

## **Come to Jesus**

2024.09.29 Morning Sermon in **Matthew 11:28–30**

<sup>28</sup>Come to Me, all you who labor and are heavy laden, and I will give you rest. <sup>29</sup>Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup>For My yoke is easy and My burden is light.

**Main idea:** The Lord Jesus gives you a free, full, favorable welcome to Himself.

**Introduction:** The “come to Jesus” moment, and the ultimate reality that most do not even understand is behind it.

1. **“Come”**
  1. Come out of yourself and into Christ
  2. Come out of Adam and the dead humanity and into the last Adam, in Whom is the new humanity and the family of God
  3. Leave off of your old self altogether (“repent”): by Christ’s grace become a child of Abraham (cf. 3:9), a child who believes and is counted righteous (cf. Gen 15:6), a child whose gladness is found in seeing Christ’s day (cf. Jn 8:56).
2. **“Me”**
  1. Who it is that calls: Jesus
  2. Lord of heaven and earth
  3. Into Whose hands all things have been delivered
  4. Very God of very God
  5. Who wills to give saving knowledge to sinners.
3. **“all”**
  1. Universal welcome to Christ
  2. The welcome is offered to you, personally
4. **“who labor and are heavy laden”**
  1. Not “exalted to heaven” (v23) or “wise and prudent” but babes (v25)
  2. Who toil (“labor”), feeling the full effects of the fall
  3. Who find repentance (v20) or knowing God (v27) too heavy a burden.
5. **“rest”**

1. Rest from the fall. Not just from misery, but from sin, its guilt, and all of its consequences. The true Noah. The original Lord of the Sabbath (cf. 12:8).
  2. Rest from yourself and from all self-righteousness.
6. **“yoke”**
1. Especially the yoke of the first covenant (the covenant of works in the garden) and from treating the commands of the covenant of grace as if they were another covenant of works (cf. 23:1–4; Ac 15:10).
  2. **“learn from Me.”** The yoke in which Jesus teaches you, not only by giving instruction but by going with you.
  3. **“for your souls.”** Rest isn’t just found in coming to Jesus in justification. Rest for souls is found in walking with Jesus in your sanctification, because it comes through the knowing of Him Himself. As you grow by His grace and by knowing Him, you experience more and more restfulness for your soul.
  4. **“easy” and “light”**
    1. Because of what you have to do. Rest upon Him, walk with Him not against Him. He supplies direction and power. He attends to outcome.
    2. Because of what He is like. **“gentle and lowly in heart.”** A bruised/bent plant He doesn’t break, and a flickering candle He doesn’t snuff out (cf. 12:20).

**Conclusion:** Come to this Jesus and find this rest!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Matthew 11 verses 28-30. These are God's words. Come to me. All you who labor and are heavy laden. And I will give you rest. Take my yoke upon you. And learn from me. Triam, gentle and lowly in heart. And you will find rest for your souls. For my yoke is easy.

And my burden. Is light.

Amanda since this reading of gods inspired and An errant authoritative sufficient. Powerful word. Please be seated.

To this day, the common use of The English language continues to include. The come to Jesus moment. You hear people? Refer to turning over a new leaf. Uh, finally being Afflicted enough by the consequences of a former way of. Acting. With that sort of language, the To Jesus moment.

Grievously. However, There is. The world around us, the community around us. Even. Many of the churches. In our, Not very much actual coming. To the actual. Jesus. And so, we this morning, Probably a little bit into the afternoon. We get to hear this preached. This word by which Jesus who has just finished thanking his father.

Thanking his father that he reveals the saving knowledge of the To. To whom he has been pleased from all eternity that he would reveal him to them. And who in his thankfulness to the father has declared his own willing? That he is glad to reveal. The. To those to whom he else.

That the Lord Jesus reveals the father to those to whom the Lord Jesus Wills. As we've been hearing these last couple of weeks, And we hear him. Turn. From. This prayer. And this declaration, this identification of himself and in that thankfulness and in that willingness He now extends invitation, he extends, command, he extends, welcome.

And he says, come. To me. Come. To. There's a wonderful. Welcome. Uh, if you have A copy of the little half sheet, sermon outline handout. I don't have it but I think the three F's. Uh, it is a free, welcome. There's a full welcome. There's a favorable. Welcome. And, Ordinarily.

