

1. Jesus spoke these words immediately after His denunciation of Chorazin, Bethsaida and Capernaum, vss. 20-24. They witnessed and enjoyed His many miracles but rejected Him and His Word. In our text Jesus addresses first His Father, vss. 25-27, and then all men, vss. 28-30. He mentions His Father five times in vss. 25-27 and Himself seven times in vss. 28-30. When He addresses His Father He also teaches us and His Words to us are a beautiful invitation.
2. The "wise and prudent" in vs. 25 are those who think they do not need God. The "babes" are those who, like infants, are very dependant on God. The former are the impenitent. The latter are the repentant. Read I Cor. 1:19 and 26-29. Jesus is not distinguishing between the educated and uneducated. Many educated people are babes in God's sight. And many uneducated people think they don't need God.
3. "These things" in vs. 25 means the way of salvation by grace through faith in Christ. The good pleasure of God in vs. 26 is His gracious and saving will. Cf. Eph. 1:5 and 9. It is His love in Christ. Vs. 26 simply means that salvation is only by the gracious goodness of God. He wants to save all men. But when they refuse to repent (cf. vss. 20-24) God hides His gracious will from them. No one ever made a decision to become a Christian. Natural man is spiritually blind, dead and an enemy of God.
4. The word "to me" in vs. 27 means Christ's human nature because He already had everything as true God. When Jesus was conceived the Father gave everything to Jesus' human nature: the power to give life, the power to forgive sins and do miracles, all authority in heaven and earth. The human nature of Christ was given the power to do everything that God does. Jesus is the God-man.
5. Therefore only the Father and the Son know each other. Sinful man, until he is converted, does not really know the Father and the Son. That knowledge comes only by the revelation of Jesus Christ. Read Rom. 1:17; 3:21; Gal. 1:15-16. No human being finds God by mere human searching. Such knowledge comes only through the Gospel of Christ.
6. In vs. 28 Jesus addresses all who labor and are heavy laden. What does that mean? It means all those who see and feel their lost and hopeless condition. They are the opposite of the people in Chorazin, Bethsaida and Capernaum. What does Jesus promise them? To give them rest. He is not merely talking about a good night's sleep. He is talking about the forgiveness of sins and the hope of everlasting life. He is talking about peace with God which comes when sins are forgiven.
7. In former times farmers laid a yoke on the neck of oxen so that they could work. The yoke which Jesus lays on the believer causes him to learn that Jesus is meek and lowly and that this believer receives rest for his soul. Jesus takes the yoke of guilt and sin from us and then gives us the yoke of daily toil and our crosses. But midst all of this the believer learns that Jesus is kind and inviting, not haughty and demanding. Then He adds that His yoke is easy (handleable) and His burden is light. A true believer does not complain but is content with his lot in life because he knows that Jesus is his Good Shepherd Who constantly leads and protects him. There are many things in life which a Christian cannot understand. Nor need he. But he always has rest for his soul. He always has a meek and lowly Lord Who will not break the bruised reed nor quench the smoking flax.
8. The first part of our text, vss. 25-27, are found also at Lk. 10:21-22. Jesus often repeated Himself. Every good teacher does that. But the second part of our text, vss. 28-30, is found only here in Matthew.
9. In vs. 29 Jesus quotes Jer. 6:16: "Thus says the Lord: Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls." Then Jeremiah adds: "But they said 'We will not walk in it'." Let us not reject God's invitation as Israel rejected it.

Sermon Outline on Mt. 11:25-30, Trinity XIV

Theme: JESUS, THE SAVIOR OF THE HELPLESS

Introduction: Our text sounds as if there are some people whom Jesus does not want and therefore rejects them. But that is not so. He dearly wants all men to be saved and to come to the knowledge of the truth. But some people do not want the truth about themselves and about God. They reject His invitation. He cannot help them. But He can and does help those who confess the truth about themselves and about Him.

I-A DESCRIPTION OF THE HELPLESS

A-Why they are helpless. Natural man deceives himself. He is like the people of Chorazin, Bethsaida and Capernaum (vs. 20-24). He is spiritually blind and therefore does not recognize his need for a Savior nor does he recognize Jesus as the Son of God and Savior of men. Natural man makes himself his own god. He does not recognize our Father as Lord of heaven and earth (vs. 25). He classifies himself as wise and prudent (vs. 25). Though he does not know it, he is a man of spiritual darkness (II Cor. 4:1-6). He cannot help himself but does not want anyone else to help him. The good news of the gift of forgiveness of sins is a mystery to him. In fact he does not want it. And so God hides His Gospel from these people (vs. 25). The fault lies not with God but with them.

