

# The Wooing Saviour (Part 2)

by J. Glyn Owen

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*Jesus invites all people to come to him and find rest in him, offering a gift of peace, balance, and equipoise in each new moment.*

**Duration:** 54:10

**Scripture:** Matthew 6:33, Matthew 11:25-30, John 14:27, John 16:33

**Topics:** "Election"

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## Description

In this sermon, the speaker shares a personal experience of seeing a picture of a donkey carrying a heavy burden. He relates this image to the feeling of being overwhelmed and burdened in life. The speaker then emphasizes the importance of knowing God as our father and finding peace and rest in Him. He concludes by highlighting the universal invitation given by Jesus to come to Him and find rest for our souls.

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## Transcript

New Testament Scriptures in St. Matthew's Gospel in chapter 11, and we shall read a passage that begins with verse 25, concluding with verse 30. At that time Jesus said, I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure.

All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son. And those to whom the Son chooses to reveal Him come to me.

All you who are weary and burdened, 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.

Now we began with this passage last Lord's Day morning. I indicated that I really wanted to come to the closing invitation, this wonderful invitation of our Lord's, but I found it impossible to come to it directly, because it is set in such a beautiful setting, and we need to see the setting. We need to see the setting in order to appreciate the wonder of the invitation itself.

And what we saw last Lord's Day morning can be put very briefly in this way. Jesus here invites all and sundry who are wearied and heavily laden. He invites them to come to Him and find rest in Him.

What right is He to make such a claim? That He can bring rest of soul, peace of heart, and mind to all kinds of people. Is it really not too much to open your arms so wide and to say to the whole universe, come to me and I will give you rest. Isn't this really the most remarkable illustration of megalomania that we have in the whole of literature.

And now we looked at the early verses, the early part of this passage, because it indicates something of the credentials of the Christ so to do, so to offer, rest for the weary, peace for the troubled, a place of refuge and a place where the trials and the troubles of life have ceased to harass us to a point of driving us to despair at any rate. Our Lord Jesus Christ you see was there having faced some of the most seriously difficult situations in his life experience. But in the midst of it all, when it seemed that everything was crumbling, everything was going wrong, he himself had rest.

John the Baptist was questioning now whether Jesus was really the Messiah or not. All these cities in which his most mighty works were done, they were not taking any notice of him. They were going on just as if he hadn't come.

John the Baptist had announced the judgments of God upon them. They took no notice of the word of judgment or of wrath. Jesus came with all compassion and mercy.

He healed their sick. He even raised their dead. They couldn't care less.

They would neither respond to John nor to Jesus. They were determined to refuse the message. And it was in that hour, Jesus turns to his father and he begins to praise him.

And it's a very strong word for praising God. I thank you Lord God. He says, Father, Lord of heaven and earth, because you've hidden these things from the wise and the people who are very well to do in this realm or that realm, and you've hidden them, having hidden them from those you have revealed them to the little babes, the few humble disciples that I have gathered around me, you have revealed these things to them.

And he finds rest. He's not in trouble. He's not distraught.

He's not in anguish. He isn't at the end of his tether. He has peace.

He has balance. He has equipoise. Even when everything is going against him, and he has it for this reason, he has an exclusive knowledge of God.

He has told us that it is only the Father that knows the Son. I'm passing that by. I'm coming to this.

He also says that no one knows the Father except the Son. And I am the Son of the Father, he says. And I know God, and I know him to be the Father, and I know God my Father to be the Lord of heaven and the Lord of earth, so that nothing can go wrong.

And in the knowledge of him, peace like a river attends my way. I have rest of soul. On all counts, you see, on all counts, therefore, he is qualified, he is competent to turn to men and women like you and myself in the 20th century, or in any other, who are distraught, worried, with our hearts and our spirits hacked and torn, and we know not where to turn.

He is competent, I say, to turn to you and to me and say, come unto me, all you who are weary or burdened and heavy-laden, and I will give you rest. I can do it. I have it myself, and I can lead you into the

knowledge of the God and the Father, the Lord of heaven and earth, whence my rest comes, so that you may know him as I know him, and find rest from the same divine source through the one mediator of his joy.

