

SPECIAL MESSAGES

HOW TO FIND REST FOR YOUR SOUL

Matthew 11

My parents will confirm this. Though I went to church weekly, Monday through Saturday I wasn't living for Jesus Christ. I lived like all of my friends in the public school. Nothing against public school – my kids to go public school, but I just conformed to the world.

I'm an identical twin. Sometimes my twin brother Matthew visits, so if you ever meet him, it will freak you out. Don't be offended if he doesn't recognize you. Matt and I were in a rock band together in high school. We were traveling around, playing in bars and things like that. We weren't even 21 yet. I don't know why they let us do that. Different parties and recording music – this was my life. This was my idol. This was what I lived for.

I remember in the hallways, I'd have my backpack stuffed with CD's and t-shirts. I'd spend my free time walking the hallways promoting myself and pawing off the stuff and selling it, trying to make a name for myself. My whole life was wrapped up in this music, and in me, and in trying to make Stefan great.

Then an opportunity came up to play at a church. The reason I wanted to play at this church was because all of the different bands that played at the church would get their name on the radio. So you see a pattern here. I thought, "That's a good idea! I get my name exalted here!" So we signed up to do it. All of our music was very worldly and godless and dark. "The girl that ripped out my heart and stabbed me in the back" kind of stuff. Obviously, they didn't want that music played there. But we went to church. We were churchgoers, so we knew what Christian music was, and we decided to cover some Christian songs so we could be on the stage. They told us, "Please don't bring your CD's. Please don't sell your CD's." So, of course we brought our CD's and sold them behind the pastor's back.

But there at the church, a very sweet born again Christian took notice of my twin brother Matthew. We professed to be believers. "We go to church. My Dad's a pastor." She started dating my brother and quickly discerned, "Wait a second. You say you're a Christian, but as I hear about your life and as I listen to your CD and as I talk to you, some things are not adding up here. I don't think Jesus would want you to keep doing and singing and talking about these things." There was a lot of foul language and all that stuff in our music.

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My brother said this to her: “I don’t think God cares about all that stuff. I don’t think Jesus would want me to give that up.” She said this to him, and it ricocheted back and hit me: “Listen, Jesus gave up everything for you. He laid down his life for you to set you free from this darkness. And now he calls you to lay it down and place your faith in him, to be saved and to pick up your cross and follow him.” Boom! Ouch! It hurt, but it was true.

In that moment my brother came to talk to me and we both repented. We both cried out to God and said, “Jesus, forgive us. What are we doing?” We quit the band, dissolved the band. I took the CD’s out of my backpack and put a bible in there. This was my junior year of high school, and I started to make the name of Jesus great. I said, “It’s not going to be about me anymore.”

I started spreading my faith wherever I went. I went to college for five years, and engineering school, and started a campus movement, reaching students for Christ. The church I joined took notice of that and called me into a pastoral internship. I went to a pastor’s college and married my wife Sara. We had two kids, then in 2011 moved down here to join this team. We had two more kids and started seminary. I’m wrapping up seminary now. Through this whole journey, it’s been a continuity of: “Jesus, help me exalt your name, not mine.”

So, this is a special day for me and for Sara and for our family, because this is a culmination of that. I told Brian and the elders that this is not the end. I feel like the gun is still just going off, and that God has great things in store for the future -- not for me, but for the advancement of the gospel here in South Florida and across the nation. I want to be a part of whatever he calls me to do. It’s been an awesome six years. I am grateful for this church and the way you’ve poured into us and loved us through it all. Thank you, guys. We love you.

Two weeks ago, Brian launched us into a sermon series. It’s a miniseries on how to live the Christian life. He called it, “How to Start Living.” If you were here two weeks ago, you will remember that out of Romans 6, Brian taught us, “How to Quit Sinning by Grace.” Today we are going to continue that series. The passage that we’re in in Matthew 11 in one sense is a very familiar passage, but in another sense, as I studied it and prepared for this Sunday, is a pretty foreign passage. It’s a passage that promises us rest in Christ. As we read the end of Chapter 11, we are going to discover and remember, “Yes, I’ve heard this before.” But I want to take us on a journey through the whole chapter to see the context of this.

