

Finding True Rest

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- [0 : 00] Human beings need a rhythm of work and rest in order to live up to their God-given potential.! Just as God gives people important work to do, God also asks people to rest periodically from their labor.
- ! Work gives each individual the opportunity to partner with God in his goals for creation, while rest lets that person enter into communion with God in enjoyment of creation.
- Ideally, all people would work and rest in comfortable alternation, leaving humanity physically healthy, mentally stimulated, and spiritually fulfilled.
- Alas, for many people, this rarely happens. Many neglect to rest or do not have the opportunity to rest, given the pattern of their lives.
- With the dizzying advance of technology, people can work anywhere and anytime. In 2014, The Economist reported that 60% of people who use smartphones are connected to their offices for 13 and a half or more hours a day.
- [1 : 26] Many people have ceased to attempt to balance work with rest. Others find all their time consumed by the need to earn a paycheck, care for children, or aging parents, or both, and fulfill others' needs and expectations of them.
- Overwork, they find it increasingly difficult to experience the kind of life restoring, humanizing rest they need.
- And this is from an article called Balancing Rhythms of Rest and Work, produced by the Theology of Work Project.
- I'd like for you to turn to Matthew 11, verses 28 through 30.
- Matthew 11, 28 through 30. And I'll be reading from the NASB this morning. Matthew 11, verse 28 through 30.
- [2 : 46] Now when I closely looked at this passage of Scripture, I realized that, Jesus Christ was offering much more than rest from everyday human labor or work-related assignments.
- Instead, He was offering an invitation to salvation or a saving rest for our souls.
- I thought I had everything complete when I found this article. But as I said, and as I came to understand, what Jesus offers is much more than the rest from the everyday work, from our everyday labors.
- What He was offering was an invitation to salvation or saving rest for our souls.
- I got assistance for this particular message from various sources, namely theologians Leon Morris, Artie France, Skip Moen, and John MacArthur.
- [4 : 26] I needed the help. I needed the help. And I was able to really focus in and see what Jesus was really talking about some 2,000 years ago.
- Father, we thank you for your word today. We thank you, Lord, that it molds and shapes us into the people that you would have us to be.
- Lord, I ask for help. Holy Spirit, help me, Lord, to be focused. Help me, Lord, to only say the things that would bring change to the hearts of your people.
- And, Lord, may the words of my mouth and the meditations of my heart be acceptable in your sight. Because, Lord, you are my strength, my rock, and my redeemer.

Jesus alone gives rest to our human souls. Jesus alone gives rest to our human souls.

[5 : 40] Jesus alone gives rest to our human souls. I've put two main points, two thought patterns that I'd like to engage as we go into this message.

And the first is the invitation Jesus gives. And the second is the promise Jesus makes. The invitation Jesus gives and the promise that Jesus makes.

Now, before we get into the message, in order to do justice, I'd like to provide some context.

And the context basically begins in verse 25. Matthew 11, 25 through 30.

Matthew 11, 25 through 30. At that time, Jesus said, I praise you, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent, and have revealed them to infants.

[7 : 04] Yes, Father, for this way was well-pleasing in your sight. All things have been handed over to me by my Father. And no one knows the Son except the Father.

Nor does anyone know the Father except the Son. And anyone to whom the Son wills to reveal him. Now, in verses 25 through 27, Jesus uses some sarcasm in those words.

In verse 25, Jesus talks about the wise and the intelligent. He also talks about the wise and the Pharisees. And what he's doing here, he is ironically identifying the Jewish leaders who at that time were the scribes and the Pharisees.

He identifies them as wise and intelligent. And he identifies followers or disciples of Christ as the infants.

You see, the scribes and the Pharisees were wise in the world's eyes. But they were unrepentant and stubbornly refused to acknowledge that Jesus was the promised Messiah.

[8 : 22] And they did not accept his good news. Infants or little children, as Jesus refers to, remember in Matthew 18, verse 3.

Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. And what Jesus is talking about here is receiving the gospel in childlike, simple faith.

Now, verses 26 through 27, what we see here is a powerful affirmation of the sovereignty of God over all the affairs of men.

And what Jesus is claiming is that the task of executing the divine will of the Father has been committed to him. And this task includes the ministry of redemption, as well as the revelation of salvation to those whom he chooses to reveal the Father to.

Now, verse 14, verse 6, Jesus states it this way. Now, verse 14, verse 6, Jesus states it this way. I am the way and the truth and the life. No one comes to the Father except through me.

