

- 27 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.
- 28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.
- 29 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.
- 30 For my yoke is easy, and my burden is light. Matthew 11:27-30

I was awake very early the other morning and could not sleep. Tossing and turning on the bed this passage of Scripture came to me and I knew that I had to preach on it Sunday. I do not believe that men receive direct inspiration from God, but every event of life can be inspirational, if we had eyes to see and hearts to believe, for there is nothing that does not come to us that is not of the Spirit of God.

This is an astounding passage, if seen from the context of the ministry of John the Baptist, the rejection of his message and Christ's message by the cities where Christ had done his greatest miracles. Old things were passing away and everything was becoming new in Christ.

Verse 27 is a great introduction for what I want to say this morning about this text: Note these things by introduction:

- Christ is the end of the old. The Father gave everything to His Son, and we are to hear Him.
- It is impossible to know who Jesus is unless God reveals Him to you. You must be taught of the Father in order to know Jesus.
- It is impossible to know the Father unless Jesus reveals Him to you.
- It is the Holy Spirit who effects this interchange of knowledge. He takes the things of Christ and reveals them to us. He knows the deep things of God and reveals them to us by words which He taught the prophets and apostles, not by words that man's wisdom teaches.

Now let us look at the words of our text. I want to say three things. I. The Command; II. The Obedience to the Command. III. The Benefit of Obedience.

I. The Command. “Come unto Me.”

A. “Come” is an imperative in the Greek.

1. It is an order issued by a superior, requiring action on the part of the inferior. There is no greater statement of Christ's equality with the Father than this passage.
2. In John 14 He will say, “No man cometh unto the Father but by me.” And “He that hath seen me hath seen the Father.”

B. The Father is in Christ and Christ is in the Father. The Father reveals the Son and the Son reveals the Father.

1. Come unto Me: not to Moses, not to John the Baptist, not to my disciples, not to philosophy, theology, the good, or any other servant of God.
2. This is personal, powerful, and intense. Come to Me.

- C. This man, Jesus of Nazareth, is the Son of God; He is the author and finisher of our faith. He is the beginning of the new creation of God and there is salvation in no other one.

II. Obedience to the Command. Ah, here’s the rub.

- A. What did Christ mean? Well, we have to understand a couple of things.

1. “Rest” did not mean physical rest. It meant the realization of the whole purpose for the nation of Israel and the central message of the prophets.
2. They would have rest when Messiah came. But not as they understood it. It was not the rest of the body of the 7<sup>th</sup> day, established at Creation; It was not the complex law of the Sabbath provided by Moses; It was not the rest of the possession of Canaan and rest from war, for after all these were established, David spoke of another day: Ps. 95, and said there remained a rest for the people of God.
3. This was rest for their souls: peace with God; rest from conscience, from dead works, empty ceremonies, from hardness of heart and war against God.

- B. Then, it was not the body that must be brought to Christ; it is the soul that must come to Christ.

1. It didn’t even mean that when Jesus spoke these words and called men to Him. He didn’t mean that all the multitude was to follow Him from place to place and be physically where He was.
2. He was talking about a spiritual coming: what the prophet said “Draw nigh to God and He will draw nigh to you.”
3. That meant that this invitation is an open-ended one that applies to you and me even though Christ has gone back to heaven and is no longer physically present on the earth, for his body is in heaven awaiting the time for His return and the judgment of the just and the unjust.
4. He is saying to all men of all time and all places, “Come unto me....”
5. The soul must be brought to Christ for rest.
  - a. The verb is an imperative, with no tense or voice indicated, which means that we are to assume that it is present tense, active voice.
  - b. The subject is an indefinite “You.” You come. Do it now and keep on doing it. Come and keep coming.

- C. But what does it mean to come to Jesus? It means exactly the same thing for us now as it did for them then.

1. Come to Him as the prophet of your faith. He said: “Search the Scriptures, for they testify of me.” Even after His resurrection He gave us the example when walking with the two disciples to Emmaus: “O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” How do you come to our Prophet?
  - a. You come to Scripture. Galatians 3:1,2. Christ is set forth in the preaching of the cross.
  - b. You come to a bible church, the pillar and ground of the truth, to learn of Christ.