I’ve titled today’s message, “How to Find Rest for Your Soul.” Let’s begin in chapter 11, verses 28-30. We’ll read those familiar verses together, then I’m going to pray. Then we are going to go back to verse 1 and journey through the passage to find the rest that Jesus Christ has promised for your soul. Let’s start in verse 28. “Come to me, all who labor and are heavy laden, and I will give you

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rest. 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. For my yoke is easy, and my burden is light.” Let’s pray.

Jesus, we long for your rest. Lord, we pray that you would meet us, that you would open our hearts to your word even now as it’s proclaimed, Lord. You’ve warned us, Jesus, that it’s possible to hear and not understand, to see and not to perceive. So Spirit of God, I pray that right now you would be opening hearts, that we would hear with understanding, and that we would believe by faith all that you have for us, so that we might become inheritors of the rest that you offer. We pray these things in Jesus’ name. Amen.

Rest for the soul is important, would you agree? Adam Pizarro just had a baby. When we got together, I said, “Bro, how are you doing? Are you getting enough rest?” Every young parent knows this. It’s very hard to live during the day if you can’t rest, right? You can’t function. We need sleep. Sleep disorders plague us and ruin our lives.

As we go through this sermon series over the next couple weeks, we are going to talk a lot about living. But I want to pause at the beginning of the series and says this: You can’t live the Christian life unless you can first get some good rest for your soul. Your ability to enjoy the life that God has called you to is dependent first on your rest.

Chapter 11 shows us how we can access this rest. We are going to go through it. There are four things that we must rest in if we are going to experience the rest that Jesus Christ promises us. The first comes out of verses 1-6.

- I. We must rest in Jesus Christ’s unique identity.

Let’s read verses 1 through 6 together.

When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities. Now, when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, “Are you the one who is to come, or shall we look for another?” And Jesus answered them, “Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. And blessed is the one who is not offended by me.

To find rest for your soul, we must rest in the unique identity of Jesus Christ. So, what’s going on here? Jesus has just preached a circuit. He has sent out his disciples to preach the gospel. In Matthew’s gospel here we see actually that he has already performed 11 of his miracles out of the 22

listed. Flip over to chapter 8. I want to show this to you. We will look at chapters 8 and 9. Look at these miracles! Are you ready?

- Chapter 8:1 – Jesus heals a leper.
- Drop down to verse 5. In Capernaum, there is a centurion who comes to him. Jesus healed his paralyzed servant.
- Verse 14 – We see that Jesus heals Peter’s mother-in-law.
- Verse 16 -- Then he heals many oppressed by demons. That’s the fourth miracle.
- Verse 23, the fifth – Jesus calms the storm.
- Verse 28 – Jesus heals two demon-possessed men.
- Down to Chapter 9 – in Capernaum he heals a paralytic.
- Then in verse 18 he restores a girl to life who died.
- Verse 22 -- he also heals a woman of a discharge of blood.
- Verse 27 – he heals two blind men.
- Verse 32 – he heals a man unable to speak.

In chapter 10 he sends out the 12 to heal and preach the gospel and gives them instruction. Then we enter chapter 11.

Now, John the Baptist was the forerunner to Jesus. He set Jesus up for his ministry. He was preaching the gospel of the kingdom, the good news of the king that God is bringing the Messiah. He saw Jesus and pointed to him and said, “Behold, the Lamb of God, who takes away the sin of the world!” John had a huge following! This was like the greatest preacher in the land. People would come for miles to see this guy preach. But John got in trouble. He called out somebody’s marriage in a high position. He said, “That’s not lawful,” and he got locked up for it.