B-Who these helpless are. Jesus calls them "babies" (vs. 25). They are totally helpless. No one can make a baby. Only God can make a baby. People become spiritual babies only by the grace of God. The Law of God tells us the truth about ourselves. It is not a pretty picture. Jesus said: "No one comes to the Father except through Me." Jn. 14:6. The spiritual baby knows what this means. He has no spiritual powers or worthiness of his own. He is a lost and condemned sinner. Left to himself he walks in spiritual darkness. II Cor. 4:1-6. Read Luther's explanation to the third article, Russian Catechism page 16. He confesses with David: "Thy Word is a lamp to my feet, a light to my path." Ps. 119:105. He thanks God that he now knows the Father because Jesus has revealed this to him through the Gospel.

II-HOW JESUS HELPS THEM

A-He tells them about Himself. He says that He is meek and lowly in heart. No one has any reason to fear Jesus. He said: "Him that comes to Me I will by no means cast him out." Jn. 6:37. Jesus rejoices because the Father delights in revealing the Son to sinners who admit and confess their sins and sinfulness; vs. 25. That is the Father's good pleasure. God loves the world because of its miserable situation. Jesus is not a stern judge who makes requirements on people before they come to him. He makes no requirements. He says: "I've done everything for you. I've paid for your sins. I've suffered the pains of hell in your stead. I've reconciled you with God. I give you everlasting life. I've conquered death for you." That's what Jesus means when He says that He is meek and lowly in heart.

are B-He speaks to them. He recognizes that they are weary with their sin. He knows that they are loaded down with cares and worries. He invites them ALL, without exception. He promises them rest, rest for their souls, forgiveness of sins, victory over death, victory over Satan, eternal protection in everlasting life. He takes the yoke of sin and guilt from them and gives them the yoke of forgiveness and the Christian life. He takes from them the burden of sorrow and replaces it with the burden of the cross. Each Christian has his cross to bear. It keeps him humble. Each Christian has to bear the burden of his own sinful flesh. Jesus helps him fight his own flesh. But Jesus' yoke is easy and His burden is light. Jesus is always making a way for the believer so that he can eventually enter everlasting joy when he dies.

1. Leprosy is a fatal skin disease and is highly contagious. Read all of Lev. 13 and 14. If a person had leprosy he became an outcast. Only a priest could declare him clean. It was a living death.
2. Jesus was proceeding east on the border between Samaria and Galilee. As He entered a certain Samaritan village, ten lepers stood at a distance and shouted "Jesus, Master, have mercy on us!" Evidently they had heard Jesus or at least about Him. They wanted to be delivered from this living death. One was a Samaritan. Evidently the nine were Jews.
3. In response Jesus gave a command which contained a promise: "Go and show yourselves to the priests." They must have believed Him because they went. And while they went they were cleansed.
4. There was a great difference between the one Samaritan and the other nine Jews. All must have believed. All went. All were cleansed. And, very likely, all were thankful. But the Samaritan was different. He glorified God. Vs. 15 reads: "He returned with a loud voice glorifying God." And in vs. 18 Jesus asks: "Did none return to give glory to God except this foreigner?" The nine did not glorify God. The one Samaritan did glorify God. What does that mean?
5. When Christ was born the angels sang: "Glory to God in the highest." That means: "Give all credit to God as the giver." At Mt. 5:16 Jesus said: "Let your light so shine before men that they may see your good works and glorify your heavenly Father." That means that your life should show that God is the giver of all gifts. Ps. 50:15 reads "Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me." To glorify God means to acknowledge Him as the merciful giver of all gifts. When Jesus entered Jerusalem on Palm Sunday (Lk. 19:38) the people cried: "Blessed is He Who comes, the King, in the name of the Lord. In heaven peace and glory in the highest." God Himself is the giver of all gifts.
6. In the moment that the ten were cleansed the nine were evidently concerned only about what the priests would say. They knew that they would be declared clean. But in that moment the cleansed Samaritan was absorbed only with the One Who healed him. He ran back. He shouted all the way. He was forbidden to approach other people before a priest would pronounce him clean. But, in this case, he ran right to the Great Giver, fell at His feet thanking Him. What was the difference? The nine believed and very likely were thankful but they were thinking only of themselves. The one also believed but was thinking only of the One Who had had mercy on him.
7. Only to the one Jesus said: "Arise and go. Your faith has saved you." He had been healed in soul and body. His sins were forgiven and his body had been healed.
8. When David sinned so grievously but repented he composed Ps. 51 which reads: "Have mercy upon me, O God, according to your loving kindness." He glorified God. When Paul became a Christian he acknowledged himself as the chief of sinners but God as the God of mercy in Christ Jesus. I Tim. 1:12-17. He says: "Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen."
9. When people become ill and must go to the hospital and are then healed many are thankful but not all give God alone the glory. The person who gives God all the glory acknowledges that he is an unworthy sinner but that God, in Christ, has had mercy on him. Many people cry: "Lord have mercy on us" but not all give God alone all the glory when God answers their prayer. The person who gives God all the glory says: "Oh give thanks unto the Lord, for He is good because His mercy endures forever."
10. At the end of every composition J. S. Bach wrote "To God alone be all the glory." Gal. 1:5; Eph. 3:21; Php. 4:20; I Tim. 1:17; II Tim. 4:18; Heb. 13:21; I Pet. 4:11; II Pet. 3:18; Jd. 25; Rev. 1:6; Rev. 4:11; Rom. 16:27.