[9 : 42] Now, we read this and we don't really understand the context. When Jesus said this, the scribes and the Pharisees thought he was blaspheming because only God could make such a statement.

And Jesus is not anything less than the sovereign God in human flesh. So when Jesus made this statement, Jesus caused a lot of problems for himself.

He caused a lot of opposition. We all know that the scribes and the Pharisees were his worst enemies during his time on earth.

And as we get more into this message, we are going to see the reason why Jesus asked the people to come to him because they were so burdened down.

Now in this passage, Jesus was addressing people who were crushed and they were burdened by the Mosaic law.

[10 : 50] You see, neither Moses nor the Pharisees could give rest from the pressing burden or offer release from the oppressive load that the law brought.

And Jesus recognized that there was no other way for people to find rest and peace other than submitting to him. So what he does, he issues an invitation for people to leave their old way of discipleship and enter into a new one.

You see, the law was given by Moses. You see, the law was given by Moses. And because the Pharisees considered themselves the official interpreters of the law. They promoted themselves as authorities in Israel.

In Matthew 23, verse 2, Jesus refers to these teachers of the law and the Pharisees as men who sit in Moses' seat.

They claimed the authority of Moses as interpreters and teachers of the law. And they demanded that all the people in Israel submit to Moses, but at the same time submit to them.

[11 : 58] So you were recognized as a disciple of Moses, but you were also recognized as a disciple of the Pharisees. Now what was going on here?

When the law was imposed on the people of Israel, it didn't bring liberty, it brought bondage. It didn't bring freedom, it brought oppression.

And it didn't give a sense of relief, and it brought a sense of guilt and failure. In fact, their system imposed such a heavy burden on the people that what the Pharisees had done at the time of Jesus, they had codified the Mosaic law into some 365 prohibitions and 250 commandments.

I want you to think, we could barely keep 10. What they did, they codified it down to 365 prohibitions and 250 commandments.

And the Pharisees required that people obey these laws that they instituted. Jesus, again in Matthew 23, warned the people of the oppressive and legalistic ways of the Pharisees.

[13 : 21] He said, And they tied up heavy loads, and they lay them on men's shoulders. And he was speaking about the way, how what the Pharisees and scribes had done, they had hidden the true meaning of the Old Testament law with all their religious rules and regulations.

You see, what they did, they told the people that if you want to get close to God, if you want true spirituality in your life, if you want to receive the blessings of God, these are the rules and regulations that you have to follow.

Those who were under the Mosaic law were said to be yoked to Moses, and those who were under the authority of the Pharisees were said to be yoked to the Pharisees.

Now, I did this background so that you could understand, this is the setting that Jesus was in. And it's in the midst of this setting that Jesus makes a very gracious invitation to all who wanted to experience relief, joy, and the blessings of God.

You see, Jesus would be the one to lift the weight of sin and the burden of the law. But Jesus did it through a grace and faith, intimate relationship with himself.

[14 : 48] Now, this invitation is aimed at all people. It's aimed at those who are curious, and it's aimed at those who are convinced. All to bring them into a deeper level of commitment in which they take on the yoke of Jesus and learn from him as committed disciples.

The first point we're going to cover is the invitation that Jesus gives. And Jesus says it, Come to me, all who are weary and heavy laden.

Now, this is a very strong imperative. This is a very strong appeal. But what it does, it expresses the desire and compassionate heart of our Savior Jesus Christ.

Because he wants all people to come to him and find relief from legalistic oppression. Now, this was a call to invite people to put on a new yoke, which was easy.

And also one in which he was the gentle and humble yoke mate. Truth be told, as I said earlier, the people were exhausted from trying to carry the heavy burden of trying to measure up to the expectations of the law.

[16 : 19] You see, what really happened was the Pharisees had missed and they also neglected God's original intent of the law.

And in Matthew chapter 23, Jesus sums it up like this. Woe to you, scribes and Pharisees and hypocrites!

For you tithe mint and dill and cumin and have neglected the radia matters of the law, which is justice and mercy and faithfulness.

These you ought to have done without neglecting the others. You see, the true intent of God's law is, as I said, to promote justice, to promote mercy, and to promote faithfulness.

And this is why Jesus was so opposed by the Pharisees. You see, they were more concerned with tithing from plants from the garden. And Jesus was saying, all these rules, all these prohibitions, that's not what it's all about.