John was an awesome, awesome minister and preacher. Yet he said when he saw Jesus he said, “Listen, I’m not even worthy to untie his bootstrap. That’s how great Jesus is. I’m not worthy.” Jesus asked to be baptized by him and he said, “I’m not worthy even to baptize you. You should baptize me, Jesus.” John the Baptist put his name and his credibility on the line for Jesus. He is locked up, then he is nearing the end of his life and he has this fear. “What if I got it wrong? What if I staked it all on Jesus and he’s not the one? What if I put all my hope in him and I’m supposed to be looking for somebody else?”

He has an unrest that takes grip of his soul. He calls together some of his followers and deploys them. He says, “Make sure that this guy is the right one.” So they go to Jesus, and what does he say? Remember what he said? “Tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.” “Yes! Yes, yes, yes! I am the one! There is no other. You don’t have to look for any other. You shouldn’t look for any other. I am the Christ. John, you got it right. Your soul can rest easy.”

If you want your soul to rest easy in Jesus, you have to know that he is the right one. And you have to forsake all others and be confident that Jesus is the Messiah, that Jesus is the promised one, given to save the world. You stake your life on it, no matter what. Because, listen, it’s very easy to have rest for your body in America and have your soul go to hell. Very easy. It’s the path most chosen.

Jesus has warned us just before there in Chapter 10. Look at verse 28. Do you see that? He gives this instruction to his apostles and he gives it to you and to me. “Do not fear those who kill the body but cannot kill the soul.” Who should we fear? “Rather fear him (God) who can destroy both soul and body in hell.” John, don’t fear Herod. Don’t fear people who will reject you or persecute you. Fear God and find rest for your soul.

Listen, people can hurt your body, but if your rest is in Jesus, they can’t touch your soul. They can’t do it. Listen, that’s great news for John the Baptist and that’s great news for you and me, because as the blade came down over his head, his soul found rest, eternal rest in the One. He didn’t have to look for another.

How do you find rest for your soul? First you rest in Jesus’ unique identity. He is the only one. You should not look for any other. Secondly, how to find rest for your soul?

II. Rest in Jesus Christ’s heavenly message.

Verses 7-18. This is the longest section, but it’s very important. Let’s read together. He just said, “Blessed is the one who is not offended by me,” and they went away.

As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? What then did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings’ houses. What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written (quoting from the Old Testament), “Behold, I send my messenger before your face, who will prepare your way before you.”

He is saying John the Baptist was the one prophesied that would prepare the way for the Messiah. John said that about himself, by the way. He said, “I’m not the Messiah, I’m the one to prepare the way.” That’s what Jesus is saying there. Verse 11: “Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet (listen to this) the one who is least in the kingdom of heaven is greater than he.”

He is saying this: John the Baptist is the greatest prophet ever, even greater than Moses. Isn’t that what he just said? Greater than Isaiah! Greater than Elijah! He is the greatest! No one has arisen greater than him, and yet Jesus is ushering in a new age where anybody who is part of his kingdom is greater than John. That’s a whole other sermon there I’m not going to be able to preach, but just let that grip you if you’re part of the kingdom. That just blows a fuse right there. I just had to squeeze that in. We are going to have to keep moving. You ready? Verse 12:

From the days of John the Baptist until now the kingdom of heaven (Do you see that? The kingdom of heaven, the kingdom of heaven) has suffered violence, and the violent take it by force. For all the Prophets and the Law prophesied until John, and if you are willing to accept it, he is the Elijah who is to come.

The Old Testament said Elijah would come first. He is saying that applies to John the Baptist. Verse 15:

He who has ears to hear, let him hear. (And here is the critical passage – verses 16 through 19 -- listen.) But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates, “We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.” For John came neither eating nor drinking, and they say, “He has a demon.” The Son of Man came eating and drinking, and they say, “Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!” Yet wisdom is justified by her deeds.

