

Come, Take, and Learn

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Preacher: Rev Kenneth M Ferguson

[0 : 0 0] Psalm 97 and verses 1 to 8. Psalm 97 and verses 1 to 9.

Psalm 97 and verses 1 to 8.

God reigneth, let the earth be glad. Son and verses 1 to 9.

It seriously seemed a wise day to life.

If you can double it so and try and make a sunt child please find in your Lord are licensed and Sh Bran who thoughts are cu Mas of the Lord Like wax in Melchizedek Even at the blessings of the Lord Of all we ever find The heavens declare His righteousness All men His glory see All who's there living images

[2 : 5 6] God find it that can be Who live or find us on themselves Let shame upon and fall Ye that thou called it God's seed us Ye do Him worship all Sigh on the pure and joyful was Thy truth has conquered well Amen Rejoice, O Lord Because thy judgment still appears Let's call on the Lord's name in prayer

Let us pray We thank you Lord for this new Privilege and opportunity To be gathered in your house And we thank you for the word of God Opened before us And we praise you that you are the author of it And that your word is truth indeed And it reminds us in the words of our psalm That God is reigning That you are king You are king of kings And lord of lords And there is no aspect of existence That is not under your jurisdiction You are king To the uttermost corners of this universe That you have made

And you are king also In the hearts of men And in their consciences And in their minds And there is nothing that is not under your reign We praise you for that And that you who are king Are an almighty king And that your sovereignty Can never be challenged There are kings in the world Whose tenure of their throne Can be challenged repeatedly And very often They are deposed But our king Our God And our saviour Is king Forever and ever And help us this evening To invite you Into our hearts If you have not

As yet come To rule in our hearts That you may sit Upon the throne Of our hearts And direct our lives Giving us Heavenly affections And giving us Submissive spirits Giving us To know what it is To be Cared for by Such a mighty saviour As you are We thank you lord This evening That you call us To yourself And that the bible Is full of Invitations For people to come And help us This evening To hear you As you call Even once again In our hearing Whosoever will Let him take Of the water Of life Freely We thank you

For our Gathering here And we remember Every individual Here this evening We thank you Because You are all Knowing That you know The thoughts And hearts Of every one of us You know Where there is Longing after you You know Where there are Disappointments You know Where there is A struggle With sin You know Where coldness Of heart Seems to be Prevailing And the burden That causes To your people But whatever Our circumstances This evening We ask lord That you would Come in To be with us You came in With the disciples Of old Even when the door Was shut For fear Of the Jews And you spoke To them These words Peace Be unto you Help us lord

[8 : 02] This evening To know That peace And we read Also that Thomas was not With the disciples First of all When Jesus Came And he laid Down stipulations That unless He saw things And did certain Things He would not Believe That Jesus Had risen From the dead But we thank you That the next time Jesus appeared To them He addressed Thomas' Questions And Thomas Was able to say My lord And my god And so may it Be with us Here this evening May each of us Have all our Questions answered And may we have Heart satisfaction In Jesus Christ As our lord And saviour We thank you For the gospel Which we have Heard so long Ago in our Own personal Experience The gospel That's been Preached

By your faithful Servants down Through the years The gospel Message that you Have been Pleased to honour In blessing it To many people And we pray That this congregation As they anticipate Signing a call To a servant Of yours In the next Few days That you'd be Pleased to lead Him To accept That call And that he Might be used Mightily In this congregation And wherever you Appoint him To serve you We thank you Lord That each one Of us Is a weak Vessel But also That we are Able to be Strong In the grace That is in Christ That's what The apostle Paul said To young Timothy Of old Be ye Therefore Strong My son In the grace That is in Christ Jesus And we all Need that Grace When we're

