

# Verse by Verse Matt 11

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[ 0 : 0 0 ]     happy they're going to get judged. And it may seem like that, but he's righteous in it. Look at Luke 10. Keep your place here. In Luke chapter 10, Luke throws a little phrase in here that only shows up one time in the life of Jesus Christ.

Luke adds something that Matthew doesn't account for. And you'll see in Matthew 10, verse 13, 14, 15, this is the identical passage that Matthew writes of, Luke chapter 10.

And in verse 20, he says, notwithstanding, I'm sorry, in verse 21, he says, in that hour, Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, for thou said these things.

Notice that it says, he rejoiced in spirit. A little phrase there that's not shown back in Matthew. And it's the only time that it references Jesus Christ rejoicing.

And it's when God made fools and idiots out of the wise and the prudent. And he hid things from them, those that are wise and prudent. And he hid them.

[ 1 : 0 5 ]     Now, there's a reason for this. And God hides things. And God reveals things as it seems good to him. In Matthew 11, verse 26, we read it. Even so, Father, for it seemed good in thy sight.

And it's not that God's partial, necessarily, to a person, or that he picks one for this and another for that. But it's always a case of the heart. And I don't have the time, nor want to take the time this morning, to run through the Old Testament in this, but it's plain.

God deals with a man after his heart. And in Ezekiel 14, that is the premier passage, if you want to look at it sometime, write it down. Ezekiel 14, you will see that there is men that come to the prophet to inquire of him, and God asks the prophet a question.

Should I at all be inquired of by these? They have the stumbling block of their iniquity in their heart. Should I even allow them to ask me questions, to try to get an answer from me?

And so God will not give them an answer of peace or an answer of truth because he knows what's in their hearts. And so he answers them, and even in that passage, he deceives them. Why would he deceive a man?

[ 2 : 1 0 ]     Because the man's wicked. Because his heart doesn't want the truth. God knows the man's heart. And so he deals with him after his heart. And so you better be careful when you're dealing with God. And he's righteous, and he'll judge you based on the sins of your heart.

And so the Lord Jesus Christ rejoiced in spirit, and he thanks the Father for hiding things from men and going to, in the future, judge them accordingly because it seemed good to God.

Come back to Isaiah chapter 29, and you'll see a few verses on this, but not too many. Isaiah 29. You may remember in John chapter 9 where someone that was born blind was healed by Christ, and then the Pharisees are looking around saying, who healed you?

And he said, I don't know who he was. And they go to his parents. Who healed him? Well, you ask him. He's of age. And then they finally find out it was Christ, and he finally gives glory to God. And the Pharisees come face to face with Christ.

They say, are we blind also? Do we not know the truth about you? And he gave them a passage from the Old Testament showing them that if you weren't blind or if you said you had sight, then I can't quote it right or I'll get it twisted up.

[ 3 : 33 ] But coming here to Isaiah 29, and look at the Bible says, The Bible says, For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes.

The prophets and your rulers, the seers hath he covered. And the vision of all has become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee. And he saith, I cannot, for it is sealed.

And the book is delivered to him that is not learned, saying, Read this, I pray thee. And he is, I am not learned. Wherefore the Lord saith, For as much as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work in wonder, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

God is doing that, fulfilling his word, even in the nation of Israel, and Jesus Christ is rejoicing, that God is fulfilling his word, because of the wickedness of their hearts.

They've removed their heart far from God, and they're teaching for precepts to commands of men, as we see in the Gospels, and that's the people, and that's the fulfillment, and Jesus Christ rejoices over it, and says, Lord, you said you'd do it, and you did it, and you're right, because they're wrong.

[ 4 : 54 ] Come to 1 Corinthians chapter 2, and here's a little New Testament thought along these lines of having things revealed, versus having things hid, or hidden.

1 Corinthians chapter 2, And in the passage, we are in verse 7, Paul says, But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory, which none of the princes of this world knew, for had they known it, they would not have crucified the Lord of glory.

But as it is written, I have not seen, nor he heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. So without the Spirit of God dwelling in you, you don't have a chance of discerning what Paul calls the hidden wisdom, or the wisdom of God.