[17 : 34] It's about justice, mercy, and faithfulness. Now the seriousness of this call come to me reiterates the fact, as I read earlier, that it is only Jesus who has access to the Father.

It is because He is the only one who knows the Father, and because only those to whom He reveals the Father to will have knowledge of Him. That is why it is so important today to give heed to His invitation.

Now notice that this invitation Jesus gives is to all who are weary, all who are burdened. And what the burden we're talking about is the burden of being spiritually bankrupt and the weight of trying to save yourself by keeping the law.

Now, every person in this room knows we, as I said, we even can't keep the Ten Commandments on no given day.

And if anybody says they can, they're not of this world. That is the reason why we need the Christ.

[18 : 54] You see, the stubbornness of humanity's sinful rebellion is such that without a sovereign spiritual awakening, all sinners refuse to acknowledge the depth of their spiritual poverty.

I'll say that again. The stubbornness of humanity's sinful rebellion is such that without a sovereign spiritual awakening, all sinners refuse to acknowledge the depth of their spiritual poverty.

Jesus knew this. So what Jesus is doing, he invites all who are experiencing the sinful frustrations of life to come to him.

the biggest problem we face is the denial of our weariness. The biggest problem that we as human beings face is that we deny that we are weary.

You see, we think we could carry on, we could go on, and we could tote the load, we could tote the burden of trying to save ourselves.

[20 : 11] What we don't do, we don't end up at the feet of Jesus. We adopt the self-sufficiency attitude. And in our hearts, we think we're able to carry the load.

We think we're able to save ourselves. We think that sin is not an issue. so we just go on with our lives as if, boy, I could handle this.

But you see, Jesus, our God, our King, he speaks to those who know they are weary.

You see, you've got to acknowledge that you are weary. You cannot be in denial about being weary. See, a lot of times, we go on and on in life.

And sometimes we get offended when we hear messages or people tell us, you need to take some time and spend it with the Lord. What they're really saying is, you're weary.

[21 : 19] You need to be recharged. You need to be revived. You need to spend time with God, because God is the only one who can give you true rest. This theme of weariness is addressed by the prophet Isaiah.

And it's very familiar to most of us in this room. Isaiah 40, 31. And it's amazing. Isaiah provided the solution to the people of Israel, and Isaiah is providing the solution to us today.

But they who wait on the Lord, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not think.

You've heard this many times, but in this context, this is what it's really all about. And you see, one of the things that I've come to understand about scripture, this is the way Jesus spoke, and this is what Jesus had.

You see, Jesus didn't have the New Testament as we know it. He was trained, and he was skilled in the prophet, and the Lord.

[22 : 33] So when Jesus would speak, people would know exactly where he was coming from at that time. And the ones who will not be weary are the ones who wait on the Lord.

So I admonish you, are you waiting on the Lord? Because if you're weary, spiritually weary, you have to wait on the Lord. And what's interesting, Jesus tells us exactly what waiting on the Lord means.

What waiting on the Lord means is come to me. The answer to our weariness is not another vacation. It's not about cutting back.

It's not about taking time out. It's not about slowing down the pace. things. Because those things are merely external fixes for an internal spiritual disease.

You could go on a vacation. You could take this time out. We do these things. But what we're missing is we need to spend time with God.

[23 : 41] You see, the answer to our weariness, brothers and sisters, is a hard conversation with the master. You and God one on one. Can anybody attest to morning devotions?

When things are quiet, when you have no distractions, when it's just you and God, the rest that comes over your soul, those quiet times of spending time with God, that is part of the package of being a follower of Christ.

You see, when we look at the life of Jesus, most of you remember his disciples would be looking for him, and they couldn't find him.

And when they did find him, he was in a solitary place, by himself, communicating with his father. That's the only way that Jesus was able to recharge his batteries with the demand of a hectic, chaotic, unburdensome ministry.

It's the same way we have to spend time with God in this crazy, chaotic, hectic world that we live in. so, my advice to you is, there's only one place you could be safe.

[25 : 14] There's only one place to find the solution to your rareness. That's on your knees, talking, and listening. No matter what the situation, the arms of God pull us toward him.

and Jesus knows every deep struggle in every heart that's in this room. I may not know, the person sitting next to you may not know, but I can guarantee you that Jesus knows every deep struggle that goes on in your heart, and he listens carefully when you plead and cry out to him.

You see, only God could coach you in clarity. Only God could bring comfort to your troubled heart.

