

## Come Unto Me

Matthew 11: 16-30

Our text for this morning is found in the well-known words of Matthew 11:28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Perhaps there are those of you here that don't feel at rest. In fact, you feel the exact opposite. Perhaps there are some of you here who have, unknown to anybody else, a restlessness in your soul. And what accounts for that restlessness? Quite simply it is this, that until now, you do not know in a saving way the Lord Jesus Christ. As Augustine said many years ago, "Lord, Thou has made us for Thy glory, and our hearts are restless until they find their rest in Thee."

So then, we want to consider these words of Christ, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Just to start, we want to underscore the preciousness of these words. Many a person has been brought to the liberty of the Gospel by these words. And the Lord's people never tire of hearing this kind of text expounded and brought to them. They don't get beyond this type of verse. It's still the food that feed them as well. What a great privilege it is for you and me to consider these words again. Many have never heard them. Think of the thousands upon thousands that throng the broad way, many even in our country, where the Gospel has gone out so powerfully in days of old. There are many walking the streets of nations that were so favoured with the sound of the everlasting Gospel, and yet there are thousands upon thousands and millions upon millions of people who have never heard these words of Christ: "Come unto me". Oh my friend, let us value and see the preciousness of these words and of hearing them.

Their preciousness is highlighted all the more when we consider Who it is Who is speaking. It is Jesus Christ! He is the One Who is speaking to us. When important people speak, we listen don't we? How much more when our Creator, the One Who holds you in your very being, and your ultimate Judge, is speaking here to you on the ground of mercy. How vital it is for you and me to pay attention!

If we look at verse 25 that there seems to be a turning point in this chapter. Christ was speaking about judgment in very strong language. He said "Woe unto thee Chorazin! Woe unto thee Bethsaida... thou shalt be brought down to hell." He speaks in very powerful, convicting ways. But here in verse 25, it seems that there is a turning in Jesus' own heart. It's like His heart is beginning to well up in love, not because He has to speak about judgement, but because He has another message to give. He says "I thank Thee, O Father". His thoughts are lifted up, and His beautiful heart is lifted up. Why is it lifted up? Because He now turns His attention to poor, heavy-laden, labouring sinners, and His heart is lifted up as He thinks about taking a weight, a burden, off their back. As He thinks about the purpose of mercy that He has for sinners, His heart rejoices! Oh then, will we not pay attention to the words that caused Christ's delight!? Thomas Boston said "Do Christ a delight and come to Him!" It is what gives Christ delight, to proclaim liberty to sinners! Even in heaven now, His heart still rejoices. There is joy amongst the angels in heaven over one sinner that repents. My friend, if you were to repent tonight, there would be joy in heaven. Christ's beautiful heart in heaven would well up with joy. What a wonderful thought!

When we come to consider verse 28 we see that the context is that of someone who is heavy-laden. Actually the picture is of an animal that has a heavy weight, or a yoke, as the word is here, upon its back. Keep that picture in mind. We want to consider these words under two thoughts: First of all, Christ's Invitation. We have that in His words "Come unto me, all ye that labour and are heavy laden." And then secondly, Christ's promise: "I will give you rest."

So first of all then, The Invitation.

“Come unto me.” Whenever you get an invitation the first thing you want to find out, who is the invitation from? That’s the only way you’ll know where to go, if you know who is giving me the invitation. And as we have noted, it is Jesus Christ, He is the one who is speaking. How amazing! Who is Jesus Christ? He is God, and He is man. The shorter catechism tells us “in two distinct natures, and yet one person forever.” The only way Jesus Christ could ever have said this to you and me is if He were both God and man. He had to be God, because we as sinners have offended an infinite Being and that means that the punishment that we deserve is also infinite. You can think of it like this, especially in ancient times, if you were to spit in the face of a beggar, what would be the consequences? The beggar may well run after you, but if you can escape, not much is going to come of it. But if you were to spit upon a king, then you would die! It would be viewed as treason. Oh my friends, as sinners we have spat upon the face of God, and that means that the punishment we deserve is infinite! But you see, Jesus Christ is an infinite person, and He can make an infinite satisfaction for sin. So He had to be God.