Young And also As we get Older We cannot Do without A supply Of that Grace Being applied To us In our hearts And in our Lives from Day to day And in Face of Many situations Sometimes That we didn't Expect We thank you Lord That we're Able to do All things Through Christ Who strengthens Us We pray for Your blessing To be upon This community The voice Of death Again Speaking so Loudly Among the People Lord our God Give people To be Softened In their Hearts As they Hear these Voices Of death Among us That they May seek The Lord While he is To be Found And call Upon you While you Are near Pray that You'd Remember Every Minister of Grace This evening Wherever They're Engaged With the Work of The gospel We ask That you Would equip Them by Your grace

And spirit That they May indeed Be powerful In all That they Do and Say In the Hands of Our mighty God To bring Down the Strongholds Of satan And to Break the Hard hearts Of men And women And boys And girls We pray We pray That you Would move Among us As a People Lord That the Spirit of God May be Pleased To Visit Homes And every Individuals Every Individual Within Our homes And families That the Blessing Of God May be Appointed To us And that We might See a New generation Of people Following The Lord Jesus Christ And being Fervent In spirit Serving God We pray For our Governments In London And in Edinburgh And those Who are Involved In leading Us in That capacity We ask Lord That you Would give Them wisdom And that you

Would give Them the Spirit of Submission To your Word That they May see The many Faults That Surround Them And with Which they Have been Involved Down through The years In Appointing Legislation That is Opposed To the Scripture Have mercy Upon them We pray And turn Them around That they May seek You And find You Remember Our nation Under attack In many Different ways We ask That you Would remember Our armed Forces And every Other aspect Of our Society That is Appointed To protect Us Like the Police And others Who are Appointed To protect Us In other Ways We ask Lord That you Would give Them wisdom To keep Ahead Of the Evil One Who would Try and Undo Our whole Society Have mercy

[13 : 06] Upon us We pray Go before Us now And lead Us and Guide us In the Word And forgive Us our Many sins In Jesus Name And for His Sake Amen We'll Now sing To God's Praise In Psalm Number One The First Psalm That man Hath Perfect Blessedness Who walketh Not astray In Council of Ungodly Men Nor stands In Sinner's Way Nor sitteth In The Scornish Chair But Placeth But placeth His Delight Upon God's Law And Meditates On His Law Day And Night He Shall Be like A Tree That Grows Near Planted By A River Which In His Season Yields His Fruit And His Leaf Fadeth Never And all He Doth Shall Prosper Well The Wicked Are Not So But Like They Are Unto

The Chaff Which Wind Drives To And Fro In Judgment Therefore Shall Not Stand Such As Ungodly Are Nor In The Assembly Of The Just Shall Wicked Men Appear For Why The Way Of Godly Men Unto The Lord Is Known Whereas The Way Of Wicked Men Shall Quite Be Overthrown The Whole Of This Psalm Number One And To God's Praise That Verse stuff Theyeluaia.

Taymorong voix The show is entry, 2011 Today is a Standing Point The Lord be judged upon the world, the wicked are not full, but happy Adam to the shawl, which when night's to land rose.

The judgment that one shall not stand, such as the God be had, nor in the assembly of the just shall the wicked men appear.

For while the way of godly men, and to the Lord his throne, will as the way of wicked men shall white be overthrown.

[17 : 27] So, let us now turn to the scriptures of the New Testament and the Gospel according to Matthew chapter 11.

Gospel according to Matthew chapter 11, I'm reading from the beginning.

And it came to pass when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

Now when John had heard in the prison the works of Christ, he sent two of his disciples and said unto him, Art thou he that should come, or do we look for another?

Jesus answered and said unto them, Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk.

[18 : 30] The lepers are cleansed, and the deaf hear. The dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me.

And as they departed, Jesus began to say unto the multitudes concerning John, What went he out into the wilderness to see? A reed shaken with the wind.

But what went he out for to see? A man clothed in soft raiment. Behold, they that wear soft clothing are in king's houses. But what went he out for to see?

