

The Gospel invitation and rest to those labouring under sin (Quality: Good)

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[0 : 00] The Lord helping us, I ask your attention to the chapter we read, the 11th chapter of the gospel as recorded by Matthew, and I'll read verses 28 to 30.

The 11th chapter of the gospel as recorded by Matthew, verses 28, 29 and 30.

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

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. It does not need to be said, but the person who spoke this precious word is in glory.

[1 : 16] And when here on earth had dealings with publicans and sinners, we read in another place, they came to him from every quarter.

And one must realise that that's every experience. From the darkness, from the distress, from the affliction, from the sorrow, from the loss, from the cross, that is carried.

They came to him. It is a very blessed, sacred word, because it's an invitation, a gospel invitation. It isn't one of man's invitations.

But there is accompanying it, supporting it, a precious promise. It's like that word that Jesus said, ask, and it shall be given you.

The invitation is there. It's a gospel invitation. It's not this vain attempt of man to persuade people to believe in Christ.

[2 : 32] It comes from Christ. There's power in those words. There's authority in those words. And it's supported by a precious promise.

And that promise has been fulfilled in the church and amongst the people of God since the day it was first spoken. And I pray it may be fulfilled today.

Now, it is a very precious invitation because not only does it come from the Lord Jesus Christ, and not only because it is spoken to his needy ones, but you consider, my friends, the value, preciousness of such a word from a saviour to a sinner.

Come. A sinner deserves not that invitation by nature. A sinner deserves the opposite. Depart.

But there is a people whom God will speak come to. And these people are troubled people, tried people, distressed people, and that by grace.

[3 : 45] You know, my friends, when you and I stand at the judgment day, the Lord will either say come or he'll say depart. And if you view yourself, you know a little of your heart.

If you know a little of your fallen nature, you know a little of your rebellious nature, your sinful heart, your inclinations by nature after sin, and yet you hope by divine grace that there's such a need of such a word to be spoken into your soul.

And that word, my friends, not only then has authority upon it, but it has this precious, sweet promise that is bound to it.

Come unto me. And it's an unconditional invitation too, and I have to be very careful when I try to say things like that. That's it should be misconstrued.

But, my friends, what I mean by unconditional is it matters not how you are. It matters not the depths that you feel to be in, the darkness you feel to be in, the distress you feel to be in.

[4 : 58] What it really means is that such that are under this sweet invitation, their condition won't prevent them coming. You know, I could take you to a place where I used to work, or near where I used to work, where the Lord spoke those words in that hymn, 956.

And I believe I heard it in my soul. Why art thou afraid to come? Why afraid to tell thy case? He will not pronounce I do.

Smiles are seated on his face. My friends, that was a most sweet, sweet encouragement to my soul. Raise thy downcast eyes and see.

Thousands do his throne surround. They were sinners once like thee, and of full salvation found. Come unto me, this blessed person.

You know, there were those in the days of his flesh that were able to come. They brought to them, brought to him, those things they couldn't manage.

[6 : 13] They brought to him those deep afflictions. But you know what is so sweet, and so suitable to us is this.

They brought their sins to him. That's the blessing, my friends. You can take your ills and your woes. You can take your afflictions.

But it's your sins. Who's going to deal with them? Who can speak a word in season to a sinner? Who can apply the remedy to such a malady?

My friends, there's no one on earth can. There's no one in respect to our nearest and dearest, or whom we may trust. It's not in them, my friends, to speak a word that shall be of any benefit to a sinner.

But this blessed word is spoken by a saviour to a sinner. And in this invitation, you know, there's power and there's authority, and there's something else.

[7 : 19] There's ability. You know, we might look at this word today. The Lord grant us the grace to look at this word today, and that the Holy Spirit may be pleased to open it to us.

Because, as I've already said, it rests on a promise. It's united to a promise. It's bound to a promise. And that promise is spoken by a person who is able to fulfill that promise.

You know, we need those precious promises, my friends, but we need to believe and to know the person who speaks them. Now, you just continue for a second in that line.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. And it is spoken by one who is able to do it then. So it's a sweet invitation.