- c. You come to the preaching of the word of God, ordained by Christ for all the years that he is absent from us.
  - d. You fellowship with Christian people and learn from other Christians, who have the words of Christ in their hearts and minds.
  - e. “Learn of me” be meek and lowly like I am, He says. It is the Holy Spirit that has given you and me these resources to learn of Christ while He is absent from us; but they are the same resources that those who heard Him had when He was here. We have even more, because we have the writings of the New Testament which are spread throughout the earth.
  - f. We come to our prophet in prayer, asking to be taught of Him, asking for His Holy Spirit to open our eyes so we may profit from all these resources that God gives us.
2. Come to Him as your priest.
    - a. He offers forgiveness of sins in the free offer of the Gospel. And in the Lord’s Supper, where He is present by His word and spirit, offering healing and rest to our souls.
    - b. If we confess our sins, He is faithful and just to forgive us our sins.
    - c. Real forgiveness is offered through the keys granted to the church: the ministry of the word of God and sacraments; and the discipling of the church, teaching and training for the people of God.
    - d. We pray for the healing and comfort that our priest in heaven offers freely for us.
    - e. As our priest He offers unto God his broken body and shed blood for the forgiveness of our sins, and clothes us with His perfect righteousness so that we have peace with God and the blood of Christ cleanses us from all sins.
  3. Come to Him as your king.
    - a. Take my yoke upon you; it is easy and light. You were made to bear it. It fits you perfectly and you will rejoice in His service.
    - b. You can be useful and blessed in your labor in the kingdom of Heaven in obedience to Jesus Christ as your king, for we are called to such service.
    - c. The Lord Jesus has given you a pound that you are to use in His service until He comes to enter into His possession and our possession in the New Heavens and New Earth.
  4. Come now, come every day, come the rest of your life to Jesus as your prophet, priest, and king. It is His right to command you and me.

### III. What are the Benefits of obeying the Command to Come to Christ?

A. Q31: Why is He called "Christ," that is, Anointed?

A31: Because He is ordained of God the Father and anointed with the Holy Ghost [1] to be our chief Prophet and Teacher,[2] who has fully revealed to us the secret counsel and will of God concerning our redemption;[3] and our only High Priest,[4] who by the one sacrifice of His body has redeemed us, and ever lives to make intercession for us with the Father;[5] and our eternal King, who governs us by His Word and Spirit, and defends and preserves us in the redemption obtained for us.[6]

1. Heb. 1:9
2. Deut. 18:15; Acts 3:22
3. John 1:18; 15:15
4. Psa. 110:4; Heb. 7:21
5. Rom. 5:9-10
6. Psa. 2:6; Luke 1:33; Matt. 28:18; Isa. 61:1-2; I Peter 2:24; Rev. 19:1

**B. Q32: But why are you called a Christian?**

A32: Because by faith I am a member of Christ [1] and thus a partaker of His anointing,[2] in order that I also may confess His Name,[3] may present myself a living sacrifice of thankfulness to Him,[4] and with a free conscience may fight against sin and the devil in this life,[5] and hereafter in eternity reign with Him over all creatures.[6]

1. Acts 11:26; I John 2:20, 27
2. Acts 2:17
3. Mark 8:38
4. Rom. 12:1; Rev. 5:8, 10; I Peter 2:9; Rev. 1:6
5. I Tim. 1:18-19
6. II Tim. 2:12; Eph. 6:12; Rev. 3:21

**C. Most of all: REST in the fullest sense of the word.**

1. Rest and peace with God.
  - a. Justification: rest from the guilt of sin.
  - b. Sanctification: rest from the slavery of sin.
  - c. Perseverance: rest from the dread of sin.
  - d. Glorification: rest from the presence of sin.
2. Eternal Life: Forever with the Lord.
  - a. The wicked have no rest day nor night, in this world or in the world to come. They are like the troubled sea when it cannot rest. In hell they have no rest day nor night.
  - b. The new heavens and new earth are the eternal rest of the people of God.

**Conclusion: Come to Christ: as your prophet; come to Him as your priest; come to Him as your king. There you will find rest.**