A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women, that hath not risen a greater than John the Baptist, notwithstanding, he that is least in the kingdom of heaven is greater than he.

[19 : 37] And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John, And if he will receive it, this is Elias, which was for to come.

He that adheres to hear, let him hear. But whereunto shall I liken this generation? It is like unto children, sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced.

We have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came, eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.

But wisdom is justified of our children. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

Woe unto thee, Chorazim, woe unto thee, Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

[21 : 01] But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell.

For if the mighty works which had been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.

Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.

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.

[22 : 19] For my yoke is easy and my burden is light. Amen. May God bless to us that reading from his word and to his name be all the praise.

Let us now sing to his praise from Psalm number 60, the 60th Psalm, and verses 1 to 5. O Lord, thou hast rejected us and scattered us abroad, thou justly hast displeased been, return to us, O God.

The earth to tremble thou hast made, therein didst breaches make, to thou thereof the breaches heal, because the land doth shake. Unto thy people thou hard things hast showed, and on them sent, and thou hast caused us to drink wine of astonishment, and yet a banner thou hast given to them who thee do fear, that it by them because of truth displayed may appear, that thy beloved people may deliver me from thrall, save with the power of thy right hand, and hear me when I call.

These stanzas, verses 1 to 5 of Psalm number 60, to God's praise, O Lord, thou hast rejected us. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Good Lord, the ■■■■ freeHGS, and scoured talents Thank you.

[24 : 45] of the preaching's field because the land of shame.

O to thy people thy heart is a strong and on them send and thou hast all saved us to dream why he of the storm is saved and let thou like thou hast him to that good did dre The In my hand, in consumption, discreetly appear.

But thy beloved, ye beware, deliver thee from throng.

Sing with the fowl, thy right hand, and hear me when I go.

Now as the Lord enables us, let us turn again to this chapter we've read, Matthew's Gospel and chapter 11.

[26 : 59] And focusing particularly on the words of verse 28 and following. Matthew chapter 11, verse 28.

From the beginning of the chapter we read that the Lord had made an end of commanding his twelve disciples and that he departed thence to teach and to preach in their cities.

And then, when you think of the privilege that these cities had, that the Lord himself was teaching and preaching among them.

Little wonder that he says later on in the chapter, Woe unto thee, Chorazin, woe unto thee, Bethsaida. If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes and so on.

The people were not listening to what the Lord Jesus was declaring to them regarding the kingdom of God. And it's still the same in many respects.

- [28 : 49] The Apostle Paul says of himself and those like him, We are ambassadors for Christ, he said. As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.

For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. That has been the theme of preaching from these pulpits of ours in this island for years and years.

And many people disregard the glorious gospel message. And as the Lord Jesus speaks to the disciples and those around him, we discover that John the Baptist here sends word to Jesus, asking in verse 3 here, Art thou he that should come, or do we look for another?

And some people are of the view that it was John the Baptist himself who was asking this question, that he was unsure now as to who Jesus was.

Was he the real Messiah or not? And others are of the view, and I agree with that, that it looks as if it was John the Baptist's disciples who were finding it difficult to entertain the view that Jesus indeed was the Messiah.

- [30 : 39] And that it was for the disciples of John the Baptist that John sent them to Jesus to have their minds enlightened more about who Jesus really was.

And isn't it wonderful what Jesus said? He answered in verse 4, And said to them, Go and show John again those things which ye do hear and see.

The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

And blessed is he whosoever shall not be offended in me. Jesus makes absolutely clear that he himself is the Messiah.

And strangely enough, there were still people around who just were not willing to accept him for who he really was.

- [31 : 42] So, in verse 27 now, coming towards the end of the chapter, we see Jesus giving his credentials ahead of the invitation that he's going to give in verse 28.

And the credentials he mentions in verse 27 are these, All things are delivered unto me of my Father. He says, All things are delivered unto me of my Father.