To find rest for your soul, you must rest in Jesus Christ’s heavenly message. What is Jesus doing here? He is commending John the Baptist. Again, he says in verse 10: “Behold, I send my messenger...” John the Baptist is a messenger from God. He comes with the message of the kingdom of heaven (verse 11), and the kingdom of heaven is repeated again in verse 12. There is the kingdom of heaven. A heavenly message is being delivered from God’s messenger, from John the Baptist, and by the way from Jesus, and nobody will receive it.

Look at Chapter 11, verse 1 again. It says that “When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities.” Jesus is going around

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preaching the message of the kingdom. He has a message, just like John the Baptist, of God's rule and reign breaking into the world through his own person and work. He is saying, "Here I am. I am the one prophesied about. Receive me. Come to me. Let me show you. I'm going to reverse the curse that's here. I'm going to heal. I'm going to raise the dead. I am the one. I fulfill it all. And everybody said, "No, you're not. You're not the one. We don't trust you. We're not going to believe in you."

Jesus calls them out. He says, "This generation – what should I compare these people to?" It's a very interesting illustration he uses. He calls them a bunch of kids, doesn't he? "Listen, you guys are a bunch of kids that nobody can please. You won't receive the message and you won't receive the messenger. It doesn't matter how it comes. You are looking like a bunch of children in the marketplace calling out to one another."

Look again at verse 17: "We played the flute for you, and you didn't dance; we sang a dirge for you, and you did not mourn." He is basically saying this. "It doesn't matter what we say or how we say it. You don't want it. If I play a flute..." He says basically, "We played a celebratory song and you weren't happy. We played a really sad song and you weren't sad."

It's like the YMCA at a reception. You know what I'm talking about? Alright, everyone's getting hyped up, and nobody would get out on the dance floor. We don't really think of dirges much in our culture, but it's like a funeral processional kind of song. It's really sad and eerie. Probably the closest thing we have in our culture would be the bagpipes' Amazing Grace. You what I'm talking about when you hear that. "Oh, somebody died," and your soul just gets into a state of mourning. Ancient tradition, where we have songs that just put our souls in the right state.

Jesus says, "Listen, it doesn't matter what we say or how we say it. It doesn't matter. John the Baptist came wearing a camel hair thing. It's like burlap, basically, with a belt. He never cut his hair. He took a Nazirite vow. He ate locusts. He never drank wine or anything. I mean, he was the ascetic out in the wilderness. He was almost like this crazy guy who just ate locusts and dipped them in honey, and preached, you know? But everyone said, "Nope." People liked to hear him, but obviously Jesus is saying, "You didn't receive that."

Then Jesus is over here. He drinks wine. He went to a wedding and turned gallons of water into wine! He is hanging out with sinners and tax collectors! He is hanging around with the people you shouldn't hang around with. He is doing life with everybody. They are talking about heaven and hell. And when they talked about the glories of heaven, people said, "Wishful thinking." When they talked about the terrors of hell, "Fire and brimstone," right? This is the same way today, isn't it?

Listen, I've worked hard today. I don't normally wear a tie to church, but I did it for the special ordination. But you might be here today thinking, "I don't want to listen to this guy -- he's wearing a tie." You go to another church: "I'm not going to listen to this guy -- he's got ripped jeans." "Oh, that guy talks too much about heaven and happy things. So heavenly minded, no earthly good." Right? "And this guy is talking too much about doom and gloom. I don't want to listen to him."

Listen, if that's you, nothing will make you happy. Nothing. Jesus is calling you out. John the Baptist was the greatest, and Jesus is far greater. If you won't listen to them, you are not going to listen to me. I know that. But I'm still going to try. Receive his message. It's a message delivered from heaven to you. God wrote himself into our story to hand deliver it, and you are here today because he wants you to receive it. But if you don't, you'll find no rest for your soul. Rest in Jesus Christ's heavenly message.

III. Rest in Jesus Christ's mighty works.

Verses 20-24: "Then he (Jesus) began to denounce the cities where most of his mighty works had been done, because they did not repent. 'Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and dashes.'" Push pause here. You need to know where these places are, okay?

