

# *Alêtheia Christian Fellowship*

*August 4, 2019*

## *“Sovereignty & Choice”*

*8:00 ~ Service - Communion is for all Christians*

*9:30 ~ Fellowship & Adult Sunday school*

*10:30 ~ Service with the King's Kid's - Communion is for all Christians*

### *NEWS*

Church Camp August 23rd to the 25th

330 N. Somers Rd. (Mail: PO Box 10626) Kalispell, MT 59904~ (406) 755-1776

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- 1) How did Jesus claim to be God in the end of chapter 11?
- 2) To whom does Jesus reveal the Father?
- 3) What hinders us from presently experiencing the rest Jesus gives?

**MATTHEW 11:27** ~ <sup>27NASB</sup>“All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

Almighty God does not delegate “All things,” to anyone else. Who, other than Himself, could be \_\_\_\_\_ with “All things”?

The word translated as “Have been handed over” is παραδίδομι (pä-řä-dī-dō-mē), inflected to παρεδόθη (pä-řë-dō-thā) which is passive. Jesus didn't \_\_\_\_\_ these things from the Father - they were bestowed. Also, the emphasis is on giving something over, not just to, them.

The Father has handed over His \_\_\_\_\_ in this matter, to Jesus.  
(Matthew 28:18, John 17, Daniel 7:13&14).

Only God, knows God, fully. People cannot possibly know God, unless He makes Himself known to them. God \_\_\_\_\_ in physical form through His Word. The Word of God, brought that Message down to earth as a “Son of Man.”

The people were unable to accept that Jesus was that Son of Man. He seemed too...

This goes back to Sovereign will and purpose - It is now Jesus, Who reveals the Father to whomever, Jesus \_\_\_\_\_ to reveal the Father.

**MATTHEW 11:28-30** ~ <sup>28</sup>NASB“Come to Me, all who are weary and heavy-laden, and I will give you rest. <sup>29</sup>“Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup>“For My yoke is easy and My burden is light.”

What is it that is clearly indicated by “Come to Me”? Isn’t that an \_\_\_\_\_? Isn’t it clearly telling people that they \_\_\_\_\_ come, which is another way of asking them to \_\_\_\_\_ to come?

Before verse 25, we saw condemnation for those who refused to \_\_\_\_\_. Now, in verse 28, we see Jesus inviting people to come. Both entail a \_\_\_\_\_.

God's Sovereignty juxtaposed with man's responsibility. A juxtaposition that never seems to \_\_\_\_\_ God. (II Thessalonians chapter 2:13-15, Philipians 2:12&13, etc.)

Notice the key to being invited, is to first be, "Weary and heavy-laden." It's a way of saying, all who recognize their spiritual \_\_\_\_\_ - all who humbly, gratefully, cry out to God, like an \_\_\_\_\_.

Matthew 5:3, "Blessed are the poor in spirit." (Not πένης (pě-nās), πενιχρός (pě-nē-çhřōs), or ένδεής (ěn-dě-ās), but πτωχός (ptō-çhřōs), meaning...

It is a full \_\_\_\_\_ upon God to save them.

Those \_\_\_\_\_ enough to acknowledge their need and who, instead of trying to figure out a way to help themselves, simply place themselves in God's hands by trusting Him... Well, those are the very ones who were \_\_\_\_\_ by God from the beginning.

*Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.*

*God Bless You!*

The construction stresses that it is Jesus Who \_\_\_\_\_ gives them rest. In addition, the \_\_\_\_\_ of the rest He gives is absolute.

Does that match your experience?

Our full "Rest," will come later, but we should realize that Jesus isn't \_\_\_\_\_ "Rest," from anyone now. The problem isn't with Him.

Our ability to experience God is directly proportional to how much we are able to let go of this world and \_\_\_\_\_ Him.

It's a \_\_\_\_\_ problem - we need to see in a different way - through \_\_\_\_\_ eyes.

Jesus suffered more than all others, and to Him, it was an easy and light - as in, He had "Rest," He had "The Joy of the Holy Spirit. How? Because He knew the Father.

"Come to Me" and "Learn from Me" about the Father and then your weariness and your heavy load will be lifted in proportion to your \_\_\_\_\_.

