

GOD'S WORD

FOR LIFE



Sweet, Blessed Rest

Matthew 11:28-30

Jesus Teaches Us to Pray

SERIES OVERVIEW:

- Jesus invites us to pray, and He even shares a prayer request of His own: pray for laborers. **In His compassion, He invites those laborers to come unto Him and rest,** and ultimately, He prays for all of us -even with our personality differences- to be one!

TRUTH ABOUT GOD:

- Yahweh invites us to **rest** in Him.

TRUTH FOR MY LIFE:

- I will accept the **rest** Yahweh offers.



THE CONTEXT:

- The Prayer for Laborers and the Sending Out of the Twelve Apostles.
- The Questioning and the Assurance of John the Baptist and his disciples.
- The Rebuking of the Cities of Galilee who refused to pursue the Kingdom of God.

- Thus, the Heavens and the Earth, and all the Host of them, were finished. ²And on the Seventh Day, Elohim ended His work which He had done, and He rested on the Seventh Day from all His work which He had done. ³Then Elohim blessed the Seventh Day and sanctified it, because in it He rested from all His work which Elohim had created and made (GENESIS 2:1-6).
 - Ended- kala- to accomplish, to cease, to finish, or to complete.
 - Work- melaka- workmanship, occupation, or business.
 - Rested- sabat- to cease, to repose, or to desist from exertion.
 - Blessed- barak- to praise, to salute, to kneel down. or be adored.
 - Sanctified- qadas- to dedicate, to consecrate, to be set apart, or to appoint.
 - Created- bara- to shape, to form, to cut, or to form by cutting.
 - Made- asa- to do, to work, or to produce.

- And they journeyed from Elim, and all the congregation of the Children of Israel came to the Wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they departed from the land of Egypt. ²Then the whole congregation of the Children of Israel complained against Moses and Aaron in the wilderness. ³And the Children of Israel said to them, "Oh, that we had died by the hand of Yahweh in the land of Egypt, when we sat by the pots of meat and when we ate bread to the full! For you have brought us out into this wilderness to kill this whole assembly with hunger." ⁴Then Yahweh said to Moses, "Behold, I will rain bread from Heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not. ⁵And it shall be on the Sixth Day that they shall prepare what they bring in, and it shall be twice as much as they gather daily" . . . ¹¹And Yahweh spoke to Moses, saying, ¹²"I have heard the complaints of the Children of Israel. Speak to them, saying, 'At twilight you shall eat meat, and in the morning, you shall be filled with bread. And you shall know that I am Yahweh your Elohim'" . . .

²² And so it was, on the Sixth Day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses. ²³ Then he said to them, "This is what Yahweh has said: 'Tomorrow is a Sabbath rest, a holy Sabbath to Yahweh. Bake what you will bake today, and boil what you will boil; and lay up for yourselves all that remains, to be kept until morning.' " ²⁴ So they laid it up till morning, as Moses commanded; and it did not stink, nor were there any worms in it. ²⁵ Then Moses said, "Eat that today, for today is a Sabbath to the Lord; today you will not find it in the field. ²⁶ Six days you shall gather it, but on the seventh day, the Sabbath, there will be none." (EXODUS 16:1-26).

- What was God's purpose for making Sabbath a priority?
- "Remember the Sabbath Day, to keep it holy. ⁹ Six Days you shall labor and do all your work, ¹⁰ but the Seventh Day is the Sabbath of Yahweh your Elohim. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. ¹¹ For in Six Days, Yahweh made the Heavens and the Earth, the Sea, and all that is in them, and rested the Seventh Day. Therefore, Yahweh blessed the Sabbath Day and hallowed it (EXODUS 20:8-11).
 - How did humanity corrupt that purpose and make it more work than rest?
- Now when He (Jesus) got into a boat, His Disciples followed Him. ²⁴ And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. ²⁵ Then His Disciples came to Him and awoke Him, saying, "Lord, save us! We are perishing!" ²⁶ But He said to them, "Why are you fearful, O you of little faith?" Then He arose and rebuked the winds and the sea, and there was a great calm. ²⁷ So the men marveled, saying, "Who can this be, that even the winds and the sea obey Him?" ²⁸ When He had come to the other side, to the country of the Gergesenes, there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way (MATTHEW 8:23-28).
 - Asleep- *katheudo*- to drop off to sleep or to be figurately dead to.



THE TEXT: MATTHEW 11:28-30, HEBREWS 3:7-4:13 & MATTHEW 6:24-34

- **Come to Me, all you who labor and are heavy laden, and I will give you rest. ²⁹ Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For My yoke is easy and My burden is light.**
 - Labor- **kopiao**- to bestow work, to be wearied or to toil with wearisome effort.
 - Laden- **phortizo**- to place a burden upon or, to load.
 - Rest- **anapausis**- intermission, cessation of any motion, business or labor.
 - Yoke- **zygos**- a coupling, pair of balances, or servitude.
 - Learn- **manthano**- to increase in knowledge, to hear, to apprise, or to be informed.
 - Gentle- **praos**- humble, mild or meek.
 - Lowly- **tapeinos**- of low degree, humble, base, of low estate.
 - Heart- **kardia**- the center of all physical and spiritual life.
 - Easy- **chrestos**- kind, better, goodness, or gracious.
 - Burden- **phortion**- a load, a freight, heavy obligations.
 - Light- **elaphros**- light in weight, quick, agile.