So we come to the great invitation. It's wonderful to have a text like this. Those of you who are visiting us this morning, let me tell you, I'm very excited.

It's exciting to be able to face members of our own congregation and our own family here, some of whom may not yet be trusting the Savior. They've sat in their pews for a long time, but they've never come to the Lord Jesus. And to be able to say, he is here, and he's surely addressing them this morning, as if he had mentioned them by name and given their social insurance number.

And he's surely addressing you. And his message is this, you troubled ones, you who are really tired with fighting against this, and fighting against that, and battling with yourself, and battling with circumstances, with sin and with Satan, and you're overwhelmed with a burden of it all, he, the Son of God, the Savior of mankind, says to you, now look, give it up and come to me, and I will give you rest. Take my yoke upon you, and learn of me, and you'll really find rest for your soul.

Now there are three things that I would like us to focus on this morning. First of all, the human condition, or conditions that are envisaged by our Lord in these words. Come to me, he says, all you who are weary and burdened.

This is the NIV. You who are weary and burdened. It's a good thing not to gloss over these words when we read a passage like this.

We can be so enamored with a picture of the whole, that we miss the meaning of the parts. Let's just take the picture clearly now, and see what's here. Come to me, all you who are weary.

What does the word mean? The word instinctively calls to mind a condition of extreme tiredness. Actually, a fatigue. Behind such wearisome fatigue, however, there lies a life of positive and persistent battling with something.

Actually, it's a verb we have here. Come to me, all you who are being wearied. It's not an adjective describing a condition.

All of you who are being made weary. You're battling. You're doing something.

You're involved in something. And what you're doing is making you weary. It's making you tired.

It's sapping your energies. It's taking the life out of you. It's taking hope out of you.

It's taking everything out of you. We can help expound the implication of the word, perhaps by quoting the sheer contrast that appears in another saying of Jesus. This is by sheer contrast.

In Matthew chapter 6 verses 28 and 29. He says, Why do you worry about clothes? Now, this is not only for ladies, it's for gentlemen too. Why do you worry about clothes? See how the lilies of the field grow.

They do not labor or spin. Now, that word labor, it's exactly the one we have in our text. They do not labor.

They don't go at its hammer and tongs to weave their own garments, you know, and get all excited in curse they haven't got the right garment for the next day. They do nothing. They rest.

Yet I tell you, says Jesus, that not, not even Solomon in all his splendor was dressed like one of these. You see, the weary are those who are fatigued in the midst of actual unremitting exertion of energies. They've come to the end of their tether.

Now, the burdened or the heavy-laden are the same people, but they are here described from a different point of view. We move now with this word from an active exertion of energy to a passive bearing of an altogether oppressive and exhausting burden. In the first word we were fighting against something and we fought so hard and so long, all the zippers gone out of us.

Now, as far as the second word is concerned, we're under a burden. And the burden is so heavy, it's so crushing. It's like a Himalayan range coming down upon our minds, upon our spirits, upon our bodies.

We are really buried. We're sunk under it. I don't know whether I should say this or not, but I was visiting a certain country not all that long ago, and I saw a picture which which which came back to me very forcibly this week as I was meditating upon what I should say this morning.

It was the picture of a donkey laden with what seemed to be a burden that was far too much for five donkeys, let alone one. And there was this donkey with an amazing baggage on its back, tied with ropes. And the donkey was trying to negotiate a hill, not going up a hill, but going down.

And the poor little thing was too afraid to go down. And I don't blame it. It seemed to me that either its little legs were going to snap, unless its heart gave out first.

It seemed that all the world was tied on its back. You ever feel like that? All the world's on your back. And if your heart doesn't stop, you're just going to break.

You're going to crack. That's what we have here. Oh, let it be clearly understood, however, that Jesus is here describing human situations that were facing him there before his very eyes, and which he could foresee as facing men and women down through the centuries, right up to our technological age in this 20th century.

Now the question comes quite naturally, did Jesus have any specific people in mind who were in this twofold condition? I suggest that he probably did. And I would be surprised if he wasn't thinking of people that are here in the background, in the context, because so many of them fit into this category. I think particularly of the ungodly, the guilty, those who rebel against the light that God has given them, either in the law, or in the prophets, or in the gospel, or in nature generally.

