

An Invitation to All

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Preacher: Rev Donald M Macleod

[0 : 00] As the boys and the girls head off, we can join together in prayer. We just stay seated for this. Let's pray to God.

Lord, we come before you once more. We thank you for the gift, we've seen just now, the gift of boys and girls who engage so well with your word.

Lord, we thank you again for all the parents and grandparents, for those here who encourage the boys and the girls to come to Sunday school, for those at home who encourage them to come out.

We pray just now once more, especially for the Sunday school teachers. We pray just now for the teachers here who have taught for many years, some here who taught many years ago, and we now see slowly but surely the legacy of their teaching coming to full fruition as children and grandchildren of the children they taught are now coming to Sunday school.

We thank you, Lord, that your plans are perfect and things take place in your time. Thank you for this gathering today, this time set aside, this time to praise you, this time to worship you.

[1 : 13] We come just now before you. You are God. You are perfect. You are holy. You are high and almighty. You made all things. And right now you are sustaining all things.

From the most distant of galaxies and stars to the very atoms that make up the world we see and touch. All things belong to you. Help us then today to come for a short time together.

Understand we come before a God who is perfect. A God who is holy. A God who sees us and who knows us. A God who, in your greatness, you tell us you are not distant.

In your wonder, in your majesty, in your eternal power, you are not far away from any and all who cry out to you. Your word tells us that just as you made and numbered the stars themselves, you also number the hairs on our head.

You are that close to us. I was reminded of the boys and the girls, for those today who know Jesus and for those today here who love Jesus, we have a promise that he is with us every single day, every single minute.

[2 : 29] He is behind us. He is beside us. He has gone before us, preparing a way for us. And because we come today trusting in him, our eternal saviour, who has paid the price for us, we can today with confidence just now come before you in prayer.

You are so untouchable in your perfection, in your glory, in your wonder. But because of the finished work of Jesus, we can just now with confidence, publicly but also privately, come before him now and cry out and know that he hears us.

We give you praise for the gift of prayer where we can talk to you knowing that you hear the prayers of your people, the quiet prayers, the whispered prayers, the anxious prayers.

They're all heard by you. We bring just now before you, especially your people gathered here today, we thank you for the privilege of being here once more. We also thank you, especially today, for our friends who have gathered with us, friends perhaps who have been with us before, but we haven't seen them for a while and we see them again and we give you praise for that.

We also praise you for friends here today who are joining for the first time. We know, Lord, that nothing happens in this life by accident. All things are according to your perfect plan.

[3 : 54] We ask that today they would know not just our care, not just our welcome, but more importantly than that, we ask today they would know you're welcome to them as they come to hear your word.

We come just now crying out to a God who hears us. We pray just now for those today who are suffering, you know the full variety of cries that go before you.

We pray just now for those here today who are going through hard times in terms of their health, those suffering both physical and mental health worries. We pray just now for those who are worried for family members who are going through hard days and tough times.

We pray just now for those here dealing with family issues, perhaps money issues, job worries. Lord, you again know the full range of worries that we bring to this place.

We come here today as broken people, not as people who have all things sorted out. We come today asking for your help, asking for you to hear us, asking for you to come alongside us.

[5 : 00] We know, Lord, we come together not as a museum today of people, not as a gathering of perfect people. We come today as a gathering of broken people.

Come to the one who can make us whole, the Lord Jesus. As we pray for ourselves, we pray for the wider community. We pray just now for every home from the Glen to Gary that is represented in this place.

We pray just now especially for every home that is not represented here. There are many who still have no idea, no idea what the gospel says, no idea as to the hope that is found in Jesus.

Help us to be good neighbours to them. Help us to be witnesses to them. Help us in all that we say and think and do to show them just a small portion of the love that we have been shown in Jesus.

I pray just now for the many in our village who do not and who have never prayed for themselves. I pray for them especially today. Lord, you would bless them. Lord, you would bring them to a place where they're asking the question, surely there's more to life than this.

[6 : 12] They find the answer in Jesus, the one who is a giver of eternal life. As we give you praise to the comfort we meet and we remember just now brothers and sisters across the world right now who meet as we meet but who are doing so in fear of their lives.

