

# A Call To Rest To The Burdened

By Shawn Reynolds

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**Grace Particular Baptist Church**  
5725 Imperial Lakes Blvd  
Mulberry, FL 33860

**Website:** [www.onefoldoneshepherd.org](http://www.onefoldoneshepherd.org)  
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This morning I'd like to begin by turning to our text. Our text is found in Matthew 11:28. Matthew 11:28, probably very dear to most of you in here as the Lord speaks this to the souls of his children.

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

Let us pray.

*Dear heavenly Father, how glorious thou art. I thank thee, O Lord, that thou hast drawn us here this day to worship in spirit and in truth for, Lord, we need thee. We need thee, Lord, to prepare our hearts. We need thee, Lord, to bring us to thy feet. We need thee, Lord, to prepare our minds and our hearts to make us, Lord, a receiving vessel of thy truth as thou art pleased to bring it to our souls. May you indeed speak this wonderful truth to us today as many of us in here are heavy laden, many of us in here today are burdened for many different reasons for that is life. Lord, I pray today that you would speak mightily to thy people, that you would bring us to thy table, to bring us to thy feet and bring us, Lord, to rest in thee. For this we ask in Jesus' name. Amen.*

Our text again, Matthew 11:28, red words meaning our Lord Jesus Christ said them, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

I want to begin today by speaking in this passage of how the Lord got here. In verse 25, he had just gotten done upbraiding those cities and man for their inability and unwillingness to repent of their wickedness against him. Then in verse 25 said, "At that time Jesus answered and said, I thank thee, O Father." I have been brought to this passage many times in my life and every time the Lord has spoken to me his divine sovereignty in it; how sovereign he is to sit up and thank the Father.

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent." The first thing we see in this is that the truth is not for every man. The truth is not for the wise and prudent. We can spend our life studying, we could spend our life searching, we could spend our life doing. We can do all that we can and yet the Lord says in his divine sovereignty as he thanks the Father, that the hidden Gospel, the

Gospel of truth and salvation that's in Christ alone is hidden from man. It is hidden from wise man. It is hidden from the prudent man.

So what does that tell us? Well, first and foremost it shows us the sovereignty of the gift of salvation but it also shows us that everything, as we have spoken many times, everything from start to finish in life that pertains to salvation, that pertains to our life in Christ, is found in this union, the union that we have in the Lord Jesus Christ. The Lord has hid his truth and his Gospel from the wise man. He has hidden his truth and his Gospel from all of those and think about the setting that Jesus is saying this in. He has all of the scribes, he has all of the Pharisees, he has all of those who sat in the temple daily disputing about the Scriptures of the Old Testament, disputing about who Jehovah was, who the Messiah would be. And the Son looks up to the Father and he says, "I thank thee, Lord, in thy divine plan of salvation that you have hidden the Gospel to natural man; that you have hidden the Gospel to all of these men and all of man who thinks and has derived a plan of salvation outside of Christ."

"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." And the picture we're given here is a babe who is dependent, the babe who is humbled. And look at the contrast that he says here: you've got the wise and the prudent, and then you've got the babes, the babes that are needy, the babes that are waiting to be fed, the babes that are so dependent upon their Lord to give them strength everyday, to give them wisdom everyday, to give them faith to live upon.

"Thank you, O Father, that thy Gospel is for these." That is particular salvation. That is a chosen people and there is none outside of those people. The wise and prudent are not mixed with the babes. You will be humbled. You will be brought to the feet of Christ in the school of Christ. All of salvation is dependent upon him and he humbles all of his children and he brings them all to see, to know and to understand their dependency upon their Lord.

"Even so, Father: for so it seemed good in thy sight," to do so. Divine sovereignty.

Then in verse 27, we get the reason why Jesus can say what he did in 28. We have the reason before us today why the Son could say to his people and invite them to come to him, inviting them in the power of himself to say in that still small voice, "Come unto me." Our Lord is not a goat-herder. He is not one who comes with the power of the law. He doesn't come in the harshness of the law. He comes in love and he tells his people to come unto him. Now we're going to speak about that, is that something we can resist? Absolutely not. It is an effectual call, meaning it comes with a great power and all that we need in that calling is equipped in the Lord Jesus Christ to come.