The Lord write it on your heart with power. The Lord write it on your heart so that by faith you may take the word and not apply it to yourself, but tell the Lord of it.

[8 : 30] that he that has saved sinners by the offering of himself has spoken to sinners in this most gracious and blessed gospel invitation, come unto me.

My friends, you'll say, well, why is it necessary to be reminded of these promises? Well, because we carry this body of sin that's a hindrance.

Satan will tell you things that hinder you coming. And he'll say, well, it says in the word of God, your sins have separated you from your God.

And so it does say that. I don't know who it was, but somebody reminded me a long, long time ago, you know, sometimes there's a hindrance in prayer.

And you might say, well, I've got such a hard heart. And somebody said to me, well, see what hard-hearted prayers will do. Come unto me, all ye that labor and are heavy laden, and I will give you rest.

[9 : 44] I didn't start off with this text last evening when I was reading the word of God. I was looking at the epistle to the Hebrews. And as I looked down that chapter there in the Hebrews, I came across this word, which was a word which directed my mind elsewhere.

In the fourth chapter of the Hebrews, there's this word, there remaineth therefore a rest to the people of God. The margin says a keeping of Sabbath.

This is where, this is to whom this rest applies to. And it is to be found by those who fear the Lord. But the invitation, my friends, is to those sensible of the condition.

And I said just now that it was an unconditional in this that there is nothing that the pathway that we shall walk in shall prevent this invitation being fulfilled.

There is nothing that you and I shall come into that will prevent the truth of this being known. The power is God's, and indeed the grace that is needed, the faith that is needed, is of God to be, and is graciously given to his people.

[11 : 14] But it is also, it is also on the other hand, a conditional invitation. Because it is spoken to those who labor and are heavy laden.

That's the condition. I suppose it always has been, but perhaps it's more prevalent today when invitations are put out under the guise of the gospel.

And it is put out to those who haven't got anything to labor about and are not heavy laden either. It's put out to those still dead in trespasses and sins.

Well, my friends, that won't do. But it is those who are in the condition that is spoken of here to whom this invitation is directed.

Come unto me, all ye that labor and are heavy laden. Now, my friends, what does a poor sinner labor under?

[12 : 20] You know, labor is another word for work. Labor is another word for those who are engaged in occupation.

All ye that labor. My friends, a sinner labors under the sense of a broken law. All ye that labor.

It's spoken to sinners who labor under a broken law, who try to repair that law. They try to apply works to the broken law as if that would make up the difference which they have failed to make up.

My friends, it's spoken to those. It is spoken also to those who labor under a sense of unbelief.

Come unto me, all ye that labor. Oh, how Satan uses unbelief as a prevention or to try to prevent or to hinder any coming unto this precious promise.

[13 : 30] My friends, unbelief is such a dreadful sin. The sin which does so easily be set us. But look, the Lord knows the sin of unbelief.

It doesn't come from a new nature. It comes from an old nature. And it would hinder. You know those characters who came to Christ. In possible cases, they were afflictive cases which only the Lord Jesus Christ could deal with.

They were delivered from unbelief by what you might call venture in faith. They believed if they could gain Christ, they would gain the blessing.

You think of that dear woman who 12 years had an issue of blood and she spent all that she had on physicians but rather grew worse. Oh, how she labored for healing and restoring.

How she spent out and spent out for that remedy which would cure it, which would bring her health and strength and reviving again.

[14 : 39] All ye that labor. But then you know there's another labor in. Come unto me all ye that labor and are heavy laden. My friends, there is in this labor an adventure.

You know, sometimes you may feel that it is hard work to come. Hard work to come. If you read your Pilgrim's Progress you will find the account of a man called Christian who left the city of destruction and he carried a burden.

He carried a burden. And he only got rid of that burden, my friends, at the cross and not before. Now, come unto me all ye that labor.

That must have been, my friends, a very heavy burden. That must have been a very hard work to carry that burden. Now, sinners know what it is to labor under a broken law.

They know what it is to labor to with a weight and burden on their heart and conscience. They know what it is, you know, a child of grace once all to the Spirit.

[15 : 59] They never know what it is to be a little sinner, you know. It's, sin is a heavy burden to carry and it is a heavy weight to carry.

