

## **Crossing Over and Getting Out #8**

**Series: Epic Journey: From Where We Are to Where God Wants Us**

### **Exodus 13-14**

Today we come to one of the major events in the Old Testament: the crossing of the Red Sea. During our lives, every one of us will experience 'Red Sea moments' where we find ourselves in an impossible and terrifying situation.

After 430 years of slavery and ten plagues, the Pharaoh of Egypt has finally released the Israelites from slavery. We pick up the story in Exodus 13:18...

***"18 So God led the people around by the desert road toward the Red Sea. The Israelites went up out of Egypt ready for battle. Skip down to verse 21: By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night."***

For the first time, we find out how God would lead his people to the Promised Land: Exodus 13:21 says that during the daytime there was this pillar-shaped cloud that went ahead of them; and then at night there was a pillar of fire.

Isn't it interesting that God first appeared to Moses in the form of...fire-at the burning bush. Later, Moses would go up Mount Sinai to receive the Ten Commandments, and the whole mountain would be enveloped in a cloud.

Can you imagine how awesome and reassuring that must have been to look and see God's very presence? God made His leading and direction very clear. **Just so you know, He does the same today, by His Word and by the Holy Spirit.**

***Chapter 14, verse 1: "Then the Lord said to Moses, 2"Tell the Israelites to turn back and encamp near Pi Hahiroth, between Migdol and the sea. They are to encamp by the sea, directly opposite Baal Zephon. 3Pharaoh will think, 'The Israelites are wandering around the land in confusion, hemmed in by the desert.' 4And I will harden Pharaoh's heart, and he will pursue them. But I will gain glory for myself through Pharaoh and all his army, and the Egyptians will know that I am the Lord." So, the Israelites did this."***

***5When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, "What have we done? We have let the Israelites go and have lost their services!" 6So he had his chariot made ready and took his army with him. 7He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them."***

***Verse 10... "As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the Lord. 11They said to Moses, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? 12Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!"***

***13Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. 14The Lord will fight for you; you need only to be still."***

***Verse 21... "Then Moses stretched out his hand over the sea, and all that night the Lord drove the sea back with a strong east wind and turned it into dry land. The waters were divided, 22and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left.***

***23The Egyptians pursued them, and all Pharaoh's horses and chariots and horsemen followed them into the sea.***

***Go to verse 26: "Then the Lord said to Moses, "Stretch out your hand over the sea so that the waters may flow back over the Egyptians and their chariots and horsemen." 27Moses stretched out his hand over the sea, and at daybreak the sea went back to its place. The Egyptians were fleeing toward it, and the Lord swept them into the sea."***

***And then verses 30-31: "That day the Lord saved Israel from the hands of the Egyptians, and Israel saw the Egyptians lying dead on the shore. 31And when the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant."***

**Let's Pray**

**Illustration:** Nine-year-old Joey was asked by his mother what he had learned in Sunday School. Well, Mom, our teacher told us how God sent Moses behind enemy lines on a rescue mission to lead the Israelites out of Egypt. When he got to the Red Sea, he had his engineers build a pontoon bridge, and all the people walked across safely. He used his walkie-talkie to radio headquarters and call in an air strike. They sent in bombers to blow up the bridge so the Egyptians could get across, so, all the Israelites were saved.

"Now, Joey, is that REALLY what your teacher taught you?" his mother asked. Well, no, Mom, but if I told it the way the teacher did, you'd never believe it!

Let's talk about three things today: *Confronting the Red Sea, Crossing the Red Sea, and Changed by the Red Sea. Confronting the Red Sea, Crossing the Red Sea, and Changed by the Red Sea.*

## I. Confronting the Red Sea.

By following the pillar of cloud and fire, the Israelites wind up on the shore of the Red Sea, and that's where they set up camp for the night. Meanwhile, back in Egypt, the Egyptian people are still grieving the loss of their firstborn from that horrific final plague. Grief counselors tell us that when people are grieving a loss, sooner or later they reach the stage of anger.

And for Pharaoh and his officials, that anger phase came quickly. They're not only angry about their personal loss; they realize their whole way of life is about to change because their main work force, the Hebrew slaves are gone.