We Organize our preaching that way so that we can kind of know where we are and in thinking through the passage But it is a free, welcome. Come to me. All you. Who weary and Are heavy laden. And it is a full welcome. Not only does he give rest but he welcomes us into the Yoke that he has had already upon himself.

Take my yoke upon you. And learn from me, welcomes Us. Teaches us, guides us goes with us. And then it is a favorable. Welcome. Let me just say favorable because gracious doesn't start with an F. There's a favorable, welcome. In our, Receiving and responding to that, welcome and being yoked in with him and walking with him.

We find him indeed to be gentle and lowly. And in his gentleness and in his lowliness with us. We find that being yoked in with him is indeed easy. And makes the burden light. Not because The Christian Life is easy. Not because the yolk by itself would be easy.

But because it's And were yoked in with him. No, because the burden by itself is liked to carry. But as anyone who, Has carried something with someone. Several orders of magnitude greater strength in his own. You find that you're part of it ends up being

And so we hear the welcome of the Lord Jesus Christ. And as you can see, the actual order of the outline For the sermon this morning is just from the words of the text in, which we find this. Free and full and favorable, welcome. Well, first, then We begin in verse 28 and we hear the dominant command the command that describes all of verses 28 through 30 together and it is a command to come.

This is not merely a invitation to have a relationship with Jesus. Although certainly it is that it is not merely an invitation to Ask Jesus into our hearts. Although the scripture does teach us that Christ in us is the hope of glory and that he comes and he and the Father by his Spirit abide in us make their home.

With us. Especially if you think of asking him into your heart and the way that we have been hearing from The Book of Proverbs And installing this new operating system that we have from

Christ, this life and mind that we have from him and in him, who is himself, the wisdom of God and who speaks God's wisdom to us by the scriptures by his Spirit or perhaps, As you heard.

In Deuteronomy 6 and the conference. Um, these words shall be in your heart. They must be in our heart before they can be on our lips or characterize our lives, or Mark what our house and And its door posts is marked by or our community, and its Gates are marked by.

It must first be in our heart, he must first be in our heart. But the invitation here is not. In the language. Of asking Jesus into your heart, as it has become. So common, and by its commonness So Trite, almost cute. Uh, in the presentation of what is part of the Gospel, but often The fullness of the Gospel here, the command of the Lord, Jesus, the welcome of the Lord Jesus says come Do not remain where you are.

Do not remain, what and who you are. Come come out of yourself and into Christ. Far more than the scriptures. Talk about Believers. Having Christ in them. The scriptures continuously decry describe the believer as being one who is in Christ. He is no longer in himself, she is no longer full of herself.

She is full of Christ, he is in Christ. Come out of yourself and into Christ and this is necessary because we have all begun in the first Adam. God has dealt with mankind whom he created by way of Covenant from the beginning. So he dealt with all of humanity in one man, one Adam.

And we must come out of him because the humanity that is in that first, Adam, has sinned and died. In the day that Adam sinned, not 900 years later. When his soul was separated from his body which was actually a day for him of physical death, but great life.

For he had believed in the promised seat. But we died in the day. That he ate, we died in the day that we sinned in him. And we died. In him and with him. And so if we are still in that first atom, we are dead. We are dead.

We do not operate by the redeeming grace of God. We do not operate in knowledge, and righteousness, and Holiness, and fellowship with God. So long as we are in the first Adam, all of our ideas. Of being good of being fruitful even of being alive. Are Illusions and delusions lies that we tell ourselves as we push down on the knowledge of God in unrighteousness.

No, you must come out of that first. Adam come out of that dead Humanity and come into the last Adam, come to him. Come to him, as we're going to hear about him in a moment when we get to thinking about the word mean. Last Adam, who is from all eternity, God, the son, who is so very God, that the father must be God just to know him because no one knows this son, except the And yet, he is not just the son from all eternity.

He has become a man in order that he might be the last Adam born of a virgin. So that he would not have been and is not in the first Adam. The Lord Jesus is not a party to the Covenant of Works. He must for the sake of all those who are in him in Covenant with God and the Covenant of Grace, he must suffer in our place.

The penalty that we have incurred in the first Adam as part of the Covenant of works but there is an entirely New Covenant of between God and Men. There is another Adam. There is the last Adam. There is the Covenant of Grace and if we come out of ourselves and come out of that first Adam and we believe into the Lord Jesus Christ and we come to him, we come into a new covenant with God not New Covenant the way the the scriptures used to talk about the difference between the administration under Moses and the administration under Christ but the Covenant of Grace into

Were invited as God made them to overhear the promise of the serpent crushing seed before he even turned to them. And told them of the curses upon them and upon us. For their sin about, which We will hear when we get to the Language of Labor. And just a few more words.

