

# My Yoke is Eeasy

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Date: 27 June 2010

[0:00] Matthew 11, 28 Matthew 11, 28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you 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. The answer for people searching for inner peace. I know I've had contact with a lady that Facebooked me and asked for prayer.

For peace. He's going through trouble. A marriage breakup. You know, there's situations where people are searching for peace. When they're searching for answers, they're searching for help. And the answer really is, in the scripture, is the answer for our deepest need. Our most pressing need. The answer for our search for inner peace and for rest.

[1:14] The rest that counts is the rest for our souls, isn't it? That peace in the soul. That promised rest is here. He says, come. He says, come unto me. It's an imperative. It's an invitation that is a personal one.

He says, come. He invites those to come. Those he invites are those given here. Those given here are they that labour and are heavy laden. The weary, the heavy laden, the burdened down.

Those with the heavy load. One plea is, come. Come, he says. Come to him. Come to him. Come. It's used elsewhere of inviting people to the banquet.

Inviting people to come and feed. Come and be fed. Come and fellowship. Come unto me, he says. It's an earnest plea. It's got the intention of to come at once.

To come now. To come now. As Spurgeon said, it's a come, which means not a come tomorrow or a come next year, but now at once come.

[2:22] Now at once come. And we live in a world that's fallen. It's full of trouble. It's full of despair. And sometimes we can get distracted too by the hustle and bustle. The rushing and bustling.

So much so that we don't hear his voice. We don't hear him call out to us. Come. We don't hear that voice at times. Where does he say to come? Hear his voice.

He says, come unto me. Come unto me. He doesn't say come unto a religious institution, a religious movement. Not to a religious act or ceremony or a service or a working of our own.

He says, come simply unto him, unto him, to him. All ye, all ye that labour, he says. All ye that labour. You could think of that as meaning those who labour in the service of some religion.

Of trying to keep the law. As some still try to. To become, as it were, saving themselves. As it were, and keeping themselves. As it were, by their own law keeping or own effort.

[3:29] Or own self work. It's not the way. It's not the way. He says to those that labour. He says, come unto me. Those that labour in the service of self.

In the service of serving themselves. Of serving their own wants. Their own gain. Their own wants of honour. Of pleasure. Of ease. Some who serve the world.

Maybe by good works of all kinds. He says to those who labour. He says, come unto me. All of that is really going to be nothing. When we face him.

All of our works of righteousness. All of that serving of our own works of righteousness. We know are really vain. And empty. And some are serving Satan.

Even more apparently than others. Because really we're all children of Satan. Before we save. We're children of the devil. But then, he takes us into his family.

[4:28] Doesn't he? He crosses off the devil's name. Off our birth certificate. As it were. And he adopts us into his family. As his sons and daughters. But some are truly in the service of Satan.

More desperately. More apparently. In serving lust. In drink. In infidelity. In whatever it be. That's more an apparent sin. Than others.

And yet, really. No one is more guilty than another. Really. We're all guilty. Before God. All have sinned. And there is none.

That doeth good. No. Not one. So all. Who labour. He says come. Come unto me. All who are heavy laden. Heavy laden. He says. Come unto me.

Heavy laden. Layden down. Burden down. Burden. Could it be by disappointment? Could it be by regret? By sad memories?

[5:22] By hurtful memories? By woes? By despair? By present day despair? It could be testing times. It could be laden down. With guilt?

With sin? With remorse? With failure? That still burdens you today. Perhaps it's time. To think of him who says come unto me.

Come unto me all who are heavy laden. May be laden down. With sorrow. With poverty. With distress. With despair. With oppression. He says to the heavy laden.

Come unto me. It could be laden down. With temptation. With conflict. With just the weight of the world. On their shoulders. He says come.

Come to me. It speaks to us. Of those who are. Laden down.

[6:20] Who labour. And are heavy laden. It could speak to us really. Of those who realise. Their great need. Some who stop and realise.

That they are laden down. They could be. As pilgrims. Pilgrim. As a. As Bunyan's pilgrim. I've got an account there.