But as somebody said, “I can have nothing to do with an absolute, infinite God.” And what the person meant was this: if Jesus was only God, then there would be no hope for me, because I am a man. I am of Adam’s race, I am a human being. And therefore, if a human being has sinned against God, then in order for justice to be satisfied, it must be a human being that suffers. That’s the glory of the incarnation isn’t it? As Athanasius, the early church father said, “The son of God became a son of man so that sons of men may become sons of God again!” Hebrews 2:16 & 17 tells us Jesus Christ did not become an angel, but He took on him the seed of Abraham, He became a man, so that He could have mercy upon men. So it is Jesus Christ, the God-man, that is calling us here. He is the one who is saying, “Come unto me”.

But just in passing, I want to highlight something else: that in your and my life, there are other people that call us to come. Yes, the devil himself calls men to come to him. He has invitations for you as well. He uses the bait, if I can use that word, of sin. The Bible tells us there is a pleasure in sin. And that’s what Satan holds up on his invitation, the pleasure of sin. He holds it up and he says, “come to me, I’ll give you enjoyment, I’ll give you happiness. You come to me!” But you know, boys and girls, it’s not just Satan and bad people that will try to make us come and do bad things. It may even be good people, not deliberately we hope, but even a Christian can give you bad advice, can’t they. Remember Peter to Christ, when he said, “You’re not going to die” and Jesus said “Get away from me Satan.” And so, boys and girls, when you hear friends, even good friends, tell you to do something and you know it’s not right, remember what the Bible says in Proverbs 1:10: “If sinners entice thee, consent thou not” - don’t do it!

The world is calling us to come, and telling us “I’ll give you pleasure.” But amidst all the noise of this world, there is another Voice that we are to hear, and that is the voice of Jesus Christ as He calls to us, “Come unto me”. God also says in His Word “My Spirit shall not always strive with man.” He is calling you now, but He is telling you that His Spirit will not always strive. As another old minister once said, “Jesus Christ gives last knocks on the door of your house.” There comes a time when He stops knocking, when He stops inviting. But right now, right here in this church, in God’s providence, Jesus Christ is calling us to come to Him. To those who do not ultimately come to Him, Jesus will one day say something completely different. He says “Come” now, but there will come a day, my friend, if you do not come to him, that He will say the opposite. He will say “Depart”, and then excuses will be of no use. “I read my Bible!” Depart. “I went to church!” Depart. “I did my best!” Depart. Oh my friend, heed the voice of Christ now as He calls to you, “Come unto me.”

He calls out like a father calls his son. You know what it’s like when a young child does something wrong, and he is caught in the act by his father, then the father wants the son to come to him, he

doesn't want him to run away. Why does the father want his son to come? Why would your mum or dad want you to come when you've done something wrong? Well, it is so that you can sort the problem out, so it won't happen again, and it's because your mum and your dad loves you that they want you to come. And that is the way Christ is here, when He is calling to sinners, He is saying "Come, we know there is a problem, but there is a way to fix the problem" That is what He is saying. He has medicine for your sick soul, like a doctor with medicine who knows this medicine will fix the problem. The Lord Jesus Christ has medicine for sinners.

Well then, when we consider this invitation it is natural for us to ask "Who are invited?" Perhaps that is your question. How do I know that I am invited? I don't feel like I am, I don't feel that I am worthy to come to Him! How do I know I have been invited? If Jesus Christ was to come back to this world and invite 100 people to Him, who would invite, you perhaps wonder. Oh, He would invite the great people, the influential people, the powerful people; He'd probably invite the president, the prime minister, important church leaders, people who can have an impact in society, people who can change things for the good. These are the people Christ would invite if He were to come back and invite sinners to Himself, would He not? But whoever He would invite, He wouldn't invite me, you say. I am a nobody. Oh my friend, Jesus Christ invites nobodies to come to Him!

'But I am a great sinner,' you say. 'How do I know He is inviting me, because I am a great sinner! You don't know the sins that I've committed: He won't invite me!' I want you to try and imagine for a moment, that you got an envelope in the mail and it had your name on it, and when you looked at the stamp, you realise the stamp is addressed from heaven! And you open it up and read the letter, you see at the bottom of the letter it is signed by Jesus Christ! 'Christ is speaking to ME, a SINNER?! What is He saying? Can it be that Christ would speak to me personally?' My friend, I tell you, there is an invitation with your name on it, and it's from heaven, and it's got the signature of Christ on it. I have it here, we've heard it read out already!