Guilt upon the conscience isn't light, you know. My friends, it's not something you can dismiss in a moment. It's not something that you shut your eyes and go to bed and sleep and it's gone in the morning.

My friends, sin is a heavy burden to a sinner and fresh evidences of sin add to that burden. My friends, it is one of the greatest burdens, if not the greatest burden that a sinner can carry as he travels on.

My friends, in the way of experience, come unto me, all ye that labor and are heavy laden. And there was some blessed cases, you know, in the gospel.

They're always encouraging to poor sinners. You know, I've often said before you the dear woman who came into the Pharisee's house, if she lived in the poet's day, she would have sung, somehow, through her tears and sorrow, she would have sung this, nothing but sin I thee can give, nothing but love shall I receive.

[17 : 27] This is the blessing, my friends, that sinners know. This isn't a free will discourse this morning, I can assure you. There's none so burdened and none so tried and there's none so distressed that know and have known and shall know, let me tell them, and shall know the rest that is spoken of here.

Now that dear woman was bowed down with her sins. You know, I've always said, and it's the scripture that tells me this and it's experience that tells me this, the blessings that you and I seek for will ever, ever be found at the lowest place.

And she found it at the feet of Christ. She came with a burden, her sins. She washed the feet of Christ with her tears. She dried them with the hairs of her head.

Blessed woman. You know, she came. Why did she come? Oh, you say, because your sins. No, it wasn't, my friends. She was drawn.

She was drawn. Sin was the cause of her sorrow, was the cause of her being found at Christ's feet, my friends, but she was drawn to that blessed person.

[18 : 49] Outside, my friends, the world and the country, the nation, the city, is full of sinners. But you don't see them coming because they're unaware of this burden.

They're not troubled by it. It doesn't distress them. They're not aware that they stand before a holy and a just God one day to answer for deeds done in the body.

My friends, but sensible sinners, burdened with their sins, they'll be found there. She was drawn to that dear man. Drawn to it. You think of the case.

You know, that self-righteous Pharisee who would have the Lord Jesus Christ in his house not to hear the gospel but to be able to brag about it afterwards that this man who received sinners came into his house and partook of food with him.

He didn't have him in his house, my friends, because he needed him. He wanted to be seen with him. It was good for him to be seen with Christ, my friends, but there was no need in his heart for Christ and he evidently kept an open house to all that would come on such an occasion.

[20 : 07] And in crap, this dear woman, a sinner. And oh, the words of that self-righteous Pharisee, if this man was a prophet, he'd know what sort of woman this was.

How I bless the Lord sometimes because it's written by a Pharisee or spoken by a Pharisee rather, written by the Holy Ghost, this man receiveth sinners and eateth with them and these sinners, these sensible sinners, are drawn to Christ.

My friends, what draws them? Jesus draws the chosen race by his sweet, resistless grace. They draw near to him because they know by faith what they need he has.

Come unto me, all ye that labour and are heavy laden. Now, my friends, there's something else we must say that incorporates anything and everything that's in your pathway.

Anything and everything. Oh, you know, one said, he that hath made my heaven secure will hear all good provide. While Christ is rich, I can't be poor, what else I want beside.

[21 : 25] Come unto me, all ye that labour and are heavy laden and I will give you rest. These cases are difficult cases, you say.

my trouble is so great, my burden is so heavy, I keep seemingly adding to them if I felt any relief from this burden one day.

It's travelled also the next day. Difficult cases, my friends, it doesn't say there's no exception here. There's nothing in this text that's got exception.

It doesn't say our but or it doesn't say this excludes. My friends, and I want to be right in this and I want to be understood to be right, it's all embrace into coming sinners.

Come unto me, all ye that labour and are heavy laden. You know, my friends, to try to work the works of a holy law, to try to bring something which appeases the justice of God, to try to plead circumstances in your life because of them that this is, that this may lessen the justice of God.

[22 : 46] My friends, the justice of God cannot be appeased, will never be watered down, never be compromised with. But this blessed one, this glorious person who is able, who is, whose purpose is to come on earth was to bear the sins of many.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. What is that rest? Well, we read, or I reminded you of the thought of Hebrews that there is a rest for the people of God.

there is a rest, my friends, there is a place where they shall be able to rest. There is a place and that's, and that is in the person of the Lord Jesus Christ.