And they refuse the light that God gives, and they fight against it, and they fight against it so hard, until a burden of guilt begins to grow, and it gets bigger and bigger, and it weighs heavier and heavier, until they're swamped under. Now many of you know something about this, about rejecting the light of the word of God, the gospel of God, the law of God, the word of the prophets, the influence of the Christian church, and you hear about it, and you read about it, but you shrug your shoulders, and you take no notice of it, but something happens to you. You get worn out, rejecting truth that challenges you, refusing testimony that you see to the truth.

And then the burden, the burden of guilt begins to grow, and you carry it with you wherever you go. It's with you in the morning, it's with you in the daytime, it's with you as you pause at that traffic light in your car, and you don't know what to do, whether to go through the red or not, and you're all hot and bothered, and it's with you when you get to the office, it's with you when you lose your temper for the first time, it's with you when you eat your food, it's with you when you come home to your wife and children, it's with you all the time, and you go to sleep with it. It's a burden that's crushing you, and it's making a beast of you, and you loathe yourself.

Who were they? Who could they be? Are there any such people? Well, I look back here into the context, and I think first of all of King Herod. King Herod, you remember, had imprisoned John the Baptist, and in no time he was going to have his head chopped off, presented on a platter, all in order to please someone with whom he was sensually involved. Now, you see, Herod was not quite an ordinary person.

I say that for this reason. We read in the Gospel of Mark that when Herod the King heard about John the Baptist, he admired him, and he veritably believed that God's prophet, God's mouthpiece, had arrived on the scene. Even though Herod was, I'm sorry, John was about the only man that ever faced Herod with his own sins, and said to him that he was living in adultery, and he should leave the woman that he was living with in sin, and repent, and put himself right with God.

John was the only man that ever dared to do such a thing. We read in the Gospel of Mark that Herod went to hear John in the desert. Herod! Herod! King Herod! He was discomfited by John.

He was accused by John. He was put in the dark, as it were, by the Spirit of God through the words of John, and found guilty. And yet nevertheless, when John was preaching in the wilderness, Herod was listening.

But what did he do about it? Nothing. Just nothing. What some of you were doing.

You've got enough doctrine in your heads to feed a thousand souls for a thousand years. But have you come to Jesus yet? Herod had heard the truth, and he knew enough truth to recognize the man of God before him, but he did nothing. And I suggest to you that our Lord saw in his heart a man who was getting weary, and tired, and his nerves were frayed, and he was itchy, and edgy, and didn't know where to do, or what to do, and the burden was coming heavier and heavier, and he was virtually out of his mind when the vital test came.

I believe Jesus would have taken Herod had he come in penitence. Come unto me, all you who are weary and heavy laden, and I will give you rest. Take my yoke upon you.

Put your own scepter one side, Herod. Come and take my yoke as the Son of the Living God, and I'll teach you to have rest of soul. Not only King Herod, there was that whole generation.

This is generality of course. But a whole generation depicted by Jesus in the verses of this, the previous verses of this very chapter. He said, how shall I liken this generation? Well, he says, it's a queer generation altogether.

They're like children sitting in the marketplaces playing games. That's what we have here, children playing games. And as they go on play games, they call one to another.

You see there's one little group over here, and one little group over here. And the one says, we've played the flute for you, but you haven't come to dance. And the other says, we sang a dirge for you, and you did not mourn.

What does the picture mean? What Jesus is saying is this, and he goes on to explain it. This is not my explanation. He says, this generation is like children.

Not in the right sense, but in the wrong sense. The Word of God came to you in the flaming declarations of John the Baptist, warning you to flee from the wrath which is to come. And you say, oh this ascetic man, we can have nothing to do with him.

He's not our type, living in the desert. He's dressed in a manner we don't like. He talks so uncouth, we can have nothing to do with this man.

Let's get rid of him as soon as we can. Then the Son of Man came. Jesus came, dressed like anybody else.

He didn't come from the desert. He came from amongst the people. He was born in Nazareth.