In verse 28. And so, leave off your old self all together. This is the, the The same idea now with different language as Jesus as we have heard Jesus and John preaching in Matthew repent, be you converted have? Not just the opinion of your mind changed, but the nature of your mind, exchanged.

Be converted, come out of yourself. Leave off your old self all together. This is what had been hidden from those who were wise in themselves and prudent in themselves who even by Jesus's Works, among them considered themselves, exalted unto heaven, but it was going to be worse for them in the last day than for Sodom and Gomorrah worse for them at the day of judgment.

Why? Because verse 20, Did not repent. And so the Lord Jesus says come leave off your old self. Altogether, repent by Christ's grace become a child of Abraham. Not. Child of Abraham and name only. But one who by Christ's pouring out his spirit and giving you life. Has had your heart of stone exchanged for the heart of Flesh, and is now believing in the promised seed and counted righteous.

The way Abraham was counted righteous through that god-given faith in Genesis 15 and verse 6. Becoming a child of Abraham whose gladness is found in seeing Christ's day come to him. Come to him like a child. Whose daddy has been away and maybe doing some work or maybe on a trip that he had to go on and you've been constantly asking Daddy home, Daddy home.

And finally, mommy says soon to run to the window, you stand on the porch and as soon as he is there you, you come. You don't want to be in yourself or by yourself. You go running and you're swept up in the arms and you're held and you don't even have to stand on your own two feet, because Daddy has gathered you up and he's bearing, even the burden of your own self.

And Jesus has come to me. Come to me. This was the great Mark of Abraham being saved. Abraham saw Christ's day and was glad. And for those who, Had been much religious and had studied much in God's word and were even correct about what his word said to do as Jesus will say, when we get to chapter 23, They were not glad to see Christ's day.

They did not come. Out of themselves. And so, we first, we hear Christ saying come and he says come to me Not just come to Salvation, not just come to Faith. Not just come to righteousness, not just come to forgiveness, not just come to New Life. Come to all of these things.

But all of these things are not found in in isolated components. The way we start to think of them. When we rightly try to get a right understanding of what is Faith, and what is justification, and what is forgiveness? And how does it happen? And yet we must not in, uh, in a right and good desire to understand.

Well, what God's word says of all these things detach them or compartmentalize them from the Lord Jesus himself. Jesus has come to me. Who is it? That calls says Jesus. His name is Yahweh saves the Lord. Who saves The one who is from all eternity, who is undefinable by the creature.

Because he is independent in himself as the Living God. And yet he did not remain. Merely merely, he did not remain the Living God, although equality with God, was not for him,

something to be grasped. He humbled himself, he added the form of the bondsman and he was found in shape in appearance as a man He is the Lord who saves.

He is Jesus. He is Lord of Heaven and Earth every bit as much as his father is as we spent Last week's preaching considering how completely reciprocal and identical, the Divinity of the father, and the Divinity of the son, which are not like one another, but the same Divinity, Father, Son and Holy Spirit one God.

Last last Lord's day. Verses 25-27, again, Jesus is Lord of Heaven and Earth. And now all things have been delivered into his hand. Not only as he is God from all eternity. And, of course, all things are already in his hand as God from all eternity. We must not make the mistake of diminishing the Son by taking things that are true of him as a man and attributing them to the Divine person of the son.

And yet, even in his Humanity, all things. All things have been delivered into his hands. All judgment is delivered into his hands. This is how God is pleased to judge through his son and not just through his person. But in the son's office now as the mediator, So he says and that wonderful.

Conclusion to this book which God's sparing us one day. We will get to all authority in heaven and on Earth has been given unto me The Binding of Satan has occurred. It's not just a general binding. Which we read in Revelation, the The Binding of Satan is abiding in which he no longer deceives the Nations.

In which the gospel is no longer confined to one nation Israel. But in the authority in heaven and on Earth in which the Lord Jesus ascends and he takes his seat now. He's he sends His disciples, he sends his Apostles into all the nations. To make disciples. Jesus the Lord who saves the Lord of Heaven and Earth into whose hands.