You say, 'well, how can it be addressed to me?' I'll tell you – because it's addressed to those who are labouring and heavy laden. Perhaps you say, 'I don't feel heavy laden, I don't feel labouring, I don't feel like there is a weight on me, in fact, I feel fine. Jesus Christ doesn't say those who *feel* like they are labouring and heavy laden. He says, all those who *are* labouring and heavy laden are invited. So actually, whether you feel it or not, you are invited to Jesus Christ in the Gospel this morning. Everyone here is invited. And I'll tell you why, I'll prove it from Scripture. Because Jesus Christ came to save sinners, and every single one of you is a sinner. And therefore Jesus Christ is offering Himself in the everlasting Gospel to sinners, to those who are labouring and heavy laden. And if you say you aren't labouring and heavy laden, the Bible says you're lying. In fact it says you are calling God a liar, because it says if we say we have no sin, then we are saying we are not labouring and heavy laden, and the Bible says if we say we have no sin, we make God a liar. So the invitation, my friends, is extended to every one of you here.

Well, on invitation cards there is usually a respond-by-date, isn't there. What is the respond-by-date on Christ's invitation card? Does He say reply by the end of the month? Reply as soon as possible? Respond at your earliest convenience? That's not what it says. It says, written with bold uppercase letters, NOW is the accepted time, NOW is the day of salvation! This is not something that you can afford to put off one more day, my dear friend.

When we receive an invitation card, we have the option of whether we will attend or whether we will not attend. But not in Jesus Christ's invitation card. This is a command, my friend. The command is "Come unto me, all you who labour and are heavy laden." Come unto me. You need to recognize this is not something to which you have the option of saying, 'I don't want to come.' If you do that, my friend, the consequences are perilous. Christ doesn't give you the option.

Sometimes on invitation cards, it may say 'Bring a guest', or 'Bring a friend'. Well on this invitation, it says, 'Bring as many sinners as you can, for they are all invited to this marriage supper of the Lamb.' Go into the highways and the byways and compel them to come in that My house might be full.

If you are yet without Christ, perhaps you say, 'Oh I want to come, I want to have Christ, I want to come to this marriage supper of the Lamb, but I can't. I'm totally depraved, how can I come? It says in Scripture, that I am completely, utterly unable to save myself.' But you see, my friend, the invitation does not say 'save yourself'. It says, Come to me, because I can save you! And you, my friend, are to take Christ's words. Christ loves to hear you take His words back to Him. And so, if you say you can't come, then notice at the bottom of an invitation card it says that if there is any problem, if you have any query, if you have anything you want to ask, then please do not hesitate to get in touch. And so you are to go to God, to Christ, in prayer, and say 'Lord, I see that I am a sinner, that I am labouring and heavy laden under the weight of my sin, and that Thou has told me to come to Thee, but I can't because I'm totally depraved. Lord, help me. I am a great sinner, but Thou art a great Saviour! I can't come, but Thou art able to make me come. It's all of grace, it's all of Thee, but Lord, help me.'

There was a professor in the 19<sup>th</sup> century in Scotland, a man called Robbie Duncan, who spoke of the Gospel vise. You know what a vise-grip is: something that closes something in and holds it together. Well, Robbie Duncan spoke of the Gospel vise, and this is what he meant – on one side of the gospel vise is "I must believe" and on the other side "But I can't believe." And you see, the Gospel vise does this to sinners, "I must believe, but I can't, but I must, but I can't" and it squeezes the sinner into this hopeless situation, hopeless apart from looking to Jesus Christ. We need both parts of that Gospel vise 'I must, but I can't.' That Gospel vise is to squeeze us into such a state that we look away to the One who can save to the uttermost all that come unto God by Him.

Who is labouring and heavy laden? These are the people who are invited. Not those who feel it, remember. You may feel it, and it is good if you do, but even if you don't, you are still called to come to Christ. My friend, are you labouring and heavy laden? I'm sure you can all tell me a story even from the past week perhaps, of something in your life that was difficult, perhaps somebody said something that hurt you, perhaps you feel lonely, perhaps times are hard financially, perhaps you have pain in your body, perhaps you feel like you lack purpose, you lack direction in life. Maybe you had a difficult week at work. Oh, we all have a story, don't we? We can all tell stories of times that are difficult. Man that is born of a woman is of few days, the Bible tells us, and full of trouble. We are labouring and heavy laden.

And yet, there is something that is heavier than all these things, isn't there? There is something that makes us labour more than all these things. You know what it is, boys and girls. What is the great weight that is upon people? What is the thing that causes people to labour and to be weary? Whether they realise it or not, it is sin. Sin is the great weight that is upon sinners. It affects everybody, the young, the old, the rich, the poor. Sin is the great weight. It is the thing that causes the most weariness. That is what above all else, my friend, we need rest from, and that above all else is what Jesus Christ gives rest from. That is the heavy yoke that the Bible is picturing here. That is the weight of sin.

