

Come, take, learn (Matt. 11)

Part 1

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Duration	00:43:51
Online version	https://www.audioteaching.org/en/sermons/jsb016/come-take-learn-matt-11

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[00:00:00] Our reading this evening is in Matthew's Gospel again, this time chapter 11, and beginning at verse 25.

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, [00:01:05] and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

And I have to make another confession that this little section has been tremendously important and effective with me all my life. I remember very early indeed, taking up my own heart and life, as well as for others, the three commands. Come, take, learn. Come unto me, come unto me, take my yoke upon you, and learn of me. And it was of tremendous value to me, and my mind was upon this little part. Long afterwards, I came to see that I was really only taking account of half the passage. And I would like you to note that in these little verses I [00:02:05] read, verse 25 to verse 30, we have two small paragraphs of a few verses, put close to each other, and definitely leading the one into the other. One of them, the letter, is always thought of as being gospel, straightforward and simple. Come to the Saviour, and you'll receive rest. It's thought of as being a very simple thing. Come unto me, and I will give you rest. And it is indeed a straightforward invitation by the Lord Jesus. The other one is perhaps the most profound passage in all scripture. A tremendous contrast between the words, come unto me, and I will give you rest, and the words, no man knoweth the Son, but the Father. Words of the greatest depth [00:03:01] are meaning, but they are put together. And as we reflect upon them this evening, I pray that we may be led to see the close connection between them, and that it will do us good. When I said this about the most profound, perhaps the most profound part of all holy scripture, we might very much be inclined to think, you know, at the present time, this isn't for me, you see, I'm not one for profound scriptures. I like things to be fairly simple and straightforward. Well, this scripture is for you. And how sad it would be if by merely deciding that you're not going to think specially about it, that you might lose the blessing. In an evangelical publication not very long ago, which came into my hands, there was a story which purported to be true about an American in his own land had sent an order to a musical firm, an order for a violin.

[00:04:10] And he sent what he thought was a fairly decent sum of money, and he expected to get back

a fairly decent violin. But when it came, he said to himself, this is a mouldy old thing, this isn't worth the money I've paid for it. And so he wrote a letter to them and said, the money I paid for you, I thought I'd get a fairly decent violin. Well, when they looked up the records, they found that they had sent him by mistake a stradivarius. And the fact is that he had had in his hands a practically priceless treasure, and he hadn't recognized it, he had despised it, and he had rejected it. Now, how foolish it would be, and how sad it would be for us, and how much it would grieve the Lord if we could read his word, [00:05:02] which he himself spoke in a passage like this, and we could not recognize how precious it is, and how good it is for us to seek to hear the words for ourselves. Well, I want to begin, therefore, with the first of these two paragraphs, and it is from verse 25 down to verse 27.

In the first of these verses, the Lord is addressing the Father, O Father, Lord of heaven and earth, and so on. Verse 26, even so, Father, for so it seemed good in thy sight. Now, that's a sufficiently remarkable thing. You see, there are very few passages in the Scriptures when we hear divine persons addressing each other, and these two verses in the Gospel of Matthew, of all places, it's a very striking thing indeed. It's the Son addressing the Father, and then he presumably addresses the disciples in verse 27, and first of all speaks about [00:06:08] my Father, all things are delivered unto me of my Father, and then he speaks about the Father, and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he whomsoever the Son will reveal him. Therefore, the theme of these few verses in the first paragraph, the theme is the Father, and the revelation of the Father, and knowing the Father. Now, that is unique in the Gospel of Matthew. There's practically nothing elsewhere in the Gospel of Matthew that enables us to cast any light upon this matter. We would have to turn to the Gospel of John, where we find that the revelation of the Father is a principal theme of that book, if not the principal theme, and the first thing I would like to note about [00:07:08] the Father trying to seek help from the Lord to illuminate this particular passage by passages from the Gospel of John, the first thing I want you to see about this word Father is this. The Lord says in that other much longer address by the Son to the Father in the 17th chapter of John, he says this is eternal life. You might think to live forever, and you'd be right. Eternal life is to live forever, but that's not what the Lord says here in that passage. He says this is eternal life that they might know thee, the only true God. Now, there's the first thing that this person with whom the Son is in fellowship, and there is an interchange of communications between them, [00:08:02] and of whom he speaks to his disciples in this wonderful way, this person is the only true God. Now, there's a terrific meaning in that statement, the true God. It may be that you would find it difficult to find the matter explained to you, but because you might find it difficult to have the matter explained to you, that's no reason why you shouldn't bring every effort, looking to the Lord for his help, that you might understand what it means to say that the Father is the only true God. Now, what do we understand by the word true? Well, it means in this particular case, it means the final, as in contrast to the temporary. It means the substance, by contrast with the shadow.