I pray just now especially for brothers and sisters in Ethiopia and brothers and sisters in central India. You, Lord, alone know the details there. We do pray for brothers and sisters in these places.

Brothers and sisters who this past week have had their churches and their homes burnt down, who had family members killed, who themselves are in prison, simply for daring to share the good news but in Jesus there is hope.

In Jesus there is life. Pray just now for the ongoing situation in central India as brothers and sisters have suffered there for the past year as they've found themselves removed from our homes, removed from villages, losing their jobs and some having lost their lives and their freedom because they would not go back on the promise that Jesus is the saviour of mankind.

Lord, encourage these brothers and sisters. We remember them. We thank you for the freedom we have to worship you openly here. Thank you for the beauty you have given us in creation. We have the great privilege of serving you here in North Tulsa.

[7 : 40] Help us, Lord, then as your people here today, those here today who know and who love Jesus. Help us to be mindful as to the great and solemn task that's been given to us to be a people who are serving you.

Pray just now for our families, our loved ones, those we've been praying for for many years. We pray for them once more. Pray just now for husbands and wives, parents and children, siblings, close friends who as of yet are showing no gospel interest.

Lord, we ask you to bring them to a place where we find out and ask the big questions. Surely there's more to life than this. Surely there's more purpose to life than what we've been living.

We'd come and find the answer in you. We thank you, Lord, for the week that's gone past. We thank you for the work that took place in the General Assembly in Edinburgh.

Lord, we ask that you would bless all the decisions that were made, all the plans and discussions that took place, all the brothers who met together. Lord, we ask you to bless them and encourage them in all their hard work.

[8 : 52] They would know that they served you well. We thank you once more for the privilege we have of security and of safety. We are mindful today in this place and at this time that we have no worries for our lives.

We have no fear for our security. We remember just now with heartbreak the ongoing conflicts in this world, the many forgotten conflicts in countries that we often so quickly forget about.

Pray, Lord, for the news and rumours of brewing conflict in Central and Eastern Africa as nation begins to rise against nation.

Pray, Lord, for the ongoing conflicts that we all know about in Ukraine. Pray for our brothers and sisters there. We also remember our brothers and sisters in Russia as they themselves face hard times as the state seeks to destroy and disrupt the gospel work.

Once more, Lord, we bring before you the situation and the destruction we see in the Middle East. We come knowing so little and seeing so much. You're the God who takes care of the orphan, who has care for the widow and the fatherless.

[10 : 04] Lord, we ask you to be close to those that are crying out for you in that ongoing conflict where we see much destruction and much sadness and much misery. We feel so far away.

We feel at times so helpless. But we come just now praying to a God who is there, a God who is eternally present, a God who is not helpless but you are strong and able in all that you do.

Help us then today to listen carefully to your word, to listen to the hope and the promise we have in Jesus. But in him we come bringing our tiredness and our weariness knowing he hears us, he cares, he sees and he alone is able to help.

Pray just now for those in authority over us. Pray for those locally in the council in Stornoway. Pray for those in Holyrood. Pray for those in Westminster. Pray Lord for the ongoing situations with elections arising and the turbulent months ahead that your will will be done.

Pray Lord for our leaders. We pray Lord for the prosperity of our nation. But more importantly than that we do pray for the salvation of those over us. Pray Lord for the salvation of our first minister, the salvation of our prime minister, the salvation of our king.

[11 : 17] We ask these men we come to know and come to honour, come to love Jesus and to serve him first. Until we see these days of hope and these days of blessing give us the strength to serve you well in this place.

We come just now asking forgiveness of sin. We have sinned against you. We've gone against a holy God in many ways. We come just now clinging to Jesus knowing that he promises as we come clinging on to him he holds eternally on to us.

Ask all these things in and through and for his precious name's sake. Amen. Let's turn to read in our Bibles Matthew chapter 11.

Matthew chapter 11. That's on page 765.

Page 765 in our church Bibles. Matthew chapter 11. Page 765.

[12 : 23] We can read this chapter together. Matthew chapter 11 page 765. Let's hear God's word.