But he says in 27, "All things are delivered unto me of my Father." Understand that today, that in him all things consist. There is no part salvation in this life. We can't depend upon Christ for salvation and then depend in this world on man to get us through this world. We can't depend upon Christ to say, "Oh, you're the way," on Sunday or

"You're the way when I feel that way," and then look to man and the way of man for another way. All things. And when the Lord says all things, there is nothing outside of his providence, and nothing outside of his care, and nothing outside of his predestinating purpose.

"All things are delivered unto me of my Father: and no man," absolutely no man, "knoweth the Son, but the Father." You see oneness there.

"Neither knoweth any man the Father, save the Son." There's a relationship there and just when you sit there and you say, "Okay, that relationship isn't something I'm ever going to be allowed into. Is there any way I'm ever going to know that relationship? Is that oneness just for the Father, the Son and the Triune Lord? Or does that oneness include me?"

Then the Lord Jesus Christ says, "and he to whomsoever the Son will reveal him." Whomsoever the Son will reveal him and there is your secret to life, there is your life-giving principle, there is your revelation in life. We will never know the Father, we will never know the will of the Father, we will never know the Son, we will never know anything outside of the revelation of Christ through the power of the Holy Ghost. That is the promise to all of the children of God.

Now, now that you see the order, the Father said, "I've given everything unto the Son. Everything. Everything consists in my Son." Therefore he says to us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

In John 14:6, the Lord Jesus Christ said, "Jesus saith unto him, I am the way, the truth, and the life." I love to quote that. I love when I'm talking and I'm thinking about the Lord, I think when I hear those three things, I think, "Lord, what else is there? You are the way, you are the truth and you are life. What else is there that I need?" But then the last part of that verse really qualifies who Jesus came for, who he reveals himself to, "no man cometh unto the Father, but by me." That's what we heard this morning in 27, he has given all things to the Son. So there is no coming to God without coming through his Son and in his Son everything consists.

When the Lord Jesus Christ said, "Come unto me," as I hinted on today, listen, it does not matter to me whether you believe it's a command or whether you believe it's an invitation. To me they are interchangeable. To the outside world they're not. I understand that. I understand they believe an invitation is for man to make a decision. I'm not talking about that. I'm talking about the power and how the Lord speaks to his children in that gentle voice and how he invites them to come unto him; how he says, "Come to me, because in me everything consists."

But I will say this as I've said already, we will support that in the word and we just supported that in John 14:6, "no man cometh unto the Father, but by me." The power to come rests in Christ alone. It's the same with faith. It is the same with love. It is the same with longsuffering. All of the fruit of the Spirit that reveals Christ resides in Christ and

the power that we are given to come to the Lord comes through the tenderness of his love. Of his love. That's the point I'm trying to make when we speak of an invitation, we're talking about only how the Lord speaks to his children in love. He does not holler it down and say, "Come to me! Here's the law! I'm applying the law to you! That's how I'm going to bring you to me." Absolutely not. The law was a schoolmaster, it could not bring you to Christ it could only bring you to the outside of Christ. Christ must bring you to him.

So as we hear the words the Lord says, "Come unto me," I think of 2 Corinthians 5:14-15, "For the love of Christ constraineth us." Constrains us. It means the love of Christ empowers us. The love of Christ puts us in bonds, as we'll talk about here at the end of this sermon today as we finish this little section here. The Lord speaks of that yoke. It's the same way Paul spoke of the bonds and the bondservant that he was unto the Lord Jesus Christ. It was not grievous. It was a testimony that, "I am the Lord's. The Lord is my life, and if the Lord is my life, I have no shame in serving the Lord. I have no shame in doing what the Lord calls me to do."

And as we hear those words and as we hear, "For the love of Christ constraineth us," it constrains us, the love with a power, a power from on high. "For the love of Christ constraineth us; because we thus judge, that if one died for all," if the Lord Jesus Christ died for all of his children, if the Lord Jesus Christ died for every one of them in a perfect salvation, "then were all dead." We were all dead. There is no one who can look up to the Lord and say, "I'm glad you died for me but I didn't need it. I was never dead in sins and trespasses. I've been a good boy my whole life. I followed you, Lord, I've done these things, I've done these things in your name," and the Lord says to them, "Depart from me. I never knew you." We all have been dead in sins and trespasses and we still experience that many times in our life daily. We need to hear the voice of the Shepherd say, "Come unto me."