All things have been delivered. Very God of very God. This is the one who makes the offer who says come to me. And here's the, Not just who saves but who has been pleased to save as it is his good pleasure and the father's good, pleasure, verse 26. So it seemed good in your sight, which is true of the father and of the son who does all things according to the Council of his will, the Lord Jesus, who is the son?

Who has willed to reveal the father end of verse 27, he is willing to save. Sinners. It is his good pleasure. His determination, his decree from before the world began that he would save them. And so his invitation to come to him. All of the power and all of the prerogative.

Of his divinity. And how free is this offer? How free is this? Welcome. Why are we? As we came to be called because of the Gurney bridge and the Presbytery that Preceded, it. The seceders. Who hold to the free offer of the Gospel? It's a wonderful little word. Three letters in Greek, three letters in English.

Come to me. You who labor? And are heavy laden. There's a universal welcome. To the Lord Jesus Christ. Was a universal, welcome. Which means it is a personal. Welcome to you. It's not like, Uh, clever Anderson window replacement mailers that you get. And the printing gets better and better, and it looks like it's been scribbled out by hand.

By someone who's been to your house since signed by an actual contractor. This. Is from the God who made you the God? Who knows you. The God Who created your spirit, your soul out of nothing. When you were conceived. You have a personal invitation. The ink as it. Is still dry.

As you take it out and you receive it and you say this, welcome is given to me. Every one of you. Every one of you who read everyone who has ever read, Matthew 11, verse 28, everyone who has ever heard preached. Matthew, 11, verse 28, is genuinely truly Harford.

The Lord Jesus Christ and salvation in him. He says come to me It is a universal, welcome. There's also a Very specific. Welcome. Come to me. All you who labor? And are heavy laden. Praise God. It is a specific. Welcome to the elect. The elect are the ones who are given by the Holy Spirit to know themselves as the poor in spirit to know, themselves as those who mourn and to find Jesus as the one in whom are all of the riches of God.

All of the righteousness of God. For you, all of the atonement that God himself has provided that God himself has suffered in order to provide for you. Only the elect, but he doesn't say. Come to me. All you who are elect. He doesn't say. Come. All you. Who have discovered the secret tattoos somewhere on your soul.

The Branding that marks you as one of the number whose names have been written in the Book of Life. He says, come to me all you who labor? And are heavy laden. So long. As those in Capernaum considered themselves, exalted to Heaven by being citizens, or, or towns folk of this great city that had been so favored to have all of these great Miracles, and they were full of themselves.

And so they considered themselves exalted to heaven so long as they are, the wise and prudent. That Isaiah had prophesied about and from whom, the father was hiding the knowledge of the son, they wouldn't know themselves to be Who would respond to this? Welcome the ones for whom this welcome is given to save everyone receives it, but who is the one who is saved.

In responding to it saved by the Lord Jesus, who gives the welcome. And as those who labor, Those who toil? And that word. Perhaps more helpful here, because We have heard that word in the context to which Jesus is referring in Genesis 3. Those who know themselves to be in the first Adam.

Those who know themselves to have sinned in him and who have continued sinning with him and like him. This is the, the great problem with each of our actual sins. Each of the sins in which we personally are active is not just that it offends. God's righteousness, offends God's justice offends.

God's law. Offends God's glory deserves, God's Wrath. Although that is more than enough to sink us all deeper than the grave. It is because the reason we sin, Like Adam, is because we send in Adam. And even the toilsiveness of our labor. Testifies that we are under the curse that by the sweat of our brow.

We must toil This is why ladies. When you conceive, and when you come to the time of giving birth, it is called labor. If you remember all the way back. Uh to those sermons in Genesis 3, I don't know how many of us were here. For those sermons, it's the same word.

In labor and grief, you shall bring forth children. And it's the same Hebrew root for the labor of the man, all you, who toil Men and women, boys and girls. You boys do not yet by the sweat of your brow. Make the living for your house. You girls do not yet by your labor.

Bring forth children. But you toil? The reason math is hard is because you deserve hell. Math is not hell. But it can be an indicator of it to you. And so there is this feeling of the full effects of the Fall where we know that we do not have the knowledge of God that that Mutual knowing

and being known and loving and being loved and delighting in him and knowing his delighting in us that knowing that is between the father and the son and the spirit from, from all eternity.

Fallen, we no longer have the promise or the opportunity of coming into the fullness of that, which was held before Adam in the prospect of life. But yet in the day that he ate and we with him, he died and he lost that Prospect. Not just the original knowledge and righteousness and Holiness, but the life that was held out before him if he continued.