This is in Galilee. This is where Jesus was doing his ministry. Chorazin and Bethsaida are Jewish cities in the southern part of Galilee where Jesus is doing all these miracles and preaching. He is calling them out because the Jewish people aren't receiving him. Tyre and Sidon are the Gentiles just north of them. They are like the pagans. Those are the unbelievers. They have no inheritance. They are not children of Abraham.

So, he is calling out the Jewish people, which he is a part of. He is Jewish. He is not an anti-Semite. All of them are Jews, alright? He is just calling out his own people. He is saying, "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon -- if the pagans saw what I was doing, they would have repented a long time ago in sackcloth and ashes." This is a very appropriate Old Testament way to show that you are really, really sorry. You throw on some burlap, throw some ash over your head, bow down and say, "I'm miserable. I'm a bad person. Forgive me."

Verse 22: "But I tell you, it will be more bearable on the day of judgment for Tyre and Sidon than for you." He is saying they're going to have it better than you guys. Verse 23: "And you, Capernaum, will you be exalted to heaven? You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained to this day. But I tell you that it will be more

tolerable on the day of judgment for the land of Sodom than for you.” I forgot that that was in my bible right before the rest passage. Did you forget that was there? Whooh! Jesus is singing a dirge right now. This is a song of sorrow. And he is singing a song of warning.

There are ways that we can look at this. We could say, “Aww, that was 2000 years ago,” which I would advise you would be a very foolish way to look at it. Or, “The church used to talk about these things, but we don’t do that anymore. We just help people live really good lives.” I wouldn’t go there. If Jesus warns you about the day of judgment and how bad it could be, you better listen. I think he shares this with us because he loves you and he doesn’t want this to happen to you. I think he shares this with us so that we will repent.

You know, as I read it, I had this question in my mind. I don’t know if it came to yours, but I’m going to bring it to you anyway. What in the world happened at Capernaum that made him so ticked off? Why is he calling them out so much? Then I went back and read Chapter 4. Flip there with me. Chapter 4:12:

Now when he (Jesus) heard that John had been arrested (this is where we are introduced to the fact that John is locked up), he (Jesus) withdrew into Galilee.” That’s where we just said he is. “And leaving Nazareth (that’s where he grew up) he went and lived (look at that!) in Capernaum (he was living there!) by the sea, in the territory of Zebulun and Naphtali, so that what was spoken by the prophet Isaiah might be fulfilled (listen to this): “The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles – (Listen, Galilee of the Gentiles – that’s Tyre and Sidon, the ones he is saying, “It’s better for them...””) He said, “...the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.”

You can flip back to chapter 11, but follow me here. Jesus calls out Capernaum. Why? Because he was living there. They had no excuse. He left from there to do his ministry. He came back after he was done to sleep. That’s where his base of ministry was going on in Galilee. He is saying, “Listen! I’m right in the middle of you! And you are rejecting me. With that rejection, when you know all the mighty works that I’ve done and you don’t repent, you are especially culpable. You are especially guilty.”

As you think about that and meditate on that, think about this for the American people. I thought about how everybody in America knows about Jesus. We have bibles everywhere collecting dust, but we all know the mighty works of Jesus. He lived in the center of our country as it was being birthed. We had churches everywhere. The thought that crossed my mind was this: If you know the mighty works of Jesus and you don’t repent, it’s far worse than if you never knew at all. You

would be better to grow up in North Korea and never hear the name of Jesus than to grow up in America right now and reject him. Right? Isn't that what it says? Repent. He says it's better for Sodom.

I don't think he could pull a more sober illustration. Fire rained down from heaven and obliterated that city. Lot's wife looked back and turned into a pillar of salt. If it's better for them than for those who know the mighty works of Jesus, to not repent if you know, Jesus has warned us: There will be no rest for our souls unless we repent. That's the dirge. Are you ready for the flute? This is where we will finish. He takes us to both extremes. Are you ready?

IV. Rest in the living presence of Jesus Christ.

Verses 25-30:

At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. Come to me all who labor and are heavy laden, and I will give you rest. 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. For my yoke is easy and my burden is light.