When Jesus had finished instructing his twelve disciples he went on from there to teach and preach in the cities. Now when John heard in prison about the deeds of the Christ he sent word by his disciples and said to him are you the one who is to come or shall we look for another?

And Jesus answered them go and tell John what you hear and see. The blind receive their sight and the lame walk.

Lepers are cleansed and the deaf hear and the dead are raised up and the poor have good news preached to them. And blessed is the one who is not offended by me.

As they went away Jesus began to speak to the crowds concerning John what did you go out into the wilderness to see? A reed shaken by the wind. What then did you go out to see?

[13 : 32] A man dressed in soft clothing. Behold those who wear soft clothing are in king's houses. What then did you go out to see? A prophet?

Yes I tell you and more than a prophet this is he of whom it's written behold I send my messenger before your face who will prepare your way before you.

Truly I say to you among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.

From the days of John the Baptist until now the kingdom of heaven has suffered violence and the violent take it by force. For all the prophets and the law prophesied until John if you're willing to accept it he is Elijah who is to come.

He who has ears to hear let him hear. But to watch like compare this generation it is like children sitting in the marketplaces and calling to their playmates we played the flute for you and you did not dance we sang a dirge and you did not mourn for John came neither eating nor drinking and they say he is a demon the son of man came eating and drinking and they say look at him a glutton and a drunkard a friend of tax collectors and sinners yet wisdom is justified by her deeds.

[15 : 03] Then he began to denounce the cities where most of his mighty works had been done because they did not repent. Woe to you Horizon woe to you Bethsaida for if the mighty works done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes but I tell you it will be more bearable on the day of judgment for Tyre and Sidon than for you and you Capernaum will you be exalted to heaven you'll be brought down to Hades for if the mighty works done in you had been done in Sodom it would remain until this day but I tell you that it would be more tolerable on the day of judgment for the land of Sodom than for you at that time Jesus declared I thank you Father Lord of heaven and earth that you have hidden these things from the wise and understanding and revealed them to little children yes Father for such was your gracious will all things have been handed over to me by my Father and no one knows the Son except the Father and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him come to me all who labor and are heavy laden and I will give you rest take my yoke upon you and learn from me for I am gentle and lowly in heart and you will find rest for your souls for my yoke is easy and my burden is light and then I give praise to God for his perfect word let's again sing this time singing in Psalm 147 sing Psalms

Psalm 147 sing Psalms Psalm 147 that's page 192 page 192 sing Psalms Psalm 147 we can sing verses 1 down to verse 7 Psalm 147 verses 1 down to verse 7 oh praise the Lord how good it is to sing him songs of praise how pleasant to give thanks to him for all his gracious ways Psalm 147 verses 1 to 7 to God's praise oh praise the Lord how good it is to sing the songs of praise

God proud his gracious fingers love for their nouns toignelem Lord The Lord of Jerusalem, Jerusalem, and the earth is the Lord.

The Lord of Jerusalem, Jerusalem, the earth is the Lord.

He deals with him as broken hearts.

[19 : 08] Be sure the will stand here. He accepts the number of the stars and stars in Israel.

Reader, sir, Lord, I'm giving love.

This way, some air go round. There are such kings that meet the clouds.

There will be yet to the clouds. Sing to the Lord with thankfulness.

With joyous praise, O Him. And with the music of the heart.

[20 : 55] Say glory to His name. So, for a wee while, we can turn back to the chapter we read in the Bible there.

Matthew chapter 11. Matthew chapter 11, on page 766. Look just at two verses.

Or three verses, if you have time. Verse 28. So, Matthew chapter 11, verse 28. It's on page 766. Matthew 11, verse 28.

Where Jesus says, Come to me, all who labor and are heavy laden. And I will give you rest. Take my yoke upon you and learn from me. For I am gentle and lowly in heart.

And you will find rest for your souls. For my yoke is easy and my burden is light. I'm sure we all know that our many opinions.

[22 : 02] Not just here, but many opinions across our village, across our island. On who Jesus actually is. And even more opinions on what His message actually is. So, who was He?

And what is He all about? Of course, some say, and many believe, He never existed in the first place. Ours will say, well, yes, of course He existed.