All you, who toil? All you, who feel the effects? Of being a sinner against God. Of having exchanged, the glory of God for the LIE. Exchange the truth of the glory of God, for the light pushed down on the glory of God in unrighteousness. All you, who toil? Some of you are.

Finding. Work more toilsome or health more toilsome or a particular relationship mortalism. Is not the Lord reminding you of the effects of the Fall. Does not the Lord Jesus. Now say, If you find in your toil, That. Must have the last atom because you're in the first atom, come.

And if you find in yourself, That which remains from your former nature. Because we still in this world so long as we continue in this world and in this life we have that flesh that remains in us. That sinfulness that remains in us. Our our sins. Do not come from our new nature.

They do not come from our new self in Christ. Well, the Lord Jesus says to you all over again, doesn't he? Come. Come to me. All you who labor? And, Heavy laden. Who have taken a burden upon you. And this is, this could be generally the Any sort of Burden but specifically here.

It's the burden of needing to repent. To bear fruit in keeping with repentance. The burden of needing to know God as a people who were, as if they knew God, remember, from the opening of Isaiah 58 and, and carrying the the Commandments of God and the religion into which God has called us a burden, that's where this yoke language is going to come from a borrow from the what's the sixth point on your outline now The, the language of the York Jesus is going to use this language of Burden when he says to them at the beginning of Matthew, 23.

The Pharisees are right about what God's word commands. So, listen to But don't be like them. They sit in Moses's seat. They are interpreting Moses to you accurately. But they're missing how it happens. Because they tie it up like a big burden that they put upon you and then they don't move a finger to help you with it.

This is the the language of yoke that Peter uses. When at that General Assembly in. Uh, in Acts 15. The discussion was, Shall the new Gentile converts be made to keep the ceremonial law? And his answer is not just You know, the Jews had to keep it. But now these Gentiles don't His answer was, we and our fathers misused, the ceremonial law that entire time.

We treated it as a yoke. Not the way we hope by God's grace we have heard the second half of Leviticus and the Book of Book of sorry the second half of Exodus in the Book of Leviticus preached as God's merciful bringing near those who could not otherwise come near to him but as I yoke as a burden that couldn't be born and when they did think they were bearing it, they were striking heaven with a wicked Fest and saying why have we fasted and you see it not?

They had gotten the ceremonial law wrong, the whole time, treating it as a yolk, treating it as a burden. As a way of making oneself righteous before God in debting, God Such as a burden. That no man can bear.



And so he says come to me, you who toil you, who find yourself feeling the full effect of the fall and you who treat repentance or the knowledge of God, as this heavy burden that you must carry. You cannot carry atonement for your sins. You cannot carry reconciliation with God.

You cannot carry turning over a new Leaf so that you do rightly before the face of God. It is infinite.

Come to him. He can carry it. He has. Carried it. He is carrying it. He carried all of the wrath of God upon the cross. He has in himself all of the righteousness of God. Which he not only caused us to be counted for those who are in him, but who by his Spirit he gives to you from his righteous righteousness to be made righteous like him.

Now, you're being made righteous like him. Is never that by which you are counted righteous before. God, it is always only entirely in the Lord Jesus, that you, you may be counted righteous before. God. But you may never grow except by the grace of the Lord. Jesus Christ, his grace, which is sufficient for you because his strength is made perfect.

In, in weakness, you may never grow except by the knowledge. Of the Lord Jesus Christ. You know, never at the end of Uh, at the end of Second Peter there think that he's saying grow in how much, you know, Jesus, we certainly hope that we will. But, Not commanding them to grow and how much Grace they have from Jesus either.

To grow by the grace of the Lord. Jesus Christ. It's instrumental. There grow by the knowing Of the Lord Jesus Christ. He has it all in him and if you have been trying to grow By the weight that you can lift in your Christian Life. If you have been trying to please God, by the the force of your exertion.

The Lord Jesus says come to me. Come to me. Be yoked in with me. By no means, does he say? Stop lifting stop. Walking stop obeying, stop pleasing. Stop pursuing Holiness. Absolutely, not in fact exactly the opposite. You who cannot lift at all you who cannot walk at all.

You who cannot obey it all you, who can do nothing. It is a burden, too great. For anyone to Bear. To him.