Well, let's go back to 15, 2 Corinthians, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Do you hear that? That's what that constraining power of love that Christ has for his people, in his people, as he brings them to him. This call that the Lord has to, "Come unto me," comes from love. It is found in the bosom of the Lord. It's found in the essence of our Lord who is love. We hear that in 1 John, God is love. He calls the children of God out of a tenderness and a desire for them to come unto him because for the child of God, there is nothing for him in this world. There is nothing that can succor him as the Lord Jesus Christ does.

Is there any uncertainty in this call? That's the question. You know, a lot of the religious world today will tell us, "Yes, I agree with that, the Lord calls you and then you need to make a decision. You need to make a decision whether you come to him or not." Is that the truth? Is there uncertainty in his call? The Lord said in John 6:37, "All that the Father giveth me shall come to me." There is no doubt there. I hope you don't see a doubt there. I hope as frail as you may be in that seat today, as you sit and maybe that's what the Holy Spirit is searching you now, saying, "Lord, have I come to you? Have I come to you?"

The question is: have you been brought to him? Has he called you because he shall call all of his people? And those "shalls" that are in the Lord Jesus Christ are unalterable. It doesn't matter how wicked we are and I hope you see that in the life of Saul which became Paul, in the life of others, in the life of Peter, in the life of those that are on record for us, it is not a meritorious act in us. There is not a preparing of us to receive Christ. The Lord calls his children and enables them in the power of him to come.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Preservation. And what does that tell us? There are many times in this life that you will be bidden to come. We have to. We have to hear it everyday, "Lord, call me to thee." We get so burdened and we're going to get to that here in a minute, "all ye that labour and are heavy laden." That's all of us in here. You may say, "No, I feel in the day of prosperity, I don't feel this way at all." Listen, you will labor. You will be heavy laden with many different things in this life, but I don't want to get ahead of myself. I want to stick on this point first.

"Come to me." No matter what the burden is, if it's the law, if you feel the weight of Sinai on you. Sometimes we do that, sometimes we talk to others or sometimes we read the word of God and we look at it and we say, "Oh, these are the things I have to do. These are the things I must do." That's the burden of the law. The Lord in himself has a rest for the people of God. That's what he bids us to come to. That's what he empowers us to come to.

And I've read a lot and I've heard a lot of people say that that rest doesn't come in this life, that we are the church militant and in this life we're always fighting, and I understand where they're coming from because I understand there is always a struggle, but let me ask you something: if you believe that you are a child of God, that the Lord has revealed himself to you, have you ever been brought to rest in what he has done? Have you ever been brought in that struggle that we struggle and strive against sin, as we struggle with who we are, as we struggle in the workplace, as we struggle has the Lord ever brought you in a peace and a contentment in your soul to rest in him and what he's done? And then that contentment, that Gospel contentment, that contentment in Christ alone, when it floods the soul, it does not matter what the world says. It doesn't matter the dictates the world puts on you. It doesn't matter the conditions that family puts on you. It doesn't matter the conditions you get in the workplace or that you hear from the mainstream, "This is how you are to do this." Listen, our rest is in Christ.

I'm asking today as the Holy Spirit is pleased to search our soul, have you ever tasted that the Lord is precious in that way, to be brought to him to rest in his finished work? To be made to lie down in his green pasture? To see, "Lord, it's all of you." Not from the perspective of what I have to do, but from the perspective of what he has done. That is where the rest is for the child of God. Whether it's the law, whether it's condemnation, whether it's life itself, there is so much burden in this life. As I said, we'll get to that more here in a minute.

But what about guilt? Does anyone have guilt in this life? There are things that happen to us every day when the Holy Spirit is active to convict us of sin, to reveal to us our need of a Savior. That conviction is a very tense time, if that's the correct word, in our life. It's a very sorrowful time. It's a very, "O Lord, I did not do, I cannot do, I will not do. Lord, you see if it's left to me, this is what I'm capable of." That's what the conviction of the Holy Ghost reveals to the child of God and when he does, the Lord is faithful to bring forth his healing.

And what is that healing? He brings us to what Christ has done. Know your obedience is insufficient. Christ's obedience is perfect. Know your faith is insufficient. Christ's faith is perfect. Know your love is insufficient. Christ's love is sufficient. Know the peace that you get in this life is temporary peace. The peace in Christ is more than sufficient.