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Check all that apply – detach and place in the offering or the prayer box

\_\_\_\_\_ I want to talk with the pastor about \_\_\_\_\_

\_\_\_\_\_ I want prayer for \_\_\_\_\_

\_\_\_\_\_ I want to volunteer to \_\_\_\_\_

\_\_\_\_\_ I want more information about \_\_\_\_\_

\_\_\_\_\_ Other \_\_\_\_\_

Name \_\_\_\_\_ Address \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

Alêtheia ~ Matthew 11d ~ 080419

*Welcome Friends*

THE GOSPEL ACCORDING TO  
**MATTHEW**  
A CLASH OF KINGDOMS

*Alêtheia Christian Fellowship*

God is Sovereign  
& Man is Responsible

Okay, last week we saw where Jesus chastised the

unbelievers and then went into full, “Woe to you!”, cursing mode.

Then in verses 25&26, Jesus prayed a public praise-prayer glorifying the Heavenly Father for making the Kingdom of Heaven available to those who were humble enough to embrace it, as an infant embraces food, care and nurture.

We saw the Sovereignty of God and the culpability of man. How the two work together is at least as complicated as the triunity of God.

Each person can grasp the concept to some degree and the remainder of the degrees must be accepted by faith.

The Bible is filled with grand statements about God’s absolute control, which, by the way, is a wonderful thing.

If a human being was in absolute control there would be plenty to worry about, but we’re talking about a perfectly good God, Who orchestrates all things for the greatest possible good. Do you believe that? Do you

trust God? Can you accept that He is in control and that He knows what He's doing?

Can you then humbly, gratefully accept Him as He is and embrace the Salvation He provides as He provides it?

God Sovereignly chose to provide Salvation from eternal separation into eternal relationship through Jesus, who said, "I am the way, and the truth, and the life; no one comes to the Father but through Me" (John 14:6). Can you wholeheartedly embrace that fact and so wholeheartedly embrace Jesus as your Savior and therefore as the Lord of your existence? Or can you not?

The Sovereignty of God is in this way juxtaposed with the human responsibility. No one can deny that the majority of the Bible exists as an exhortation for people to choose, to believe, to trust, to do.

Reconcile the two however you can - to whatever degree you are able; and then, simply trust God with the rest. Jesus went on to say...



Matthew 11:27 ~ 27NASB “All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal Him.

In verse 27, Jesus explicitly stated that “All things have been handed over to Me by My Father.” The Father, He just identified as the One true God, in verse 25. The “All things” opening is just as absolute as the, “No one” in Jesus’ “I AM” statement that we just looked at from John’s Gospel. Where Jesus said, “No one” comes to the Father, the One true God, the Lord of Heaven and earth, in any other way except through “Me”.

Here, Jesus was saying that “All things,” as in each and every - both individually and collectively - everything - has been handed over to Me by the One you all know as the Lord God Almighty.

Anyone who doesn't think that Jesus claimed to be God, doesn't understand how Biblical Theology works. Almighty God, the “Lord of Heaven and earth,” Yahweh the God of Abraham, Isaac and Jacob, does not delegate “All things,” to anyone else. Who, other than Himself, could be trusted with “All things”? Who could manage it? Who could handle it?

The word translated as “Have been handed over” is παραδίδωμι (pä-rä-dī-dō-mē), and is well rendered. Here it is inflected to παρεδόθη (pä-rě-dō-thā) and I'd like you to notice two features of the verb as it is.

First, it's passive. Jesus didn't wrest these things from the Father, He didn't take them, He didn't even ask for them - they were Sovereignly bestowed upon Him by the Father.

Second, the word is a compound verb that emphasizes the idea of giving something over to another, rather

than just giving it to them. There is a sense of obligation and of ownership transferred. "All things" have been given over to Jesus and they are therefore under His control and His responsibility.

Jesus is the One Who Saves. Due to that undeniable fact - He is also the One Who will Judge. If you think about it, His judgment of each individual person is really only a confirmation of the Judgment, they brought on themselves. In a sense, they are their own judge, by the choice each one makes.

God is Sovereign, and He has handed over His sovereignty in this matter, to Jesus. "All things," as they pertain to humanity and each person's eternal existence, have been given over to Him. It is synonymous with Jesus' declaration at the end of Matthew's Gospel - "All authority has been given to Me in heaven and on earth" (Matthew 28:18). And better explained in John 17, where Jesus said that the Father had given Him "All authority over all flesh," and then tied that to "Eternal life," which is Salvation for some, and simultaneously, Separation for the rest.