So, Pharaoh gives the command, and 600 of his best chariots, and countless troops, all well-armed, pursue the Israelites.

Let me call out three characteristics of Red Sea situations.

**First, HOPELESSNESS.** From the vantage points of the Israelites, this was a hopeless situation.

They're at their camp and they look behind them and see the Egyptian army coming. They look in front of them, and they see the Red Sea. They are between a rock and a hard place. There appears to be no way out.

Have you ever been in a situation that looks hopeless?

The job is too stressful, or you lost your job, or can't find a job.

The financial debt is overwhelming.

The wound of a broken relationship won't heal.

The grip of the addiction is too strong.

The feelings of depression are devastating.

Have you ever been in a hopeless situation?

**The second characteristic of Red Sea situations is FEAR.**

Exodus 14:10 says when they saw the Egyptians coming, they were terrified. The Hebrew literally say they were "**greatly afraid.**"

The Old King James says they were "**sore afraid.**" Have you ever been in a situation where fear just gripped you? It's paralyzing. It keeps you awake at night, worrying and contemplating all the "what if" scenarios. You feel like you should be doing something, but you don't know what to do. And that sense of anxiety is terrifying.

**Third characteristic is, RESTLESSNESS.** Look what the people say in verse 11: 11 They said to Moses, "**Was it because there were no graves in Egypt that you brought us to the desert to die?**" 12 **Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'?** "

Why did you pull us out there, Moses? It was a good life, serving those nice Egyptian slave masters." **Really???** It was horrific. This was delusional thinking, brought on by fear. The Red Sea can have that effect.

"It's your fault, Moses. The only reason we're in this mess is because of you." Now, sometimes it really is someone else's fault. But in this case, Moses was doing exactly what he was supposed to do.

Finding fault or blaming other people is so much easier than looking at ourselves. It makes us feel like we have moral high ground. Because it must be someone's fault! Blaming is so much easier than trusting God.

Before we say anything positive or hopeful, let's just acknowledge that these situations are real. If this is you right now, you're not alone. Just remember that in

Red Sea moments **when we're afraid and facing impossible situations, with God all things are possible. Nothing is too hard for Him.**

## II. Crossing the Red Sea.

In response to the fear, hopelessness, and restlessness of the people, "**13Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. 14The Lord will fight for you; you need only to be still."**

Moses didn't defend himself; he didn't belittle the people for their lack of faith. He gave them three commands.

In response to their fear, Moses says, **DO NOT BE AFRAID.** He acknowledges that their fear is real, but he says, 'Don't give in to it. Choose to not let fear take over. Fight it.'

Secondly, instead of hopelessness he says, **STAND FIRM.** There is nowhere to run, so stand your ground. Just wait AND HAVE HOPE IN GOD.

Thirdly, don't be restless, **BE STILL.** Stop looking around, look up because God is still in control.

***Do not be afraid...Stand firm...Be still.***

But God, the Egyptian army is coming in full force and the Red Sea is too deep. ***Do not be afraid...Stand firm...Be still.***

But God, I've got this pile of student debt or medical bills, and don't know how I'm going to pay for it. ***Do not be afraid...Stand firm...Be still.***

But God, my son/daughter is not saved and living a sinful lifestyle. ***Do not be afraid...Stand firm...Be still.***

**But God...you fill in the blank.** Whenever we face Red Sea situations, remember the Word of the Lord: ***Do not be afraid...Stand firm...Be still.***

The only way we can do that is if we believe what Moses also says in verse 13: ***"...you will see the deliverance the Lord will bring you today."***

You must believe that God will deliver you...that He will rescue or save you.

You must believe that God will get you out of it or get you through it.

You must believe that God will make a way where there seems to be no way.

You must believe that God is with you, and that He cares, and that He is a miracle working God.

And sure enough, God says to Moses, "Raise your staff." Moses does it, and God miraculously parts the sea; the people of Israel walk through on dry ground to the other side; the Egyptian army comes after them, but as soon as the Israelites are on the other side, God says to Moses, "Raise up your staff again."