We will look briefly at three things that are intolerably heavy for the sinner to bear. The yoke of sin on a sinner's back that he cannot bear. We will consider three things:

First of all, alienation from God, or separation from God. If you look at verse 27 you see that Christ is delighting because He is going to restore relationship. No man knows the Father, but he whom

the Son reveals the Father to. You see, right now there is a broken relationship, we don't know the Father. This isn't the way it was back in the garden of Eden – there man delighted in God's presence! But your sin has separated you from your God. Man was not created to be separate from God. He was created to have union with God. To be separated from God is to be restless and to have a heavy weight upon you. We are made in the image of God. You know God is Trinity, He is three Persons, and there is that glorious love in the Trinity. We are made to also have fellowship with God, but sin has broken that. Today our society is trying to take God out of the thoughts of our children. They want children to be free to pick what they want. And is it any wonder that statistics show that the more God is taken out of the lives of our children, the higher child suicide rates become. To separate children from God is to put a yoke upon our children that is impossible for them to bear. Alienation from God is a heavy yoke that cannot be borne.

Secondly, so is guilt. That is the weight that lies upon a sinner, guilt because of sin. Guilt brings shame. Adam and Eve hid from God, they took fig leaves and hid from God because they were ashamed, they had guilt. Do you feel it my friend, do you feel guilt because of sin? You know the worst kind of punishment for people is to have their sin exposed. That's why in the olden times they used to bring a thief through the streets, and cry out "Thief!" As a teacher if you catch a pupil doing something bad, and you say to the pupil, 'I'm going to tell your parents that you did that.' They would say, 'Anything but that! Don't tell my mum and dad!' Why? Because sin has guilt and shame. It is a yoke that is intolerable.

The third yoke of sin that is too heavy for us to bear is the wages of sin: death. Death and judgment. That's what David said: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" Who can bear up under it? The wages of sin is too heavy. The wages of sin is death, hell at last. "Who among us shall dwell with the devouring fire", says Isaiah, "who among us shall dwell with the everlasting burnings?" The wages of sin is a weight that is too heavy for us. Every sin that we commit is another weight on our back. We keep adding more and more weight until we feel like Christian did in Pilgrim's Progress when he felt that the burden on his back was so heavy that it would sink him into hell itself. Have you felt it, my friend? Have you felt that sin is unbearable for you, and you need help?

Remember the man that fared sumptuously every day, but then he lifted up his eyes in hell because he spent his whole life worrying about what he would eat and drink and wherewithal he would be clothed, and perhaps never gave a thought to the weight that was on his back. Perhaps he never even felt that weight. You say, how can that be, that we are sinners, and yet sin doesn't bother us? There is something wrong, because there is a weight, there was a weight on that man's back, even though perhaps he never thought about it and in fact was quite happy to live with the weight that was sinking him down to hell. And in hell he lifts up his eyes and he sees Lazarus in Abraham's bosom, and he says tell my family, in case they come here. The reason he didn't want them to come there, was because they would point the finger at him, and say, why didn't you tell me that there was a weight on my back that was sinking me down here? Oh, that's why we tell you, my friend, that sin is a weight. Because unless it is taken off, you will go to hell as well.

How beautiful then, are the words of Christ "Come unto me all ye that labour and are heavy laden and I will give you rest." That invitation goes to every one of you here today, because every one of you has a weight on your back if you do not have Jesus Christ. It is not Arminianism, to say that the Gospel offer goes to every sinner. As John Murray, the professor at Westminster, said so magnificently, "The free offer of the Gospel rides on the crest of the wave of divine sovereignty before it crashes down on the shore of a lost humanity." That's worth remembering.

Secondly, we will look at Christ's promise. We have seen Christ's wonderful invitation to all those who are labouring and heavy laden to come to Him. And now we will consider for a brief time

Christ's promise, which is this: "I will give you rest." Then is it not time to stop seeking rest in everything else? To stop trying to have our sin dealt with in every other way? It's time to listen to Christ and time to consider this invitation. There is only one Person in this whole universe that can deal with the yoke, the heavy weight, that is on your back. And that is the One who is here speaking these words, Jesus Christ, who says, "I will give you rest."