It means the fulfillment, by contrast with the promise. And you can see that very plainly in [00:09:05] John's use of this word true. In the first chapter, he says, talks about the true light. Now, he said John the Baptist was a light, but he was not the true light. Now, there's a plain distinction between the person who was partially the light from God, and a person who in totality, and in finality, is the light. The Son of God is the true light. There's nothing to come after him, there's never to be a fulfillment greater than he was the fulfillment. He's absolute finality about light. He is the true light. And the fact that you and I know the one who is the true light, means that nobody in all history, not anybody in any land, whatever he may claim will get better than you have, because you have the true light. If you trust in Jesus, you have the one [00:10:03] who said, I am the true light. And so we could come say to chapter six, and the Lord Jesus Christ said, I am the true bread. Well, he explains there very clearly,

that when he says the true bread, he's contrasting himself with the manna. The manna was bread. The manna was bread from God. The manna came down from heaven, but the manna wasn't the true bread. The manna was a picture beforehand, a kind of promise beforehand of the one who really would satisfy the heart of God and man, and be the bread of God come down from heaven. The manna was a promise. The manna was a partial fulfillment of God's thought, but only when the Son of God said, I am the true bread, did we reach finality in this. And so far as the food your souls need, nobody will ever bring anything that's better for you than to feed your soul on the true bread in the pages of scripture, the true bread [00:11:04] come down from heaven. And I could just mention also the true vine, which perhaps not just quite so plain there, but certainly if you were to look back at certain of the Psalms and certain of the prophets, you would find that Israel was the vine. In fact, there are very few passages more moving in the scripture and the description in Isaiah chapter 6, chapter 5, of what God did for them. Everything that he could, he built a wall, he kept the wild beasts of the forest out, he gave them everything that was necessary to make them a fruitful vine, and they simply brought forth wild sour grapes. But when Jesus came, he said, I am the true vine, and my father is the husband. It's only in cleaving to him and living in him, abiding in him, that we will ever bring forth fruit to God, and nothing can ever do it better. There'll never be an improvement on it because he is the true [00:12:03] vine, able to produce through us the true fruit, and his father is the husband. So when we read that the father is the only true God, it means that God was partially known.

And what was said of Jehovah, the God of Israel, was very, very, very wonderful. It moves our hearts most deeply to hear the wonderful provision of God for his earthly people, Israel. We were speaking this afternoon about Israel, the Jews, that is, are part of it, being the Lord's treasure, the treasure that he had found. Well, that's a very wonderful thought, and it warms our hearts to hear the words in which God, the Lord, speaks about his people. I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. I remember thee, he says to [00:13:04] his earthly people, I remember thee, the love of thine espousals when thou wentest after me in the wilderness, and then my people have committed two evils. They have forsaken me, the fountain of living waters, and they have hewn out for themselves cisterns, broken cisterns that can hold no water. Now that's a pleading which we can take to ourselves. What wonderful pleading it is. But it was not Jehovah, I say this very carefully, and great reverence, Jehovah was not the only true God. Why? Because he was only partially revealed. And when Moses received for the first time, when the nation of Israel was first of all coming to birth, he received the revelation of that name. It says in picture language, so vivid as to be incapable of misunderstanding, he said you cannot see my face, you can only see my back. Now if that wasn't a plain indication that this revelation [00:14:05] was a real revelation, and it meant immense things to Moses and all those who would live by it, but it was not the final precious truth that was available in God to reveal himself, what would it be when the last secrets of God's being were expressed? It would be when Jesus said that I have manifested thy name unto my brethren, and what was that name? The Father. The Father is the only true God because the last secrets of the nature and being of God are in that name, a relationship of love, a vital relationship, and in that relationship eternal life is involved. Now then, let us try to pause and to accept the wonder of this, that the Father is the only true God, and we might say that one of the greatest, if not the greatest thing [00:15:09] for which the Son of God came into the world, it was to reveal the Father. Moses could be the vehicle to Israel of the revelation of Jehovah, but no other being than the Son of God from the Father's bosom was adequate to come, that by his life and death he might make known the Father, the only true God. You're at the very heart of God's revelation of himself. Everything that's wonderful, everything that's precious, everything that's good for us, everything that fits in with his purpose in creating the world and the nations and men and women, it's all there if we know him, and this is eternal life, to know God the Father, the only true God. So that the first thing that I want you to notice

about this little paragraph, its theme is the Father, and the Father is the only true God.