[ 6 : 37 ] It's also called the deep things of God, or spiritual things. They're just completely off your radar. But with the Spirit of God in you, the Spirit of God can reveal, and can teach, as it says in verse 13, and then you can receive them, being spiritually discerned.

But you have to compare spiritual things, verse 13, with spiritual. How do you do that? That's this book. That's what Isaiah talked about, line upon line, line upon line, precept upon precept, precept upon precept, here a little, there a little.

The Word of God is put together like a puzzle, and its truth is revealed, here a little, there a little. As you study it and search it out, the light becomes evident, should God reveal it to you.

I'm convinced with all my heart, that there is more to be revealed in this book. More, much more. And the teaching is, it's called progressive revelation, the idea that God progressively reveals truth to man.

The Word of God is completed, and has been revealed in that sense. But what it contains, does man today have a complete handle on all of the truth that this book proclaims?

[ 7 : 50 ] I'd say not even close. Just as an example, there's prophecies. The New Testament, they say, kind of sheds light on the Old Testament.

The New Testament unlocks some of the things of the Old Testament. And we'll, we've seen it already through this study in Matthew, but there's passages that the Old Testament, we read through it, and just read right on through it.

It doesn't mean much to us, it's just something David wrote. It's something Hosea wrote. It's something Zechariah wrote about in spirit and in visions. And we don't get it.

It doesn't resonate, it doesn't really connect to what, and then Matthew or John says that it might be fulfilled, which was spoken of the prophet. And there it was the whole time.

Hidden. And it was there the whole time for us to read over and over and over and over. And I just have no idea how much material I'm reading over and not grasping its interpretation or its application to the Lord Jesus Christ or to the future, to prophecy, or to...

[ 8 : 54 ] I have no idea how much is in there. But God, little by little, seems to give nuggets of truth as a man, if his heart's right, as a man seeks for truth in the Word of God.

If a man's looking for something to make himself rich, if he's some prophecy speaker that wants to hold a conference and says, I'm going to go find out everything in this Bible about Jesus, I don't know that he's going to find what he's looking for.

I don't know that God's going to reveal it to him based on his motives. But when somebody's a serious student of the Scriptures and loves the Word of God and loves the Lord Jesus Christ, I'm not going to say God's obligated to do anything, but I think you'll find it, you'll get yourself a little bit further along by catching truth.

Now, I'm by no means a scholar. I'm not even close. I'm just a fool that's made some really stupid decisions in life. But somewhere along the line, the grace of God has led me to this book and has given me a love for it.

And along the way, I've seen some things that I believe God has shown me personally. Nothing amazing that's going to change the world or change a church. Just things that I didn't, that weren't taught in Bible Institute or in my years in Sunday school or in Christian school or around preaching and revival meetings.

[ 10 : 15 ] Just things from studying the Bible that jump out at me and then I catch it later on and then I see it over here and I think, wow. Sometimes I'd find something and I think, wow, that's really good.

I've never seen that before. And then I'll go reading through a commentary and then, oh, they saw that 200 years ago. But it's being revealed. It's being revealed.

And it's hidden, though, from some. God will hide it from some. And maybe God will hide something from me that it will reveal to you. But maybe He'll reveal something to me that He won't reveal to you. It just depends on what God's, as it seemed good in thy sight, verse 26.

And that's what seems good in God's sight. Look at Ephesians chapter 1. Here's something that Paul prayed for this church of Ephesus. Ephesians chapter 1.

He wanted them to have some understanding and some revelation. Ephesians chapter 1 and verse 16.

[ 11 : 23 ] He's talking about his prayers, making mention of you and my prayers. And verse 17, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened.

That's a prayer that Paul had for that church, but that they would grow in the spirit of wisdom and revelation, that their eyes, the eyes of their understanding would be enlightened.

I taught you a few weeks ago that understanding follows faith. And you're going to have to trust and believe the word of God before He ever gives you the understanding of what its truth teaches.

So you approach that book in faith, you're on the right track. I'm convinced there's more in that book that has not been revealed. And one man, if you could kind of do an overview of church history and of men that scholars or bright, brilliant minds that have really devoted their lives to the study of the book and have brought some truth out of it, you'll see that one man's work kind of built upon another's and built upon another's.