Theme: CALL UPON ME IN THE DAY OF TROUBLE; I WILL DELIVER YOU,
AND YOU SHALL GLORIFY ME.

Introduction: Our theme is taken from Ps. 50:15. It outlines exactly what our text says. But there were some who did not glorify God even though they had called on Him and He had delivered them. Are we glorifying God? Let us examine ourselves in our text.

I-CALL UPON ME IN THE DAY OF TROUBLE

A-The day of trouble. Ever since the fall of man the justice of God has required that man and nature suffer. The fields have their thorns and thistles. Man and beast have their diseases. All must die. One of the great troubles in Israel at Jesus' time was leprosy. Leprosy is a very contagious skin disease. In most cases it is fatal. It slowly eats up the whole body. Read Lev. 13 and 14. Those who had leprosy were not allowed to come close to clean people. They banded together in little groups. Only the priests could declare a leper clean. But there is no recorded instance of a priest declaring a leper clean. It was deadly, like AIDS today.

B-Even the pagan pray to their gods. The ancient Greeks and Romans, the modern Muslims, Hindus and Buddhists, all pray to their gods. But false gods are not gods. I Cor. 8:4. They do not pray because their god commands. Nor does he promise anything. But throughout the ages the true God has commanded His children to pray and He has promised to hear them. For example, wherever Abraham pitched his tent he built an altar and worshipped the true God. Think of the many prayers in the book of Pss. Think of Daniel's prayers. Think of the Lord's Prayer in Mt. 6. The ten lepers had great trouble. They brought their trouble to Jesus and called on Him: "Jesus, Master, have mercy on us." They must have believed in Him. They call Him Master.

II-I WILL DELIVER THEE. Read Ps. 107 in its entirety. It gives us the history of Israel. It tells us how they sinned again and again. But each time they turned to the Lord in prayers. Four times this chapter says: "Then they cried out to the Lord in their trouble, and He delivered them out of their distresses." Vss. 6, 13, 19 and 28. In the Lord's Prayer we say: "Deliver us from evil." That is a daily prayer. Paul said: "The Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever." II Tim. 4:18. Jesus said that He has given us authority over all the power of Satan, and, therefore nothing shall by any means hurt us. Lk. 10:19. According to His Promise, Jesus delivered the ten lepers from their dreaded burden. As they went to show themselves to the priests they were cleansed. The leprosy left them. They had been delivered.

III-AND YOU SHALL GLORIFY ME

A-The similarity between the nine and the one. Jesus' command contained a promise of deliverance. All must have believed or they would not have gone. All were delivered. Jesus said so. Very likely the nine, like the one, were thankful. If you had AIDS in our time and would suddenly be cured would you not be thankful? Surely you would.

B-The difference between the nine and the one. We read that the one returned glorifying God. Jesus said: "Weren't there found those who returned to give God the glory except this foreigner?" He truly was a foreigner, not only an earthly foreigner (Samaritan) but also a heavenly foreigner (read Heb. 11:13). The nine regarded their deliverance only a temporal, earthly, bodily matter but the one gave glory to the eternal God for His goodness and mercy. Many people are thankful when they get well after a disease. But God's children give all glory to God. To them alone He says: "Your faith has saved you. Go in peace." With the angels Christians give all glory to God for sending His Son.