

Come unto Me all ye that labour (Quality: Average)

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Preacher: Gosden, Frank L (1890-1980)

- [0 : 00] From the help of God, I would direct you to the 11th of Matthew and the three last verses.
Come unto me, all ye that labor and are heavy laden, and I will give you rest.
Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.
For my yoke is easy, my burden is light. 11th of Matthew and the three last verses.
The one who gives this invitation is the glorious Lord.
- [1 : 26] Those who are invited are poor, as heavy laden as sinners.
And therefore, if any good is to be done in this service, there must be these two here.
The Lord must be here. And poor, heavy laden, groaning people, some of those of whom we referred to on Friday, will thou show wonders to the dead.
Shall the dead arise and praise thee? Oh, the conditions, the variety of conditions and states of God's people.
You are noticed in the word of God. There is but one text, and that not directly.
- [2 : 54] And every first thing is to be me left. A promise because you're left. I don't know of one except that.
But there is a promise. Which hints at it in the 63rd Psalm. Blessed is the man whom thou choosest and causest to approach unto thee.
But there is always a case, a character, and a condition, which, if we possess it, it is an evidence of our election.
And I feel myself that that is one of God's purposes. He doesn't say, come unto me, all that you have left.
Come unto me, all you that are certain you're going to heaven. Never speaks like that. But come unto me, all you that labor and are heavy laden.
- [4 : 22] I'll give you rest, as suitable it is. And therefore, this labor and these burdens that are invited bear, it gives evidence that they're the Lord's.
He wouldn't send this invitation to a reprobate. Oh, may he help us to speak a right word or two.
And that the three first verses is the power of it all.
There'll be nothing in it. Take those out. Come unto me, me. And the me grows bigger until it fills heaven and earth.
Do not I feel heaven and earth, says the Lord. And he will at times, when he fulfills his promise in a poor sinner's heart.
- [5 : 42] And it will bring a response in the soul. Look for responses, my friend.

Look for a faith that speaks. A faith that never speaks. It's a dead one. It'll speak to you. And sometimes, in connection with this text, as in the 116th Psalm, we have faith speaking to itself.

Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. Return unto thy rest.

From all thy labourings. From all thy burdens. You'll find rest nowhere else. That is the teaching of the dove and the raven.

The dove represents the people of God. The raven, the wicked. But the raven could find no rest for the soul of her feet.

[7 : 13] Now you come to look at the thing. And look at ourselves. Are you a raven or a dove? Can you find rest for the soul of your feet in this world?

In this sinful world? There is a lot of carrion and all sorts of filth in those waters that surround that blessed ark.

Outside of that ark. Outside of that ark. And outside of Christ. Is nothing but destruction. And the dove couldn't bear it.

And the dove. The dove. The earth. It didn't leave a space for him to alight upon. He was obliged to go back.

Come unto me. Into the ark. Christ. The ark of grace. And the dove.

[8 : 23] Didn't come back. And run straight into the window. She hovered. All these precious weary offerings.

Around the windows of his grave. So wonder if there's any. That are hovering. Round the ark. They can find no rest.

Out of Christ. Some rest in their wealth. And are full of pride.

Because of their wealth. But it's nothing. It'll end. And we shall end with it.

Oh what a mercy to be weary. And heavy laden. I felt it much lately. And then look at this person.

[9 : 31] Me. Come unto me. Nobody else. I think we mentioned the other day.

There are some good books of godly men. And they're profitable. Read them. But my friends.

You'll be brought to such a place. So weary. So heavy laden. So dead.

That you can't take a book out of your bookshelf. And put it right. Doesn't say go to your study and get a book. Come unto me.

Oh the sweetness of it. I did believe. I have believed a little.

[10 : 30] Since I've been in the pool with. But the Lord. Can show wonders. To the dead. Come unto me.

Seems as if we must be held there. There are the two people. And the Lord. Will speak this word.

To every one of his people. And let us come to points. My friends. We can come to services.

And go away. In just formality. All correct. Quite all right. And look at characters.

And what the Lord says to them. And then look at yourself. And see if he's ever said anything to you. Has he ever said this?

[11 : 37] Come unto me. It reminds us. Of a word in Isaiah. Isaiah. Come.

Near unto me. And hear this. And he was speaking in there. Of all the wondrous works of creation.

All the benefits that he arrived to men through it. And all the wonders of his grace. And he says.