And it's not that they're copying each other's. It's that God gave some light here and some man took that light and got a little more. And as he's devoted himself to the scriptures, a little more and a little more.

[ 12 : 48 ] It's progressively being revealed until, I don't know, I don't know what else God's going to reveal. I'm sure there's some things and maybe even some major things that are still hidden until the time's right.

And so, go to that book with fear and trembling. Because God says, to this man will I look, to him that is poor and contrite spirit and trembleth at my word.

That's Isaiah 66. Alright, Matthew chapter 11. And come back here to verse number 26. Even so, Father, for so it seemed good in thy sight.

Verse 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.

Now here's an interesting thing here with Christ because look at John, come to John chapter 1. Christ came to reveal the Father.

[ 13 : 50 ] To declare him is what it says. John chapter 1, verse 18. The Lord Jesus Christ did not come to earth to not make the Father known.

That's what I'm saying. Verse 18. John 1, 18. No man hath seen God at any time. The only begotten Son which is in the bosom of the Father. Notice he's present tense which is in the bosom of the Father.

I don't know if you remember last Sunday when we were in John chapter 14. He said that where I am there you may be also. And he said it again in chapter 17 where I am. And in chapter 3 of John he told Nicodemus that the Son of Man which is in heaven and there it is again in verse 18 which is in the bosom of the Father, present tense, he hath declared him.

That is, the Son hath declared or displayed or revealed to man the Father. Look at, let's see, chapter 14 we'll do chapter 10 let's do chapter 10 John 10 and then we'll go to 14.

Christ came to reveal the Father and he did it through his speech as he says the doctrine that he received was not his own but it was from him that sent him and he did it through the works that he did.

[ 15 : 09 ] John chapter 10 and look at verse 37 verse 37 these Jews want to stone him in this passage.

Verse 37 if I do not the works of my Father believe me not but if I do though ye believe not me believe the works that ye may know and believe that the Father is in me and I in him.

So he did come to reveal to them all the Father. Look at chapter 14. This is where we were last Sunday John 14 and we'll start in verse 7 through 11 after he just said no man cometh unto the Father but by me if ye had known me ye should have known my Father also and from henceforth ye know him and have seen him.

Now remember back in Matthew he said that neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal him. He's telling him that from henceforth ye know him the Father.

Verse 8 Philip saith unto him Lord show us the Father and it sufficeth us. Jesus saith unto him have I been so long time with you Philip so long time with you and yet hast thou not known me Philip he that hath seen me hath seen the Father and how sayest thou then show us the Father.

[ 16 : 35 ] Believest thou not that I am in the Father and the Father in me the words that I speak unto you I speak not of myself but the Father that dwelleth in me he doeth the works believe me that I am in the Father and the Father in me or else believe me for the very works sake.

Again appealing to the works that he's doing showing them he's from the Father but declaring in his words the Father's in me and I'm in him. And so now go back to Matthew Christ came to reveal the Father to all of them yet those with that set up in their heart coming back to what we began with Jesus Christ rejoices that some of them didn't see it.

It was hid from them and I'm not trying to be a broken record here but one of the points of the message that faith comes first was the incarnation. They did not believe and did not understand that they were speaking to the Father because they didn't believe his words or his works.

If they'd have exercised faith in that person they'd have got it. God would open their eyes and Christ would have made known to them the Father. Matthew 11 and moving to verse 28 Come unto me all ye that labor and are heavy laden and I will give you rest.

Come unto me those are three words that puts Jesus Christ apart from all other religions. Everything that exists that man has ever concocted gets shot with those three words Come unto me.

[ 18 : 16 ] Nobody else could dare make that claim if they couldn't back it up. I don't know if any religion that you can come up with that has an originator would have those words come unto me.

They'd all point you to do this list and they'd point you to you need to be here be part of this. But Jesus Christ doesn't give any of that to anybody. He says just come to me.

I can give you rest. No religion can give a man rest or put peace in their soul but a man can. He can put his spirit inside you and himself and you'll know real peace.