[00:16:07] The passage is unique, therefore. Only, you see, only in the person whom Jesus revealed, made known, only is the God fully known, fully revealed, and fully known to those who live in the light of that revelation. Now, there's one other thing that I might say about this. I've quoted this verse in John chapter 17. The Lord says, thee, the only true God, and Jesus Christ whom thou hast sent.

There's a very wonderful passage in the 16th chapter of John. I'm quoting it to you. There, it speaks about the coming of the Holy Spirit, and one of the things that the Lord says about the Holy Spirit who would come, he will guide you into all the truth. You see, this is a very [00:17:06] wonderful thing. It is the Lord Jesus Christ who makes the revelation, and I'll speak a little later about that revelation and what the words mean that are employed for it, but it's the Holy Ghost, using the Word of God, that makes it good to us. Are we to be guided into the full realization of all the truth, and the truth couldn't be anything else that embodied in the one who is the only true God, and Jesus Christ whom he has sent. Well, the Holy Spirit is here for the purpose. Let's never make any mistake about the reason why the Holy Ghost was given. Many a question, many a problem about what people say about the Holy Ghost will be solved if we went back to the plain statements as to why he came. He came to lead us into all the truth. He didn't come in order to manifest himself by miraculous works. That's not the purpose of his coming, but when the purpose [00:18:05] of his coming, apart from the means employed, is out, it is to lead us into all the truth, to take of the things of Christ and show them to us, and to glorify him. Now, this is the theme of this first paragraph. Now, let us notice in that paragraph that it says, let us pour over the words again, no man knoweth the Son but the Father. Now, I simply note the fact it says nothing about the revelation of the Son, a great deal might be said, but that's not what anything that's said about that here. It says, and neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Now, there are three expressions used in scripture about the revelation that the Lord Jesus Christ made. I would put first a verse a little later in John chapter 17, [00:19:09] when the Lord Jesus said in the prayer, I have manifested thy name to the men whom thou gavest me out of the world. In other words, you have in the earthly life of the Lord Jesus, the manifestation of the Father, and that's exactly what the Lord Jesus, when he said to Philip, he said to him, as you remember, hast thou been so long with me and not known me, Philip? He that hath seen me, hath seen the Father. And so loving was Jesus, when he appeared in the world, so loving is God the Father. So powerful was Jesus when he was here in the world, so powerful is God the Father. He manifested the Father in his earthly life, and it is a most most wonderful thing to think that the final revelation of God leaves it, that he is represented by the image of his well-beloved Son. [00:20:07] One might see an image of a Hindu God, a great beast with lolling tongues and a tremendous belly and out of all proportion in every way. It's absolutely horrible sight. Some folks think of their God like that. He's an image. It's what they think their God is. What a wonderful thing for you and me. How stupid are the people who turn aside to these incoming religions, when we've got one who said, he that has seen me has seen the Father. One of perfect love, one of perfect wisdom, one of manifested power to bless and to deliver, one who could put down evil. Yes, he is the image of God, and he that has seen me, he said, hath seen the Father. And then in this passage that we have, it uses another word. It says, I read it a few seconds ago, [00:21:07] neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. Now, although the he is in italics, the pronoun is nevertheless in the singular, and it tells us here that the Lord Jesus Christ reveals the Father to the individual. Now that can only be, you see, as we are willing to sit down day by day in the presence of the Lord Jesus and learn of him, as we're going to read a little later, that is the way that the Lord Jesus Christ to us as individuals, the Lord Jesus Christ by his living power to represent the Father, he will reveal him to us. It was the same kind of individuality concerning which