Jesus is talking as mediator because as God he is in possession of everything. But as mediator he has had entrusted to him certain things for the glory of God and the good of his people.

You see what it says? The treasures of wisdom and knowledge are hidden with him. Everything that we need to know, he is able to give us understanding of it.

And also, of course, the blessings of grace are all hidden with him. He is able to give us grace for every situation. Grace in order to believe, grace in order to serve, and all of these things.

- [33 : 25] And Jesus, having given the credentials of who he is, and that all things are in his hands, now he says, Come unto me, all you who labour and are heavy laden, and I will give you rest.

So there are these three words, three imperatives. First of all, come to me. Secondly, take my yoke upon you.

And thirdly, learn of me. These three things, as Jesus invites us to come to himself. First of all then, come unto me.

And his focus is on people who are weary, labouring, and heavy laden. Now, what makes people weary and heavy laden?

Well, people have mental burdens, burdens that they're having to carry in relation to the circumstances of their own life and the life of others around them.

[34 : 41] Maybe people have physical burdens, health issues, and it's as if it's grinding them right down. People have family burdens, burdens in relation to their work, financial burdens.

But I think the burdens that are most tiresome and difficult to bear are spiritual burdens. When people have a burden in relation to their sin, and that they are lost sinners on the way to eternity.

And day after day, they don't seem to be able to get rid of that heavy burden. It's as if it's grinding them right down into the ground and they need relief.

And they go to church and they're not getting relief. They read the scriptures and there's no relief for them there. But Jesus here is saying, come to me.

Come to me and I will give you rest. Somebody has counted the number of times throughout the scriptures that this invitation is given.

[35 : 58] Come. And somebody says, there's over 640 times in the scriptures that the Lord invites people to come.

I haven't counted them, but somebody has. And who are the people who have come who can say, well, I responded to this invitation of the Lord to come to him.

Well, you go all the way back to the book of Genesis and you find there in Genesis chapter 7 that God says to Noah and his family, come into the ark.

The ark was the only place of safety because there was a deluge coming and God was going to destroy the world with a flood.

and Noah believed God and when God invited him into the ark, he went in and that was the only place of safety in the whole of God's creation.

[37 : 12] And Jesus Christ is the only place of safety for us in a fallen world. A world that lies in wickedness and we ourselves with a sinful, wicked heart inhabiting that world and there is no relief from our burdens apart from Jesus Christ.

And marvelously, he says, come to me and I will give you rest. And you go through the Old Testament and there's a man there in the Old Testament by the name of Hobab and he says, come with us and we will do you good.

You go through to the prophecy of Isaiah and Isaiah speaks on behalf of the Lord and the Lord says, come now, let us reason together, says the Lord.

Although your sins be as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool. The people in Isaiah's day were given over to much idolatry and sins of various kinds and the Lord said, come to me.

I'm the one who is able to deal with your sinful situation. However red your sins are, however deeply stained your life is with sin, I am able to give you cleansing.

[38 : 43] That's exactly what Jesus here is saying. come to me and I will give you rest. Rest of soul. And there's an amazing parable that the Lord Jesus tells in the Gospel of Luke about a man who made a great supper and at supper time he sent his servant forth to those who had been invited and who had given some undertaking that they would come.

but when the moment came they said, no, I have bought a piece of ground, one of them said, and I have to go and look at it. Another said, I have bought some oxen and I have to go and test them.

Another one said, I have married a wife and I cannot come. But the man who had prepared the meal said, go out into the highways and the hedges and compel them to come in.

And Jesus here is the same as that householder who made the provision, who made the great dinner. And everything is ready so far as Jesus is concerned.

Everything to secure a person's eternal salvation has been achieved and finished by him. and now everything is finished and you come and partake of it.

[40 : 15] A number of weeks ago we had a prayer meeting here and I spoke on these marvellous words in the gospel of Jesus coming to the end of his life on the cross having suffered in the room instead of his people and he said, it is finished.

in other words, I have undertaken to fulfill every detail that will ensure eternal salvation for everyone who responds to the gospel call with faith.