Come to him and he will give you rest. And we know what kind of rest it is. At the end of verse 28 because he expands upon it at the end of verse 29, Rest for your souls. Rest, particularly From the Rest from the toil. Not just from, Misery.

But rest from sin, and rest from guilt and rest, from all of sin's consequences, Is the true Noah, isn't he? Isn't that how Noah got his name? His dad, who was hoping? That there would be this seed that would come and crush the Serpent's head. His dad, who in That season of the life of man, the the sons of God, The Godly having Chosen wives from among the ungodly in the wrong way and pretty soon the Earth is full of violence.

And his dad. He names him almost as a prayer, doesn't he? Hoping that his son would be the one through whom God would give rest. And Noah becomes a picture of Christ, a type of Christ. One in whom all of humanity. Had rest. Because in the short term, all of humanity ended up being eight people, But because in the long term, The Lord Jesus Christ came.

Through Noah. And that which his father had hoped for the Lord, Jesus has actually accomplished and gives He gives us rest. Now, just rest for our souls. But that prospect of rest of coming out on the other side in the last day. When the children of God are revealed in that part of our adoption that is the Redemption of our bodies.

And at the resurrection the creation that has been groaning in birth pangs groaning with the toil. That is the consequence of our fall in. Adam It's set free from its bondage to corruption. And enjoys the Glorious Liberty, the Glorious setting free. That belongs to the children of God. Jesus says, he'll give all who come to him.

Rest, he'll give you your part in him. Your part in that new creation, your part in the resurrection. Your part in the complete reversal of all that came in the curse. Come to him and he will give you rest from your toil and he will give you rest from your burden.

To give you rest from your self-righteousness. Oh, the Liberty. All the liberty of putting down that burden of unstrapping from yourself, the need to carry your righteousness. Before God Like Pilgrim, who got his burden from the book. You remember, where did you get that burden? He's asked. And he says, I got it by reading this book.

Well, would that Mr? Bunyan would have had Pilgrim read further, and better. And not wait all the way until he could have looked to that cross from far away. But do you not feel with him the Liberty? Of when he does get to the cross. And the burden does come off and it rolls down the hill and into the tomb and it's never seen from again.

He gives you rest. Some who profess Christ? Some who Or even saved. But under instructed and have not so grasped the fullness. Of what Christ has done for them and is to them. Still to you, he says, come come, if you remain, trying to carry this burden in any way, even the burden of continuing in fellowship with God, and Jesus Christ, he gives you things to do, but he does not give you to do them of yourself from yourself.

He says come to me. Do. Independence upon me, rest from yourself and from all self-righteousness. And he welcomes us into a yoke, that doesn't sound good at first. Come to me. All you, who toil? Come to me. All you who are burdened. And I will give you rest take my yoke upon you.

Well, which is it? Do I get rest or do I get strapped into this Contraption? That keeps me in place and and constrains me to walk a certain way and do a certain task. Is it the one or the other? And all the mathematicians said, yes. Because it's not either or is it?

It's the one by the other. We are creatures. We are slaves. We are under a yoke of one kind or another. We're not freed from the Yoke of our sin and misery and from the Yoke of our self-righteousness, in order to become Free agents. There's no such thing. There's only one God.

You don't become a Godless autonomous free agent. That's just to be even more under the Yoke of sin and not knowing it and a delusion of Freedom. No, you get Welcomed to Christ to be strapped in with him. The amazing thing is that he has put himself under yoke Is that not what we were just quoting from in Philippians chapter 2?

Where it doesn't say he who didn't consider equality with God. Something to be grasped, humbled himself and took the form of a man. It gets to man in the Phrase, doesn't it? But he he took the form of the bond slave. He was. In the fullness of time. God has sent his son.

Born of a woman born under the law. And your bed perfectly under the law. And having joined himself to us, United himself to us, identified himself with us, he died and suffered the wrath of God unto death. Justly. Under the law. So it doesn't just say take a yoke.

Upon you. He says, take Yoke upon you. Get rid of the yolk of the first Covenant. From treating the commands of the Covenant of Grace, as if there are another Covenant of Works. That's

what the Pharisees had done. They had right commands, but they treated them as a covenant of Works.

A burden to carry. That each of us must bear for ourselves and lift a finger to help anyone. You see that in chapter 23, verses one through four That's what Peter by the spirit was arguing against doing in the church. In Acts 15. He says. Now, don't take any other yolk.