in another connection the Lord said to Peter, flesh and blood have not revealed it to thee, but my Father [00:22:04] which is in heaven. Well, that's the opposite way, but we are speaking here about the revelation to the individual by the Son of the Father. If we walk with him, if we take his yoke upon us, if we learn of him, he will reveal the Father to us, and there's no other way, there's no other revealer of the Father than the Son working in the power of the Holy Spirit. There's another word that's used to speak about the revelation of the Father, making known the Father, and that is the remarkable passage in Hebrews chapter 2 which quotes Psalm 22 when it says there, I will declare thy name unto my brethren in the midst of the church while I sing praise to thee. That's a quotation I say from Psalm 22 and the Lord Jesus Christ in a certain [00:23:04] sense fulfilled that on the resurrection day when he said go tell my brothers that I send to my Father and your Father. It is on the resurrection day and in resurrection power that the Lord declares his Father's name in the assembly. Now I charge you to give full account, to give full importance to that statement. It's a vital part of what the Lord Jesus Christ has said. If we have no knowledge of what is in the assembly, we are missing something vital about the revelation of the declaration of the Father. It is in the assembly that he declares the Father in the very special way that it accords with his resurrection message. So that would impel us, that would impel us not only to think of our private devotions when we seek to walk with the Lord and to hear his [00:24:01] voice, but it would speak to us that the fact that there's a link, a very important link between the assembly and the Father. The name of the God of Israel is Jehovah. The name of the God who connects himself with assembly on the resurrection day is the Father. And these are mysteries, revealed mysteries, which we would do well to meditate on and meditate on until we make them our own. Well if you look back at the first part of that little paragraph, it's very striking to me. He says in verse 25, going back to the beginning, at that time Jesus answered and said, but where was there a question? At that time Jesus answered and said. You're impelled to think where there was a question. And the answer is that there's been no question spoken about. In other words, it seems very plain to me that we are being let in to that quality of interchange and fellowship, [00:25:06] unbroken between the Father and the Son during his earthly life. We are letting us hear a little bit of it. At that time Jesus answered and said. He was speaking. It was an interchange. It was fellowship. It was communion between the Father and the Son. And he lets us into this when he says, at that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hast, passing over a word or two, revealed these things unto babes. Well, I would like to leave this paragraph with the very deep impression in your minds.

What will Jesus do for us? He will, in his earthly life, as recorded in the scriptures, he will manifest his Father's name. What will the Lord Jesus do for us? He will reveal the Father to us as day by day we walk with him and hear him speaking to us. What will the Lord Jesus do for us [00:26:08] in the assembly? He will declare the Father's name to us so we might be led to worship him. Now that's a very striking paragraph, but there's no break, you see. When the Lord Jesus Christ said, all things are delivered to me of my Father, this is the person who says, come unto me and I will give you rest. This is the person who says, take my yoke upon you and learn of me. He's the one into whose hands the Father has delivered all things. He's the one who knows the Father and can reveal him. He is the being at the very center of the universe because he is the delight of the heart of the Father and he's the one and we can easily see how much we miss if we take that second paragraph all by itself. It's a very wonderful thing indeed and it is a simple thing to act upon it and it's true when we act upon it, but it's a far far more wonderful thing to reflect upon [00:27:06] the manner of person it is who says, come unto me and I will give you rest. Now, I want to pause a second on the familiar words, ye that labour and are heavy laden.

Now, if you've been about preachings and ministries long, you'll have heard that explained as