I think I've had it written down here. As. As. As. Bunyan's pilgrim. In the pilgrim's progress. A great story. That you can.

Gain much from. Spiritual truth. And it says. In part there. In pilgrim's progress. Got the account there. Of the dream. That he dreamt. And a Christian. Before he was a Christian.

As he was a pilgrim. And he was walking down the highway. And on both sides. Was a high wall. And he began to run. Though he could not run fast. Because of the load.

[7:19] On his back. He had this load. On his back. Which pictures sin. He was burdened. He was heavy laden. He had that. But he had that burden. Of his sin. It was a burden upon him. He was convicted.

As it were. He was. Feeling the load of it. He was feeling the weight of it. And that's a good place to be. Isn't it? That to realise. Your need of Christ. And that's really.

Because some never get to that point. They never realise their need. Or they never stop to recognise their great lack. They think they can do it on their own. But here was the pilgrim.

With the load on his back. And on top of the hill. He came to a cross. And just as he got to the cross. His burden came loose. It dropped from his shoulders. And went tumbling down the hill.

And it fell into an open grave. And he says. I saw it no more. You know. What a picture really. Isn't it? Of course it's just a picture. But you can see that picture.

[8:14] Of the burden of sin. On the pilgrim's back. That great big. I've seen it pictured in films. There's a modern day film. That recounts the story.

Of pilgrim's progress. Of this huge massive weight. That's just loading him down. And just bowing his head. In the weight of it. And it pictures for us. When we realise the weight of sin.

We realise that heavy load. That we're carrying around. Before we know Christ. And then we realise. As we come. As it were to the cross. As we see Christ. As it were. Nailed for us.

And bleeding. And dying for us. And rising for us. We see the great wonder. Of the Calvary. Of Christ. Bearing that sin for us.

And that he can take it. And release it. From us. And take it forever from us. He says. To those burdened with sin. With the guilt of it. With the power of it.

[9:10] Those who struggle with it. Struggle with the truth. They struggle with life. He says. Come unto me. You heavy laden. And then he says.

There is rest for you. In Christ there is rest.

He says. You shall find rest. Unto your souls. In Christ there is a wonderful rest. A rest. A rest. For your souls.

It's got the sense of refreshment. This word rest is beyond our. Just our English word. A sense of rest. Of sleeping. Of relaxing. But of refreshment.

There's a sense of refreshment here. There's a sense where we're resting. From our own works.

And our own doing. And are trusting in his work. The finished work. Of Calvary. And rest.

It speaks to us of the peace of God. Of the peace of God. Peace with God. The peace of God. And again. And again. I was encouraged. In fact.

[10:05] A couple of times of late. With the wonders of modern technology. I've got some text messages. People asking for prayer. And for different reasons. One with a headache.

And one just burdened. And the sense of the peace of God. Was something they were lacking. And seeking. And I was able to pray.

With them. As it were. By the text messaging. But we. Realising that we can. Lay our burden upon him. And we can find that peace with God. And that's the place where we find it.

Isn't it? In prayer. In praying for one another. In seeking prayer. That peace can come. The peace of God. Is only found. By those. Who first. Make peace with God.

The peace of God. Is found by those. Who make peace. With God. We see that in many scriptures. For example. In John 14. The Lord says. Peace I leave with you.

[11:00] My peace I give unto you. Not as the world give I unto you. Let not your heart be troubled. Neither. Let it be afraid. We can have a wonderful sense of peace.

A sense of peace. That goes beyond that. Which the world can give. The peace that he gives. Is forever. And it says in Isaiah 26. They will keep him.

In perfect peace. Perfect peace. Whose mind. Is stayed. On thee. Because he trusteth. In thee. Trust ye in the Lord.

Forever. For in the Lord. Jehovah. Is everlasting. Strength. That's Isaiah 26. Three to four. And then Philippians 4. Six to seven. It says. Be careful.

For nothing. In other words. Be full of care. About nothing. We shouldn't have a care. About anything. Be careful. About nothing.