Everything is ready. Why not come? I read this afternoon a little commentary about the prodigal son and the prodigal son, as you remember, was tired of his father's regime at home and he said, divide, give me the portion of the estate that belongs to me.

So the father did that and he gave him whatever it was that he was due. The young man went away into a far country and there he wasted his substance with riotous living.

A famine came into that land and he began to be in want. All his friends had gone. He had plenty friends when he had plenty money but when his money was gone the friends went.

[42 : 02] And to complicate matters this famine came. And he was looking for work just to make him able to survive. And somebody sent him to feed his pigs.

He was in the pig pen. And he started thinking. He came to himself, the Bible says. And he said, how many servants in my father's house are much better off than I am.

I will arise and go to my father and say, Father, I have sinned against heaven and before you I'm no more worthy to be called your son. Make me as one of your servants.

So he rose up and went back to his father's house. and the Bible says that when he was still a great way off, his father saw him.

It's as if his father was looking at the horizon every single day to see if this young son would come home.

[43 : 12] And once he appeared, it wasn't enough for the father just to open his arms. The father ran to meet him. And embraced him and repeatedly kissed him with the kisses of forgiveness and reception.

And the son started to say his own bit that he had prepared. Father, I have sinned against heaven and before you. But before he was able to say, make me one of your servants, go and get the best robe.

The best robe and put it on him. A ring on his finger, shoes on his feet. Kill the fatted calf. Let us rejoice and be glad.

For this my son, who was dead, is alive again. And he was lost and is found. The point I was making was the fact that the father ran to him.

And evidently, in that culture, it was unbecoming for an older person to run like that. But the father, full of joy, went and ran towards the son.

[44 : 28] And that's a pointer to the willingness of our Lord in heaven to receive sinners who come to him. And he says, come unto me.

me. It's all very well coming to the church. I'm meeting up with the people of God at the church. But Jesus says, you have to come to myself.

I am the savior. And you've got to give your heart to me. And your life must be focused upon me. I am the focus of the believer's life.

And this is what he says here. When you come, Jesus says, I will give you rest.

What kind of rest is he talking about? Well, maybe if you have an illness, you won't get complete rest from that.

[45 : 39] Maybe if you have family problems or financial problems, maybe you won't have a complete rest from that kind of thing. But you will have rest from a condemning law of God.

Because as we are we are by nature, God's law is condemning us. Because we are sinners by nature and practice and God's law condemns us.

But when we come to Jesus and embrace him, we will find that God's law has been answered by him and satisfied by him and fulfilled by him in no room and in no place.

Your accusing conscience will be quieted because Jesus Christ has answered every charge against you in God's court of law.

And there is therefore now no condemnation to them who are in Christ Jesus who walk not after the flesh but after the spirit. I will give you rest.

[47 : 15] You'll have rest from the tyranny of sin, from the guilty accusing conscience and rest from the condemning law of God.

What a rest that is. Isn't it amazing that so many people disregard this marvelous invitation?

Think of the number of people in the Old Testament and the New who came to know the Lord. I believe that the woman with the issue of blood, she was for years and years back and forth to doctors and she wasn't getting any cure at all.

In fact, she was getting worse. But she heard of Jesus and that he was able to heal the sick. And when she went, he was surrounded by a whole lot of people because he was on his way to raise a little girl from the dead.

And she pushed her way in some manner or other through the crowd, saying repeatedly in her own mind, and you find this borne out by the Greek tense.

[48 : 45] She kept saying to herself, if I but touch the hem of his garment, I shall be made whole. She was convinced of his power to save.

And you, you have distressed your hand of faith to him and trust him. and once she touched him, she knew in herself that she was whole from her plague.