The final place we must go to if we are to find rest in Christ is to rest in his living presence, to rest in Jesus himself. Here's what I mean by that. We don't just: "Yeah, there's hell -- I don't want to go there. There's heaven -- I want to go there. If I believe that Jesus did these things, my soul will find rest. Jesus ends it the most powerful way possible. He doesn't say, "I offer you rest." He says, "I am your rest. Come to me and you have rest." Jesus is your rest.

We don't think about yokes much in our culture anymore. Unless you're Amish, we don't use them much anymore. I grew up in Pennsylvania where we could still see them out with the big horses or the oxen. They put their yokes on them and they sit on the plows and the yokes would pull. That's the old way, before the gas and electric and all that stuff.

But this idea of being yoked in the Old Testament is a powerful image. If somebody was yoked, maybe they yoked themselves to Baal. It was this idea of idolatry. You know, you are yoked to a false god. Or when they were in captivity in Egypt, this idea of slavery and bondage – that you are yoked to a hard taskmaster who is just going to crush you. "You are just a workin' mule for the man, and it's hard! You've got to push, and grind it out, and pull, and then you die. That's your life. You

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have a heavy, burdensome, overwhelming yoke.” But when God sets you free... When he set them free, he said, “Listen, I broke the yoke. I broke it! I broke the yoke that was holding you back. I set you free. I delivered you from that bondage.”

Here’s something that’s pretty cool about the yoke, too. You know about animal sacrifices, right? In the Old Testament, they would sacrifice animals. Well, in Numbers 19, there was a special sacrifice. It was for the red heifer. This one had to be without blemish and it could never have been yoked. Not once. The priest would take it outside the camp -- not at the temple, outside, and sacrifice that animal for the sins of the people.

Consider this: Jesus is the fulfillment of that. Jesus is the spotless sacrifice who died for you and for me. Listen: He was never yoked. He was never crushed by sin. He was without sin. He was like you in certain ways, but unlike you in many ways. One of those is that he didn’t have any of the pressures of the law crushing him. But he came under that yoke so that he could break your yoke and set you free from whatever is crushing you this morning, and set you free from any of the false things that you have yoked yourself to. He says, “I will break that yoke and I will put my yoke on you. But good news: It’s easy. I’m a good master, and it’s light.” Listen, he yokes himself to you and he does all the pulling, I promise you. He is much stronger than you are. But he wants you to yoke yourself to him this morning.

I’m going to bring Adam back up and I want to have a brief time of ministry before we do the ordination. I believe that there are some here this morning, and as you hear this word, God is speaking to you. You know this: “I need rest for my soul.” I believe that Jesus is the Christ, the Son of God. I’m not looking for another. I’m resting in that. I’m resting in his heavenly message, that what he has come to bring to me, whether it’s a dirge (sad), or a flute (joyful) – I accept it all. I am resting in his mighty works, that what the bible says he did he really did, and he can do it for me today.

I’m resting in that Jesus not only died for me, but he is alive, and he is speaking to you right now from the pages of scripture. It ripples throughout time and it says this: “Come to me.” Jesus invites you right now. The living Savior invites you: “Come to me, and I will give you rest for your soul.” There is only one condition he puts there. Obviously, you repent. But listen, it’s going to be hidden from you unless you receive it like a child. It’s the moment in your life where you say, “You know what? I’m not smarter than God. I’m not. I’m going to come to the Father this morning. I’m going to say, ‘Dad you know best. I’m sorry, and I’m tired, and I need rest for my soul.’”

So let’s go to the Father right now. Bow your heads and close your eyes. If, as you’ve heard this preached, you want to find your rest in Jesus, you want to place your trust in him, you want to know

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that your sins are forgiven and that you have the gift of eternal life -- that you will rest in him not only now but forever and ever -- I want to lead you in a prayer to call upon his name. Because everyone who calls on the name of the Lord will be saved.