And there'll be no labour in there. When they can enter into that rest, you know, the true description of the Sabbath day, of which we thankfully have a, have a, have a Sabbath day now, a true description of that day.

Well, you know what the law of Moses said, or the law written by the Lord given to Moses said, there should be no work on the Sabbath, none at all.

[24 : 08] And I believe this, my friends, that, that equally applies, that is unnecessary work, that applies to what we might, what some people call the Christian Sabbath.

God gave us this day. It's the Sabbath of the Lord. It's the Lord's day. It's the resurrection day, my friends, and it is decreed and it is purposed that we shall cease from our labours on that day.

That is from those things that occupies us in the week. But my friends, it's also a blessed day in this, that if you and I are brought to see in this wondrous person that spoke these words, that he has accomplished something for our souls, for our redemption, which delivers us from labouring, which delivers us from works.

If you read in Luke's gospel about those two that went to the temple to pray, one of them was a self-righteous Pharisee, and he tells the Lord what he's done.

You know, he stood his salvation, rested upon what he had done. They were works. and all, and he's, I was going to say, his peace of mind, if he had any peace of mind, if there was any comfort gleaned, my friends, it was a comfort that was drawn from what he had done.

[25 : 43] Now, when you and I are brought to it, brought into this rest, when you're brought out of works and onto Christ, when you by faith can see, and I was going to use the word receive, understand, believe in, rest upon, my friends, it won't be on works that must be done, it will be upon a work that has been done.

That's justification. My friends, it's resting on something that has been done. Come unto me, all ye that labour and are heavy laden.

When it comes to your salvation and mine, my friends, it's hard work trying to mend the broken law, you know. It's hard work trying to patch up what has been broken, trying to render it, to make it right in the eyes of a holy God.

You know, that's what that Pharisee did. He kept telling people what he did. You remember that young man who came to Christ and wanted to know how to be saved?

And the Lord Jesus Christ reminded him of the law and he said, all this have I kept from my youth. Well, he was a better man than I was, but that was his testimony.

[27 : 06] All these have I kept from my youth, but then he touched the spot. And the Lord Jesus knew the heart of that man. He said, go sell all that thou hast and give to the poor and come follow me.

He couldn't part with his idol and his idol was his riches. My friends, anything you'd ask him to do, he would have done, but not let go of his riches because he was evidently a very rich young man.

my friends, these are solemn truths, but they are warnings also. Come unto me, all ye that labour. My friends, no one has ever merited heaven, no one has ever merited forgiveness or redemption.

The work of redemption, the work of salvation, that a place in glory has been provided for by the sufferings, death and resurrection of this glorious person who said, come unto me.

All ye that labour. You know, Satan is a hard taskmaster. A hard taskmaster. Oh, how he charges the poor sinner under the law, under the teaching of the law, what it is that they've broken and they set about trying to improve.

[28 : 33] I've often said, you know, reformation people make a lot of. But regeneration comes first before there's any reformation. If your character needs reforming, my friends, you won't be able to reform your character.

Regeneration is the best blessing that the Lord can give to sinners and reformation will in a measure follow. Not reformation before regeneration.

All ye that labour and are heavy laden. Now, of course, as I said often and said this morning, my friends, your soul is the greatest burden burden that you can carry.

Your sins are the greatest burden that you can carry. But it doesn't always rest between those two things. If we read down the text, we claim this, you shall find rest unto your souls.

My friends, we have today because it's a rest for our body and our mind. but this blessed person has in possession for his dear people a rest for their souls.

[29 : 50] Oh, the troubles of the pathway then, the distresses of the pathway, the trials of the way, the crosses that they're bearing, the crooks in the lot which is the part of and pathway of the Lord's people.

My friends, we said, and it would be a multitude of things. It would be perhaps that we might lose sight of the things that trouble you and we might leave them out as it were and that might distress you.