He lived in Capernaum for most of his time. But wherever he came from, he lived among men. He sat where they sat.

He touched them. He had dealings with a common man and a common woman. He was there where harlots had their parties.

To the great consternation of some people, he sat with sinners. They said, oh we can't listen to him. He drinks.

He's a wine bibbler, which of course was not true. But you see the point. They would not have the one or the other.

They wouldn't have the wooing, compassionate Jesus. Neither would they have John the Baptist declaring the wrath of God as being imminent. They determined against it.

I wonder whether Jesus could see in the hearts of those people nevertheless this awful sense of fighting against God, fighting against truth, fighting against the light, battling against something that they cannot win over, and in consequence becoming bowed down and burdened. And I believe the words of the Lord Jesus would apply to them as to anybody else. Oh the heart of Jesus.

Oh the compassion of the Son of God. If it is written in John 3.16 that God so loved the world that he gave his only begotten Son that whosoever. Here we have its equivalent concerning the Son of God.

Come unto me all ye that labor and are heavy laden. Every jack one of you, men and women, boys and girls, scribes and Pharisees and common people. You who said awkward, nasty, terrifying things about me, and you struggled against me.

I'm still saying to you my arms are open. Can't you see them? Come to me and I will give you what you can't get anywhere else. Because I have exclusive knowledge of the Father and I can introduce you to him.

You can come to him through me. Come to me. I could refer to other illustrations but I don't need.

The point is you see this message was relevant in Jesus' day and I don't need to prove the point. It is relevant here this morning. Now you may not be a Herod.

No, no, no. I certainly don't charge anyone with being a Herod here. Not with anything.

Have you been fighting against truth? Against light? Against God's Word? Until at long last you're under a burden of guilt that you simply cannot remove and you're turning to one and another in the hope that you'll get a little bit of help to get a little bit of peace and you don't get it. My friend, this is where to get it. Jesus says, come unto me.

A divine remedy he offers. We must stay with this for a moment. Jesus repeats it.

I love this. You see, repetitions are meaningful. If I tell my wife once that I love her, I hope she believes me.

If I tell her twice, I really hope she's taking it in. In the New Testament especially, repetitions are very meaningful. It's the equivalent of Jesus, verily, verily, verily, verily.

I mean it, I mean it. Listen, listen. You notice how he repeats this.

Come to me, he says, and I will give you rest. That's verse 28. And then he tells them to be yoked to him, etc., etc.

And then he says, and you will find rest for your soul. There's a rest, he says, which I will give you as a gift in which you will discover and experience. This rest is not something that you can tuck up in a parcel, go out into the street and say, I've got God's rest, I've got God's peace in a parcel, and here it is under my arm.

Somebody may snatch it from you. God's rest is something to be found in each new moment, in each new day, in each new circumstance, in each new month, a new year. It's something to be discovered and says, Jesus, I'll give it to you in its totality.

And then when you get yoked to me, you'll find it. You'll discover it for yourself. This is a wonderful text, isn't it? Hallelujah! My word, if any of you preachers want a text, try it.

I've been frightened by this text because of the amount of stuff that's in it. The provision actually reminds us of the meaning of the institution of the Sabbath at the creation. See, God always wanted man to have rest.

He always wanted you to have rest. And he wanted me to be restful. That was the idea.

And so when he had worked for six days, he himself rested. And he himself resting, he says, now I'm setting aside the seventh day for man to have rest. I want you to have, I want you to be a rested people.

I want you to know rest, peace. I want you to have balance and equipoise. I want you to be people like that.

It has been seriously suggested that much of our weariness in the 20th century is nothing other than Sabbaths in arrears. Sabbaths that we've never kept. And much of our dispeace is due to the fact that we

simply flout the purposes of God.

And we use a day of rest for anything but for what God meant it to be. Is that true of you? And don't grumble if you've got ulcers. Don't grumble if you break down.

Don't grumble if you are flouting the commandments of God. You will not have rest. Keep to the commandments of God.

Do what he says and you will know a rest that you've never known before. There is no peace saith my God to the wicked. But of course this Sabbath rest was not just purely physical.