That's what we're talking about today as the Lord bids his children to come to him, he also empowers them to do so. Coming to Christ is the power of his faith. It's the working of Christ in the soul of the child of God and he has no other unction. If the Holy Spirit is pleased because I know, I've talked to many who have searched the Scriptures and say the same thing, "I see nothing but man doing it." And the Lord said, "Then my Gospel is hidden from them." That's where we started this today, "Lord, you've hidden the Gospel. I thank thee, Father, that you have hidden the Gospel." You say, "Well, that doesn't seem right." Do you know what it seems? It seems sovereign to me. The Lord will call his children to himself and he will reveal to them in his appointed time his sufficiency, his finished work.

So coming to Christ, as I said, is the power of the working of the Lord Jesus Christ. David wrote it this way in Psalm 110:3. You've heard me say this many times, "Thy people shall be willing in the day of thy power." That's where this comes from. That's where this power comes from. Galatians 2:20, one of the most precious verses in all of the word of God to my soul. I can read this one over and over and over again as the Lord comes with such power and there is so much contentment and rest in this. Galatians 2:20 says, "I am crucified with Christ." And we hear what the Lord has done in our soul. What are you crucified to? Are you crucified to the world? Are you crucified to self? Are you crucified? That's the first searching point in that verse. Are you crucified with Christ?

But Paul said, "nevertheless I live, yet not I." Is that your testimony today? We hear enough "I's." There are so many "I's" in this world. I did this. I've done that. Do you want to listen to interviews, man always exalts himself. There may be that little caveat or that little disclaimer, "Oh, I give God all the glory. Now here's what I did. Here's what I do for the kingdom. Here's what I do for man. Here's what I've done. Look at my merit." No, Christ in his people will have all the glory. Let him that glory, glory in the Lord. Our glory is the Lord. He is the Lord.

"Yet not I but Christ liveth in me and the life which I now live in the flesh," that I live down here, Paul said, "I live by the faith of the Son of God." Why didn't Paul write, "I live by my faith. I live by the faith that I've garnered in this life, that I've found I've researched. I said this is my faith. I live by my faith." But Paul didn't say that. Paul's

testimony is he lives by the faith of the Son of God. That's the energizing power in the child of God.

Life in this life is "living by the faith of the Son of God who loved me and gave himself for me." Once again, what is the qualifying act of the Lord Jesus Christ? Love. Laying down his life for his friends. Love, coming down here to save his people from their sins.

So as the Lord bids the child of God to come unto him, it's with power. It's never left to the creature to decide. That's how much he loved us. He showed us in the garden. When you're left to yourself in a perfect place, you're still going to choose sin. That's what we'll do. The salvation that we have is the salvation from self and the salvation from choosing because we will not choose him. We will not. We will choose what gratifies the part of us, the flesh that we see with our eyes, that we reason with this fallen mind that is best for us. We need a salvation wrought by one who is greater, who is perfect, who has never sinned, who is holy, whose blood cleanses us from all unrighteousness. We need this salvation and the Lord to say, "Come unto me," and in the power to come, he gives us the understanding that without him we can do nothing. "Come unto me."

Then he tells us, "all ye that labour and are heavy laden." You know, I once thought a long time ago, that that had to be a prerequisite, meaning we could never come to Christ unless we were laboring and heavy laden. But that's not true, is it? In this life there are days of prosperity. The preacher Solomon wrote that. He wrote about the day of prosperity and he wrote why the Lord gave us the day of prosperity and he gave us the day of adversity and he set the one against the other. Why? That all men would not be able to find out God, would not be able to have salvation in themselves, but in the day of adversity and the day of prosperity, we still need Christ.

If you're like me, in the day of prosperity, pride is what's the easy thing to get puffed up. Whatever that prosperity is. If it's financial prosperity, if it's happiness in yourself, if you're feeling good about yourself, you're feeling good about something, it's that pride and we become less dependent. We need even at that hour for the Lord to speak to us to come unto him, to settle us in what he has done.

Our eyes get off of that and then, "Oh, this is what I've done or this is what I've gotten." I think of Nebuchadnezzar a lot. I think of how, "Oh, look how prideful he was looking out at his kingdom and saying, 'Look what I've done.'" But we hear that. We hear that in ourselves, we hear that in the ones we love, "Oh, look what I did. Look what I did." And I think about that and I cringe every time those words come out of my mouth when the Lord shows me. And it's true, we are dependent upon the Lord even in those times of prosperity.