But it is this, those that are heavy laden, those that are cast down by reason of the hardness of the way, those that are distressed by this trouble, that trouble, these afflictions which can't be cured by anyone else but the Lord Jesus Christ.

These hard, difficult pathways, my friends, all the sorrows of the way, the crosses we bear, the trials, the darkness, everything that makes up your path and mine is in this text and it's a sweet invitation and it is to sinners.

Come unto me, all ye that labour and are heavy laden. My friends, and not only is it coming by faith but it is coming by petition, coming by prayer, the supplications that need, that are found that come from the heart to the Lord Jesus Christ.

[31 : 23] My friends, there's a bearing before him what is your burden in this, that you lay it before the Lord, in prayer and supplication. You tell the Lord through your petitions what it is that burdens, you lay it at his feet.

Come unto me, all ye that labour and are heavy laden. My friends, what a mercy there is a place. The poet reminds us, I'm often thankful to the Lord for the poet's descriptive words when he said this, if thou should not hear and answer prayer.

To be a grief I could not bear if thou didst not hear and answer prayer. My friends, such as that were with him in the days of his flesh, of course, could come to him, were drawn to him and they spread it before the Lord.

How many times the woman in the 15th of Matthew said, brought the condition of a daughter and then there was the man that brought his son to the Lord Jesus Christ.

But there are other troubles, all made up in this word, heavy laden. But my friends, there was something else too, and I believe this, if you can lay hold of this, you can tell the Lord this.

[32 : 41] My friends, in whatever state or case you may be in this morning, was there ever one needy soul turned away? Was the condition too hard for this glorious person?

Was the sin too black? My friends, we shall find as we go through this text, the provision God has made for all these conditions. You know, there was one thing that was indeed a trouble to the Pharisees was that they couldn't understand from where this power came from.

I read last night somewhere in this book, it seemed so suitable to me at the time, where they said that they doubted where it came from because they knew his father and they knew his sisters and they knew his brothers.

My friends, they were looking at him in the flesh and they couldn't see the Godhead. They couldn't see the deity of Christ. My friends, these words come from one who holy humanity and deity is united.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Now, my friends, he is the rest, and that rest will prevail and will be felt and known by those who come unto him.

[34 : 07] there is to be a venture in then with the labour and with the heavy laden and burdened of your soul, and there is a time of blessing which is with this glorious person which shall be applied and made known to those coming sinners.

You know, I do believe this, you know, in Zion, my friends, are the most welcomed characters in Zion, coming sinners, seeking ones.

They may not feel to be so, they may feel to be quite unlike the people of God because of their burdens, or because of their labours, because of the trials, their afflictions, because of their sins, because of their sufferings.

My friends, they make up the congregations of Zion, and I was going to say good hearers in the house of God, but the person who invites has spoken the word of promise, I will give you rest.

And to such common sinners, my friends, what is that rest? There was a sinner came to him when he was almost in eternity, the dying thief.

[35 : 25] My friends, he had a desire in his heart towards Christ Jesus as he was almost into eternity. And my friends, that was coming.

That was not coming in the sense of any movement. My friends, that was coming by faith. That was a looking unto Christ. It's like the case that we spoke of recently.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him shall not perish, but shall have eternal life.

Moses lifted up the brazen serpent. There was no coming in the sense of movement, because they were so afflicted and they were dying sinners. But my friends, there was a look, you know, and those that looked, they were the ones that lived.

Oh, that the Lord will grant that blessing, my friends, in this day and age, that such that are heavy laden, such that are under a labor and a burden in their soul or in their circumstance or in their sins, seeking after redemption and salvation, my friends, the Lord enabled them to look.

[36 : 40] You know what Jonah said, we looked at that recently, yet will I look again. My friends, that is where faith reigns in the heart, there's a looking again, there's a venturing once more.

When that strong man, Samson, lost his strength because of his sin, in due course, that strength returned to him. But he prayed the Lord, you read that word, he prayed the Lord and he said, once more, Lord, once more.

Now this is what this sinner will do, my friends, encouraged by this word, once more, discouraged by the burden, distressed by Satan, brought into darkness because of old nature.

but you know, my friends, it's an invitation to sinners and it's a blessed word and it has a sacred afterwards. There's an afterwards, there's a promise and it's a fulfillment of that promise that will bring peace.