There's clear historical evidence for that. He existed and He was a good man. Who did lots of good things. He helped people. He was a kind man. Ours would say, He was a rebel.

A government rebel. Who was there to stir up and go against the government of the day. Concerning the message, what Jesus talked about. Some will say, well, Jesus, you could say His whole teaching is about how to be a good person.

All of us, church. All we do. All the Bible. It's all about how to be a good person. How to live your life in a good way. Perhaps some will think and believe it's all about how to have a successful life.

[23 : 11] Sometimes it's said, it's preached wrongly. Believe in Jesus. Come to church. Read your Bible. And life will be easy. Come to Jesus. Become a Christian.

And have an easy life. But that's not true. Jesus did exist. He wasn't just a good man. He was good. He was more than that.

And the message he came. The message wasn't how to be a good person. Jesus didn't come to teach us how to be nice. How to be good. In fact, we'll see later on, it's quite the opposite.

Jesus came to remind us that by ourselves, by trying hard, we can never be good. Only by trusting in Him we find goodness.

To help us understand these verses, there's three headings for us to hang our thoughts onto. Really, in these verses we have an invite.

[24 : 13] Verse 28 and down to verse 30. It's an invite from Jesus to us today. That's our mind. This is an invite from Jesus to us. So three points to help us.

First of all, the simple question. Well, who is invited? These verses are an invite. Who is invited? And secondly, who invites us? And thirdly, what is the invite to?

What are we being invited to? So who's invited? Who invites us? And what are we invited to? So first question.

Who is invited? Verse 28. Come to me, all who labour and are heavy laden. This is an incredibly open invite.

It's been a year past since Emma and I got married. And I'm sure if you've been in that process of trying to decide which family members to invite to your wedding, it's pretty complicated.

[25 : 18] My side is quite small, it's fine, but Emma is one of about who knows how many tens of hundreds of cousins and aunties and uncles and anything else she has. It's a hard process to decide who to invite to your wedding.

Invites because of cost and space and time. Most invites we have are exclusive. They are small invites to an exclusive bunch of people. Contrast that to the invite. I'm sure most of us have seen plastered on that Catholic grid.

That invite, it was open. And the idea of that invite is, that invite is open because invite in our verse here, it's an open invite. Who's invited? In verse 28.

Come to me, all who labour and are heavy laden. The question is, who can come to Jesus today?

Who's invited to come to Jesus? Perhaps you might think, well, the invite is for people who have a church background. Who have been to this place for years and years and years.

[26 : 20] Whose parents and whose grandparents perhaps even, sat in the same pews as they do today. And they've got this lineage that goes right back to the start. The invite to come to Jesus is for people who go to church.

People who are involved in church. People who have a church background. Perhaps you think the invite is only to people who are living a good life. People who are trying really hard to look good and to act good.

People who have behaved well. The invite is for people perhaps you think who have only ever done good things. Those who have no checkered background. No checkered past.

Who have no mess in their lives. Is the invite only for good people? Well, we see here, the call, the invite Jesus gives is quite the opposite.

It doesn't say in verse 28, come to me, those who are good. Those who are churchy. Those whose parents went to church. Those who know their Bibles.

[27 : 28] Come to me, those who are good people. No. Who does he say? Come to me, all who labour and are heavy laden. Time for a Greek lesson. You think, oh man. Come to church for the first time in ages.

First time ever and end up doing a Greek lesson. A Greek lesson is one word for us to learn. The congregation have heard us plenty of times before. The Greek word there, Greek is the language the New Testament was written in originally.

The Greek word there for all is Panta. It's Panta. Panta takes in everything. It's the widest word you could use in Greek. It means all people everywhere. It literally means everything everywhere.

All people everywhere. Come to me, says Jesus. So who is he calling today to come to him? Well, we see two groups he mentions specifically.

Those who are weary and those who are heavy laden. Those who labour and those who are heavy laden. Two questions to ask.

[28 : 31] Do you feel yourself in this group? I'm not saying how you show yourself, how you present yourself. We're all experts at looking one way publicly, but behind the scenes we're quite different.

We're all good at putting on a good face. Our friends, our family, perhaps even our closest family, think we've got all together, all sorted behind the scenes. Perhaps the truth is quite different.