Again, I refer to the prophet Isaiah. See, he had it right. We come away refreshed. Because, see, when you allow the worries and the cares of this life to push us away from our spending time with God and waiting on the Lord, this time of intimate fellowship, our lives get harder to manage, and we just become frustrated.

We just become burdened down. And you see, God never intended for our lives to be this way. You see, what God wants from each and every person in here is that you consciously depend on him.

[27 : 01] Consciously have God in your thoughts. Again, Isaiah was talking about God keeps those in perfect peace whose mind is stayed on him. You've got to keep your mind on God.

Because, see, if you don't keep your mind on God, the cares of this life, the worries and concerns and the burden, they're going to crush you. Remember, God is always there to lift our burdens.

But, we got to let him do it. We all have burdens and we know we take them to the Lord, but we're not sincere.

We say, Lord, I take this burden to you, and immediately we go back, burden again. remember, weariness is a choice. What you need to do, take a note from the prophet Isaiah, wait on the Lord.

Now, Jesus also says, come to me all who are weary and heavy laden. Now, what is the real difference between weary and heavy laden?

[28 : 13] And why does Jesus use two words, when one word would describe our exhaustion? The word for very sometimes translated, as I said, labor, is a Greek word called katio, a word that describes toil.

And we are reminded of this word in the account in Genesis chapter 3, where Adam's punishment is toil for all his days.

And since the fall, each one of us has been trying to work out our existence in a world that does not cooperate.

You see, we all experience sorrow, grief, frustration, and disappointments. We are weary, not because we are overworked, but because we are alive in a world that is broken.

I'm going to say it again. I want you to get this. We are weary, not because we are overworked, but because we are alive in a world that's broken.

[29 : 30] You've heard it many times. We live in a fallen world. We live in a broken world. That is the way it is because of sin. We cannot escape it.

What we need is God's help to make it through every single day. And you see, this word heavy laden is one of the attributes of this broken world.

And I found this one very interesting because it relates to the work that I do. The Greek word fortizo describes shipping freight. You see, each one of us in here becomes the cargo holds of life.

Think about a ship. Think about a freighter that has a cargo hold. We are all loaded down with obligations. We are all loaded down with expectations.

We are all loaded down with responsibilities. We are all loaded down with requirements and duties. But because our hearts or soul can be good and bad, at the same time, we are also the cargo holds for our compulsions and our addictions.

[30 : 57] Weight. Heavy weight. Lots of it. The weight of sin is just too much for our souls to bear.

And this is more than toil, brothers and sisters. This is more than the daily activity of trying to survive. This is an inner turmoil that won't go away.

thing. And my question to you is, what is in the cargo hole of your life that has you burdened down? What is in the cargo hole of your life that has you burdened down right now, this morning?

What are in those boxes of your heart that you've been trying to unpack, but when you think about unpacking them, is torturous.

It's torturous. Some of those boxes are labeled guilt, shame, humiliation, remorse, dishonor, scandal.

[32 : 21] And then we got some boxes that have some X marks on them. Boxes of personal, not to be mentioned, dirty secrets.

These are the things we carry around as people. Now, I'm not going to get into which box, which label you're carrying, but if you're a human being, if you're living in this world and you're alive, I can guarantee you that you've been guilty of something.

You've been shamed. You've been humiliated. You have some bitterness, some remorse in your heart. You've been dishonored in some way.

You've been scandalized in some way. And there are some secrets that you will never tell about yourself. When we seriously consider what are in those boxes, what are in those containers in our lives, we should be joyful to throw them into the sea.

But somehow, we just cannot do it. and I recall the apostle Paul, he says it like this, wretched man, this is Romans 7 verse 24, wretched man that I am, who will set me free from this body of this death.

[34 : 09] Thanks be to God through Jesus Christ our Lord. the only person that can free us from these containers, these boxes of shame and guilt and scandal and sin and things we don't want to mention to our brothers and sisters is Jesus.

And you see, that is why we need to accept the offer of this Christ, this Messiah. he is the one who says, come to me. All you are weary and heavy laden and I will give you rest.

You see, he is the only one who could remove this terrifying cargo that we have in our lives. Because all we know is that we're crushed by the task each and every single day.

We're burdened by the weight of some of these boxes. The truth is we don't know how to save ourselves. We don't know how to get relief.

We don't know how to be free. But we can come to Jesus believing that his offer is genuine and true.

[35 : 35] You see, brothers and sisters, rest is real if we know who offers it. Rest is real if we know who offers it.