Come in near unto me. Oh. How we would if we could. We are more acquainted with the ends of the earth.

But he speaks to them. Look unto me. All the ends of the earth. And be ye saved. For I am God. That's the reason.

[12 : 44] That brings you back to him. For I am God. None else. None else. What an echo there would be in your poor burdened soul.

Come unto me. All ye that labor. All ye that labor. All ye that labor. And are heavy laden.

What is this labor? What is this labor? And this heavy laden. It is a poor sinner that's convinced of his sin.

He is a poor sinner. He is a poor sinner that feels dead. And forgotten of God. He feels cast out and ready to perish.

He is under the law and under condemnation. And he is laboring to put himself right.

[13 : 52] You know what that is. Try to make yourself right before God. It is not wrong to try to live as we should at all.

I remember when I was 15 years old. 16 years old. There was a basement. And an old pillar in their basement supporting it.

And I used to try and not sing. And I put a date up on that pillar. Oh, but my friends, it wasn't very long after I had to put another date there.

What a mercy it is to be taught what a sinner we are. And you see, there's two parts to sin. There's the root.

We are born in it. That's the root. Shape and iniquity. That's the root. We go forth from the womb. Speaking lies.

[15 : 14] That's the direction. And there's none exempt. And what a great thing salvation is.

For the Lord himself to come. And to reverse everything that was in the fall.

He reversed it all. But oh, a poor sinner is cursed. Being made a sinner.

He might perhaps come this way. He made a Pharisee first. The Lord doesn't make him a Pharisee. That's the part of his sin, his nature.

Amen. And there's no labor in the Pharisee. Nothing wrong with him.

[16 : 18] He's whole. He needs not a physician at all. He's quite all right. Leave him alone. He wants to be left alone. Oh, but when the Lord comes.

Sin revised. And he died. Oh, blessed death he died. He died to himself. He died to sin.

He was made alive unto God. Come unto me, all ye that labor and are heavy laden.

Not only laboring, but got a heavy burden. As Bunyan depicts it. A laboring burden sinner.

Bless his soul. You know, my friends, we preach not to entertain people, but for the Lord to find them out through his own way.

[17 : 32] Now, I do wonder if there's any here who are laboring and are heavy laden.

Heavy laden with sin. And yet, being convinced of it. By the Holy Ghost.

So that the dire contagion fills the veins and spreads the poison to the heart. And you know it.

You're poisoned. Poisoned. And then you begin to try and mend the matter. And it's very sincere.

But we can be lost in sincerity. It's not enough. But we do try and mend the matter.

[18 : 35] And to give up this sin and that sin. And try and be through this reading.

And the Lord will allow his people to labor in those fires. The fires. He's burning up their, uh, their parasitism.

He's burning up a natural religion. And then brings them down. Oh, wretched man that I am.

Who shall deliver me from the body of this day? This is the labor. The labor to get to God by, uh, your own doings.

And there's a sincerity in it. But you fail. The more I strive against my sin.

[19 : 40] Uh, the, the, the more, uh, the poet says he sins. But come unto me, all ye that labor and are heavy laden.

And I will give you rest. Now the word of God is settled in heaven. Oh, may divine inspiration be repeated.

And written upon our very heart. Otherwise you might as well throw it away. But you can depend upon every word.

Come unto me. All ye that labor and are heavy laden. And I will give you rest.

And this rest is Christ himself. Christ is the Christian's only rest.

[20 : 52] You will find no rest in yourself, in your nature. If you have, uh, this God, uh, inviting you to come to him.

There will be no rest in the world. There will be no rest in your wealth, your riches, if you've got it.

I'm persuaded of this. That a millionaire saved by sovereign grace would, in secret, go before God and, uh, confess his poverty.

And thou will, uh, and my bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.

But my eyes are unto thee. Leave not my soul destitute for my million pounds to do no good.

[22 : 15] Not a bit of good. Oh, how great the Lord is. And yet you know it is possible to get into such a state as, uh, uh, in unbelief that you hardly believe there is a God.

And, and that will be a burden to a poor sinner, is unbelief. Oh, what a weight it has been to me. But this word speaks.

These three first words, if it should take hold of some of you that need it today, it would be a day you'd remember. Come unto me.

Come away from everything else and everybody else. There's only one me. And in him there is a fullness.

A fullness of all that is divine. Fullness of all that is living.