He does; the sea crashes back down into its normal place, and the armies of Pharaoh are drowned in the Red Sea. The deliverance of God came in an extraordinary way. In fact, the crossing of the Red Sea is referred to in the Bible repeatedly. It is a defining event for God's chosen people.

**Do not be afraid...stand firm...be still. And you'll see the deliverance the Lord will bring you.**

And when we've experienced it, guess what...

### III. Changed by the Red Sea.

Exodus 14:31 says: ***"And when the Israelites saw the mighty hand of the Lord displayed against the Egyptians, the people feared the Lord and put their trust in him and in Moses his servant."*** (NIV)

When we experience the deliverance of God; whether he delivers us out of it or through it, two things happen.

#### **First, your Fear is Transformed.**

Remember the people's response when they looked behind them and saw the Egyptian chariots coming toward them? It says, ***'they feared greatly.'*** After the army was drowned in the sea, it says ***"they feared the Lord."***

It's the same exact Hebrew word that's used both places, but their fear had now transferred from their enemies to their God.

This is the same thing that happened to the disciples when they feared the storm would destroy them and when they woke Jesus up, he rebuked the storm and

they feared Jesus even more, thinking who is this man that even the wind obeys Him.

If we want to understand the God of the Bible, we must understand the importance of fearing God. It's not a terror kind of fear; it's an awe and reverence and respect kind of fear. Proverbs 9:10 says that ***the fear of the Lord is the beginning of wisdom.***

When you learn to fear the Lord, all those other things that used to intimidate aren't so intimidating anymore. You take to heart the verse that says, **"if the Lord is for us, who can be against."**

Oswald Chambers said: **"The remarkable thing about God is that when you fear God, you fear nothing else, whereas if you do not fear God, you fear everything else."**

Let God's deliverance transform your fear.

**And the second thing, you Transfer your Trust to God alone.**

It says when the Israelites saw what God did, they put their trust in him. God uses impossible situations to transfer our trust off everything else onto Him.

**God can be trusted.** Sooner or later, every one of us will stand in front of the ultimate ocean, which is death. And through the cross and the resurrection of Jesus Christ, God has shown that He's powerful enough to get us safely across.

Remember that Exodus is all about God's chosen people moving from slavery to the Promised Land. And the reason this is so relevant is that this is exactly what God does in our lives. **So, let's take this story to a new level.**

You could call the crossing of the Red Sea the **climax of the book of Exodus.**

**The definition of Exodus** is a going out; a departure or emigration, usually of many people: as in...the winter exodus to Florida.

Alec Motyer, an Old Testament scholar, said there are at least two dozen other direct references to the Red Sea crossing in the rest of the Old Testament. And there are innumerable mentions of it in the New Testament—Matthew says about Jesus, "Out of Egypt I have called my son," quoting Hosea 11, which was a reference to the Exodus. The "son" in Hosea's saying was Israel, so Matthew is

making a very direct connection between Jesus' work and the Old Testament Exodus in the Red Sea crossing.

When you go to Luke's version of Jesus' transformation in chapter 9, we have Jesus talking to Moses and Elijah, who appear and speak to him. When you read the English text, it says that Moses and Elijah were talking to Jesus about **His departure**. The Greek word there is the word "**exodus**"—a big hint that Luke is saying that what Jesus was going to accomplish in His death on the cross, was the ultimate getting out, the ultimate exodus.

And then you go to Hebrews, and of course Hebrews 3 and 4 says that Jesus is the greater Moses...Moses points to Jesus. Hebrews 11:29 says that by faith the Israelites passed through the sea on dry land, but the Egyptians couldn't do it because they didn't have faith. **Hebrews 11 is using the Red Sea crossing as a paradigm for Christian faith.**

Probably the most significant of all the references is 1 Corinthians 10:1-2, where Paul makes that enigmatic statement saying, "***For I do not want you to be ignorant of the fact, brothers, and sisters, that our ancestors were all under the cloud and that they all passed through the sea. 2They were all baptized into Moses in the cloud and in the sea.***" (NIV)

Then a few verses later, he talks about that and several other incidents. In verse 6 Paul says, "***These things are written as examples for us.***"

If there's one Old Testament passage that the New Testament invites us to read Christ-centrally, it's the crossing of the Red Sea.