persons who are burdened under the yoke of sin under the yoke of sin and they're weary because of the yoke of sin and it would be foolish for me to deny that there might be a very important element of that kind in it. But what he's really saying is that those who have loads too heavy to bear in the normal turmoil of life. I feel myself and you feel yourself many, many times weary and heavy laden. It might be to do with sin, but it [00:28:04] might only be with life, weary and heavy laden. Now, Jesus says to the one who's weary and heavy laden, come unto me and I will give you rest. And when day by day we do come to him, you see, I don't think it's primarily come to him once for all for salvation, but as day by day we come to him, then we have his promise. He will give us rest and he also tells us what we can do to find rest. And the second of the words that come to us in this second paragraph are, take my yoke upon you. Now, there are hymns and there are expositions of scripture that make it mean that the believer shares the yoke of Christ, you see, that we are side by side with him. He accepts the yoke of obedience to God and we, alongside of him, are accepting the yoke of obedience to God. And when [00:29:03] it says, take my yoke upon you and learn of me, they say this is what it means. Now, I feel that this is wildly and wildly astray. In the Old Testament, we read about some sacrifice concerning which it said that the animal had never to have borne a yoke and the Lord Jesus Christ never bore any yoke except that uniquely he bore the yoke of doing his father's will. None of us could possibly share that. No, it is that we take ourselves to be the struggling beast down there needing direction and guidance every minute and the one whose hand is upon the reins. And what does it mean to take his yoke? The person who takes the yoke of another, if that beast could speak, it would say regarding the fact that yoke upon it, by bearing this yoke, by the very fact of bearing this yoke [00:30:01] and be willing to accept it, I renounce my will in the conduct of this job that I am doing. The fact of that yoke says I renounce the determination to do my own will. And it secondly says I hereby accept the will of him whose hand is upon the reins. And the equivalent of taking his yoke is saying to him, saying to him in our hearts that we do renounce the guidance of our lives and we do accept his will for our lives. The more you were to find out in scripture and in practice about that, the more wonderful it is. And the prophet Jeremiah, it says the heart of man is deceitful above all things and desperately wicked. And in another place in Jeremiah it says it is not in man that walketh to guide his footsteps aright. Now we admit that if we're true Christians and we're obeying the Lord Jesus Christ in this [00:31:03] matter, we do admit that it is not in our power to guide our lives aright. We must decide things but they must be decided in submission and in the light of the expressed will of the Lord given to us through holy scripture. And that's a principle of life that we would do all so well to adopt at the earliest possible age. It is not in man to guide his footsteps aright. You can see people and how tremendous are the mistakes they make in life. And although some of them appear to be so successful, you could never tell that they aren't going in for the snares that we were reading about this afternoon. No, we Christians, if we are rightly obeying the Lord in this matter, we do, we abrogate, we confess that we are not aiming to do our own will. But we do say that we are here to do his will. That beast has the will conveyed to him by a touch, [00:32:06] a voice, perhaps a correction from time to time, but the instructions are conveyed to it and therefore it is accepting the will of another. Well, you say, surely I've got to have my individual path to make in life. You will have an individual to pass in life, but the only truly prosperous path in life is that lived in the will of God. If, and I'll speak especially to the younger people, of all the things that it would be desirable day to get across to the young believer, it is this. The phrase in Romans chapter 12 verse 2 where it says, that good and acceptable and perfect will of God. It's good. That means, I don't suppose it means there particularly it's morally good, but it means it's the most effective way that the human creature can have his life handled. It's [00:33:03] good in the same sense a man is a good footballer or a good swimmer or whatever you like. It means good and effective at what he's supposed to be doing. Now the will of God is the best thing for effective and true and just life that we can have. Secondly, according to Romans 12, it is acceptable. Once the struggles of self-will are laid down, we do find in

practice that that will of the Lord is acceptable to us and it is perfect. Now that's got a very, very wonderful word. You look round upon the people of all ages and you say, look what they've got and I'm missing. Look at the frenzy of a happy life that they're living, keeping all hours and letting themselves go absolutely to enjoy themselves. Look what they've got and I'm missing. Look, what that verse says is there is no element of a complete life which is absent from the life that's lived under the yoke of Christ and of the obedience of Christ. Take my yoke upon you. I've done my best [00:34:08] to explain and then it says, learn of me. Now the question might arise whether it means learn about me or learn from me.

To learn from the Lord Jesus is to be a disciple. The word disciple means a learner and the word doctor means a teacher. It might be therefore that it means we learn from him. He is the master and we are the disciples, the learners. Or it could mean learn about him. Well, I've wrestled with the grammar of this passage to some tune and I'm quite convinced it means both and it's very easy to see how it can mean both because they are mutually exclusive. If we learn of him, we will learn from him and it says therefore that the second thing to do is, the third thing to do [00:35:05] after coming and after taking his yoke, is to learn of him. And if we learn of him, he will indeed teach us of the Father. Well, just you think, you wonder what use your life is going to be.