But the word of God this morning is talking about laboring and heavy laden. Those who labor under sin. Those who labor in life. Those who labor in the workplace. This is not only a spiritual labor but a physical labor because we do physically labor every day. Most of us get up, we go to work, or some of us teach, or some of us labor in our homes, or we labor in whatever calling the Lord has called us to. So there are many things in this life,

don't ever think that your life is compartmentalized. The Lord is the Lord of life in everything that you do. Every facet of your life, the Lord calls his children, "Come unto me." When we're overwhelmed in cleaning our home, the Lord speaks to his children, "Come unto me." When we're overwhelmed in the workplace and we have so much to do, the Lord says, "Come unto me." That's where rest is. When we're overwhelmed in our mind and if you're like me that happens a lot, when the Lord reveals sin and reveals what I can't do and what I didn't do and how far short I fall in fatherhood, and fall so short in being a husband, and so short in being a minister, and so short in all of the callings that he's called me unto, but he does reveal in all of that my dependency upon him and his faithfulness because he has met every one of those failings with his goodness, with what he's done, how he's made me to rest. "Lord, that is right, I am made of the dust. I am dependent upon you." We labor under so many things. We labor in our mind. Whatever it is that we labor under, he is the rest for it.

Solomon wrote in Ecclesiastes 1:14, "I have seen all the works that are done under the sun." And I believe it. I believe that he was a king and he was given everything and he was the richest man in the world, and he had the most wisdom of any man in the world. And I believe that as he looked out upon his kingdom that was at peace, and he looked at everyone and how they lived, and he looked at what they went about in their daily life, and he wrote these words, he said, "I've seen all the works that are done under the sun; and, behold, all is vanity and vexation of spirit."

Well, Solomon, is it vanity for me to work to make money to feed my family and to feed myself? Is it vanity for me to go out and do the things that I do every day? And we can all sit here and go, "No, that's not vanity." But is it? As Solomon compared it to the relationship with Christ, as Solomon compared it to his wisdom, the wisdom of Christ. Solomon was revealed early his wisdom was not higher than the wisdom of Christ. He wrote about the wisdom of Christ, the preciousness of the wisdom of Christ.

As we sit here today and we think and we try to carnally reason these things and we say, "Well, there are things I do, that can't be vexation. That can't be." Well, you're right, it can't be. The Lord brings his children to see and vexes their spirit with the vanity of life. There are times in this life that the Lord brings us to see that this is not our home. This is not our rest. What we do here every day is not eternal life in Christ. It's not the life that Christ has for us in the life to come.

That's where Solomon is coming from. It's vanity. It's vexation of spirit. When the Lord takes me as the Apostle Paul, he took him to the third heavens and he met him and he showed him the glory of himself, Paul said, "I'm stuck between two places because I know I have a calling here but, oh, what the Lord revealed in him." And I believe every child of God in a measure will experience that, will experience the vanity and the vexation of spirit in this life. You know, we're creatures of habit. Every day we get up and we kind of do the same things, at least I do, and sometimes if you sit and think, "Wow, this is vanity," and it is when compared to what Christ has. But I would never stand up here and tell you not to be thankful for what the Lord has given you because he has provided for us so abundantly here in this life. But never, I pray the Lord would never



have us to lose sight of what he has for us in the life to come. We get glimpses of that here in this passage. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Our rest is only in the Lord.

He went on to say in Ecclesiastes 2:11, "Then I looked on all the works that my hands had wrought." Now think about this: built that temple, did all of those things, king, got everything. "I looked at what my hands had done." I wonder how many times we've been brought to say this? Listen to this, "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun." Now we don't understand that in the sense, the literal sense of it. We know that his kingdom profited. He's talking about his soul. We don't profit in carnal things, not soul. I don't care how much you spin it, I don't care how much you tell me the world has this for me and when I partake in this my soul grows, if I go out and I do this, this is how the Lord meets me. That's not the case and it's not the case in the word of God. There is not a pattern of life that we have down here to look at to say, "Oh, this is what we must do, have to, to experience Christ here." The Lord is sovereign to every child of God in his circumstance where the Lord has put him, to meet him in the day of his power, according to his will, in his good pleasure.

Job said it this way, "I have sinned." Job 7:20, this is under the burden of sin, heavy laden. Job said, "I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?" Have you ever been a burden to yourself? That's heavy laden. That's a laborious spirit. Have you ever been that to yourself? Has the Lord ever showed that to you, that your life and the things you do have been a burden to you? Because if he hasn't, I would say you're pretty full of yourself. The Lord empties his children by showing them what a burden they are to themselves. "This is what I do, Lord, when left without you." That is a huge burden to the child of God.