And Jesus sees us. Jesus knows us for what we really are. He is God. And Jesus says to two groups today to come to him. To those who are weary.

Those who are weary. Those who labour. The question is, are you tired today? Are you tired? You try and you live your best life.

You try so hard. You love your family and your friends. You support your family and friends. You work hard or you spend a lifetime working hard. You try and work hard in this community.

[29 : 36] This wonderful place we live and we exist. We exist. You try and be a good community member. You're a good parent, perhaps. A good grandparent. A good friend.

A good sibling. You are the best person you try to be. But you're just so tired. And you try and do it all again and again and again.

But it's all just so heavy. It all just feels like labour. And you know. And perhaps you've never admitted this to yourself or to anyone else. But you and your heart of hearts know.

But somewhere behind the scenes, there's just something missing. You're happy in life. Perhaps you've got a happy relationship, a happy situation, and everything else is good.

But you know there's something not quite right. There's something missing. You wake up in the morning and you think, surely there is more to life than this. Surely there must be more to do.

[30 : 34] Surely there's more meaning in life than what I'm finding just now. And that makes you tired too. And perhaps you've tried to live a good life.

Perhaps you think, well if I live a good enough life, if I try really hard, that God will just let me in one day. That I'll just be good enough to get over the line and get into heaven and all is well.

And that's tiring, isn't it? It's tiring trying to live a life that you think will impress God or keep God happy. But that's not what we're told to do at all in the Bible.

And Jesus says to those today who are longing, my friends, to you today who are tired, Jesus says what? Come to me. Come to me all who labour.

Come to me all who are tired, all who are weary, all who are just sick of it all. Come to me. The second group he talks to are those who are heavy laden.

[31 : 39] Those who feel heavy. Those who feel heavy. I know plenty of faces here today. And even those who come to church regularly, I know them of course a bit better perhaps than some others here.

But I don't know anyone's story. Truly, behind the scenes, behind closed doors, we all know we have different lives to lead. Different stories to tell. What we show ourselves publicly perhaps, what goes on behind the scenes, is often two different stories.

The question today is, do things feel heavy for you? Are you just now carrying heavy burdens? And it's a question I know the answer to because I'm sure most, if not many of us here, almost all of us here I'm sure, are carrying burdens.

Life is hard. It doesn't take a minister to tell you that. We all know life is hard. Life is complicated. And the Bible tells us that's because we live in a world where there's sin.

Where everything's gone wrong. Everything is falling to bits. Relationships. Our hopes, our plans, our friendships at times. Our own minds, our bodies.

[32 : 56] Things fail. And that all weighs in us. Physical struggles. Mental struggles. Again, family worries.

Money worries. Job worries. Whatever the full list of worries are. They're represented, I'm sure, in this room today. Not one of us has our life put together. I say this to congregation often, but don't think for a second that your elders here and myself as an elder, as a minister here, you know, a £1.50 bit of plastic doesn't make life any easier.

We all go through the same bits of struggles, the same worries, the same issues, the same fears. And Jesus says to all of us, are things heavy? Are you feeling heavy laden today?

And with all the worries in life, also the worry, I'm sure, for many, in the back of your minds, that worry that you know God is there. You've heard about him. And you know, you've tried perhaps to ignore him for years, but you know he's there.

There's that burden, there's that weight, that you know he's there. And you know that until you come to Jesus, but right now, you know perhaps he's just not pleased with you.

[34 : 11] And you can't help shake the thought that he is there. And he's waiting. And he is waiting. And you distract yourselves. You spend hours trying to distract yourself away from the fact that he is there.

And perhaps like some here who now love him and follow him, you try to distract yourself by running away from him, by ignoring him. But he's still there.

That heavy burden of knowing God is there. That he made us. He knows us. He sees us. And that if nothing changes, we one day have to appear before a God who is perfect.

And we ourselves know that we are not. So Jesus says, of all that bearing down on you, come to me. If you're tired today, of all we said, come to him.

If you feel that weight, that burden, Jesus says, come to him. Come to me, all who labour and are heavy laden. So that's who we invite us for.