[23 : 44] A fullness of all that has in it that will make a poor sinner as complete as Christ is himself.

A fullness of fullness that has merited in it through his precious condescension and agony, suffering, death, and glorious resurrection.

A fullness of fullness that will bring into their hearts. And that will bring into their hearts Christ himself and all that he is and the benefit of all that he's done.

Come unto me, O ye that labor and every laden. I will give you rest. I will give you rest.

And every promise of all that is divine. And every promise of the scriptures will be fulfilled in the mass God is faithful. And every promise of all that is divine.

[24 : 52] And every promise of all that is divine. And every one of you who will be fulfilled in the mass God is faithful. And every one of you who will be fulfilled in the mass God is faithful. O then my, those of you who fear to be seeking, who fear to be worse than nothing, who fear to be hopeless, who fear that you are dead and your religion is dead.

O then my, those of you who fear to be in the mass God is faithful. And the Lord should speak this word to you, it would bring you up in one second.

And then let the layer sweet hope beneath your trembling feet, that it at last it be well.

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

Now this rest is Christ. When you give anything to a person, a present or anything else, you go and fetch it from somewhere.

[26 : 07] Go and buy it. But none of the Lord's gifts are like that. He is what he gives.

He gives you anything. He cannot give you anything unless he gives you himself. Maybe one simple. Michael Lashers in heaven, right?

He gives you anything. He'll see you others as might. And you will, you will see parkour, like you even at like home if you are immediate. Then they will see them. Their trading at home is infinite, you have eternal peace. In the very own place, the material will see that they will ask all these medicines, But it will act as long as the aspiration.⁵¹ Come unto me. If you give them an opportunity, the size of your dreams will face, God.wald you will look at the■ ofsee on a living and vive usually.

But it is to peace.■ ■mon advice is not one thing that was possible. Then he promised to read. These lakes are begitu. It came. Number two tells of the ethics and Book of honesty.

was there was one place that sin never touched in the blessed Lord Jesus. It never touched his conscience.

[27 : 14] He never knew the guilt of sin. He knew sin. He knew the curse. He had the curse.

It was in his bones like fire. His Father that loved him forsook him. And he, the majesty of heaven and high above that, he who is God himself, infinite, yet he condescended to say that he was but a worm.

He condescended to the lowest estate. Oh, the height.

Oh, the depth first. Oh, the depth and the height and the length and the breadth of the love of God, which is in Christ Jesus our Lord.

Nothing could extinguish it. No waters could drown it. So that the whole of the blessed gospel is greater than all the whole world and all the sins in it.

[28 : 42] On the one hand, the Lord will solemnly condemn and dismiss forever the wicked.

And at the same time, he will gather his saints together and get him. And that is the purpose for which the world was created.

There was no need to have a world. It wasn't that Jehovah lacked anything as he created the world.

He didn't want the world. There were two things, two reasons why the Lord acted outside of himself.

And that that was his own glory and the glory of the church in him.

[29 : 46] And everything will be moved eventually to that one blessed object. Come unto me, me.

Oh, that's me. Oh, you that labor and are heavy laden. I'll give you rest.

I'll get everything and I'll give you rest. Everything. Oh, how restless the world is. In the world you shall have tribulation.

You shall have restlessness. Wait for nights. Pains. Be of goods. I'll overcome it. Me.

I'll give you rest from the world. Some of you have known it. And he'll give you rest from sin.

[30 : 48] When the Holy Ghost takes the benefits of the atonement of Christ and brings it into your heart and conscience and blots out your sins as a thick cloud.

Oh, a pardoned sinner is a blessed thing. And you have known it. Amen. Oh, how great salvation is. It has appeared to me this morning to be very great.

I can't be many days for my end. Oh, how we should anticipate it with joy if we heard this.

And for substance the Lord does say to it, to his dying people, what a word it would be as you lie upon a bed of pain and anguish, dying.

Come unto me, all ye that labor and heavy laden, and I will give you rest. Ye are complete in me.

[32 : 11] So that it is the rest of his atonement.

And it is the rest too of his person.

All perfection meets in the Lord Jesus.

And that perfection he has demonstrated by passing through everything that would condemn a sinner.

All pollution, all sin. It is impossible to contaminate grace. But grace can come through the cesspool of a poor sinner, immersed, saturated in sin.

[33 : 26] It is a work. I will give you rest.