[11:55] But. In. Everything. By prayer. And supplication. With thanksgiving. Let. Your request. Be made known. Unto God. And the peace. Of God.

Which passeth. All understanding. Shall keep. Your hearts. And minds. Through. Christ. Jesus. The peace of God. Can come. As we pray. There's not only peace.

But joy. In believing. There's a refreshment there. There's a refreshment. There's a revitalizing.

There's a re-energizing. A reinvigorating there. That's the sense of this rest.

It's a rest. That he says. Come unto me. And you shall find rest. Unto your souls. It's an eternal rest. It's an internal rest. He says. I will give you rest.

Interesting that he says. It's something that he gives. He gives. It's not something that is. Earned. Or. Worked for.

[12:50] But it's something granted to you. I will give you rest. I will refresh you. I will rejuvenate you. The eternal God is thy refuge.

And underneath. Are the everlasting arms. Deuteronomy 33. 27. He is your dwelling place. Thy refuge. The eternal God.

Is thy refuge. And underneath. Are the everlasting arms. What a picture. Of assurance. Of rest. That you can rest.

As it were. In. As a mother or father. Holding a baby. Underneath. Are the everlasting arms. Is he. He'll hold you surely. He will hold you in that place of refuge.

And he is your dwelling place. He is your refuge. He says. I will give you rest. Rest. Unto your souls. And it says in Hebrews 4.3.

[13:49] That we who have believed. Do enter into rest. It's a picture of salvation. So we see. Come. Unto me. He says. I will give you rest.

He says. Secondly. Secondly. Take my yoke. Take my yoke. A yoke. As we know. Is a piece of wood.

That goes around the. Necks of animals. Of oxen. To hold them together. As they plough the field. As they work. At the farmer's command. It's got the sense of work.

Of labour. Father. Now. It's been said really. That. Everybody. Has a yoke. Everybody. Has a yoke. For the lost. For the unsaved. They're carrying a yoke. They're yoked together. With Satan. As it were. They're held together. By him.

[14:43] And to him. And working for him. In effect. If they don't know the saviour. But he says. Take my yoke. Exchange that yoke. For his yoke.

Exchange the devil's yoke. As it were. For his yoke. And so. The drudgery. And the emptiness. Of the yoke. Of the yoking. To Satan. We abandon that.

And we exchange that. To be yoked together. With Christ. In activity. For him. In labour. For him. In working. With him. And for him. In co-labouring.

With him. And his yoke. He says to you. He says. My yoke. Is easy. In other words. It fits.

It's going to fit. For you. It's made for you. The carpenter. Of. Galilee. Has made it for you. He's made it for you.

[15:39] For your needs. For your abilities. He'll fit with you. And he'll shoulder the load. With you. Think of the rest. That he gives. Think of it. The yoke.

That is easy. The yoke. That is easy. There's a story. Of a man. One day. Walking in Israel. Alongside the. Shore. Of the dead sea. And.

He lost his balance. Suddenly. And he fell into the water. At a deep part. And. Never having learnt to swim. He was panic stricken. He was in shock.

And horror. In desperation. He was thrashing his arms and legs. Trying to. Save himself from drowning. Worried that he was going to sink. And drown. And at last. Completely exhausted.

He felt. He could do no more. Crying out to God. For help. He prepared for the worst. What a surprise awaited him. For as soon as he relaxed. The water bore him up.

[16:32] Because the dead sea is full of minerals. And full of salt. So much. That if a person lies still. They're very buoyant. They easily float. In the waters of the dead sea.

You can see pictures of them. About. Of the people at the dead sea. Just floating. Without any need to. Thrash about. And that's a picture for us. Of the rest.

Of the rest that Christ can give. A profound lesson really. Of the everlasting arms. Of our unnecessary efforts. That we can relinquish. And just rest.

Leave your carnal efforts. And just rest. Rest in the Lord. In the safety. In the assurance that he has done. As he has said. It. Is. Finished.

It is finished for you. He's completed it for you. The work. Of salvation. Is a done. Transaction. A completed work. And the eternal God.