My second point is the promise that Jesus makes. Jesus makes. Jesus makes. You see, Jesus promises to give us rest that no one or anything in this world can offer.

Because he knows exactly how you and you and me how we were designed and what purpose we are to serve.

No one in this world, not even you, knows what you need to be satisfied. satisfied. When I read this, right, I said, hold on, you mean, I don't know what it takes to satisfy me?

I think I do, but at the end of it all, am I really satisfied? This Greek word *anapuso* means to refresh, to rest up, and to cease.

[36 : 56] It means to relax, and it's not the same as stop, the idea in this context is to find that place of comfortable purpose where activity satisfies.

When Jesus offers us rest, Jesus is not saying that we are to quit doing things. He means that he's the only one. He's the only one who can introduce us into becoming into who we are.

Do you know who you are? we rest because we are doing exactly what we were meant to be. And those of you who are athletes, you're familiar with this term.

It is the second wind in our effort when we are suddenly in the groove and things are just flowing. Sister Michelle didn't know last week, she mentioned something to me, and as I was preparing for this message, I connected it.

She said to me, you know brother David, we need to have our lives lined up with God's word. And you see, when you have your life lined up with God's word, you're not going to be weary, you're not going to be burdened, and I'm not saying your human body is not going to have aches and pains, but we're talking about a refreshment, we're talking about a rest that comes from God.

[38 : 28] You see, when you're lined up with God's word, it's like everything just flows. Everything flows.

Everything works in your favor, no matter what it looks like. When you're in the will of God, you're a winner, you're an overcomer, you have the victory.

And if that is not true, then Jesus' life is not genuine and real. Because when you look at the life of Jesus Christ, it wasn't phenomenal, it wasn't fantastic, he wasn't popular, he wasn't a celebrity.

But in God's eyesight, he was the ultimate winner. Because what he did pleased the Father. Now there's a first rest.

Because God made all that there is, and God rested. God ceased from his creative activities in the book of Genesis, we read.

[39 : 33] And this word, Sabbath, Shabbat, means rest. And the Sabbath honors God's first rest because it honors God's sovereign creative power.

However, there is a second rest, a rest that comes from fulfilling the purpose of creation. God rested when he completed all that was necessary for his purposes to be fulfilled.

And here Jesus reminds us of the second rest where our activity, the things we do, fulfill God's purposes, glorifying him and satisfying us at the same time.

Jesus goes on to say, take my yoke upon you and learn from me, for I am gentle and humble, or the ESP would say, lowly in heart, and you will find rest for your souls.

For my yoke is easy and my burden is light. I just like to stick a pin in here for those, you've heard me use the term soul, or you may not be familiar with this terminology, but in the Bible, soul is the controlling center of our lives.

[41 : 06] Another word that's used for soul is spirit, heart, mind, inner person, conscience. All these words in scripture interplay and mean the same thing, but they're just used in different contexts.

And you see, your spiritual center and my spiritual center, my heart, my soul, my spirit, is what keeps me connected to God.

God, that is what keeps the connection to God. Now, some people, they don't realize that, but that's your connection. See, that's the reason why it's important to wait on the Lord.

That's the reason why it's to spend time with Jesus. You see, he knows exactly what we need, no matter what situation.

And now, this terminology, this word, yoke. What is the purpose of a yoke? A yoke causes two animals to rely on each other.

[42 : 25] A yoke joins two animals into a single effort, and a yoke prevents one animal from falling. A yoke guides both animals in the same direction, but most importantly, a yoke brings purpose.

Freedom is absolutely useless without purpose. And yokes are instruments of intention. And that's the reason why Jesus used these terminologies.

Because what Jesus would always do, and you'll find this in Scripture, he would use metaphors of things that were around him.

And a lot of the times, it would be agriculture, but had something to do with animals. So people could really, truly understand. So when he says yoke, people knew exactly what he was saying.

Now, it's rare that you will see animals yoked up today. But in Jesus' time, that was the norm.

[43 : 31] So, how are we able to enter into the second rest that Jesus promises? It's not going to happen on a vacation.

It's not going to happen chilling out on the beach under a shaded tree. The only way it's going to happen is that when you are bound to him, when you are yoked up with him, and I want you to think about this picture.

Think about this yoke. You're yoked up with Jesus. You're bound to him. And I'll be honest with you, most of us would never think of being yoked to someone as a means of finding rest.

Because I still got a pull. I still got to do my part. But this is what Jesus says. This picture of oxen pulling in tandem, this picture of oxen plowing a field, it's difficult work.