What an amazing thing that was. And what about the thief on the cross? That man's life, we don't have much detail about it, but he fell foul of the law anyway.

and the Romans crucified him because of his breaking of God's law and the Roman law. But it came to a point on the cross when that man realized who he was, that he was a sinner, and that this punishment he was enduring, that is the punishment of crucifixion, that was the right punishment for him.

But then he turns to Jesus and he said, Lord, remember me when you come into your kingdom. Me?

[50 : 22] I mean, if you're going to examine his life, there's nothing to commend his life. I mean, the fact that he's being crucified there speaks volumes of the kind of life he had.

But then he turns to Jesus, the sinner saviour, and he said, remember me when you come into your kingdom.

And Jesus immediately says, verily, verily, I say to you, today, you will be with me in paradise. paradise. What an amazing saviour he is.

How ready to forgive those who truly come to him. No wise, he will not in any way cast them out if they come in this way of faith.

God is. That's the first thing. Come to me. Secondly, in verse 29, it says, take my yoke upon you and learn of me.

[51 : 39] It's not so common here now, but in the olden days, animals used to be yoked together for ploughing it, working on the land.

The yoke was a piece of wood keeping the animals together so that whatever they were doing, they were concerted effort to get the job done.

And we see here that Jesus is saying, I have a yoke for you. In other words, when you come to me and I give you the rest that is a spiritual and a blessed rest, nevertheless, it's not a rest that's without work.

You're going to be engaged with the best work of all. He says, take my yoke upon you. What kind of yoke did you have before?

Because we all had a yoke of sin. We were yoked together with sins of various kinds. Maybe it was a pharisaical yoke, like the Pharisees, keeping all the little, ticking all the little boxes and finding fault with people who weren't ticking the boxes the way you were doing it.

[53 : 19] Or maybe it was some other yoke of sin when you were given to drink, or bad language of some other kind of lifestyle that was abhorrent to the Lord.

The truth was that you were yoked to that kind of lifestyle. but the Lord has broken that yoke in the life of those whom he blesses.

And he says, I'm going to give you a better yoke. It's a yoke that's easy. And it's a yoke that will be a reality in your experience because I am going to be in the yoke with you.

Jesus' yoke, serving God, serving the King in the work of the kingdom. Whatever aspect of work he calls you or me to, he promises to be yoked together with us.

yoke of service. A yoke of obedience to him. Whether it's witnessing for him or professing his name or whatever it is, the Lord Jesus promises to be with us in the yoke.

[54 : 56] One of the Puritans using old style illustrations, he said, when the sailors in the olden days sailed the sailing boats, they had a lot of sails exposed to catch the wind.

He said, however heavy the sails and the masts were, it wasn't felt heavy because they were used to move the ship forward.

And that's the way the yoke of Christ is. Rather than grinding you down like the yoke of sin, it actually lifts you up.

It lifts you heavenward. It gives you strength to be under the yoke with Jesus, to be doing his will, to be obedient to him, to be about his business.

And he says, I will never leave you. I will never ever forsake you. What a commitment that is. So take his yoke upon you.

[56 : 15] Thirdly and finally, he says, learn of me. The word used here for learn is the same as disciple.

Basically, it's the same word. The disciples were with Jesus, hearing his teaching, imbibing the instructions that he was giving them.

And this is what he asks of us also. learn from me. Be my disciple. Not just learn the theology of the Bible, but learn to live what the Bible asks of you.

It's like the old woman, and her son was in college. and he and others were discussing some point in Greek.

And the other two boys were saying, well, I like this rendering of it, and I like this explanation for it. And this third boy said, no, I like my mother's rendering of that text.

[57 : 38] And they said, we didn't know your mother was a Greek scholar. and he said, no, she isn't. But she lives that text out in her life.

You see, she was learning from Jesus, and she was doing what Jesus was saying in her life. There's an amazing account there in John chapter 13 of when Jesus at verse 14 he describes the kind of lifestyle the disciples ought to have.