There's only one yoke that is a yoke of rest. That's being yoked in with Jesus yoked in with Jesus who teaches us yoked in with Jesus who gives us rest for our souls yoked in with Jesus who himself is gentle and lowly in heart yoked in with Jesus so that he bearing the toil and bearing the burden Makes the yolk for us to be easy and light.

And so there's not, will you be yoked or will you be under a yoke? The answer to that question is always most certainly. Yes, it's with whom and whose yolk. And Jesus says, Come to me. Take. Yoke upon you. Learn from me. All many of you have discovered this, That when you go by yourself, you don't make straight for us.

Who are constantly going off to the side. When you're yoked in with yourself, the inertia of your own weight and your own Your own velocity. Rules the day. When Jesus keeps telling you come to me, come to me, come to me. Morning and evening, come to him. Lord said by Lord's Day, come to him.

All the in between times come to him live by faith. In him. Meditate upon him. Have fellowship with him. Lift your hearts up constantly in prayer to him. Don't ever. Give yourself or certainly me have warned you enough that you probably are going to do this. I ask you if you've been praying and you say well I pray all the time.

They say no, your set times of prayer. You say, oh well, I don't have time for that. So I just pray all the time. If you don't come to him. Then you will. Go astray. But in the invitation, the welcome here, he says to be yoked in with him.

You imagine, Jesus. With his infinite weightiness. I know that that doesn't make measuring scientific sense. Jew and Jesus who always makes the straight Pharos. Trust in him. With all your heart. Which means not being wise in your own eyes. If you read a couple verses past in Proverbs 3, Like we did the last week.

In all your ways, know him. Not just in all your ways acknowledging. It's a command to know. And he will straighten the paths. That's the exact language there. Not just, he will direct them. He will straighten them. Why? Because he welcomes you to be yoked in with him and to learn from him.

So here you are yoked in with Christ and you take a misstep in your life. Then you come back and you're under his word, in your secret worship or family worship, or the public worship, or in that habit, that you have of meditating on his word and his Spirit brings a particular text as he's so lovingly.

And uh, and Characteristically. Does that addresses the very thing that you you thought was okay or had rationalized to yourself or didn't know was wrong and you, you made your misstep but you're yoked in with Christ. You've come to him to be your life and you're living your life in fellowship with him.

It's like being under a yoke with him and trying to take a step. Out of the out of the right path, but the one with whom you are yoked, he continues straight and he Yanks you back in and It's not always Pleasant. But it's good. And it takes off of you.

It takes off of you, the pressure of having to be the one who produces the result. You're not an active, you're not passive. Don't let anyone sell you that false view of the Christian Life. But your yoked in with Christ. He says, learn from me, you see, he doesn't just teach us, does he?

Refer again to that passage. At the end of the book that has been snapped into Uh, into Focus here by all things have been delivered to me in verse 27. And one of the things that he says in all his authority in heaven and on Earth for disciples is teaching them to keep all that.

I have commanded you You say and here. He says, he he welcomes us. Come to me and learn from me, but he doesn't just teach us. He goes with us. And that's how it ends, isn't it? And surely I will be with you. Even to the always even to the end of the age.

And so, when he says, Take my yoke upon you and learn from me. He's not just saying be instructed by me. He's saying, come along with me. Or rather, I will come. Along with you. And you'll have rest for your souls. Yes. That rest that is found in justification that rest that you have when God.

And the moment that he brings you to saving faith in Jesus Christ, declares you righteous with a verdict for which there is no appeal to which there can never be any change. There is therefore now, no condemnation for those who are in Christ Jesus. There's no cycle in the Christian life of being less and more Justified depending on how you're doing.

If you believe in Jesus, you are as Justified. Now as the souls of the just made perfect, But you're not yet, made perfect. And so you need rest for your soul even in your sanctification. And he gives that to you by your being yoked in with him. Rest for your soul.

Oh, how many of us have come? How many times? And our souls will rest less. Our souls were weary. Our souls were battered. Maybe you this morning. This afternoon now. Coming and needing rest. Coming and needing to hear Jesus again saying come to me. However, much you have been living in yourself and from yourself.

Leave that off. And come to him and live in him and live from him. As you grow by his grace and as you grow by knowing him, you experience more and more restfulness For your soul.

He says, for my yoke is easy. And my burden is light. It's easy and light. Because of our part in it. Our part is, To forge the outcome are not. Our part is not to make the Christian Life work. Our part is not to produce the results. That all belongs to him.