Alec Motyer said: "Think about it. Think of what an Israelite would say on the way to Canaan, having come out of the Red Sea and so forth. Here's what an Israelite would say: If you said, 'Who are you?' he would say, 'I was in a foreign land under the sentence of death, in bondage, but I took shelter under the blood of the lamb. Our mediator let us out, and we crossed over, and now we're on our way to the Promised Land. We're not there yet, but he's given us his law to make us a community. And he's given us the Tabernacle because you must live by grace and forgiveness. And his presence is in our midst, and



he's going to stay with us until we get home." **"That's exactly what the Christian says—almost word for word."**

There are three things we learn from the Red Sea crossing about our salvation through Jesus: (1) We learn what we're getting out of; (2) we learn how we're getting out of it; and (3) we learn why we can get out of it.

### **1. What do we get out of?**

Christ's salvation is all about getting us out of bondage. That's what the word "redemption" means. The very beginning of the text says that when the King of Egypt was told that the people had fled, Pharaoh and his officials changed their minds and wanted to get the Israelites back. They said, "What have we done? We have lost the Israelites' services." What a nice way of putting it—"their services." If the Egyptians lost services, why didn't they go hire other people?

What they really lost was their entire slave labor force. The Israelites were slaves to the Egyptians. Pharaoh determined to get the Israelites back. He said, "We're going to bring them back, or we're going to kill them."

Now, there's no more basic word in the Bible than "redemption." And the Greek version of the word redemption originally meant "to be released from bondage." At the very heart of our understanding of what salvation is all about is this being released from bondage.

They were in bondage. But bondage has layers. They got out of one layer of bondage—their slavery to the Egyptians—but as soon as the slave masters said, "No, we want you back," they revert to their old ways. Though they were objectively free from their bondage, the Israelites were subjectively—in their own hearts—still slaves. You can take people out of slavery, but you can't take slavery out of the people easily. And this is something we see all through the Bible. The redemption of Jesus is to redeem us from bondage.

Let me give you four layers of bondage.

First, we were once in bondage to the law objectively. We were under guilt and condemnation. What does it mean to be under condemnation? It means that we have sinned. We don't love God with all our hearts, souls, minds, and strength, and we don't love our neighbors as ourselves.

We're under God's wrath, which is His settled, judicial opposition to evil and to sin. Because we have sinned, we are objectively guilty. We are under the law. But through Jesus we get out. There's no condemnation for those who are in Christ Jesus. We're no longer under law, but we're under grace. That's an objective thing.

Secondly, there is also bondage to the law subjectively. The whole book of Galatians is about people who seemed to have really believed in the grace of Jesus. Yet they were going back into a form of righteousness by works. It's just the natural default of the human heart to think we must earn our salvation.

Thirdly, there is the bondage to your sin nature. Paul talks about this in Romans 6:11-14, where he says, ***"In the same way, count yourselves dead to sin but alive to God in Christ Jesus. 12Therefore do not let sin reign in your mortal body so that you obey its evil desires. 13Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. 14For sin shall no longer be your master, because you are not under the law, but under grace."*** (NIV)

Every time you sin, you're destroying your ability to resist that sin. When you accept Christ—when Christ accepts you—when the objective guilt is taken away, there's still a tremendous amount of bondage to sinful habits.

Lastly, there is the bondage to idols. This is so important here in Exodus. If you love anything more than God—if there's anything more important to your own significance or security than God—even though you believe in God, then that is a false god; it's a power or master in your life.

Objectively, Pharaoh is no longer the Israelites' master. He said, "Go," and the Israelites left. But then Pharaoh says, "I want you back." This happens to us.

What you know with your head—that there is no condemnation for you because you're in Christ Jesus, and that God regards you as perfect in Christ's righteousness—you don't fully believe in your heart.