The Muslims teach if you want peace and paradise well one way to get there is to blow yourself up and take as many people with you as you can.

And if you think that's a crude way of saying it that's just reality isn't it? That's what they teach and believe. Take as many Jews and Christians out of this world and be a martyr yourself and you're going to find a great life on the other side.

[ 19 : 28 ] I guarantee you that I don't even need to guarantee those men that strap bombs to their chest in the name of their God in the name of their religion I promise you they don't have peace when they're walking into that crowd about to pull or push that detonator.

They don't have in their peace I'm going to see my Savior. They don't have peace. They're running some mantra through their mind and mouthing these words these prayers these Arabic prayers trying to calm themselves and keep themselves from what's inside their conscience screaming don't do it don't do it this is not right and they're muttering something hoping that they can get this over with.

There's no peace in that religion. One of the biggest religions in the world and in the end times for sure is the Roman Catholic Church they can't offer any rest their system of religion offers no rest to anyone even after you're dead you've got to go suffer in purgatory and pay for your sins according to them.

There's no rest to that religion. It's dead works work, work, work, work, work, work, work and maybe you'll get there. If not you'll burn for a while and maybe they'll pray for you while you're down there and if it all works together right then maybe God will receive you and you'll have experienced the grace of salvation.

There's no rest. No rest for your souls in those religions. They offer you rewards but Christ offers you rest.

[ 21 : 16 ] Come unto me all ye that labor. Look at Acts chapter 15 just for a point of reference for this about religions.

Christ's invitation was to all ye that labor. He doesn't say come unto me ye elect and I'll give you rest.

Come unto me ye that my father chose from the foundation of the world to be saved then you could get rest. He says all ye that labor. In Acts chapter 15 notice what religion likes to do.

Verse number 1 And certain men which came down from Judea taught the brethren and said except ye be circumcised after the manner of Moses ye cannot be saved.

Now for the Jews and for their Old Testament practices they took elements and ceremonies from their way of religion and tried to connect it or to merge it with salvation through the blood of Jesus Christ saying except ye do this and that really that's just a great example of all religions that cause men to labor in their religion seeking rest and their satisfaction and acceptance with the Holy God.

[ 22 : 47 ] you put whatever you want to in the blank take out the circumcision of Moses and put whatever you want to right there except ye be baptized except ye pray the rosary except ye convert to this and pray three times a day facing this way except ye seek enlightenment and separate yourself from all worldly things except ye come apart from the world and grow a beard and ride in a cart with a horse you figure it out you see every religion every teaching of man tries to put something in that blank and say except you do this you can't be saved and that's not Bible salvation and this is when Jesus Christ offers to all ye that labor just come unto me there's rest in the Lord

Jesus Christ I'm resting right now standing before you I'm at peace and I'm at rest in my soul when it comes to the salvation and the eternal security of where I go when I die I am not standing here thinking Lord I'm going to do my best today Lord you know I studied this week and I put time I even I even worked around the church this week that ought to be worth something right I'm not going to I stand here apart from all of that I could have laid in my office on the couch all week long like a stinking bum and said and I'd still feel the rest in my soul for salvation it's not based upon my efforts it's not based upon my works it's not based upon my integrity or my intentions it's completely based upon the one that I came to seeking rest verse 28 the Lord Jesus Christ come unto me verse 29 he says 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 for my yoke is easy and my burden is light it's in the yoke the submission of bowing your head and getting down into that yoke with Jesus Christ where you're joined to him the Bible says he that is joined to the Lord is one spirit where you're one united with the Lord

Jesus Christ and that's where you learn of him that's where you let him lead you and you follow and you learn by watching him and spending time with him when he goes you go when he stops you stop and you submit to him when you enter that yoke and he tells you hey it's easy and I'll tell you this from my personal experience it's easy it's easy being with Christ is far better than being on my own being with Christ is far better than trying to please my mom and dad and satisfy my family or make sure that my wife and kids have somebody to look up to and making sure that I'm doing everything right I got a better thing I'm just going to get in the yoke with him and if I stay in that yoke with him that's what they'll see is that I'm in yoke with Jesus Christ that's what my parents will see instead of worry about if I'm making them proud they'll see I'm yoked up with Christ he took them that way amen