[17:29] Is our never failing help. As we may flounder. In the sea. Of. Trial and sorrow. At times. Of life's trials. And tests. Rest. In the Lord.

Find that refreshment. For your weary soul. For your weary spirit. His yoke. Is easy. There's a rest there. There's an assurance there. There's a sense of ease there.

Of his comfort there. Of his support there. In contrast. Proverbs 13. 15 says. The way. Of the transgressor.

Is. Hard. The way. Of the transgressor. Of the sinner. Is hard. You know. The devil's yoke is hard. You know.

We know that. The son might have. A sense of. Living it up. Living the good life. But. It's all a sham. A make believe. A hollow dream.

[18:24] That will leave them empty. And lost. And in despair. For eternity. But. Christ comes. He says. My yoke. Is easy. In contrast to. The way.

Of the transgressor. Is hard. Christ comes. And he relieves us. Of that crushing weight. Of that heavy load. Of that burden. Upon our back. Isaiah 53. 4. It says.

Surely. He hath borne. Our griefs. And carried. Our sorrows. Surely. He hath borne. Our griefs. And carried. Our sorrows. It's as if.

As you can picture. Of a little child. Carrying some heavy obstacle. And stumbling. And falling. And slipping. And burdened down.

As you see a little child. Carrying some kind of bag. Or container. That's too heavy for them. But the father comes. And lifts up both. Lifts up the child. And the load. Of the child.

[19:16] He carries both the person. And the burden. Christ comes. He carries the burden. He carries you. Do not cling to your burden. In faith. Cast it. Cast it upon the Lord.

As we read. Cast your burden. Upon the Lord. And he will. Sustain you. Some things can. Be beyond our capacity. To bear. As we go through life.

We know. Sometimes there's the great. Anguish. And grief. Of. Trial. Of. Of. Concern. Of. Loss. Of loved ones.

Of tragedy. That comes up. Across our pathway. Sometimes it can be too heavy to bear. It's like these ones. Who contact me. Of. Of. Of. Of. A loss. Of.

Of. Of. Of. Of regret, of guilt, cast it upon the Lord.

[20:35] Of emotional burden, of depression, of hurt, of heartache, cast it upon Him. That load of care, that weight of trial, cast it upon Him.

And sometimes recognize that He allows things to come across our pathway. That as much as, and this may seem a token comment, but it's true that life isn't always sweet.

There's bitter times too. And those bitter times still can bring some blessing. They can bring some benefit. Whilst we may not recognize it at the time, as it's been said, if life gives you a lemon, what do you do with it?

Make lemonade. You know, you could think, and that's maybe, it sounds like a glib comment, if this is you tonight, if you are in a bitter place today. But as it's been said of the lemon, the outer skin of a lemon is referred to as zest.

Apparently it's got that, it has been described as zest, the outside of a lemon, the skin of a lemon. And it contains a lot of flavor. As we know, you get lemon marmalade, or you use it for flavoring, for foods, and for cooking, and baking.

[21:47] For cakes, and so on. And that zest, that bitter part, as it were, of the lemon, still can season the food that we can eat. And likewise too, sometimes that zest of life, that experience of life that might be the bitter times, can still be a benefit for us in our growing, in our learning, in our life.

That we can look back and help others who have been through that place that we have been. And even lemon juice too can act as a cleansing agent, as a cleaning agent.

So even those bitterness times of our life, as much as they might still be painful memories for us, they can be something we can learn from and gain from.

That burden that he will help us to carry. As he says, he carries our griefs, he bears our burdens. And think of the sin-bearing work of our Lord, Jesus Christ.

He removes the load of sin. He fills us with joy, with hope, with love, with peace. The Bible speaks of our Saviour as being the great burden-bearer.

[22:59] The burden-bearer. The one who carries our load. He carries our burden. It could be our past sins, our failures, our mistakes. He is the great burden-bearer.

In Isaiah 46, verse 4, he says, I will carry you. I will deliver you. That's a promise we can take.

