

The theme this quarter is “Christ, The Fulfillment.” This is Unit 2 “Evidences of Jesus as the Messiah.

Text: Matthew 11:25-30

- **Introduction:** Jesus uses different illustrations to describe the sort of disciple He seeks. In our text this morning: disciples are to be like “children.” If one’s citizenship in the kingdom depends on becoming like a little child, it is important to ascertain what Jesus meant by this. The Apostle John referred to Christians as “little children.”
- **Lesson Background :** John is in prison, perhaps wondering why he is there and why Jesus has not come as a “military Messiah.” Warren Wiersbe writes: Why did the religious leaders rebel against John and Jesus? Because they (the leaders) were intellectually and spiritually proud and would not become little babes in humility and honesty. There is a vast difference between the spoiled children of the parable (Matt. 11:16-19) and the submissive children of this statement of praise. The Father reveals Himself to the Son, and the Son reveals Himself and the Father to those who are willing to come to the Son in faith. These verses indicate both the sovereignty of the Father and the responsibility of the sinner. **Jesus’** remarks in our text contrast the wrong attitudes of children; in our text he give us the good qualities of children which He says is essential in attaining eternal life.

I. **Revelation (Matthew 11:25-27)**

A. To Children (vv. 25-26) Jesus starts off by praising His heavenly Father—we would learn a lot from that in addressing our prayer life. We need to praise Him more and more. We need to uplift Him. Jesus is not saying that being “wise and learned” is always wrong—he is dealing with attitudes here. “These things” must refer to the whole of Jesus’ remarks.

1. The ones who reject Him reject Him because they are a “proud, haughty” people who think that that don’t need any help at all, that they don’t see their need for salvation.
 - a. **Verse 25** shows that people respond to His miracles in 2 ways: (aa) some receive this revelation of truth and accept Jesus’ claims and (bb) while others refuse to listen.
2. **Why do they refuse?** They don’t because they are not looking for a Messiah like Him.
3. **The** Jewish leaders think they know it all; they think that they have the truth and are knowledgeable about God’s will—and they pressure others to follow their leading.—we also see arrogance in this attitude.
4. **Because** the disciples are willing to humble themselves (**what does this mean?**) rather than depend on their own wisdom, they can see God at work in Jesus’ healings and in His association with sinful people.
5. **“Lord of Heaven and Earth”** stresses God’s sovereign power. He can do things His way, regardless whether the Pharisees approve.
6. **Verse 26** Jesus continues to use the personal pronoun “Father.” James says **“that every good and perfect gift comes down from the Father of Light...”**

B. By the Son (v. 27) Matthew rarely uses the Father/Son language, so when he does it is very significant.

1. **“All things have been committed to Me by My Father.”** This reminds us of the Son’s part in creation—it was He that created all things **Colossians 1:15-**

20(NKJV) ¹⁵He is the image of the invisible God, the firstborn over all creation. ¹⁶For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. ¹⁷And He is before all things, and in Him all things consist. ¹⁸And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. ¹⁹For it pleased *the Father* that in Him all the fullness should dwell, ²⁰and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.

a. **Jesus bears** All Things have been given to Christ by the Father-- full authority to proclaim God's Truth. The Hebrew writer says that "in these last days, God speaks to us thru His Son." We have had "This is My beloved Son, Hear Ye Him."

b. **Jesus** as the Son has a special knowledge that no one can grasp. A "child" knows his father better than a stranger does. Jesus knows what He is talking about.

c. **God** has given Christ the authority to reveal the Father in whatever way He deems appropriate.

d. **Perhaps** use "Like Father, Like Son" story in teachers book.

II. Invitation (Matthew 11:28-30) He now compares the true disciple with "laborers." Jesus meets the daily needs of His people.

A. Warren Wiersbe writes: These verses indicate both the sovereignty of the Father and the responsibility of the sinner. Three commands summarize this invitation. "**Come.**" (V. 28) The Pharisees all said "Do!" and tried to make the people follow Moses and the traditions. But true salvation is found only in a Person, Jesus Christ. To come to Him means to trust Him. This invitation is open to those who are exhausted and burdened down. That is exactly how the people felt under the yoke of pharisaical legalism (Matt. 23:4; Acts 15:10).

B. "Take." (V. 29) This is a deeper experience. When we come to Christ by faith, *He gives* us rest. When we take His yoke and learn, *we find* rest, that deeper rest of surrender and obedience. The first is "peace with God" (Rom. 5:1); the second is "the peace of God" (Phil. 4:6-8). To "take a yoke" in that day meant to become a disciple. When we submit to Christ, we are yoked to Him. The word "easy" means "well-fitting"; He has just the yoke that is tailor-made for our lives and needs. The burden of doing His will is not a heavy one (1 John 5:3).

C. "Learn." (v. 30) The first two commands represent a crisis as we come and yield to Christ; but this step is into a *process*. As we learn more about Him, we find a deeper peace, because we trust Him more. Life is simplified and unified around the person of Christ. This invitation is for "all"—not just the people of Israel (Matt. 10:5-6).

D. "Little Children" are those who put away their pride to trust His judgment and power—receive a blessing that is hidden from the wise and powerful.