And so you rest upon him and you walk with him, and when you find yourself kicking against him, You reverse course, Paul and his conversion. Was offered this rest and it was one in which that he would spend the rest of his life. The remainder of his life. Sorry.

Um, using homonyms and that's not helpful. Um, one in which he would use the remainder of his life growing in the restfulness of it. Remember the Lord Jesus said to him, You know, it is. It is painful for you. You kick against the goats. The goats are the Um, spikes that would come out.

And if the Beast tried to go the wrong way, or tried to kick back or whatever and wound itself, it kept it in line. The Lord Jesus. Keeps Us in line rest upon him, walk with him, not against him and you will find the burden easy and light because you're going in the same direction and he's taking you in that direction and he is bearing the Yoke.

He's bearing the weight Like, one of our children. One of our several moves and there's two men carrying the bookshelf, we've used the illustration before. Two men carrying the bookshelf and a three-year-old dangling from the bookshelf. Adding some 45 or 50 pounds. To the burden of the Oh, but he was helping.

They're doing is his best to help.

The yolk is easy and the burden is light with Christ. Not just because of who he is and what he has done and what he does. But even because of what he is, like, with you Praise God. The men in the illustration were strong enough. You know. They could have let him and they did.

Um, up the stairs. They had to lift him because the heights didn't work. Put on the flat surface and he's pushing up. And They're letting him just have you know the pound and a half of pressure that he could sustain at the time.

But you can imagine and maybe you've experienced it. Group project at work or that. You know, multi-decade group project that we call having a family. And sometimes people are pulling in different directions, and sometimes people are dragging their feet. And everyone is suspecting, everyone else of not pulling their weight.

And how easily we get frustrated with one another. And what a frequent occasion. It becomes for our fleshliness rising to the surface and coming out of our lips to one another. You know, the Lord Jesus is never liked that with you. You may be like that with yourself. Frustrated.

Can't believe that you're pulling off to the right again, or pulling off to the left again or dragging your feet again. The Lord Jesus says. Take my yoke upon you and learn from me. For I am gentle. And lowly in heart. He is not offended. He is not offended to be yoked in with those who have been tax collectors and sinners in themselves.

And to whom he is still. Giving the repeated instruction to sin no more. As we'll. Maybe next Lord's Day. If the Lord gives us to be able to take that much of chapter 12 Might, as well hear the quote from Isaiah about, the Lord Jesus. A bruised Reed. He doesn't break.

You know, when you have that blade of the plant that's bent over. And you think well, that one's done. You just snip it off. But when those who have come to him, And are saved in him and are yoked in with him. When they're bent over. Lord. Jesus straightens them up.

Binds them carefully. Reconnect the, the vascular inside so that the life starts to flow through again. A bruised read. He doesn't break the flickering candle. He doesn't snuff out. Guards it and nurtures it and revives it back into flame. What a wonderful. Savior to be yoked in with And this is the welcome.

To come to this one. Who gives a full welcome not just to be saved. But to be yoked in, with him until the fullness of that salvation and the entire reverse of all of the curse has been undone. He gives it to you freely. Come to me, all of you.

Don't come and try to buy it. Come to me with your toil, come to me with your being burdened and give that up. It gives you that free, welcome, and the full welcome. And the favorable. Welcome. To find him gentle. To find him make. To find his toil easy.

And his burden. His yolk, easy. And his burden light. Oh, will you not come to this Jesus? And find this rest. Amen. Let's pray.

Lord Jesus. We thank you that. The prospect of giving us such a welcome Was the occasion, one day in your Earthly Ministry? Your Earthly life. Of your own thankfulness. And we thank you that. Even as. You burst forth with such a welcome out of that thankfulness. That you continue to be glad and willing.

To offer us. This. Welcome, even now and today, Grant by your spirit. That each of us would respond to this. Welcome. Come back into line with you come back to you yourself and rest upon you. Come back to find you, gentle and lowly with us and Your yolk easy and your burden light.

Oh Lord for any who have continued to this day under the toil. Of being in the first Adam. Under the burden. Of an unchristian. Self-Righteousness. Grant that this would be the day that by your spirit. They would respond to your welcome and find themselves to be the ones to whom it has been addressed and come to you.

Grant it, we ask in your own name for your own glory. And all your people in this place say, Amen.