I'm fine with that and if you if you feel the pressure in this life of pleasing somebody maybe you just need to bow your head get in the yoke and find out that it's easier that way the burden is lifted from feeling the pressure of what you have to perform you have to accomplish and do to please somebody else focus on pleasing him once you get that down brother it goes a whole lot better and the noise may still be there or the pressure may still come but it's easy to cast it aside because you know you're where you're supposed to be in sweet fellowship and in the will of God Matthew chapter 12 we'll move right into this chapter and just begin introduce this next section Matthew chapter 12 at that time Jesus went on the Sabbath day through the corn and his disciples were and hungered and began to pluck the ears of corn and to eat but when the Pharisees saw it they said unto him behold thy disciples thy disciples do that which is not lawful to do upon the Sabbath day now what is what is not lawful about eating on the Sabbath day oh they say they're going through and plucking the ears of corn and eating and that's not lawful well what does the law actually say here what the law says is that you're not allowed to move the sickle upon the field that's laboring in the fields that's working on the Sabbath and they were not violating that so what we see here and the Pharisees are good to show themselves they show their true colors quickly with their mouth and their reactions and all through this and I'll try to point it out as we go and we pick them up the Pharisees got some marks about them some identifying traits about them and one of them is that they are looking they're always watching the actions of others and accusing accusing wrongfully but nevertheless they're looking at others and accusing them of doing wrong that's a mark of a Pharisee they're also guilty of there's several ways to say this but you might say over emphasizing the scriptures or misinterpreting the scriptures to match what they their interpretation of the scriptures whatever case over emphasizing the letter of the law or something like that they're guilty of trying to use the scriptures and show fault in you and here's the anecdote for all of that nonsense look at John chapter 8 and I'll give you an example here of something Christ did when he was faced with the Pharisees and with their accusing so John chapter 8 and in verse number 3 the scribes and Pharisees brought unto him a woman taken in adultery and when they had set her in the midst they say unto him master this woman was taken in adultery in the very act now

Moses and the law commanded us that such should be stoned but what sayest thou this they said tempting him that they might have to accuse him of course but Jesus stooped down and with his figure wrote on the ground as though he heard them not so when they continued asking continued asking him he lifted up himself and said unto them he that is without sin among you let him first cast a stone at her and you know the rest of this they end up walking away and Christ told the woman I'm not even condemning you did this action even if you were guilty I'm not condemning you now Christ didn't have sin so I guess he could have but he was the savior he was the one that was here for forgiveness but what about the Pharisees then the Pharisees that love to point the finger at others and love to watch their actions and find something they can accuse them of well Christ's response to them and to their attitude of accusations was the day that you don't have sin then you can go ahead and accuse them and I find their lesson there is that in our lives today and in mine especially that I have to watch my own relationship with Jesus Christ and I have to focus more on my personal fellowship with him first and foremost as a priority before I ever go looking around the room to find fault with somebody else and in doing that

[ 31 : 00 ] I'll no doubt have a lot more grace with everybody else because I see who I am and I know what I am and I know that maybe they are wrong but who died and made me Jesus Christ nobody you know how people say don't judge me or they say you think you're the Holy Spirit I don't and there's a good way to handle a Pharisee or to even put down that attitude within you is to look inside first and remember you're nothing but a wretch according to this book you're altogether vanity that's what you are that's what I am and I have no business picking up a stone to cast at you because you've got something wrong now in Galatians chapter 6 we're told to if someone be a brother be overtaken in a fault ye which are spiritual ye which are spiritual restore such in one in the spirit of meekness the Pharisees don't have a spirit of meekness number one number two

I wouldn't call them spiritual either and there's plenty of flaws with them so there is cases to help someone else that's overtaken with a fault or a sin and there's parameters for that as well spirituality and meekness and that's something that would really tame your tongue if you're spiritual and you're meek before you start pointing the finger and accusing so we'll stop there and we'll pick it up next week there with Christ's reply to them which I love in verse 3 house