

I Give Thanks with the Son!

Matthew, a Preaching Series

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Bible Text: Matthew 11:25-27

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So Matthew 11. I want to begin reading in verse 20 and we're going to be going to the end of the chapter. Here we go, "Then began he to upbraid [or scold] the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. At that time Jesus answered." Answered what? No one asked him anything. I think that's kind of funny. What did Jesus answer? He answered their lack of repentance. He answered their obstinance. He answered their insolence. He answered their lack of repentance. He answered them in ways that only the Son of God can answer. He answered them in a way that is fitting for the Son of God to answer. He answered the thoughts of their heart.

"At that time Jesus answered," and if your version doesn't say answered, it's wrong, "and said, I thank thee, O Father, Lord of heaven and earth." I don't know if you got that. That is huge because Jesus just got done talking about these cities: Bethsaida, Chorazin, Tyre, Sidon, Sodom. Then he turns to his Father, he answers their lack of repentance and he answers them and prays to his Father and says, "I give you thanks, Father, who is the boss of all heaven and earth. The Lord. Not just Chorazin. Not just Bethsaida. Not just Tyre and Sidon and Sodom, but the Lord, the Master of heaven and earth, I thank you."

Why? Why? "Because thou hast hid these things from the wise and prudent." I don't know if you get the full weight of this. Jesus is thanking the Father for hiding truth. It won't be the last time you see it and only a sovereign God deserves the right to be thanked for withholding truth. We will see it again in Matthew 13 where it says that Jesus spoke in parables because he did not want them to convert. "I thank you, Father, the boss of heaven and earth and basically everyone that's in it." Psalm 24:1, "The earth is the LORD'S, and the fulness thereof; the earth, and all that dwell therein."

So when Jesus says, "I thank you, Father, Boss, Master, Lord of heaven and earth," he's also saying, "and everyone who lives in it. And you show that you're the Master of everyone who lives in it because you have chosen to withhold revelation to the wise and the prudent." The wise. Those are the ones that the Greeks loved; the people that could think and debate and philosophize and sound really smart. They did not have these things revealed to them. These things. What are these things? They're the things that Jesus preached in those cities and he preached to Bethsaida and he preached to Chorazin, scolded them for not repenting and then thanked the Father for not giving them the ability to repent and Matthew does not butt in and say, "Now, let me see if I can fix this paradox. A God who is requiring you to respond and withholding the revelation possible necessary to let you respond."

To what end? I don't know, and if you're like me and you might not be, it's not a sin not to be. Thank the Lord. We don't need a hundred of me, right? I wonder if we need one? Hush. I wonder if we need one. And there are times when I sit back and I think, "Well, then why missions? Why evangelism?" And Matthew doesn't sort that out for us. No, no, he doesn't. As a matter of fact, he adds a little bit more to the problem. At the end of the book he says, "Go and teach all nations. Make disciples of them and baptize them and teach them all things." Why should I? Because you're told to, that's why. We don't go because a slide show makes us all weepy. We go because the Master said to go. That's why. We don't go because we have the promise of success or the odds or the potential or the likelihood. No, we go because we're told to go. We go where Christ has not been named and not because it makes sense, but because our Master said, 1. To go; and 2. Because the end of the book says that there would be some there before the throne of every kindred, tribe, people and nation. We have a guaranteed success. It is a fixed fight. Why? Because the Father will reveal these things to the little ones.

"I thank thee, Father." Jesus, why are you thanking the Father? "The Master of heaven and earth, because you have hid these things from wise and prudent." The prudent. "Prudent" is a word that it's kind of shorthand for "provident; the one who shows foresight in planning." "Father, you have looked at the wisest among men and you have withheld your truth from them and I thank you for doing so." That doesn't seem like something we should be thanking God for unless you understand that it's his character to do right no matter what. And he says, "I thank you not only that you withheld them from the people that seemed best qualified to handle those truths and you've given them to the little ones, the least."

Now, I enjoy flow of context. You know I do. I am a great appreciator of the Bible writers mind. Interesting because in chapter 11, same chapter, verse 11, he says, "I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." And "least" is the same Greek word as "babes" or "babies" in verse 25. The same Greek word which, by the way, is the same Greek word as in chapter 10, verse 42, "If you give drink of a cold water to a little one." It's the same one who is greater than John the Baptist. I mean, the smallest in God's kingdom are greater than the greatest among men.