It was symbolic of the ultimate rest that man will have when all his trials and troubles are o'er and we are safe on that beautiful shore, whether the imagery is right or not, in the city of God which has foundations. When we are there it will be an eternal Sabbath. And Sabbath means rest.

Not absence of motion, but absence of commotion. Into it nothing shall enter that is causes an offense. In the city four square where the gates are open, the twelve gates, day and night, not the defileth shall ever enter.

Now did you hear such a thing? Twelve gates open day and night, but nothing shall come in that will cause an offense. Nothing to disturb the peace, the rest. He's gone to his rest, says the word.

And his work follows him or her. But in between what is referred to in Genesis chapter 2 and this ultimate rest, Jesus says I will give you rest here and now. You come to me and I will give you a foretaste of that ultimate and I will fulfill the purpose of God for mankind at the creation.

And rest is his gift. He says I will give it. He who personally possessed such rest and never allowed it to be disturbed by apparent failure, as we saw last time and have referred to already this morning, or by success, he also procured it for us who languish and die in need of it.

He made it possible by his death for us sinners upon the cross. He died to procure our peace, to make peace, says Paul. What a pregnant statement.

To make peace. He made peace by the blood of his cross. And he, the peacemaker, now becomes the peace-bringer and the peace-giver.

And he says I will give you rest. And the heart of peace is rest. It matters not whether our restlessness has been due to our open warfare with God and rebellion against him, or to our vainly trying to make ourselves acceptable to him by our own good deeds.

It doesn't really matter why you are weary and heavy laden. Wherever it's come from, however it has come, it doesn't matter. Jesus says you come to me and I will give you rest.

And of course beyond the peace that accompanies divine pardon, there comes with Christ's rest a re-establishment of a proper relationship with God the Father. That we may know him who was the Father of our Lord Jesus Christ. The Lord of the heavens and the Lord of the earth.

We may know him and know him as our Father. And you see, if you know that your Father is God, and that your Father who is God is Lord of the heavens and Lord of the earth, now frankly, honestly, rationally, what have you got to be afraid of? I'm sure this little story has been heard a thousand times. I was a very

young Christian many years ago when I first heard of it.

About some little kiddie traveling through the Rockies in a train. And he was sitting in the corner on his own. There were two elderly ladies there.

And they were rather agitated going through the tunnel. And this little kiddie was bright as a button. It seemed that they were never going to get through.

As far as the ladies were concerned, they turned to this lady and they said, Larry, what are you, why are you so happy about, do you like tunnels? Well, he says, I don't mind them. Well, you're very happy about going through the tunnels, aren't you afraid? Oh no, no, he says, my dad is at the engine. My dad is in the engine.

My dad is in the engine. My friend, if you know God, and if you know God as your father, and if you know that God your father is Lord of the heavens and Lord of the earth, then you can have peace, then you can have rest. And that rest which is Jesus' gift is to be discovered and experienced by each one who receives it.

You will find rest for your soul. Now that brings me to the third thing, and I will enlarge upon that as I mention the third point I have. The universal invitation announced.

Let me repeat it again. I don't want anyone to miss this out this morning. You good people who sit right at the back or on the gallery, you're not out of this.

I can't see your faces clearly some of you. It's kind of old age they say, but anyway I can't see your faces, but I tell you the Lord can. And he's got you in mind this morning, and he's got me in mind, he's got us all in mind.

I don't want you to miss this, not a solitary soul. Is there anybody sleeping here? I can't see anyone. I hope there isn't.

But I don't want you to miss this. Jesus said, not me, Jesus said, come to me all you who are weary and burdened 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 soul.

I noticed the three steps there. First of all, come to me. Come unto me.

To possess and then increasingly experience this foretaste of heaven, you must come to Christ. Come to him. Not simply read about him, that's good in and of itself, but that's not enough.

Not simply respect him, that's good in and of itself, but it's not enough. I remember talking to a dear gentleman in a Roman Catholic area in Belfast where we were ministering, and they were looking at a television scene. Television in a shop window.

Somebody was having an operation and he turned to me and he showed me a big bottle of medicine and he said, I'm not very well myself, he said. I guess I'll be going that way before very long. Well, I said, there is someone that can come with you.