As much as, of course, we know we've got to take things in context for who it's spoken to and so on. But, as we know, all of it is written for our learning. And he says, I will carry you.

He says that to his people, the chosen people, Israel. And I believe that could still be applicable for we today that are his. He says, I will carry you.

I will deliver you. Perhaps for you, it seems this just sounds like maybe in reality it doesn't work for me. Maybe these burdens, these day-by-day stresses and trials and situations of life.

[24:02] And someone said that to George Mueller one day. They said, how could he possibly be so calm? George Mueller, a man of God with so much responsibility, with the heavy load of buildings full of children that he had to feed daily, and trust God by faith for the provision for his financial need, which would have been an incredible financial need that he would have had.

And they questioned George Mueller. How could he remain so calm in the midst of the hectic day that he faced, and so many problems, so many uncertainties, just the trial of feeding the kids, let alone of the running of the place, and all of the needs that would have been so ever-present for George Mueller.

And he said to them, I rolled 60 things onto the Lord this morning. I rolled 60 things onto the Lord this morning. He rolled them. He cast the burden upon the Lord, and the Lord sustained him.

It says, as the word says elsewhere, that casting all your care upon him, for he careth for you. 1 Peter 5.7 Casting all your care upon him.

Maybe you haven't got 60 things that you can give him today. Maybe you've got one or two things that are pressing for you. Cast it upon him. Cast it upon the Lord.

[25:32] Take a hold of it. Take a hold of it. And cast it. Cast it. Cast it upon him. And he will sustain you. Friends today. Philippians 4.6.7 It says, Be not full of care.

Be not full of care about anything, but give it to him. Cast it upon the Lord. He shall never suffer the righteous to be moved.

Cast thy burden upon the Lord, and he shall sustain thee. The word burden here, in Psalm 55.22, It could be translated lot, as the expression goes, our lot in life.

Some people have a lot, a lot in life, to put up with. I don't know, many, much more challenged than I have ever been, just to make a living, to make ends meet, to make a life with many pressures and challenges on the home front.

Precious through life. And so have you been there, and done that. You're veterans of that warfare of life, at times. And you've been through the tough times.

[26:48] Your lot in life, your lot is different from my lot. We've all got a different burden. But, we're told in Psalm 55, Cast thy burden upon the Lord.

Thy lot, thy burden, your lot in life, cast it upon him, whether it be, being a mother, being a father, being a homemaker, being single, being married, being at work, at study, just making ends meet, on a limited income.

Cast your lot upon the Lord, and he will sustain you. And, friends, sometimes people think, technology's the answer. I was really somewhat amused, of late.

There was a presentation, I went to, from the new principal, of the super school, at Smithfield Plains. And she was saying, describing this beautiful campus, and it certainly sounds very impressive, the campus of the new super school, at Smithfield Plains.

Can't think of the name of it, but it's got some fancy name, some college. And it's really, the Smithfield Plains High School, is going to be there, in this new, Razzmatazz building.

[28:06] And she was describing, in glowing terms, how all the children, are going to have laptops. And how that's going to make, such a big difference, for the community. And look, I'm not bagging, everything she says.

Maybe that will be partly so. That it will be good, that we'll have access, to technology, to the internet. And it'll help them, to be IT literate, and keep up with, the world at large.

And yet, as we know that, Smithfield Plains, wherever it is, there's much more pressing things, than being able to, key a pad, and learn software, and technology.

The internet is not the answer. The internet is not the answer. Technology, cannot really, solve the world's, problems. It's like, a youth preacher, has put it, Josh McDowell said, today's youth, are logging onto the internet, for more than just information, and entertainment.

They're using email, and chat rooms, to connect socially, with others. Seeking emotional, and relational connections, online, are finding, electronic relationships, unfulfilling.

[29:12] It's a cheap substitute, for in person, friendships, and interaction. And, there's a study, by a US university, it said, the more hours, a person spends, on the internet, the more depressed, stressed, and lonely, he or she feels.

And it's true, isn't it? We know that, really, we need to interact, and interrelate, and fellowship, with God's people, and, and, get that encouragement, encourage one another.