You realize that there's no conceivable betterment of the answer to that question than taking the yoke of Christ. Your life couldn't possibly be nearly as effective as it will be if you take the yoke of Christ and learn of him. He is the one who will work his miracles of transformation upon you, not to please the world but to please himself and to be effective in the toil of his service as we have it here. That's what the beast is for. He's toiling in the service but in that service he finds rest and to find rest in service is a lesson that we all deeply desire to learn. [00:36:06] But what a wonderful thing it is to be of our lives, to be the handiwork of the Lord Jesus. He is acting through us. His will is being done by us. His teaching is being received by us. I have read that Felix Mendelssohn once went into a famous European cathedral and he spoke to the officer, supposing I call him a beadle, you might swell up your sleeve, that's not the right word, but he spoke to the officer who was in charge of the cathedral and asked if he could play the organ, a very famous organ. No sir, he said, no sir, no way, it's locked and I've got the key and no one is permitted to play there. Well Mendelssohn went away and he was rather hurt and disappointed at this so he had another go [00:37:02] at the man. He said sure you could let me play just a little bit and I'll keep close, you can keep close by me and so the man was persuaded and he gave Mendelssohn the key. Well after a few minutes such sounds began to whisper through the arches and thunder through the vault, such sounds he'd never imagined possible in his life. And when the musician came down he said to him, what's your name sir? Well he said my name is Mendelssohn. Well he said what a fool I was not to give you a key earlier. Now you see the music was in the man, the instrument was nothing at all, just ivory and bits of electrical connections I suppose, perhaps not that in those days, mechanical connections. The music was in the man and what was in the man came out when the key was given into his hand and that's a lesson that we're trying to help [00:38:02] each other to learn. It's only when the key of life is in the hands of the Lord Jesus Christ that we can find rest and we can be what we desire to be, effective in his service and pleasing to him. Well my time is almost gone but I would like to come to for a few seconds to a theme. We had a meeting in London quite recently to consider certain practical matters about the assemblies and so far as I'm concerned, without talking very much about it at all, I came away with one terrific impression and that is the need for being wholehearted. Somebody said why, you see, does the minister over the wall when he preaches get conversions and we don't, one person said. Well the answer was given. I can't tell you what the answer to [00:39:05] that question is really but I can tell you what sometimes are things that are sometimes true. You may very well find that although that

person ought to be, if he was pleasing to the Lord, more deeply instructed in the things of God, you might very well find that he has three things that you don't have. One is he's absolutely dedicated to the winning of souls. He's absolutely all out for the winning of souls. Nothing else can take advance over it for him. Secondly, he uses the word of God and he's diligent in prayer and I thought you see this is a very very very serious matter because when we think of the privileges that we have in the meetings, I sometimes think of David and what it says about David, it says about David certain kinds of things that of all the kings that came after him, there was hardly anybody who [00:40:06] wholly followed the Lord like David did. There were hardly any who followed the Lord with a whole heart like David did. It says that when the ark was brought back, David danced before the Lord with all his might and it says when he was coming to the end of his life, with all his might, he made preparation for the temple for the praise of the Lord. Now are you, am I, enthusiastically wholehearted about the worship of the Father? If we have the truth that is available to us, we would realise what a privilege it is to be able on the Lord's Supper occasion to do these two things, to address the Lord remembering him and to worship the Father. We would be enthusiastic about it, we would make sure that our baskets were filled, we'd make sure that we understood [00:41:03] this was the greatest possible pair of privileges to enjoy the presence of the Lord and to be led by him to worship the Father. But alas, alas, we're so often half-hearted about it. It would be a very very very wonderful thing if we realised that it's only a tenth of the battle to know what's needed. It's only a tenth of the battle to understand a scripture like this, but a great deal of the battle according to the Old Testament and the New is to be wholehearted about it, to be devoted, to be I would almost exclusively devoted to doing the will of God. And when it comes to worship, responding to him. It's a very very wonderful thing to see the saints gathered in assembly in the right way. There are several ways of seeing everything. When that young man who was the servant of Elisha was in the beleaguered city and he said, Master, the chariots [00:42:07] around the city, that was true, that was one way to see it. But the prophet said, Lord, open the young man's eyes. If you're a young man, I wonder how many people have prayed for you, Lord, open the young man's eyes to see things a different way, more true, if that's a possible thing to understand. And he saw that the hills and mountains were filled with the horses and chariots of the Lord. It was another way of seeing. And I remember, you've probably heard me say it before, but I remember somebody saying about the Lord's supper occasion. Well, you come together to sing a few hymns and a few prayers, so what? Well, if there's anything happening there at all in spirit that you can't see, in spirit there's the worship of the Father. In spirit there's a response to the personal presence and love of the Lord Jesus Christ there. It's a most tremendous thing and a tremendous [00:43:03] enthusiasm is warranted about such a privilege. Well, in these things that, such as scriptures we have brought before us, the one paragraph which is extremely profound, it presents to us, so to speak, the last secret of the universe, that is, the Father. And the other is so simple. Well, if we understand that the same one who, into whose hands the Father has given everything, if we understand it's the same one who was in momentary communion with the Father, and it's the same one who can and does and will reveal the Father to us. And starting from that point, a new point perhaps, that we haven't thought of before, to hear again the old, old words that he spoke, come, take, learn.