[35 : 19] Now who's the one inviting us then? Who's the one inviting us? Who is Jesus? If you ask perhaps today, if I was to ask any one of you just now, one by one.

What's the first word, the first thought that comes to your mind when I ask you, who is Jesus? Or what do you think about Jesus perhaps? Perhaps for some of you, Jesus feels distant.

Feels far away. He feels as if he's not there at all. For others of you, perhaps he feels completely terrifying. For others, perhaps he feels completely unapproachable.

We make no mistake. We come to read about Jesus here. He is God. He is the second person of the Godhead, Father, Son and Spirit.

He is the one that all of creation was made through him, made by him, made for him. Right now, Jesus sustains the thousands of millions of galaxies and stars, every atom that makes up the universe, from the distant, furthest most galaxies down to our own hands and bodies.

[36 : 26] He sustains it all. Angels worship him. Angels worship him. He is eternal. He is all-powerful. He is God. But when Jesus invites you to come to him, in all his bigness, in all his majesty, in all his greatness, in all his power, he is inviting you as one who is, as he says here, who is gentle and who is lowly.

When Jesus describes himself here, as he says, come to me, you're coming to one, yes, who is God, who is all-powerful, but one who calls himself, two things here, gentle and lowly.

Friends, a gentle Jesus, a gentle saviour is inviting us to come to him today. When you come to him broken, asking for help, he doesn't just cast you away.

When you pray to him and say, Jesus, I don't know if I've waited too long. I don't know if I'm too broken for you. I don't know if I'm too far away from you.

He doesn't say, yes, you are. You've wasted your life. You've wasted your time. You're a mess. You're an embarrassment. No. When you come to Jesus and say, well, you have me.

[37 : 48] Do you care for me? You will meet, I promise you, you will meet a saviour, a Jesus, who is gentle. Who is gentle. We sang that psalm just now in Psalm 147.

My favourite psalm and my favourite verse in that psalm is verse 3 and verse 4. He heals his people's broken hearts, restores the bruised and lame.

He sets the number off the stars and calls them each by name. He is all-powerful. But also he is close to everyone who cries out to him.

He loves that much. He cares that much. Power and glory, yes. But he uses that power and that glory to be a gentle, loving saviour to any and to all who come to him.

So what does it mean to come to him? Is there some special prayer we pray? Is there some special process? No. To pray. And perhaps you've heard much about prayer and you think, what is prayer?

[39 : 00] I can't pray. I've never prayed before in my life. I can't pray for 20 minutes like the ministry did today, far too long. I can't do that. Good.

You'll have to. Prayer is you, out loud or in your mind, saying to God, here I am. I don't want to say.

I haven't got the right words to say. I've never done this before. But here I am. Now, use your own words. But just, I'm giving you a rough journey of how it might go, a rough conversation. Here I am, Lord. I don't want to say.

I don't want to do. I know you're there. And I heard today from the Bible that Jesus promises to look after me and to love me and to save me. I know I don't deserve it.

I know I've done bad things. So on, so on. But I hope and I believe what was said, perhaps, that Jesus is gentle.

[39 : 55] That Jesus came to love me and came to save me. I ask him to save you. Simple words, small words. Pray for a minute. Pray for 10 minutes.

Pray for an hour. God knows and God cares. There's no special words to say. He is a gentle saviour who turns no one away who comes to him.

Also, he calls himself lowly. I am gentle and lowly. I am gentle and lowly in heart. We have a saviour who is one of full humility.

He lived a life of humility. Again, think about it. He is God. Father, Son, and Spirit. The Son for all eternity.

Receiving eternal praise. But he takes on human flesh. He is born as a man. He humbles himself. So far from glory from heaven down to this earth.

[40 : 58] To live a normal life. To train to be a carpenter with splinters and cuts. To miss the nail and hit his finger. To be nursed by his mother.

To eat and to drink. To live in the dust of this world. He humbles himself. However, there's more. He's a lowly saviour. In that he, out of his love for us.

Now, there's much complication here to understand. But the simple beauty of it is so clear. The Bible tells us. And there's time to dig into the truth of it. If you keep coming along to our services.