But Jesus is using a concept here. Because rest is not ceasing from activity. What rest really is, is relaxing under restraint.

[45 : 03] I'm relaxing because the one that I'm yoked up with carries most of the burden. He carries most of the weight.

I still have to do my part, but I got a yoke mate that just happens to be the god of this universe. Jesus. And being bound to Jesus means exactly what his name implies.

One of the words that we don't say what Jesus means, Savior, Yahshua, Yahshua, is a rescuer and a deliverer. That is the mission.

That was the assignment of Jesus Christ, to rescue us. And Jesus rescues us right in the middle of our burdens. In fact, he's the only one who truly could rescue you in a burden or in a crisis.

Just before I came on, Clarence, Clarence, I asked Clarence to help me to put on this, and Clarence said, boy David, boy listen, I need you to pray. Pray for me, to know how to put this thing on properly.

[46 : 12] I said, brother boy, I've been praying for you. And then we cracked this joke, said, the arms of flesh will fail you. Only Jesus could remove your burdens. Yes, brothers and sisters can pray with you.

Yes, you can confide in them. But at the end of the day, the rest that you're looking for can only come from our Lord and Savior, Jesus Christ.

You see, he is the one that rescues us. Exactly where we are in this life. Now, I'd like to mention two significant worldviews as it relates to responsibilities and obligations.

The first is the world of the individual. I'm responsible for my own destiny. I carry my own load.

I shoulder my own consequences. I make choices based on what's good for me. And this view, brothers and sisters, dominates the world system.

[47 : 24] people. And this is a view that has been around since the day Adam and Eve left the garden. I'm responsible for my own destiny.

I could carry my own load. I could shoulder any consequence of making poor, irrational, ungodly decisions.

I don't know if you're being a victim of that. I made foolish decisions in my life that I suffer for and I continue to suffer.

You know, there's this thing in Bahamian tradition, right? I tell my mother, I shouldn't listen to you. I didn't listen. And so, as we say in Bahamian vernacular, when you don't listen, you feel.

And there are many of us, we know this to be the truth. If you're not staying, as my sister said, lying up with God's word, you're going to suffer.

[48 : 34] The thing about it is, you need relief. But if you don't go to Jesus, you're going to continue to suffer. As I said earlier, you will continue to have inner turmoil in your life.

Yes, you're going to come to church. Yes, you're going to go out in the workplace, and you're going to say good morning, and how you're doing, and that stuff. But deep down inside, you are hurting. You have the pain and the burden.

Remember, as I said, in a world that does not cooperate with you. This world does not cooperate with us, and it hasn't since the fall of man. God's will be so what we need is to get back and wait on the Lord, spend time with God to get directions, and to be recharged so that we can be the people that God called us to be.

Now, this second worldview that I'd like to talk about is a shared responsibility and shared obligation. I am who I am because I belong to a community.

I'm going to say that again. I am who I am because I belong to a community. One of the teachings in Scripture, and you're going to find it, God always honors community.

[50 : 04] The community may be called the family of God, the community may be called the household of faith, the community may be called the bride of Christ. All these names are interchangeable, but they mean the same thing.

I am intimately and inextricably linked to all my brothers and sisters in the family. I do not stand alone.

What happens to me happens to you, and vice versa. how many people genuinely can say that's reality? What happens to me happens to you, and vice versa.

I had a situation just on Thursday. I purchased a car, and the regulation now is that if you purchase a car from somebody, you have to get a chassis check, and you have to go to the CDU to get it done.

Now, the part about that was, and they do it Mondays, Wednesdays, and Fridays, 930 to 12. Now, I thought about that, I said, hold on now, it's a whole island, and this department got me one officer, one officer, one officer does the chassis check, and you sit there, you write down your name, they call your name, you go outside, and then he tells you, where's your car?