Some people have asked the question, at least in their own minds, 'What happens if I come and He does not let me in? What happens if I am not accepted?' Well, my friend, I want you to go to every Christian here, and to ask them 'When you by faith came to Jesus Christ, did He cast you away?' And when they tell you 'No, He did not cast me away when I came by faith to Him' then I want you to go and search the whole of history from the beginning of time up till now, and find me one person that embraced Jesus Christ by faith and was cast out. And see if Jesus' words were not true, when He said, "Him that comes to me I will in *no wise* cast out." There has never, *never*, been one person that was ever rejected or cast out by Christ when they by faith came to Him. His arms, my friends, are wide open to sinners!

The Gospel trumpet sounds this Lord's Day. On the Sabbath day in a special way there is liberty proclaimed to the captives. Liberty is proclaimed here to you this day through Jesus Christ our Lord. The language is clear – His language is "Come and Welcome". Come and welcome to Jesus Christ, the Saviour of sinners. Now notice that Christ does not say "Come and I'll *try* and give you rest." He doesn't say "I'll do my best". He doesn't advertise a 95% or a 99% success rate. Remember this is the God-Man who is speaking! Boys and girls, what is the one thing the Bible says that God cannot do? The Bible tells us that God is the God who cannot lie. He can't lie! He would stop being God if He lied. And so, the God-Man is saying here, "I **WILL** give you rest." Certainty, it's the voice of divine certainty, It's not me the minister that is saying it, these are Christ's words, "Come unto me, and I *will* give you rest."

Christ loves to hear you take His words to Him. Do you take His words, and say "Lord, Thou has promised to me, a burdened sinner, that Thou will give me rest. Oh Lord, do it for me. Do for me what I can't do for myself." Plead with Him and see if He will not do for you what you indeed cannot do for yourself.

Well then, *how* does Christ give sinners rest? We have seen the three yokes of sin - and Christ takes these three yokes and do you know what He does with them? He puts it upon His own back. He takes the yoke, the weight, that you deserve, and He puts it upon His own back. We see that first of all, with the yoke of alienation, of being separated from God. How could it be, that Jesus Christ, the One who was daily the delight of God the Father in eternity past, the One who always did what is pleasing to Him. How can He be the one who is separated from His Father? But that's what we hear in Psalm 22, "My God, my God, why hast thou forsaken me? Why are thou so far from helping me and from the words of my roaring?" Why was that, congregation? It was because Jesus took the yoke of sinners like you upon His back, so that you would not have to bear it eternally. He had a purpose of mercy for a sinner like you.

Why did Christ suffer, the Just for the unjust? The Bible tells us in these beautiful words, "that He might bring us to God." We have separated ourselves from God. We have caused division because of our sins. Christ takes the alienation that we deserve, and He put it on His own back. He died, the Just for the unjust, so that He might bring sinners who have separated themselves, to God. How glorious, how wonderful! Oh, what a Saviour! He did it, my friends, so that if you are in Christ, it may be said, "Truly our fellowship is with the Father, and with His Son, Jesus Christ." You, who deserve to be separated forever, if you are truly in Christ, you can say, 'My fellowship, no longer separation, is with the Father, because Christ took that burden on His own back.' He says, I will give you rest from your alienation.

Secondly, He gives His people rest, from the yoke of guilt and shame because of sin. Here is the One who did no sin, and yet when you read Isaiah 53, you see that there is a weight on His back. "He has borne our griefs, He has carried our sorrows. All we like sheep went astray but the Lord laid on Him the iniquity of us all." He carried the weight of guilt and of sin, not because He sinned, but because His heart swelled with love as He considered the salvation of people, of sinners, like you. What a Saviour! He was a man of sorrows, the Bible tells us, and He was acquainted with grief. He says in another psalm that "shame has covered my face." Here is the One who was stripped, who bore a crown of thorns, who was mocked, who was spit on, who was led like a Lamb to the slaughter. And yet, He didn't open His mouth. He could have opened His mouth and swept them all away into hell, for He was the Lord of heaven. Why then didn't He open His mouth? Because there are sinners here, and from every age and generation, who He purposed to save. The yoke had to be borne and He was going to bear it for you. If He opened His mouth and cast them all away and did no longer bear that yoke, then you would have to bear the yoke. That's why Christ went like a Lamb to the slaughter, and didn't open His mouth: so there could be salvation from the yoke of guilt that you deserve.