You'll hear more and more about what it means. But the simple Bible truth is. Jesus came for us. He came down from heaven to earth.

He lived a normal life. Fully man. Fully God. Fully God. And on the cross. When he was killed in the most brutal way possible.

[41 : 56] On the cross. You choke to death. You drown really in your own lung fluids. It's a horrible way to go. On the cross. As he's there. The Bible tells us.

And the Christians here. We know for ourselves. That he takes on himself. The full punishment. That was due for us. So that means. If we know him.

If we believe in him. If we put our faith. Our trust in him. That we are right with God. There's no more weight of God hanging over us. We are free today. To call God our father.

To say to God. We know you. And you know us. That's a hope the Christians here have. Our lowly saviour. When you come to pray to Jesus.

You don't come to one who is unapproachable. Who is out there. He is a king. Yes. But he's a king. Who in his power. Uses that power. To come down. To our level.

[42 : 52] A king. Who knows what it is to suffer. He suffered. The Bible tells us. He suffered in every way. It's possible to suffer. He lived a life like us.

He felt pain. And heartbreak. Emotional pain. Physical pain. He felt it all. He knows what it is to be like you. And like me. We have a gentle saviour.

And a lowly saviour. And if you come to him today. That is the one you're coming to. So who's invited? All of us are invited. Who invites us?

A saviour who is powerful. Who is glorious. But in his power and his glory. He is gentle. He is lowly. And finally. What are we invited to? What is the invite for?

Come to me. All who labour. And are heavy laden. And I will give you rest. Take my yoke upon you.

[43 : 51] And learn from me. For I am gentle and lowly in heart. And you will find rest for your souls. Two things we're being invited to. In these verses. First of all.

We're being invited to actually approach Jesus. To come to Jesus. See this is not just words. This is not just a performance we do.

We get perhaps very comfortable. Some of us here in our suits. In our procedure. This is real. This is life and death. And it's not my words. It's not my sermon. It saves anyone. A bit of A4 doesn't save anyone.

What saves is God's word. And God working through his word. God tells us. And God's inviting us. To come. Right now we're being invited.

To approach Jesus. Come to me. It's a personal invite. It's a genuine invite. Also we see the invite. To come and to rest.

[44 : 54] Come and find rest. Rest. Come to me. All who labor. And are heavy laden. And I will give you rest.

Says Jesus. And again. And I. You will find rest. For your souls. When you come to Jesus. When you come and say to Jesus.

And when you pray to Jesus. When you cry to Jesus. And say. I need help. I need you. Please rescue me. Please love me. Please save me. You'll find rest.

You'll find rest. In two different ways. First of all. You'll find rest. Now. You'll find rest. Now. In that. There's no longer that worry.

Of what God thinks about you. There's no longer that worry. Of trying to live a good life. Good enough to get into heaven. Because you realize. It's not about that. And you rest.

[45 : 50] You rest. In the fact. That you are known. And loved. And kept. And held. By. Jesus. The one. Who holds.

The universe together. Now holds. You too. The one. Who has gone before you. To make a place in heaven. For you. He is there waiting for you.

That gives you rest. Now. Friends. The Christian. And the person. Is not yet a Christian. We all face. The exact same. Stresses. And strains. And heartbreaks.

In life. The one difference is. The one difference. So when a Christian. Goes through. Heartbreaks. And stresses. And strains. And times of mourning.

And times of darkness. We go through these times. Knowing. And trusting. That he is there with us. Walking alongside us. Behind us.

[46 : 43] Pushing us forward. Ahead of us. Clearing the way. When we cry. And mourn. And we find ourselves. Our knees giving way. In grief. And in pain. We do it.

Beside a saviour. Who is with us. Every single step of the way. He offers us rest. Right now. But also you see. Rest forever. Rest forever.

You will find rest. For your souls. That promise. That hope. That not just. A good life now. A life spent of him now. But also.

Forever. Spent of Jesus. That's what heaven is. Heaven is. Forever. Eternity. In the presence. Of. Jesus. A place of rest.

No more pain. No more tears. No more mourning. But we only find. That eternal rest. Through coming. To Jesus. He is the only way.