In verse 3 of that chapter Jesus said, 3NASB“This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent” (John 17:3).

The concept is rooted in Daniel’s Messianic Prophecy, Daniel 7:13&14, 13ESV“I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. 14And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.

**MATTHEW 11:27**

**“ALL THINGS HAVE BEEN HANDED  
OVER TO ME BY MY FATHER; AND  
NO ONE KNOWS THE SON EXCEPT THE  
FATHER; NOR DOES ANYONE KNOW  
THE FATHER EXCEPT THE SON, AND  
ANYONE TO WHOM THE SON WILLS TO  
REVEAL HIM.**

Back to our Matthew verse 27, Jesus said, “All things,” to start the verse, then “No one knows,” then, “Nor does anyone know,” and then “Anyone to whom.” All four are perfectly inclusive.

These four are grand all-inclusive statements - the middle two negative and the first and last positive - but all four absolutes. There is no room for any other possibility.

People cannot possibly know Yahweh - Almighty God as their Heavenly Father, unless He makes Himself known to them. It isn't like anyone can climb into the spiritual realm and spy on God, request an interview

with Him, or use any other means to get to know Him in a relational way. Only He can make Himself known to us - it is a one-way street that He either chooses to travel, or not.

Fortunately, He did choose to travel that road. Biblically, the manifestation of God in physical form is through His Word, which is His Message or as I said last week, His Revelation. That's how God reveals Himself to us.

The Word of God, brought that Message down to earth in the physical form of a "Son of Man."

Only He truly knows the Heavenly Father and so only He can truly reveal the Heavenly Father, which is precisely what He was doing.

The problem? The people were unable to accept that Jesus was the Eternal Word, as God with them. He seemed too human - He seemed too different than what they had expected.

Only God, knows God, fully. That's the obvious factual basis Jesus set down to make a point...

But before we get to the point, notice the redundant way Jesus makes the statement. Redundancy in Greek is not required, and so it means that He is stressing the intimate nature of the relationship between the Father and Himself.

Just to make sure we know what we're talking about, let me say, that God is an internally and eternally relational being of pure existence - relationship is fundamental to Who He is - it is the nature of His existence and why He's fully actualized without any need for outside interaction. God doesn't need friends, because He is a triunity of perfect friends. Here, Jesus is not only making a claim of special intimacy with God - not only making a claim of preexistence in that intimate relationship, but He's also making an outright claim to be one with the Father, and so therefore together, God. The Holy Spirit is left out here, because Jesus was stressing His preexistent intimate relationship with the Father, Whom the Jews knew as Yahweh, even though they wouldn't say His name.

Now, the point of stating it this way, in this place. It goes back to Sovereign will and purpose - It is now Jesus, Who reveals the Father to whomever, Jesus chooses to reveal the Father.

The Father cannot reveal the Son to humans by His own self-imposed constraints. "God is Spirit." That means that God is other than material. When God chooses to manifest Himself materially, that is physically, it is by definition, the role of the Word to do so. The Word makes God, in His entirety and as the Father in this situation, known to the world - not the other way around.

God the Spirit - the Breath of God - the Holy Spirit - confirmed Jesus' identity as the Word of God made flesh through miraculous intervention, even though it was largely ignored, minimized and rationalized away by the people. That's how the Spirit manifests God, by way of supernatural, non-material intervention.

The Word is the member of the Trinity, Who reveals God in physical reality. Jesus confirmed that in verse 27, right after He confirmed that the Father passed along to Him, "All things," thereunto pertaining. Finally, at the end of the verse, Jesus confirmed the same basic principle established in verses 25&26... Sovereignty. Ultimately, it is the Father's Will, but that Will is manifested through Jesus.

Now we have Jesus, according to His Own good pleasure, revealing the Father to those He chooses. The implication that follows, is that He hides the Father from the rest. More on this in a minute.

Again, if anyone thinks that Jesus didn't claim to be God, they simply do not understand how the Bible, theology and Jesus' statements work. Complete and total sovereignty now in the hands of Jesus. At the same time, we move on to...