If you let what people think of you, or you let success or failure completely build you up or destroy you, you are still a slave in your heart even though theoretically, technically, and objectively you're not. God has freed you from things you remain enslaved to, but you're not free from it.

In other words, systematic theology says that in God's salvation:

We're freed—in past tense—from the **penalty** of sin.

We're getting free—present tense—from the **power** of sin.

Eventually we will be free—in the future—from the very **presence** of sin.

***That's justification, sanctification, and glorification.***

So, the first thing we learn about Jesus' salvation is that it's about getting out of all the layers of bondage.

## **2. How do we get out of bondage?**

What does the Red Sea story account tell us about how to get out of bondage?

The answer is: ***crossing over by grace.***

In verses 13 and 14, when Moses hears the Israelites crying out, this is what Moses says: ***13...“Do not be afraid. Stand firm and you will see the deliverance the Lord will bring you today. The Egyptians you see today you will never see again. 14The Lord will fight for you; you need only to be still.”***

Now, on the one hand, the principle of grace could not be clearer: Stand still. God's going to do your fighting. Watch. You can't do it. You can't perform it. You can't contribute to it. You're not going to do a thing about this deliverance; God is going to do it all.

And when Moses says, ***“Be still and trust the God who will fight for you,”*** that comes close to Romans 4:4-5 which says, ***“Now to the one who works, wages are not credited as a gift but as an obligation. 5However, to the one who does not work (be still) but trusts God who justifies the ungodly, their faith is credited as righteousness.” (NIV)***

Be still. Don't look at your works, receive a complete salvation, not by your works but by Christ's work – this is grace.

How does that grace operate? It operates by crossing over.

On one side of the Red Sea, the Israelites are within reach of their old masters. They are under sentence of death. Pharaoh said, ***“ We're going to get 'em back as slaves or we're going to kill 'em.”***

When they were on that side of the sea, they were reachable, still under sentence of death. But as soon as they crossed over, they crossed over from death to life. They crossed over from being under condemnation, and the sentence of death, to complete freedom.

Dr. Lloyd-Jones used this little test with people: when he was talking with someone and trying to get a sense of where they were spiritually, he'd say, "Let me ask you a question. Are you a Christian?" Many people, especially people who want to be very modest, would say, "Well, I'm trying."

He would proceed to explain to them that their answer indicated they had no idea what Christianity was about at all. Because, he says, **"What makes you a Christian is the change of status."**

You're in that kingdom, now you're in God's kingdom.

You were out of the family of God, now you're in the family of God.

You're not born again, now you are born again.

You were not justified—you were under the wrath of God—and now you are justified."

This is the power of crossing over. Paul, as a Pharisee, killed people. He must have known that same guilt and shame. And yet he says, **"There is now no condemnation for those who are in Christ Jesus."**

How could he say such a thing like that? He crossed over. He says, "I was the chief of sinners. And yet God is using me the most." He's unbelievably humble about who he is, and yet he says, "I'm the most fruitful of all the apostles."

Paul has astounding boldness and humility at the same time. Why? He crossed over. He knew where he stood.

I love that the bible tells us that the **"waters were divided, and the Israelites went through the sea on dry ground, with a wall of water on their right and a wall on their left."**

Now, I can tell you, some of these Israelites walked through saying, "God's on our side. Eat your heart out, Egyptians! The Lord is fighting for us!" They walked

through with confidence. I bet there were a bunch of others running through as fast as they could thinking, I'm going to die. I'm going to die.

They were all equally saved, but they all walked through with different qualities of faith. Why? Because you're not saved based on the quality of your faith. You're saved by the object of your faith: the Redeemer, the Lord Jesus Christ.

Everything about this text says, "Grace, grace, grace, grace, crossing over."

Charles Spurgeon talks about the fact that Moses says, "Stand still. Be still and let God fight for you." That part is very important, because if you try to add to God's salvation, you subtract. If you try to do something to merit God's salvation, you haven't believed at all. You're putting your faith in yourself.

At one point Spurgeon says, "I dare say that you will think it a very easy thing to stand still. I find that marching and quick marching are much easier to God's warriors than standing still." To stand at ease in the midst of tribulation shows a veteran spirit, long experienced, and much in grace."