- If you were a first-century farmer driving a yoke of oxen, how would you have viewed Jesus' invitation? How do you view it in the twenty-first century?
- Therefore, as the Holy Spirit says: "Today, if you will hear His voice,⁸ Do not harden your hearts as in the Rebellion, in the Day of Trial in the wilderness,⁹ Where your fathers tested Me, tried Me, and saw My works forty years.¹⁰ Therefore I was angry with that generation, and said, 'They always go astray in their heart, and they have not known My ways.'¹¹ So I swore in My wrath, 'They shall not enter My rest.'"
 - Hear- akouo- to give audience, to give an hear, or to give hear to a teacher.
 - Voice- phone- a sound, a tone, the sound of uttered words, a language.
 - Harden- skleryno- to make hard, or to render obstinate or stubborn.
 - Rebellion- parapikrasmos- to provoke, to exasperate, or to rouse to indignation.
 - Trial- peirasmos- an experiment, a temptation, or a proving.
 - Tested- peirazo- to tempt, to try, to assail, or to prove.
 - Known- ginosko- to perceive, to understand, to learn to know, or to be acquainted with.
 - Ways- hodos- wayside, journey, highway, road, or course of conduct, or a way of thinking, feeling, and deciding.

¹² Beware, brethren, lest there be in any of you an evil **heart** of **unbelief** in departing from the Living God; ¹³ but exhort one another daily, while it is called "Today," lest any of you be **hardened** through the deceitfulness of sin. ¹⁴ For we have become partakers of Christ if we hold the beginning of our **confidence** steadfast to the end, ¹⁵ while it is said: "**Today, if you will hear His voice, Do not harden your hearts as in the rebellion.**"

- Unbelief- ***apeitheia***- disobedience, obstinacy, obstinate opposition to the Divine will.
- Confidence- ***hypostasis***- a setting or placing under, substance, that which has foundation, that which has an actual existence, firmness, courage resolution, assurance, or trust.

¹⁶ For who, having heard, **rebelled**? Indeed, was it not all who came out of Egypt, led by Moses? ¹⁷ Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? ¹⁸ **And to whom did He swear that they would not enter His rest, but to those who did not obey?** ¹⁹ **So we see that they could not enter in because of unbelief.**

Therefore, since a promise remains of entering His **rest**, let us fear lest any of you seem to have come short of it. ² **For indeed the Gospel was preached to us as well as to them; but the Word which they heard did not profit them, not being mixed with faith in those who heard it.** ³ **For we who have believed do enter that rest, as He has said: "So I swore in My wrath, They shall not enter My rest," although the works were finished from the foundation of the World.**

- Gospel- ***euangelion***- a reward for a good tiding or the glad tidings of the Kingdom of God son to be set up.
- Profit- ***opheleo***- to prevail, to better, to advantage, to assist, or to be useful.
- Faith- ***pistis***- assurance, fidelity, persuasion, or conviction of truth.
- Believe- ***pisteuo***- commit unto, to put trust with, to think to be true, or to have confidence.

⁴ For He has spoken in a certain place of the Seventh Day in this way: "And God rested on the Seventh Day from all His works"; ⁵ and again in this place: "They shall not enter My rest." ⁶ Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, ⁷ again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His Voice, Do not harden your hearts."

- Why do you think it is impossible to keep all of God's Law as given by God to Moses? Was the Law unreasonable or is the Law a standard of God's absolute holiness?

⁸ For if Joshua had given them rest, then He would not afterward have spoken of another day. ⁹ There remains therefore a rest for the People of God. ¹⁰ For he who has entered His rest has himself also ceased from his works as God did from His. ¹¹ Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience. ¹² For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart. ¹³ And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

- Disobedience- *apeitheia*- unbelief, obstinacy, obstinate opposition to the Divine will.
- Why do we often feel the need to save ourselves and not rely on Jesus?
- "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve Yahweh and mammon.
 - Serve- *douleuo*- to be a slave, of a nation in subjection to other nations, or submit to.
 - Master- *kyrios*- the possessor, the disposer of a thing, or the owner.
 - Hate- *miseo*- to, love less, to pursue with hatred or to detest.
 - Love- *agapao*- to love dearly, to be fond of, to welcome, or to entertain.

- Loyal- *antecho*- to hold firmly or to support.
- Despise- *kataphroneo*- to contemn, to disdain, or to think little of.
- Mammon- *mamonas*- treasures, riches, wealth.

²⁵ "Therefore I say to you, do not **worry** about your life, what you will eat or what you will drink; nor about your body, what you will put on. **Is not life more than food and the body more than clothing?** ²⁶ Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your Heavenly Father **feeds** them. Are you not of more value than they? ²⁷ Which of you by **worrying** can add one cubit to his stature?

- Worry- *merimnao*- to be anxious, to be troubled with cares, or to seek to promote one's interests.
- Feeds- *trepho*- to nourish, to bring up, to support.

²⁸ "So why do you **worry** about clothing? **Consider** the lilies of the field, how they grow: they neither toil nor spin; ²⁹ and yet I say to you that even Solomon in all his glory was not arrayed like one of these. ³⁰ Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, **O you of little faith?**

- Consider- *katamanthano*- to learn thoroughly, to note carefully, or to examine carefully.

³¹ "Therefore do not **worry**, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' ³² **For after all these things the Gentiles seek. For your Heavenly Father knows that you need all these things.** ³³ **But seek first the Kingdom of God and His righteousness, and all these things shall be added to you.** ³⁴ Therefore do not **worry** about tomorrow, for tomorrow will **worry** about its own things. **Sufficient** for the day is its own trouble (**MATTHEW 6:24-34**).

- Seek- *epizeteo*- to crave, to demand for something, to seek a thing to find.
- Sufficient- *arketos*- enough or satisfactory.

OUR PRAYER FOCUS:

- For Yahweh to help us trust Him for rest in this life!
- For Yahweh to prepare us for test in the life to come!