Matthew 11:28-30 ~ 28NASB“Come to Me, all who are weary and heavy-laden, and I will give you rest.  
29“Take My yoke upon you and learn from Me, for I am

gentle and humble in heart, and you will find rest for your souls. 30“For My yoke is easy and My burden is light.”

What is it that is clearly indicated by “Come to Me”? Isn’t that an invitation? Isn’t it clearly telling people that they can come, which is another way of asking them to choose to come?

I say to you, “Come to the church camp.” That means I’m telling you that you can come, which is another way of asking you to choose to come. I’m giving you the choice.

From verses 25&26, we saw that the Father chooses to hide or to reveal, according to what is “Well-pleasing in His sight.” From verse 27, we saw that Jesus, Who now possesses “All things” chooses to hide or to reveal according to whom He “Wills to reveal.” We discovered that ultimately, it is the Father’s Will, but His Will is manifested through Jesus, because Jesus is the One Who does the manifesting.

Before all of that, we saw Judgment and condemnation for those who refused to repent. Now, in verse 28, we see Jesus inviting “All who are weary” to “Come,”

which implies a choice to accept the invitation. So, once again, what we have is God's Sovereignty juxtaposed with man's responsibility. A juxtaposition that never seems to bother God.

A friend and I were looking at II Thessalonians chapter 2 the other day. The Wednesday Ladies Class will be on that Epistle and I think it will be a wonderful study - so join in next month. Anyway, the second chapter starts off by refuting wrong ideas, then teaching right ideas, then encouraging the people and then exhorting them.

It is always that way in the Bible and, more often than not, the encouraging and exhorting show Divine Sovereignty and human responsibility respectively.

Here's what I mean, the encouragement... II Thessalonians 2:13b-14, 13bNASB God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. 14 It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ. That is Divine Sovereignty - you are chosen by God, for His purposes. The very next verse, 15aNASB So then, brethren, stand firm and hold to the traditions which

you were taught. That is a call to action, which always implies a choice - human responsibility. Last week, I showed the same thing from Philippians 2:12&13. We have it clearly in Matthew 11 - it isn't like it's difficult to find - it is everywhere in the Holy Scripture.

Just as the Father's choice is manifested through Jesus, the choice Jesus makes can be thought of as a confirmation of the choice the individual person makes. That should sound familiar.

Notice Jesus qualifies who it is that He invites to come... It is "All," once again, absolutely all-inclusive, "All who are weary and heavy-laden." The key to being invited is to first be "Weary and heavy-laden."



It is a way of saying, all who recognize their spiritual abject poverty - all who know that they cannot do anything for themselves, but who humbly, gratefully, cry out to God, like an infant.

It goes back to the opening Beatitude from Matthew 5:3, “Blessed are the poor in spirit.” You might remember that there are basically four Greek words for poor, πέννης (pě-nās) is what we would call the working poor, they can survive, but have very few possessions. πενιχρός (pě-nē-çhřřös) is like that, but with nothing extra at all. ένδεής (ěn-dě-ās) is to be in want. This is a person lacking basic necessities - they cannot survive without some assistance.

None of those are the word used here. Our word is πτωχός (ptō-çhōs), it is to be so destitute, downtrodden and helpless that it is impossible to survive without someone else taking the initiative to actively help.

It is to be in the most dire circumstances conceivable. Someone without any provision at all, totally reliant upon the generosity of others. Literally, the root means to crouch or cower. It is said that these people are so weak they cannot even beg. They just cringe until someone takes pity upon them.

In our context, these are people who know they can do nothing and so they silently in their inmost being cry out to God to have mercy upon them, they inaudibly beg God to forgive them, they meekly seek God to lift them from the miry clay and to set their feet on solid ground.

It is a full dependence upon God to save them. Seeking His salvation in whatever form God would provide, happily accepting whatever God would offer, however He would offer it.

What is their blessedness? Such people obtain the “Kingdom of Heaven,” now! “God gives grace to the humble” (James 4:6). God is merciful to the “Poor in spirit.”

I hope you’re getting the sense that this thing just keeps coming around and around. Those humble enough to acknowledge their need and who instead of trying to figure out a way to help themselves, simply place themselves in God’s hands by trusting Him. Well, those are the very ones who were chosen by God from the beginning.