I have a friend who comes with me everywhere. And I said, I know he can come into an operating theater. Do you know him? Who is he? I said, the blessed Lord Jesus Christ, the Son of God.

He took his hat off. I knew he was a Roman Catholic. You see, they have respect for the Trinity.

You may not believe everything that the Roman Church believes, but they have a respect for the Godhead. And in days when we Protestants have had all kinds of things and notions about God and about his Son and even about the Holy Spirit, they've been loyal to the truth about the Godhead. And I salute them for that, if for nothing else.

And he took his hat off and he said, sir, he said, no, no, no. I had my collar on. He said, your reverence, he says.

I think very highly of him. I said, that's great, but do you really trust him? There's a long pause, it seemed to me. And he says, your reverence, he says, I think more of him than I can tell you.

I said, that's very, very wonderful. You're, you're, you're, you're very generous, but that's not enough, you know. Can you put yourself into his hands and trust him and him only to be your Savior and your friend? And I didn't get an answer for a long time.

I haven't had it yet. You see, it's one thing to admire the Lord Jesus of Calvary. It's one thing to take your hat off to him.

It's one thing to speak well of him. It's another thing to come to him and put your arms around him and let his arms be placed around you so that you're entwined in a bond that not can sever with faith and love united as one. You come to him.

Have you come to him? If you haven't, do so now by faith. Tell him that you're coming. He's here to come to you.

And he will not refuse to receive you. The invitation includes notice, notice, please notice this. Come unto me, he says, all you who are weary and heavy laden, all of you.

And if you think I'm making too much of that little word all, let me remind you of my Lord's words in John chapter 6. All that the Father hath given me will come to me, and him that comes to me, whoever comes to me, I will in no wise, on any condition cast out, not on your life, he says. You come to me and you won't find a closed door. You come to me to trust me, to walk with me, to receive me, and I'll receive you.

That's the history of the church. You may take the first step where you are. The second is this.

Take my yoke upon you. In Jewish literature, a yoke was the sum total of obligations which, according to the rabbis, a person must take upon himself. If you become a disciple of the law, then you take the yoke of the law upon you.

And it had this metaphorical sense. The yoke of the law was the responsibility you assumed in in taking a certain position. Of course this figurative meaning arises naturally from the literal meaning of the word yoke, which according to the New American Webster Dictionary is a contrivance for fastening together the necks of two draught animals as oxen.

I think we know that well enough. Now there are other explanations of this, but I believe without spelling this out this morning, that what our Lord Jesus had in mind was this. He was inviting the person who comes to him, not only to come to him and walk alongside of him, but to be yoked along with him.

You see that wooden yoke going from the neck of one oxen on to the neck of the other, and they're bound together by the one yoke. I believe that what Jesus was saying was this. Come alongside of me, come to me, but not only that, bend the neck now, and let you and I together be bound together by a common yoke, a common responsibility, a common purpose.

You and I together, fellow yoke fellows. That would not only imply our associating ourselves with him, but our subjecting ourselves to him. We do not come under his yoke as equals.

This context will make that very clear. He is the Son of God. He knows God.

He knows God as his Father in a unique sense, and has the ability and the capacity to reveal him to others. Now he is above us. He is infinitely greater than we are.

He's the incarnate Lord. And Jesus, imagine somebody saying, what me join in with you, come under the yoke with you. In the book of Deuteronomy, one thing is forbidden.

You mustn't put an ass and an ox under the same yoke. Now can you imagine why? Well the reason is simple. The ox is much taller than the ass, and if you have a yoke going from the neck of an ox to the neck of an ass, you imagine them trying to walk together.

The poor little ass is going to get all the weight, and the neck of the ox is going to shake, it's going to cut through, it's going to bleed. And Jesus says, now I'm infinitely more, I'm infinitely greater than you, but listen, he says, I'm going to bend down to your size. Come to me, he says, take my yoke upon you.

I am gentle and humble in heart. It's true, he says, no one else can reveal the Father to you, and I know the Father, and I am the Son of God, but I am gentle, and I am humble in heart. I'll come down to your level so that we can bear the yoke together, and he adds this, my yoke is actually easy, and my burden is light.