[51 : 49] They say, my car park over there, he say, brother, bring that car up here, there's no place to park, I don't know if you ever pass on Thompson Boulevard, it's just like a whole lump of cards, and then, you know, I started like 830 in the morning, I didn't get out there until 11 o'clock, and then he says, come back tomorrow 1 o'clock for the chassis check report, I go back the next day 1.30, I say, give him time, I didn't leave, I didn't leave there till I was still about 330, and the reason why I'm saying this is because, I want you to connect this point, I'm suffering because people steal cars, that's the reason why, because we have such stealing cars in our country, you have to suffer, and then, to add insult to injury, you have to pay five dollars, five dollars, but that ain't the part, the five dollars is not on the receipt, so I didn't figure that part out, you figure it out, so,

I said to myself, I said, look at this craziness, so now it's like about 3.30, and what happened was, a young man who's a security at the road traffic department, he comes in there, right, as I know him, he says, hey, check this out, he shows me on his phone the line of people waiting to license the cars, now hold on, I'm a victim to it, waiting the last minute, I gotta put something out on me, and when he showed me that line, I said, brother, I can't, I can't go through that, so my car ain't licensed, and yesterday, I told my wife, well, I got this message to do, I need to get to my office, so I can have some peace and quiet, I said, carrying this car, she said, boy, listen, you got money to give the government on slack, and then I started to think, I said, the very thing that I'm gonna do, and take a chance, that's when somebody can hit this car, and that's when they're gonna get in an accident, and the police is gonna say to me, excuse me,

Mr. Young, this car ain't licensed, so I took her advice, and she gave me a ride, so what I'm saying is, you see how, what happens to one, happens to the other, you see, community comes before individuality, I become who I am in relationship with others, and see, Jesus offers this invitation to the community of the rescued, the yoke that I take is bound to him and every other sibling in the kingdom of God, the rest I discovered is shared life, not isolated individualism, my second wind, brothers and sisters, your second wind comes when you are bound to others, that's when your second wind comes, that's the reason why, see, think about, think, I want you to really give it some thought, you see, individualism is causing us as a people to suffer,

I do my own thing, I ain't to y'all, I can be my own person, I can fulfill my own destiny, when God has designed it, we need help, every single one of us in here needs help, because we are people of needs, so I'm going to give you a hint, whenever I'm inclined to pursue those activities that separate me from community, I'm moving away from rest, whenever I am inclined to pursue those activities that separate me from community, I am moving away from rest, now, I didn't design it this way, God did this, so, I'm going to refer to my sister again, that's why you need to get lined up with God, or you need to be yoked with Jesus, see, being yoked, even with Jesus, is a community of two,

God designed it that way, and if Jesus says it, one thing I've come to know, Jesus never lied to me, and I may have lied to him, but he's never lied to me, God's word is true, and the promise is, they are going to come to pass, and see, we're never going to find our deepest sense of purpose and your greatest enjoyment in work, in isolation, because we were all designed to be in relationship with God and with others, you see, when I take the yoke that Jesus offers, Jesus puts me into community with all the other burden bearers that belong to him, that is when you and I are able to discover what you were made to do, because in doing it, you benefit all those who lift you up, vice versa, that is how it works,

[57 : 15] God. Now, in the Hebrew tradition, yoke is an expression of a rabbi's way of living. It is a summary of all that a rabbi teaches about how to apply God's word, and Jesus is the ultimate rabbi.

To take the yoke of Jesus is to submit to his authority, to learn from him, accept what he teaches about how to live, and become a follower, become a disciple.

Those of you who are doing the Discipleship Foundation class, you'll remember this. A disciple is one who is devoted to learning the ways and following examples of a teacher or master.

And you see, what Jesus teaches is based in community. It's based in service. It's based in the expression of God's divine will. It's based in compassion, it's based in forgiveness, and it's based in responsibility.

There's no rest without this yoke. I don't care what you try, I don't care what you do, you're never going to find the rest for your souls unless you take on the yoke of Jesus Christ.

[58 : 41] You see, rest is a byproduct of living life according to the directions of the Christ. And I'd like to leave you with five benefits of salvation for your souls.

When we enter God's rest, it means no more self effort to earn God's favor. See, you don't have to get into religious activity to earn the favor of God.

I'm not saying that prayer meeting, reading your Bible, fellowshiping with brothers and sisters, they're not important. But see, you don't have to do those things to earn favor with God.

You don't need to be doing works to get God's mercy. You don't need to be as the Pharisees, this religious works system.

Because that's not going to get you to God. we now rest from legalism. We rest from self righteousness. And we rest in God's amazing grace through faith in Jesus Christ.

[59 : 52] Does it sound right? Yes, not? To enter God's rest means to be at peace with God. To be at peace with God.

To possess not only peace with God, but the peace of God, and you've heard it, that passes all human understanding. It's a peace that when the pressures and the trials and crisis of life come, you could remain calm.

You don't have to be frustrated. You don't have to be anxious over your life, over your destiny. You don't need to be worrying about sin.

Your sins are forgiven. You don't need to be walking around with guilt. Something that you've done in your past. You could be free from the weariness of life.