And we can do that, electronically, and online too, no doubt, and I'm sure, there's scope for that. But, it's like, the world would try to say, technology is the answer, or this, or that, or some other, new way, or new thing.

But he says, come unto me, all ye that labour. He says, I will give you rest, take my yoke upon you. And thirdly, he says, learn of me. You learn of me, he says, let me be a teacher.

It's like, Peter Waldo, the Waldensians, described discipleship, as simply three things, look to Jesus, listen to Jesus, and learn of Jesus. It's that simple, it's sitting at his feet, it's sitting at his feet, it's knowing Christ, in a real and personal way.

[30:21] He says, learn of me, learn of me, not just learn about me, and we can learn about theology, and learn about the Bible, but learn of me, know me, he says, find a relationship with me.

Everyone is wearing a yoke. Your neighbours, your friends, the Christless, the lost, everyone is wearing a yoke.

Whose yoke are you wearing? Is it the yoke of Satan? Are you not saved yet? Have you not trusted Christ? Are you still wearing that yoke? You're still, as it were, hooked together with Satan, under his control, under his direction, heading in his way.

In Lamentations 1.14, it says, take off the yoke of sin. That's Lamentations 1.14. It calls the yoke of Satan, as it were, a yoke of sin.

Take it off, and find that yoke of Christ. Be joined unto Christ. As we know, the word says not to be unequally yoked, together with unbelievers. And our yoking together should be with those who love the Lord, with our Saviour.

[31:34] When we think of a yoke, as you think of that piece of wood around the necks of oxen, a yoke is a discipline. If you're held in a yoke, there's a discipline there.

And Christ calls us to be his disciples. There's a discipline. There's a discipline as we follow his leading. We have to, if we wear his yoke, we have to go where he leads us to go.

So yokes can be a good thing if we're yoked with what is right. And godly. If we yoke with Christ, it says in the word, it says it's good for a young man, for a youth to wear the yoke.

It's good for a young man to wear a yoke, to labour, to do good work. It's good to have Christ's yoke. You could think of a yoke as being a bit like a string on a kite.

A string on a kite. If you had a kite, and you cut the string, it won't be long before it falls down. The kite will not fly without the string attached.

[32:41] The kite and the holder are yoked together. If you cut the string, the kite will not fly. It will not soar up into the heavens. It will crash to the ground. And like that too, we need his yoke.

We need his yoke. We need to be joined together with him, under his control, at his bidding, following his leading. Because he is the one who bears the weight of the yoke.

He is the one who bears the heaviness of the yoke. Do we conform to his leading? As Christians, the sense of this yoke is the sense of conforming to his leading.

Conforming to his leading in the family. Conforming to his leading in the design of life, in the living of the Christian walk. Conforming to that which is godly.

Breaking the mould from what the world would fashion us to be. Breaking the yoke of bondage, as it were, of the enemy. And realising the yoke that Christ would give to us.

[33:43] And to close the yoke that he gives to you, you have his help to bear it. You have his help to bear that yoke. The burden, he will bear.

He will help you to bear that yoke. It's a voluntary yoke. He says, take the yoke. He doesn't force the yoke upon you, but he says, take my yoke upon you.

To close, think of it now. Come unto me, he says to you. Come unto me. You can come, or you can not come. But he bids you come.

He says, come unto me. He says, take my yoke upon you. Yoke together with him. Under his leading, under his bidding, under his control, for his work.

You are his workmanship, created in Christ Jesus, unto good works. He wants you to be working in kingdom activity, the kingdom of God. And learn of me, he says.

[34:44] We can't learn enough, really. It's a bottomless bucket of knowledge, isn't it? Of knowing him, of relationship with him. It's

voluntary.

He says, come, take my yoke, learn of me. And to close, Revelation 22, 17, and the spirit and the bride, say, come. And let him that heareth, say, come.

And let him that is a thirst, come. And whosoever will, let him take of the water of life, freely. I love to tell the story of haunting things above, of Jesus and his glory.