Later in Job 10:1, he says, "My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul." In this life, the burden that is put upon us that we experience in this life, can lead to bitterness. It can lead to hardness. "Lord, why are things this way? Why, Lord, have you done things this way? Why have you ordained this to be?" The complaints of life. We all complain.

Turn with me over to Psalm 38. Psalm 38 is really instructive when we're talking about the soul being burdened and one crying out to the Lord. It's a Psalm of David. Psalm 38, "O LORD, rebuke me not in thy wrath: neither chasten me in thy hot displeasure." Why, David, why do you say such things? Well, let's go on, "For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because," and then we find out why, "because of my sin." I hope you never, I hope, I know the devil reasons this, I know carnal reason reasons this and I know the world reasons this, I hope you are never satisfied with your sin. I hope you never laugh it off. I hope you never say, "Oh well, that's just me." I hope you never say those things and if you say them out loud, you say them within, it's the same thing. I hope the Lord brings you that he brought to David here, to see that the Lord is

angry and hates sin and he brings you to see the sinfulness of sin, and he brings you to see in that burden of sin, that's what it does, that's what the burden is from because the Lord reveals the sinfulness of it. And if you don't see that in what David is saying here, you've missed the entire thing we've talked about, the burden of sin.

"Lord, I see. Please do not chasten me in your displeasure." Why? Because of sin. Because of my sin. "For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me." Do you see that? That's one who has been brought under this conviction of sin and it's a big burden to him. It's just like in Pilgrim's Progress when Pilgrim is there at the cross and the Lord takes that burden off of him. What a great burden that was on his back. He couldn't move under that. That's the way we are. We just slough along with this burden of sin.

David said, "It's too heavy for me. My wounds stink and are corrupt because of my foolishness." Notice that, he's not pointing to his Lord going, "You brought me into this. You brought this providence in my life. You made me do this." No, my sin. My foolishness.

"I am troubled; I am bowed down greatly; I go mourning all the day long." This is one under conviction of sin.

"For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart." You see the agony. You see the pain. You see the burden.

Then in verse 15 we see, "For in thee, O LORD." Where is the rest? Where are we brought in the middle of all of this?

"For in thee, O LORD, do I hope." My hope is in thee. My rest is in thee.

"Thou wilt hear, O Lord my God." Do you see how faithful the Lord is? The Psalmist went through this many times. He wrote it, many Psalms are like this. You're reading along and you are feeling the burden with him. You're just sitting there, "Oh, David, you're so burdened. Oh, for deliverance, David! Oh, for deliverance!" And there is the Lord, "Hope thou in God. My hope is in the Lord." It's not in me. It's not in me to climb out of the hole. It's not in me to do. It's not in me, it's what the Lord has done. My hope is in his finished work. That is the preciousness of the Lord. That is what he has done for his children.

John 16:33 says, "These things I have spoken unto you, that in me ye might have peace." In me you might have peace. Jesus didn't say, "Listen, this is what I've provided for you: peace in the world, peace in yourself, peace in loved ones, peace in man." No, "that in me you'll have peace." That's what I said at the beginning, everything has been given to the Son. Everything. We have no need outside of the Son but yet we seek it everywhere in this life, everywhere outside of Christ to have those things that are in Christ. We need daily to have him bring us to him.

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer." You will have tribulation but he's overruled it. "I have overcome the world." I have overcome everything. That's what Christ has done for his people.

Of course, that last section this morning, that last little bit, "and I will give you rest." That's what we've been pointing to the whole day. How do we get out of the burden? Well, it's not us getting out of it, is it? We can't read more. We can't study more. We can't pray more. Those things are authored by him. He brings the child of God to the word. He authors the prayer in our souls to cry out to him to undertake for us. He does all of that for the child of God. And I know, I hear it all the time, "Oh, well that makes you a robot." Nope, it makes me a bond slave to my Lord and I'm not ashamed to say that because his yoke is easy and his burden is light.

Turn with me over to Luke 13 real quick. I thought this was beautifully put here. Very short, very short description of what happens here in Luke 13. Look at verse 10, "And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity," That's all we're told. She had a spirit of infirmity. She's burdened. She's burdened heavily.