I will give you rest. Now that man at the cross then, he had the answer to the question. He had the desire fulfilled in a moment.

[37 : 54] my friends, on the verge of eternity, and he sought the Lord Jesus Christ to remember him. Remember me when thou comest into thy kingdom.

You will never know, I was going to say, I hope you will know, but you know what I mean. You will never know in that moment of time what that dear man saw in Christ. Christ. He saw in him his salvation, his comfort, and his eternal blessing.

He saw in him a sinless, holy one. He saw in him one who was without iniquity or without transgression.

But he saw in him, my friends, that he was a king and he had a kingdom. And indeed, the Lord Jesus Christ has a kingdom. My kingdom, he says, is not of this world.

But what a blessed answer. Today shalt thou be with me in paradise. The rest come unto me, all ye that labour and are heavy laden.

[39 : 07] And I will give you rest. In that 144th hymn that we quoted a moment ago, my friends, there is the answer there of that rest.

nothing but sin I thee can give, nothing but love shall I receive. Then will I tell to sinners round, what a kind saviour I have found.

I'll point to his redeeming blood and say, behold, the way to God, and I will give you rest. My friends, what is the rest that a sinner wants that sorrows over sin?

It's what the woman possessed in the Pharisee's house. It's what the Republican was blessed with as he went home from the temple after his prayer and sorrow.

It was what the prodigal son was blessed with. My friends, there was nothing but love, but there was pardon, there was peace, there was forgiveness, and I will give you rest.

[40 : 06] We would be wrong if we lost sight, my friends, of the cost of this rest. Command to me, all ye that labor and are heavy laden, and I will give you rest. Now it cost the Lord Jesus Christ untold sufferings and grief and pain.

It cost him his life. He shed his holy blood that sinners might have rest. In that verse in the Hebrews, there are rests for the people of God, my friends, don't only consider that that rest is laid up in glory, that rest is laid up in Christ, that rest, that peace, that ceasing from our own works, bad or good, that's what rest is.

It's when there's a ceasing from labor. You know that naturally when you finish occupation, well, you rest your body or your mind if you can. My friends, and so it is spiritually.

all those endeavors, those endeavors and our hard work, you know, endeavoring to do right, to do the law, to keep the law and so on. But my friends, the rest is found in that person.

When you and I are able and grace and faith in the exercise of it to see the work that the Lord Jesus Christ accomplished and when it's made over to us by blessed gift and by blessed faith we receive it and believe it, my friends, there's a rest.

[41 : 42] There's a rest. While others attempt to appease the justice of God by works, we can look to the finished work and look to the finished work of Christ Jesus and thankful for it that it's accomplished on our behalf.

Come unto me all ye that labor and are heavy laden. and I will give you rest. Well, we must leave the word for this morning.

But I do pray that it might please the Lord that there shall be some receipt of this blessed rest in our hearts, that we may joy and rejoice in the knowledge of the promise fulfilled, that it might please the Lord too, that those who feel ready to perish might indeed, using the words of the scriptures look once more.

Come unto me all ye that labor and are heavy laden, and I will give you rest. The notices, God willing, for this week prayer meeting again on Wednesday at seven o'clock, and I hope to be here next Lord's Day.

day. The closing hymn 350 tones. moon and stars shall lose their light, the sun shall sink in endless night.

[43 : 21] night. The moon and stars shall lose their light, the sun shall sink in endless night.

Both heaven and earth shall pass away, the works of nature all decay. day. But they that in the Lord confide, and shelter in his wounded side, shall see the danger overpassed, stand every storm, and live at last.

350 tones. The moon and stars shall miss their light, such grit.

cries, and points ch■ 56. Herren have fallen for hope.

The works of Oh Oh Oh

[45 : 51] Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh Oh

Oh Oh Oh Oh Oh Oh And not a just a little thing And not a just a little thing It's what is this Thou send us here

Here they come in And not a just a little thing Say slum your heart What was your God In my love What was your God In my love What was your God

What was your God What was my God What was your God In my love I love or pain Pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew, pew.