He has just washed their feet, and then he said, this is an example to you, that you wash one another's feet.

That you care for each other in this kind of way, as I have demonstrated to you. Learn from me.

And the other one I wanted to highlight was in Philippians chapter 2 verses 3 to 5. Everybody seemed to be thinking of their own things in Philippi, but Jesus said, let this mind be in you, that was in Christ Jesus, who was in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, taking the form of a servant, the Lord of glory.

[59 : 22] taking the form of a servant, and the apostle says, that's the way you have to be. Serve the Lord in that humble way.

Sometimes the people of God may feel that the burdens that they are asked to carry are too heavy, but in comparison to being yoked with sin and its consequences.

The service of Jesus is a light service. It's pleasant because you live it in good company, and it's preparatory for higher service in the glory that awaits the people of God.

Isn't it wonderful? The service we have given for us to perform here, it's actually a foretaste of service in perfection in heaven, worshipping him throughout the endless ages of eternity.

My friends, this text is too good to ignore. Come unto me, all ye who labor and are heavy laden, and I will give you rest.

[60 : 57] Take my yoke upon you, learn of me. I am meek and lowly in heart, and you shall find rest unto your souls.

My yoke is easy and my burden is light. When the Queen of Sheba heard of the wisdom and riches of Solomon, she came a great distance to see him.

I think it was something like a thousand miles to see and sit at the feet of Solomon. But the Bible says a greater than Solomon is here.

How far are you willing to go to sit at the feet of Jesus? Are you willing to leave your present lifestyle, your present attitudes, your present sins, to come and sit at the feet of Jesus?

When the Queen of Sheba was in the presence of Solomon, she said, the half was not told me. And that's the way it will be with you when you come to Jesus.

[62 : 28] You've heard of him with the hearing of the ear. But then you'll know what it is to have his love and friendship deep in your heart. And you'll say, the half was not told me.

And of course, the glory that awaits the people of God. It's something of which the scripture says, eye has not seen, neither has ear heard.

It hasn't come into the heart of man, the things that God prepared for those who love him. But he has shown it to us by his spirit. You have a taste of it here in this world, but the fullness of it in the glory that awaits us.

Will you not come? All things are now ready. Are you going to snub the master of the feast who has done everything and said it is finished?

Are you going to turn away? Well, if you do, you'll regret it. But if you come, it's the best thing that ever happened in your life in the world.

[63 : 49] Come unto me, all you that labor are heavy laden, and I will give you rest. Let us pray. Help us, O Lord, to be coming to you every single moment of every single day and give us grace, the grace of faith whereby we will continue looking to Jesus and serving him all the days of our life.

Bless this congregation, we pray. Give them to know your blessing in the days ahead and strengthen your people and go before us now.

Bless the singing of your praise in conclusion in Jesus' name. Amen. Let us now conclude our worship but this time singing to God's praise in Psalm 86.

Psalm 86. And at verse 14 to the end, O God, the proud against me rise, and violent men have met, that for my soul have sought, and thee before them have not said.

But thou art full of pity, Lord, a God most gracious, long suffering, and in thy truth and mercy plenteous.

[65 : 29] O turn to me thy countenance, and mercy on me have, thy servant strengthen, and the son of thine own handmaid save. Show me a sign for good, that they which do me hate may see, and be ashamed, because thou, Lord, didst help and comfort me.

Psalm 86, verses 14 to 17. O God, the proud against me rise. O God, the proud against me rise, O God, the proud of the God of and I come to every day of the blood and Him Mm hmm.

O come to me, I come to my hands, and bless you, O me, I.

My love, I sing, and bless you, O me, I.

My love, I sing, and bless you, O me, I.

[68 : 20] My love, I come to me.

Amen. Please allow me to go to the door after the benediction. Now may the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, rest upon and abide with you all, now and forevermore. Amen.

Amen. Amen. Amen.