So I've already preached that one but we could stand to hear it again. It really doesn't matter what the world thinks of you. I'm really concerned about a church or a peoples that is still looking at the world for appraisal. I mean, think about it, if we didn't have anything tonight, we would rejoice in Christ. Well then, why do we not rejoice in Christ when we have everything? For many believers in the world today, they really can sing with a clean conscience, "All I have is Christ," because that's all they really have and we're so busy being generous at everything we don't have and so we sing around with our songs about wanting Jesus more than mansions on a hilltop and the truth is we've never had to make that choice.

The Father is revealing these things to little ones, insignificant ones. Why is the Son thanking the Father for that? Well, because what I would expect is I would expect a Master who finds the most suitable Master worthy people and give them truth, but God doesn't get much glory out of that. But somehow God looks really good when he takes people that are not fit for much of anything and gives them truth and makes them his. I am overwhelmed with the notion that the Son of all people is thanking the Father when he knows what it's going to cost him for this transaction for we were not free. Salvation is free for us but it certainly wasn't cheap. Being given truth and regenerate hearts made possible by the shed blood of Jesus was free for us but it wasn't free for the Son of God and he looks at the Father and thanks him for this scheme. What a supernatural Son of God.

And he says in verse 26, "Even so, Father: for so it seemed good in thy sight." And that really is the character of the Son, isn't it? "Whatever God wants, whatever the Father wants, I'm good with that." I sit back and I consider my own heart and I wonder if I'm...there's no wondering. That's not me. The things that I worry about, complain about and talk about are so petty. I can't say that I sit back very many days and think about verse 26, "Father, whatever seems good to you, I thank you for it."

Then verse 27, and by the way, this, what you read on the page is impressive enough but I'm about to show you something that is just going to lift it off the page. I wish that I could preach it as clearly as the Holy Spirit preaches it to me because I can't sit down when I'm prepping this most the time.

"All things are delivered unto me of my Father." So think about Jesus, he preaches to these cities; he rants on them and he says, "You haven't repented and if other cities that weren't so special were given what you were given, they would have repented." Turns to the Father and says, "And I thank you for making it this way for it seemed good to you." Then he turns back to the crowd and says, 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, except the Son, and he to whomsoever the Son will reveal him." That is so loaded I can't even stop the comment on it right now.

Verse 28, "Come unto me, all ye that labour. I'll take the Chorazins. I'll take the Bethsaidas. I'll take the Sodoms. Just come on. Everyone that is laboring and heavy laden and I will give you rest." This is forecasted in chapter 23 when he says to the Pharisees,

"Woe unto you for you bind heavy burdens on people and you won't even lift your finger to help them carry it." And Jesus says, in contrast, "Come to me if you feel like you're weighed down. If you feel like the demands of the world are bad enough and then you step into a world where the demands of the religious are even greater. Are you feeling like you're under a heavy load? Come to me and I will give you rest. Take my yoke upon you." Please notice and we'll talk about this more next week, verses 20-30, that he doesn't say, "Come unto me and remove your yoke and then be on your way." "Take my yoke upon you and learn of me for I am meek and lowly in heart and you will find rest unto your souls. For my yoke is easy, and my burden is light."

I would just like to say in passing before we get into the meat of the message that if your life seems difficult tonight, you might want to see whose yoke you're sharing. I didn't say if your bills aren't being paid right. I didn't say if your car didn't start. I said if those things are grievous and weighing you down until you can't even lift your head. You need to know that you're not under our Master's yoke. Psalm 3 says he is the lifter of our heads. He doesn't get on board and whip us like a cruel and austere Master. It's easy. It's light.

Just a little quick math: if the Father is the Lord of heaven and earth and the Son reveals him to us, then who do you think is pulling most of the weight under that yoke? The Lord of heaven and earth and it's easy and light. Ezekiel says the way of the transgressor is hard, so before we start talking about how hard it is to be a Christian, something is going wrong. Something is wrong here if we can be under the yoke of – I know, listen to me, please hear me well. I've got to be careful here because I can feel some people out there that are kind of like the kitty cat that's being cornered: the fur is coming up on the back of the neck and you feel like I'm attacking you so let me soften it just a little bit here and say, you see what our Master says about his yoke. It's easy and light. Did you see that? Who will you believe?

Matthew is obsessed with the book of Isaiah. I've shown you the list before. You might remember in verse 7, "And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?" Do you remember that? Do you remember I told you I felt like that might be part of Isaiah 42? Do you remember that? Anyone remember that from last week? I know we've eaten and slept a few times since then so we've got to kind of work that a little bit, but I had an idea that it was talking about Isaiah 42 and then I read Matthew 12 and I became pretty well assured because I look at chapter 12, verse 14, "Then the Pharisees went out, and held a council against him, how they might destroy him." Are you there? Verse 15, "But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; And charged them that they should not make him known." We're still in Matthew 12. Verse 17, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles

trust." That is Isaiah 42. Clearly, I would say that it's safe to say that Matthew is thinking about Isaiah, not just Isaiah but Isaiah 42 for he quotes it in Matthew 12.