You could be free from the things that disturb you. stand up to God's rest means to be secure in God. It means like for some people, I don't have to be running from religion to religion.

[61 : 04] You know, you meet some people, they're talking about, man, higher power. They're talking about Hinduism and all kind of isms about getting to God.

See, when you discover this rest, you're secure. You don't have to be listening to nobody's philosophy on TV about how to get right with God.

This backward and forward, this constantly moving because you're trusting in the truth because you're now in Christ. It's settled. Jesus said it.

It is finished. Now you're immovable, you're firm, and you're rooted and grounded, and you're yoked up with Christ. Santa God's rest means to enjoy faith without fear.

You're secure. You don't need to hire no security because God has your back.

[62 : 12] God has you covered. Your life is in the hands of the Lord. He is going to care for you now, and he's going to care for you in eternity.

Entering God's rest also means from now on, you depend on him for everything, and he is the one who supplies your need.

now this invitation, as I've read, as we've read, come to me, all you who are weary and heavy laden, and I will give you rest.

Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls, for my yoke is easy, and my burden is light.

this call to come still stands today, because all human beings need rest, and more importantly, all human beings need rest for their souls.

[63 : 30] Now, there are two categories of people on planet earth. There are those of us who have heard the call to come and responded to Jesus' invitation.

We've repented or turned away from sin. We're on this new path. We're on this new road of righteousness. You've believed the gospel, the good news that has brought salvation to the world through Christ, through the Messiah, the Son of God, and now this is what happens.

We work and serve in the strength that he gives and know that he is always there besides us. He's there with you in your joy.

He's there with you in your pain. And what he's doing, he's graciously pulling the weight for me and for you. because we've taken on an easy yoke.

Not the yoke of the world, as I stated earlier. Not the yoke of some religious leader, some Pharisee. No, we've taken on the yoke of Christ.

[64 : 48] And now we are able to enter that rest that he provides now and for eternity. the other category of persons that I'm speaking to, there are those who heard the call to come, but you've ignored the invitation.

Because you think you're wise and you're intelligent in your own eyes. You are deceived because you think you are fulfilling your own destiny and that you can carry your own load.

The truth is, you need rest too. Because you live in a broken world as well. And in this broken world, just like those of us who have accepted the call of the Christ, we experience health challenges, we experience job and financial unknowns, crime, broken promises, conflict with family members, conflict with friends, conflict with co-workers, your conscience is guilty, there is an emptiness in your soul because you keep searching, as I said earlier, for something that you just can't find.

You're weary, you're frustrated, and all of this is because you've not taken on the yoke, or you've not yoked up with the Savior, Jesus the Christ.

Christ. And this is a favorite passage of scripture, when people, when I get in a conversation with people, and we're talking about lost people, and I always tell them, this is the way you should pray for lost people.

[66 : 59] And it's from 2 Corinthians chapter 4, verses 3 and 4. 2 Corinthians 4, 3 and 4. And Paul says it like this, and even if our gospel is veiled, it is veiled only to those who are perishing.

In their case, the God of this world has blinded the minds of the unbelievers to keep them from seeing the light of the gospel of the glory of Christ.

You see, I always remember when I first read this, and I was trying to make, blinded minds, but this is the world, this is people, friends, family, co-workers, their minds are blinded, it's veiled.

And that's the reason why only God, in his grace, in his mercy, can open their blinded minds. You see, the only way they're going to find rest for their very souls is to seriously consider the call of Christ and come to him for salvation.

They need to repent of their sin. They need to believe this good news, that Jesus Christ saved sinners by his finished work on Calvary's cross.

[68 : 25] Then, faithfully put your trust in him, take on his yoke as a co-laborer, which is no burden at all, because he becomes the source of your rest.

He becomes the source of your satisfaction. He becomes your enjoyment. He becomes your contentment. He becomes your life and your strength on this road to discipleship.

So the question I'm going to ask you, whose yoke are you carrying? Are you carrying Jesus' yoke?

Or are you carrying the yoke of the world? Many of us have lived long enough in this room, and we realize and we understand getting yoked up with Christ is not necessarily the easiest thing to do, but we have received the benefits.

So we understand. We don't have to carry the burdens and the loads and the pressures of life by ourselves. And I remember an older pastor, and it was simple.

[69 : 56] I didn't get it. Like I tell people, I get things down the road. We all live by the labor and pain of another. That's how we live.

Amen.