lord says, bring them in. Let them bear burdens.

Let them serve. And whom God blesses, no man can curse. And here they are mentioned again in the smallest purpose of the temple.

Then in verse 26, the sons of Morari. Then in chapter 25, the musicians are appointed and counted. Then in that chapter, there are the divisions of the musicians.

Then in chapter 26, there are the divisions of the janitors for the temple. The janitors. And we say to ourselves, why should God be concerned about janitors? That's what the word porters is translated.

Janitors. Why should He be concerned about them? Oh, maybe they were old and crusty, and all they're fit for is to take care of dust and mess. But not at all.

Look at verse 12 of chapter 26. Among these were the divisions of the janitors, even among the chief men, outstanding men, having wars, one against the other, to minister in the house of the Lord. Did the high priest minister? Yes.

Did the other priest minister? Yes. Did the janitors minister? Yes. And God looked at all the service, even though it seemed to be a menial task, He chose from amongst them great men, outstanding men, who are willing to be the janitors.

Now, starting with verse 13, the gates at which these janitors were to minister. Verse 13, and they cast lots as well the small as the great. Though some individual might have not had a high position, small, yet the small and the great were lumped together, according to the house of their fathers for every gate.

The lot fell eastward, and then, it tells us in verse 14 toward the end, and the lot was cast for those who were to be northward. Then in verse 15, there were those who were to be at the gates southward. Then it goes on in verse 17, eastward were six Levites, northward four a day, southward four a day, and toward a supreme two and two, at par bar, westward four at the causeway, and two at par bar.

I am not going to explain this as yet, this peculiar verse, enough to say that there were gates north, south, east, and west, and these janitors were to function there. Now, I want you to notice, even though they had that position, because it was unto Jehovah, they did their work in such a marvelous manner, with such devotion, with such joy, that the Lord God took a hold of the sons of Asaph, and they set in music a certain honor that was accorded to these janitors. Where is that found? Look at Psalm 84, and in Psalm 84, I want you to notice how amiable are thy tabernacles, O Lord of Hosts.

And then it goes on, yea, even the sparrow in our being servants there, janitors there, we have noticed so marvelous is thy house, that even nature, the sparrows, have been pleased to find a house for itself there, and to swallow a nest for herself, where she may lay her young. And as the sons of Asaph, the chief musicians, wrote this psalm, they dedicated it to the sons of Korah, these are the sons of Korah, and these janitors were honored. And in verse 10 we see it, For a day in thy court is better than a thousand elsewhere.

I had rather be a janitor in the house of my God than to dwell in the tents of wickedness. Beloved, can you see here how in faithfulness to the Lord, no matter how low that position in life, or in the assembly, seen or not seen, when it's done with heart devotion, there's a memorial of it, written and sung to, that goes down through the ages, and here we have it. What Mary did in anointing the Lord Jesus Christ with the oil from his head down to his body, down to his feet, that is what the three accounts show us, the three gospel accounts, and the Lord says wherever the message is given, this shall be written as a memorial unto her.

Child of God, become burden bearers, and the dividends are eternal. Now quickly, when I mentioned that two were at Parbar, some at the road, some at the gate, Parbar means colonnade. This particular gate had a colonnade.

It was there that all the grain, all the utensils, all the things needed for the temple were put. And as they served faithfully, and so faithfully that this memorial was written of them in Psalm 84, the great burden bearer, the servant of Jehovah, did something one morning. Turn with me to John, the eighth chapter.

In John, chapter eight, now I want you to notice, chapter eight, and verse one, Jesus went unto the Mount of Olives, and early in the morning, before the sun even rose, early in the morning he came again into the temple, and all the people came unto him, and he sat down and taught them. And what part of the temple? That part of the temple, one historian wrote, was the part where the people would gather, either to be taught, or to teach one another, or to vow faithfulness unto God. It was right there where these porters were, not those mentioned in 1 Chronicles, but others.

But nevertheless, as a memorial was written of them, the Lord, so to speak, honored them in their servitude. For the servant of Jehovah being there while he was teaching, the sun rose from the east gate, and as the sun rose by way of the east, the sunlight began to go over the temple area without any

impediment. And when the sun struck at the west gate, and there was light, it was at that moment that the faithful servant of Jehovah said, I am the light of the world.

He that believeth in me, though he walk in darkness, yet shall he have light. Right there, and by saying it, as the servant of Jehovah, he was showing in his servitude the burden bearer, and what he said, that those who faithfully bore their burdens, even as janitors, it was right there that he glorified that place with his presence. And to end it, we say it's difficult, age has come upon us, and you say, I'll feel it one of these days.

Oh yes, I will. That's why I'm more sympathetic, and tender, and loving with all the people than I've ever been. Yet on the other hand, how will I, under pressure, physical, mental, emotional, or whatever, how will I be able to bear my burden? Because the Spirit of God not only wrote it, the Spirit of God's witnesses concerning him who said, come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me, for my yoke is easy, and my what? Burden is light. Why is the burden light? Because here for a pair of oxen, he is under there, he asks us to come alongside of him, take the yoke, and the yoke does not shape or impede the animal from moving on, only if it walks the wrong way. But if we with our burden submit, he leads on, we follow, and we find the burden very light, very light.

May the Lord help us. Here it's pointed upon that you learn to bear one another's burdens, thereby conditioning yourself to bear your own burden. And in the annals of eternity, as it was written as a memorial for them, as it was said as a memorial for Mary, so for you and for me, well done, thou good and faithful servant, and throughout all eternity we will rejoice because he enabled us to be a burden bearer.

Shall we pray? Our heavenly Father, wherein thy servant with stammering lips has been receiving thy mind here and there, may thy spirit just bring it together and drive it home to each of our hearts, that we might learn to be a burden bearer rather than a burden on others by not, by refusing to be such. We ask it, our Father, in the name and for the sake of the Lord Jesus Christ, Amen.

Audio: <https://sermonindex1.b-cdn.net/10/SID10247.mp3>

Source: <https://sermonindex.net/speakers/harry-deutchman/pressures-of-christianity-06-pressure-burdenbearing/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net