Next slide, Dave. These things in common with Matthew and Isaiah so if Jesus really did have Isaiah 42 on his mind, we may know why he addressed the Father the way he did. Are you in Isaiah 42? Look at verse 1, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." This looks like what was quoted in Matthew 12, right? Are you all with me? Hey, I'm feeling struggling tonight, would you help me? Say amen if you agree with something every now and then. Thank you.

The amazing thing about Isaiah 42 is that in the preceding chapter, are you in Isaiah 42? Look at chapter 41 and look at verse 28, "I beheld, and there was no man; even among them, and there was no counsellor, that, when I asked of them, could answer a word." So God is talking to the Israelites, he's talking to his people and he is struggling. He wants to communicate with them. They're not communicating back and he is bewildered and a little bit surprised, surprised as God can be. How can God be surprised? Well, let me see if I can work this in another way. You're going to set your alarm probably for tomorrow morning. Let me ask you something, even though you know the alarm will go off at what time for you, Gene? 05:15, blessings upon you. If it's true that your alarm is set at 05:15, would you say that's something you predestined? Let me ask you this, at 5:15 will you be emotional? You will not have joy at all. You will have the opposite of joy at 5:15 when that alarm goes off. No, that's absolutely right, Gene Hughes. I'm going to set my alarm for a little later than that. I am predestinating my alarm to go off at a certain time, as much as a human being can predestine something, and yet when I get up in the morning, I'm going to emotionally groan about that alarm going off. So it's something I predestined but the fact that I'm a person with emotions means that I'm still going to have an emotional reaction about something I chose to happen and I'm made in the image of a God who has emotions.

So God deals with people that he programmed and he has an emotional reaction about the fact that, you understand I'm not calling you a liar, right? It's just kind of a playful thing. We bald people have got to stick together. You know that. Gene and I go way back. Hopefully, right? Hopefully. That's good. That's good. I don't want to keep trying either.

So God has this emotional reaction about, "I beheld, and there was no one among them that would communicate with me and so what did I do? I put someone among them, my servant," verse 1. Now, what do you think verse 1 sounds like? Everyone, engage. Get in gear. It sounds like Matthew. What part of Matthew? What part of Matthew, though, does this language of, "My soul is well pleased in him"? The baptism. So at the baptism when the heavens are rolled back and God speaks out of heaven, he is speaking back to Isaiah 41's dilemma and Isaiah 42's solution. "I can't speak with you so I'm putting someone down there that I can. I can speak to him and I am pleased with him and I have chosen him."

Now, what about him? "He'll not cry or lift up or cause his voice to be heard in the street. He won't break the bruised reed. He won't put out that little candle that's smoking flax until he comes to judge," and there, my friend, is the first coming as opposed to the second coming. He came at the first coming, he didn't come to break reeds and put out little candles, but he is going to when he comes back on a horse.

Verse 4, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Now the isles shall wait for his law, but I want to just read something, the isles shall wait for his law. Where is it exactly? Verse 5, "Thus saith God the LORD." Now, since we know Matthew 11, Matthew 12, are dealing with Isaiah 42, think with me about the question on the screen: why does Jesus address his Father as Lord of heaven and earth? Verse 5, "Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein." So I think we know Jesus is the servant and he finds himself in Isaiah 42 and so he addresses, now folks, this is not the cherry on the ice cream. We're getting there, but this is pretty super, alright, because he's now saying in Matthew 25, Jesus is calling his Father what God himself calls himself in Isaiah 42.

Next slide. If that's true, if Jesus really did have Isaiah 42 on his mind, consider what he was saying in Matthew 11:27. You're in Matthew, keep your place. Keep them in both places. "All things are delivered unto me of my Father: and no man knows the Son, but the Father; neither knoweth any man the Father, save the Son." That's pretty awesome if Jesus sees himself in Isaiah 42. Do I still have your attention? Keep your place there and in Isaiah 42, look at verse 6, "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes." Well, that's strange. That is sort of what Jesus has been doing, yes? "To bring out the prisoners from the prison," and that is why we said John the Baptist was a little confused because he's still in prison even though blinded eyes are being opened. "And them that sit in darkness out of the prison house." Here we go, verse 8, "I am the LORD," all caps, I am Jehovah, "that is my name: and my glory will I not give to another, neither my praise to graven images." You have Jehovah in Isaiah 42 saying, "I don't share my glory with anybody." In Matthew 11:27, Jesus has already found himself in Isaiah 42 and he says in Matthew 11:27, "I share everything with the Father." Look at it with me, "All things are delivered unto me of my Father," we have them in common, "and no man knoweth the Son, but the Father; and no man knows the Father, but the Son, and he to whomsoever the Son will reveal him." Here's what the Son said, "I'm the only one who shares glory with the Father."