And instead, He put something on your back. Oh yes, Christians have a yoke to carry too, don't they? But it's an easy yoke, a light yoke. This is what Christ gives to you in return – four things. Peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance to the end of the journey. That's Christ's yoke for you. Is that not wonderful? Peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance to the end. His yoke is easy and His burden is light.

And then thirdly, Christ takes the heavy, heavy yoke of death. The wages of sin we deserve is hell. But Christ took that weight upon His own back. He endured what your sin deserved. You ask, 'How? I deserve eternal wrath. Christ suffered for six hours on the cross. How could He bear that eternity of wrath in six hours?' I take you back to the start of the sermon, when we said that Jesus is the God-Man. He is an infinite Person. And because He is an infinite Person, that means Christ can suffer an infinite degree of punishment in a finite time. My friend, Jesus Christ suffered more than the people in hell will ever suffer. Christ reached the bottom of the bottomless pit. He drank the full cup of damnation.

Again, we ask, 'Why Him? Why did He suffer, why did He die?' Because He wants to offer salvation, the cup of salvation to sinners like you and His heart swells with love. We notice He says on the eve before He suffered, "With desire I have desired to drink this cup with you, before I suffer." There is joy in the heart of Christ, even as there is the sweat of blood upon Him, and the pain and suffering. Yet underneath it all there is a love, and a delight in His heart to do the Father's will. Delight because He took the burden that you deserve on His own back so that there will be salvation, so that He can say to sinners like you, "Come unto me, all ye that labour and are heavy laden and I will give you rest."

Oh, my friend, if you feel the yoke of sin upon your back, come by faith to Jesus Christ. Lay the weight of your sin at His feet and say 'Lord, it is too heavy for me. These yokes are too heavy. Please Lord, take it and do as Thou has said, as Thou has promised, if I come by faith to Thee. Give me faith, Lord, I need it all from thee.' And see if the Lord will not be good to His word. He says "I will give you rest".

If you *don't* feel that weight, pray to the Lord that He would show you the weight. Go to Him and pray, 'Lord, I don't feel the weight of sin that I should, but I'm told that it is there. Show me it, and take it away, and to Thee be the glory.'

And oh, my dear believing friends, aren't you glad for Jesus Christ? The One who took the yoke that was too heavy for you, and put upon your back a yoke that is easy and a burden that is light!

He didn't say that the way to heaven would be easy, did He? Relatively, it's an easy yoke, but He did say that in this world there would be tribulation. He didn't say the way to heaven was all flat and easy. But as one of the Puritans used to say, "It's better to go with difficulty to heaven, than with ease to hell."

But the Lord has promised to be with you, and that is why these yokes are easy and these burdens are light. He has promised that He will never leave you and never forsake you. He has promised that He will lead you by the still waters, in Psalm 23. Literally that means, He will lead you by the waters of rest.

Are you afraid of dying, Christian friend? Death is an ugly thing, there's no getting away from that. But the Lord has promised, even there, 'I will be with you, and I will give you rest.' Because He says, 'I have gone first to death, and I have plucked the sting out of it, I have taken the yoke off, and borne it Myself, and therefore in actual fact, you only go through the valley of the *shadow* of death, whereas I went to death itself. I destroyed death, and so the people of God are described as going through the valley of the *shadow* of death. It's the outside. Death is not the end for the Christian, in fact, it's really the *beginning* of life! Life that will never, never end! And once the Christian passes from this world of toil, trouble, and hardship into heaven at last, all that will be gone and it will be the eternal Sabbath. That is what they will have then. And the glory of it, my friend, is that then you will see the One who said to you here in time, "Come unto Me, all you who labour and are heavy laden". Then you will see Him as He is. One deep joy we will share, mine that I am with Him, His that I am there.

Oh my friend, life may be tough, but the ransomed of the Lord will return unto Zion with songs and everlasting joy upon their head. They will obtain joy and gladness, and sorrow and sighing and restlessness will flee away forever. You will see the King in His beauty. In Psalm 107 the psalmist says, "Then are they glad, because at rest and quiet now they be, so to the haven He them brings, which they desired to see." Christ's rest will be glorious!

And so my dear friends, we hold out Christ and His finished work to each and every one of you, as sinners, who are labouring and heavy laden. Hear again the Gospel trumpet as Christ says it to you: "Come unto Me, all ye that labour and are heavy laden, and I *will* give you rest." May the Lord bless His word. Let us call upon His Name in prayer.