[47 : 41] To the father. He is the only path. The only route. Of being saved. Is through him. Today. As you leave this place. The invite was given.

To all of us. Come to me. Who is it for? All. All who labour. And are heavy laden. And I will give you.

Rest. If. You have thoughts. Or questions. I know perhaps. It's uncomfortable. And strange. To talk about these things.

I'm not saying. I'm an expert. Congregation. Will assure you. I'm no expert. What I have is time. I have time. I have time to listen. I have time to chat. I have time to answer. Questions.

And to look into questions. The elders. And the Christians. Here. And myself. We are here for you. You think that might sound strange.

[48 : 38] Quite literally. We're here for you. We believe. And we know to be true. That God has kept us here. And placed us here. To share the good news. Around this village. That's our mission slogan.

You've seen it. If you've seen our Facebook page. Please do visit our Facebook page. The mission slogan. Of our church is. Sharing the good news. From the Glen. To Gary. We are here.

To serve this place. To be hands and feet. In this place. To share the good news. Of Jesus. In this place. If you have any questions. At all. Please. Just email.

Phone. Pop up to the manse. We're home. Every evening at least. Please do. Make the most of it. Don't leave this place. Don't leave this.

Or start this new week. Without doing something. At least go away. And read these verses again. Or spend time pondering. Is it true? If it's true. What does it mean. For you?

[49 : 33] Let's bow our heads now. A word of prayer. Lord. We thank you. For the gift. Of your word. We thank you. For the time. We spent together. Reading from it. And hearing from it. And the promise we have.

But in Jesus. We have one. Who tells us. To come to him. But in Jesus. We have one. And he says to us. That he's inviting. All who are weary. And heavy laden. All who have burdens. And he knows our burdens.

He tells us. To lay these burdens on him. The one who came. To live that perfect life. To die that death for us. Taking on himself. The full wrath. The full punishment.

Of all the sins. Of all his people. Who rose again. On the third day. Who is at your right hand. Proving the fact. That he has. Already said he was. We ask.

We come to him today. And find in him. Our hope. Our life. And find in him rest. Help us Lord. To. Not leave this place. Having.

[50 : 30] Disregard. The other thing we heard. Help us leave this place. Spending time. This afternoon. And this evening. And this week. At least thinking over these words. Thank you Lord. For the ones. Who lead the prayer.

And the praise each week. That the sung praise. We ask you give them strength. Thank you Lord. We can sing. Your praise. As knowing that you hear us. Your word tells us. You enjoy. Hearing your people sing to you.

Let's call these things. In and through. And for Jesus. In his precious name. Amen. We're going to end our time together. Again. And sing psalms.

This time. Psalm 46a. Psalm 46a. That's on page 59.

Of our psalm books. Sing psalms. Psalm 46a. We can sing verses 1. Down to verse 5. This is the psalm. That many Christians.

[51 : 30] Have held to be true. That even in the. Most horrifying moments of life. They say these words. God is our refuge. And our strength.

Our ever present aid. And therefore. Though the earth gives way. We will not be afraid. Psalm 46a. Verses 1. Down to verse 5.

To God's praise. God is our refuge. Jesus. Amen. Amen. Heaven. presIDE y ■■■■ investments. Jesus. Heaven. Heaven. In time.

Heaven. Heaven. Amen. Heaven. Heaven. Heaven. Heaven. Heaven. Heaven. Heaven.
Nazions. Heaven. Heaven. Heaven.

Crown. Heaven. Heaven. Heaven. Heaven. Heaven. If Michelle. Bye. Heaven. Heaven.
Heaven. If Michelle. FDA. Heaven. Heaven. fusion. Yes, we will not be afraid.

[52 : 32] The mountains fall into the sea, the waters, home and home.

The river of the earth, though mountains clear, past ways and down the shore.

The river of the earth, though mountains clear, past ways and down the shore.

What time does it alone? God is within His holy place.

The city where the hills are gone.

[54 : 10] The river of the earth will come and pray your good to be your help and shield.

We stand for the benediction. The grace of the Lord Jesus Christ and the love of God the
Father and the fellowship of the Holy Spirit. Be with you now and forevermore. Amen.

Thank you.