Then, eventually, there will be the rest remaining. There is a rest that we cannot have here in the fullness of it.

It is heaven. But if you have the rest of the Lord here, if he speaks this 28th verse here, you must, for a certainty, enter into eternal rest, that rest that remains.

And I will give you rest. Take my yoke upon you and learn of me.

Oh, how we will learn of him. We can't learn of him at a university or at a Bible college.

[34 : 57] It is only the Holy Spirit that can teach us. And what various peculiar ways he has to teach us.

It is called in the Scripture in one place the demonstration of the Spirit. This teaching is a demonstration He demonstrates his love.

He demonstrates the power of his grace. He did to Paul. When Paul had thorn the flesh, he asked the Lord three times to extract it, but he wouldn't.

He demonstrated his sovereignty and also that he had something better than we can ask for.

We may ask the Lord to take away a trouble, but that's a very different thing from the text. Come unto me, come unto me, all ye that are labor and are heavy laden, and I will give you rest.

[36 : 21] You may be in great trouble providentially. It's not wrong to ask the Lord to take away a trouble.

Remember that, because I should be sorry for you to go away and say that I said it is wrong to pray for trouble to be removed.

It isn't. It isn't. Paul did it. The Lord Jesus did it. Three times he went and prayed the same words.

But this is the point. that the Lord alone, by this text, can really remove a trouble.

Come unto me, and I'll give you rest. My fullness is such that it is a complete fullness that will take in every nature of trouble.

[37 : 37] Yes, and some troubles have sent some poor people into the asylum, and yet it's maintained the grace of God in their heart.

I went to a dear soul, and she was in Baham and Asylum, and they let me see her alone.

And what she wanted to do was to get out. And I said to her, you know the Lord Jesus puts you in here, and he'll bring you out when it's time.

And I got a hymn book in my pocket, and I showed her that. I said, do you know that book? And she snatched it like a hungry dog snatched a bone and owned it and sang that beautiful hymn.

The nurses stood and listened. Ah, my friend, you may come to the extremity, but you cannot, you cannot get by those first three words, come unto me, whatever it is, wherever you are.

[38 : 59] but this is spoken to his people. You need faith to come, and he'll give it to you.

Take my yoke upon you. There are many yokes here. Yokes that bind us.

The pleasures. The sports. The things of this poor world. Satan takes his people at his will and puts a yoke upon them and holds them.

But take my yoke upon you. The yoke of the Lord Jesus is the gospel.

The blessed gospel. Because it has requirements. And this may be added to the yoke too.

[40 : 16] You may have persecution for your religious, religion's sake. But take my yoke upon you.

Ashamed of Jesus, that dear friend, on whom my hopes of heaven depend. You know the hymn.

And that's one of the yokes. You have to bear reproach. It's one of the hardest. But still, you put the two together.

Come unto me. Take my yoke upon you. And you shall find rest unto your souls. Rest in the gospel.

In the promises of the gospel. In the gospel. In the blessed work of the Lord Jesus that he's accomplished for you in the gospel.

[41 : 25] Oh, what a yoke he took upon him. Came in his people's place.

But he's got the victory. He's destroyed the works of the devil. He brought in an everlasting inheritance.

And he has an inheritance in his people. And his people have an inheritance in him. That's a wonderful thing.

You can understand a little that the Lord might give you an inheritance in him. But you just think of it that he, the glorious Lord, has an inheritance in his people.

Some of the worst of sinners. His inheritance in his people is the work of the Holy Ghost.

[42 : 31] Teaching them. Bringing them day by day. Under different circumstances. Bringing them to self-despair and a good hope through grace in Christ.

For my yoke is easy and my burden is light. Well, it's exactly the same thing as we have in the Corinthians.

A light affliction. Which is but for a moment. It may be all your life. It'll only be a moment.

For our light affliction. Which is but for a moment. Worketh for us. And eternal weight of glory.

Well, we must leave it. Oh, is it glorious Lord.

[43 : 40] And I, I'm not ashamed of the gospel. But I do feel ashamed of the poor way I try and speak about it. But the Lord knows.

And he can apply what a poor, infirmed sinner says to your heart when it is spoken right of him.

And I do believe that we've spoken the truth this morning. May those of you who need it find that eternal rest in heaven.

We'll be there for a moment.

And my father will continue talking about it. We especially will be to think about it. Not only do if can't pass him but still don't pass him back to anything