Though I'm the Lord of all the cosmos, I'll walk alongside of you, in fellowship with you, and we'll go together. Don't be afraid of it, come and join me. And what then? And as you do, you will find rest.

You'll discover it. I've given it to you, it's yours in promise, it's yours in the package, it's yours in the promise, it's yours in the covenant. I'm giving it to you, but as we walk together under the same yoke, you and I going out into each new day together.

We've got the same objectives, we're going to do the same things, we're working together in harmony, you and I. Now look, in so doing, you'll find rest. Many people who have been given rest have never found it. They are heirs to the rest of everlasting life, but they not seem to be finding it.

They're missing it in everyday experience. It is found under the yoke to Jesus Christ and with Jesus Christ. And lastly, and learn of me, learn of me.

And this is the place to learn from Jesus Christ. He don't come to sit over him, look down at him as the superior 20th century character who knows everything, has no questions. You know how you learn from the Lord Jesus Christ? Come to him, get under the yoke with him, yoked to him, go out into the day with him.

This is where he teaches you the greatest lessons about all things but supremely about God, the Father, the Lord of the heavens and the Lord of the earth. And in the knowledge of that, you too will have rest.

Men and women, is there someone here this morning who's missing this? Where are you losing it out? Where are you losing? Have you come? Some of you have walked down the front and you've made a profession, I know, but you still haven't got it.

Is it that your neck is still not under the yoke with Jesus? I don't know. You're going your own way still. Bend the neck to that.

And then when your neck is bent and when you're bound to him, begin to learn from him in the process of doing. See, we don't learn our greatest, our most important lessons in easy chairs. We learn our most important lessons about God when we are obeying God, when we're on the field, when we're in the business, when we're going with Jesus.

Lo, I am with you all the way. What's he talking about? Go and make disciples of all nations, he says. Now, as you go, make sure I'll be with you all the way to the end of the age.

I'll be there. And that's where he's discovered. That's where he teaches.

There's a place for preaching such as this. There's a place for the Sunday school class. There's a place for all these groups of teaching and praying, I'm quite sure.

But brothers and sisters, to know God, you've got to go with Jesus. And if you don't go with Jesus under his yoke, you'll have nothing but head knowledge until you die. And then it'll be too late to have anything else.

God is discovered when our backs are up against the wall, when the troubles mount high and no one else can help us, but he comes in. And we say to him, out of my bondage and sorrow and night, Jesus I come to you. I came to Jesus as I was weary and worn and sad.

I found in him a resting place and he has made me glad. In the name of the Son of God, I invite you this morning, dear people. It's a privilege to have you.

It's good to see you. I invite you to come to the Lord Jesus, to put your necks under his yoke and get absolutely bound, locked up with him, and go out into the world of daily living, heeding the needs of men and meeting them as he did, healing the sick, attending to those in prison, compassion for those who need compassion, education for those who need education, the good news for all men going out to meet the needs of mankind, in the midst of it all, you shall find rest for you. I'm through.

Now it's up to you. No, I'll not do like Herod. I won't try to wash my hands and say over to you like that.

No, no. I invite you. I urge you.

I plead with you like the Apostle Paul. We beseech you in Christ's stead. Come to Christ today that you may know the Father in the Son and experience his grace and his rest in the midst of this tumultuous, turmoiled, broiling experience of human life.

Let us pray. I cannot pray this morning as I ought. There is a prayer that only you can pray.

I ask you to do it now. In my heart I pray that you will. That is my prayer.

Will you pray in your heart saying that you will come to him, bend the neck beneath his yoke, and begin or begin again something that has come to a dead end. Begin again to find rest for your soul. Tell him now.

There is only one who is interested in your not doing so, and I tell you that is the enemy of all our souls. It is Satan, the accuser, the blasphemer, the devil. Pray God for grace in this morning hour to come to Christ.

Heavenly Father, hear us. Hear us, hear us, hear us, and help us. Lest the burden of added responsibility from hearing today only add to our burden and sense of lostness.

Draw us and we will run after you. Spirit of God, enable us to believe and to come. In Jesus name we pray, amen.

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