Commentator Warren Wiersbe tells us about 1 Corinthians 10:1-2, that **through this 'baptism,' the people of Israel were identified with Moses, just as in water baptism God's people today are identified with Jesus Christ."**

Jesus' salvation according to the Red Sea, is freedom from all the layers of bondage. How does this salvation come? It comes by grace...crossing over.

### **3. Why is it possible for us to get out of bondage?**

The Egyptians went through the water and were destroyed. They were killed. But when the Israelites went through the water, they were fine. Why did the Israelites get out? Let's go back to the water for a minute.

If you go to most commentaries on Noah's flood, they will say, "God could've judged the world in a whole lot of ways." But water was significant. Why? If you go back to Genesis 1, we see that there is darkness, and the Spirit of God moves across the face of the waters. And then things began to happen. God separated the darkness from the light, and there was day and night. And God brought the waters together, and then there was land.

Not only in the Bible, but in the ancient culture surrounding Israel at the time, water represented chaos. Water is chaos. Water is death. When the Spirit of God moves across the faces of the water, it brings order out of chaos.

Therefore, when God uses the flood to destroy the world in the time of Noah, what he's doing is making a very appropriate judgment. It's what some people have called "de-creation." If you turn away from the Creator...from the goodness of Creation, disintegration and chaos are unleashed.

**The wages of sin is disintegration, which is another way of saying death.**

The flood waters represent what happens to you when you turn away from God. We don't mind that because the Egyptians deserve it. If you say 'the Israelites were good people, the Egyptians were bad people, so of course the Israelites would get through the waters,' you haven't read all your Bible.

So, the real question is, if God's waters of judgment are standing up on both sides, and they come down on the Egyptians, why don't the waters come down on the Israelites? You know the answer: **the Israelites had a MEDIATOR.**

In verse 21, we're told Moses stretched out his hand over the sea, but before the verse is over, it says and all that night the Lord drove the sea back. Here's what you've got: You've got one man who is so identified with the Israelites that their guilt is upon him, a man so identified with God that God's power is coming through him. Moses is the man in the middle. He's so identified with the people that he gets rebuked for their sin. And he's so identified with God that He's a vehicle for God's saving power.

We have a better mediator. We don't have in Jesus a mediator who was fully man and close to God. We have a mediator **who is fully God and fully man.**

When Jonah was in the boat and the storm and waves of God's wrath were about to sink the boat, Jonah turned to all the sailors and said, "This is a storm of God's wrath. And the only way you're going to be saved is for you to throw me in, and you'll be saved." They threw him in, and they were saved.

Jesus had the audacity to say, "Someone greater than Jonah is here," talking about himself. It means that Jesus Christ on the Cross was thrown into that ocean of God's wrath. When Jesus said, "My God, my God, why have you forsaken me?" he

was being put under God's wrath. In fact, all the plagues came down on Jesus: darkness came down on Jesus. What was going on? **Jesus Christ was being de-created so you and I could be re-created.**

Jesus is the ultimate mediator; that's the reason why you and I can cross over.

One of the easiest ways to explain the gospel to somebody from the Old Testament is to say that God brought them out **and then** gave them the law. That's the gospel, right? The gospel isn't "**Because I've been obeying God, now I'm saved.**" NO! It is because I've been saved by His Grace that I want to obey. Leviticus 11:45 God says, "***I brought you out of Egypt. Therefore, be holy.***"

When God says, "I brought you out of Egypt so you can be holy," he's basically saying that we're saved by faith, not with works, but if your works do not grow out of faith, then you don't have any faith.

#### **CONCLUSION:**

Let me ask you, "Are you living under bondage today? Do feel as though you're under a heavy weight?" Moses declared, "***Stand still, and see the salvation of the LORD, which He will accomplish for you today***" (v. 13).

If you do not know Jesus Christ as Savior and Lord, salvation can be yours today by confessing His name, and you can be free from your heavy burden. Jesus said, "Come to Me, all you 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" (Matthew 11:28-30).