It tells us how long, "which had a spirit of infirmity eighteen years." A long time to be in bondage. A long time. Sometimes we look at bondage and the bondage we have and we say, "You know, I might feel this bondage. I don't know when I'm going to be delivered." Oh, you'll be delivered but it will be in the Lord's time.

Look at this, "behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." "Come unto me, all ye that labor and are heavy laden. Come unto me." Here she is 18 years under this burden, 18 years and that's what burdens do. That's what we just read with David. That's what it does to our soul. We can no wise lift up ourselves. I'm sure in these 18 years she's probably been to every doctor, she's probably tried everything, but she had to be brought to the end of herself. She had to be brought to her dependency upon the Lord Jesus Christ.

"And when Jesus saw her, he called her to him." "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity." "And I will give you rest." That's it. He speaks the word to our soul, the power comes to the soul.

Listen to what the end of it is. This is it, 13. That's it. "And he laid his hands on her: and immediately she was made straight, and glorified God." That is what the child of God desires in this life and the life to come, to be made straight. To be made straight in the way of Christ. To be made straight in the afflictions of the Lord. To be made straight in whatever the Lord has ordained for us. To be brought to be made straight because not

straight is what? Crooked. Going out of the way. Going to ourselves. She's made straight. Made straight in the way of holiness, in the way of Christ. "And he laid his hands on her: and immediately she was made straight, and glorified God."

Now we turn to Hebrews 4, last place to go. Hebrews 4. We know Hebrews 4 speaks of the rest that we have in Christ. Won't go over the whole thing, we'll just start in verse 9. "There remaineth therefore a rest to the people of God." Even today, yes there is a rest from our labors here on this earth and that is being bidden, being brought to Christ to rest in him. There is no other way. "Come unto me. I will give you rest." I don't see anything else but Christ there and praise be to God that that is the case. My rest is in the Lord Jesus Christ.

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works." Have you ceased from your own works? Have you ceased, "as God did from his"? That's what rest is. I hope and I pray, my prayer for you as the Lord raises me to preach whenever that is, that when you leave this place, that you don't leave it with, "Well, he set me to do. He set me to say I should be doing this or I should be doing that." That's the burden of the law. I pray that the Lord brings you to hear what the rest is in Christ. He gives all of us, all of us that rest that's in him. I don't ever want you to be pointed to what you must do, I pray and hope you're pointed to what he has done. That's where our rest is.

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore," interesting word "labour." I understand this life is a life of labor, it's a life of the living of faith of Christ is an active life. It really is. It really is. It's not what everybody says it is that points to you and says, "Oh, you turn everybody into robots. Everybody is just going to sit and wait." Well, if that's the case, you don't have the life of Christ. It's very active. But that labor word there is interesting because it means "be eager." It doesn't mean labor, it says, "let us be eager therefore to enter into that rest." And I do believe that every child of God, the desire of Christ in his soul is to enter into that rest, to be at rest with his Lord, to rest in his finished work.

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." O Lord, save us from unbelief.

Let's go back to our text one more time as we finish here today. Matthew 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you." Do you see that? That's a command. That's the Lord saying to us, "You will take my yoke upon you." And the child of God is made willing to say, "Yes, Lord, I need your yoke." I hope today as you've heard this message that the Lord has kindled, the Spirit has kindled in you a desire to be under this yoke, a yoke of rest, a yoke of the finished work of Christ.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart." It seems like such a contradiction. The world looks at it and says, "Well, the rest you just talked about can't be true because he said it's a yoke." It's the same in the Lord Jesus Christ. The

yoke that he puts upon his children is his finished work. "This is what I've done, now follow me."

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." You see it all throughout Paul's epistles. He speaks of the bonds and the servitude that he was of Christ. He had been brought from a life that he used to have into a life of Christ is all and in all. May the Lord bring us there.

"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. For my yoke is easy, and my burden is light." If you find otherwise, if you find that the life of a "Christian" is burdensome, if you find that it's a yoke of must-do, have-to, gotta-do, then you don't know Christ. You haven't been brought to rest in his finished work for he brings his children to come unto him that we may find rest for our souls in him and him alone.

*Dear heavenly Father, may you add they power, add they clarity and come and meet the souls of thy people to reveal thy rest that's in thee and thee along for the glory and honor of thee. In Jesus' name I pray. Amen.*