Now, I've about had it with ignorant people saying ridiculous things like Jesus never claimed to be God in Matthew, Mark and Luke. If this isn't Jesus claiming to be God, I'll eat your boots. Someone says in his book and he's this know-it-all scholar, he says that in his book how Jesus became God; that John was written much later than Matthew, Mark and Luke and John was written by a community of people that wanted to make Jesus super-divine because they're a bunch of Gnostics and they wanted a divine man who was just appearing to be flesh and so they made Jesus this God sort of thing and Matthew,

Mark and Luke, they were written much earlier and Jesus never claimed to be God in Matthew, Mark and Luke. But if he wasn't claiming to be Jehovah God here, I want to ask you: what exactly was he saying? He finds himself in Isaiah 42 early in chapter 11. He is clearly quoting Isaiah 42. Matthew is about Jesus in Matthew 12. In the middle you have this thing where he's healing blind people and, oh my goodness, it even gets better.

But before we get there, I want you to notice where Tyre and Sidon are. They're over in the Gentile land. Current day Lebanon. I want you to notice verse 4 of Isaiah 42, "He will not fail or be discouraged until he has set judgment in the earth, and the islands shall wait for his law." Who has "coast lands waiting for his law"? Raise your hand nice and high. Isn't that strange? Isn't that strange? In Isaiah 42 we have a prophecy of coast lands waiting, coast lands in Gentile land waiting for light and who does Jesus talk to? Who does Jesus talk about in Matthew 11:22? "It would be more tolerable for Tyre and Sidon at the day of judgment than for you."

Well, so far that doesn't make a whole lot of sense to me because he hasn't been to them yet. What do we do about that? We keep reading. We read four more chapters. We look at chapter 15 of Matthew. Look there with me. Look at verse 21, "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel." Clearly Jesus is setting this thing up because he's nowhere near the cities of Israel. Verse 25, "Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. And Jesus departed from thence." What? One step. Is that what you read? He departs into Tyre and Sidon and look at the very next verse. This is the very next verse, "Jesus departed from there and came nigh unto the sea of Galilee." He had one stop in the Tyre and Sidon coasts. Why? Because Isaiah 42 is showing up in front of them and he offers them a yoke that is easy and a burden that is light.

Go to the next slide, please. You'll see that we see that Jesus was saying about the Father's heart. By the way, now you see a connection hopefully. Hopefully you see a connection in Isaiah 42. What are all the connections? What are they all? Okay, let's talk about them real quick. 1. We saw in Isaiah 42 that blind people are receiving their sight. Look at Matthew 11:5, the blind receive their sight. Isaiah 42, God is not breaking bruised reeds. Look at Matthew 11:7, "What did you go out to see, in the wilderness to see? A reed shaken with the wind? One that has been broken off and is just shaking in the wind?" Connection, Isaiah 42. What else? The coast lands of Tyre and Sidon in Matthew 11:22. Another connection to Isaiah 42. And then if that's not big and bold enough, in verse 25 we find our fourth point of connection between Matthew and Isaiah 42 and that is that Jesus calls his Father Lord of heaven and earth like he's called in Isaiah 42. And

then probably the icing on the cake is the fact that Isaiah 42 is quoted in the next chapter. And all of that to say that the big thing that I wanted you to see here was in Matthew 11:27: Jesus claims that he shares everything with Jehovah.

This is a monster proof text for what Jesus thought about himself since we know that all these verses go together. Jesus addresses his Father in verse 25, addresses his Father in verse 26 and then tells us in verse 27 that he is here to show us the Father. And so what does he do in verse 28? He shows us the heart of his Father. "My Father is not hard to deal with. My yoke is his yoke and we offer our yoke to you. Yes, yes, you and Tyre and Sidon, come on over here. Little ones, undesirable ones, dogs, come on. No one wants you, I want you." The Father reveals the person of the Son and the Son reveals the character of the Father. No one in here tonight will ever be born again unless the Father tells you about the Son and no one will appreciate the Father until they bear the yoke of the Son.

Let's pray.