Be infants in your acceptance of God’s Salvation,

knowing that He's got you, and then because of that assurance, born out of supreme confidence in Him and Him alone, grow into a mature Christian.

Those impoverished enough can come to Jesus and He will give them rest. The construction stresses the fact that it is Jesus Who personally gives them rest. The pronoun "I" is emphatic - Jesus said, "I will give you rest."

Jesus doesn't delegate it our to another Believer or even to an angel - Jesus Himself will give you rest., and because it is Jesus Who made the offer to all who would come - the certainty of the rest He gives is absolute. It isn't like some of the people who come to Him will find rest - all who come will be given rest - period. Let's explore that for a moment...



The “Rest,” Jesus offers is further explained in verses 29&30. It is straightforward and so fairly self-explanatory and yet, it doesn’t necessarily match up with our experience.

Many Christians wonder, just where is this “Rest” Jesus talks about? Where is this “Easy yoke” and this “Light burden,” hiding out, because what I experience, is anything but “Rest.” My life is more like a stress-fest! than a Divine “Rest”!

We can rightly say that our full “Rest,” will come when the fullness of the Kingdom of Heaven is established,

but it is just as right to expect at least partial “Rest,” here and now.

That’s a good relationship to bring up because just as our experience of being in the Kingdom of Heaven right now is completely dependent upon our ability to truly embrace it, so too is “Rest.”

Jesus isn’t withholding “Rest,” from anyone who comes. The problem isn’t with His stinginess - the issue isn’t on His side of the equation. The “Rest,” is fully and freely given, just like the Kingdom, but we, bound in our earth suit, stuck in our human thinking cannot fully enter into that “Rest.” We are the problem.

That’s why we will never experience the fullness of the Kingdom while still in the flesh - why we will never experience the fullness of the “Rest,” Jesus gives while still struggling with our humanity and why we cannot live completely obedient and therefore completely sinless lives in the here and now.



Put another way, our ability to experience God and His goodness is directly proportional to how much we are able to let go of this world and trust Him. It's a perspective problem - we need to see in a different way - through God's eyes.

What we can do, is mature in our faith and come closer to the fullness and the faithfulness that we will one day possess when Jesus returns.

“Rest,” is about embracing it through faith and much of that has to do with intentionality - actually striving to be at “Rest.” Well, if that's so, we better know what Jesus meant by “Rest.” Well, it's not retirement. It's not a

cessation from activity. “Rest” has everything to do with countenance and disposition. It is like “The peace of God, which surpasses all comprehension” (Philippians 4:7). It means you are so certain that God loves, accepts and protects you - so assured of your eternity with Him, due to His trustworthiness - that nothing in this life ruffles your feathers anymore.

It is the “Joy” of the Holy Spirit, which is born out of “Love.” God’s Love to be exact. Once we can accept that God loves us, we can begin to relax. We can begin to trust that He has everything in hand and that He knows what He’s doing - that everything is going to be alright.

Joy is a perspective that God’s got this and so I don’t need to worry, fret and fuss - I can, as I said, relax, which is another way of saying that I can “Rest.”

As I briefly said before, the Christian life in the here and now is not easier - it is more difficult from a human point of view. Jesus devoted much of His teaching on that very thing. Not only will you experience life’s troubles like everyone else, in addition, you’ll be persecuted for My sake!

As your perspective becomes more like Christ's perspective and so less like a human perspective the less and less troubling life will be to you. Put another way, if you think life is unbearably difficult it is because you are immature in your faith.

Our perspective on our own suffering is in direct proportion to how much we have learned from Jesus about our Heavenly Father.

He said that He was "Gentle and humble in heart," and that we should learn from Him. Jesus suffered more than all others combined by knowing what He knew and giving up what He had and yet He was okay with it - it was to Him an easy yoke and a light burden.

How is that possible? Because He knew the Father. His whole point here was "Come to Me," and I'll teach you about the Father and then your weariness and your heavy load will be lifted in proportion to your faith.



That's what Jesus was saying, "Come to Me" and "Learn from Me," all of you who are humble, beaten down and helpless and I will teach you how to be full of Holy Spirit Joy - How to be at "Rest" - in any circumstance.

What is the content of My teaching that will enable "Rest"? I will teach you about the Father and His goodness, mercy and love and when you fully embrace that - the heavy things will be light, and the struggle will be easy.