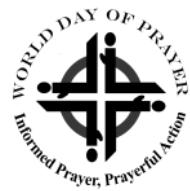


# World Day of Prayer

Prepared by the WDP Committee of  
Nigeria



March 6th, 2026

***“I Will Give You Rest: Come”***

**Matthew 11 : 28**



## Bible Study Additional Study

*World Day of Prayer (Scottish Committee)*

*Charity Number SC020446*

*Website <http://www.wdpscotland.org.uk>*

## **Additional Material for the Bible Study**

This material was in the original Bible Study and is provided here for any groups who wish to undertake additional study around the theme: 'I will give you rest: come'

### **MATTHEW 11:28-30 IN CONTEXT**

To assist us to better understand Jesus's invitation to rest, this material explores additional scripture passages that illuminate different aspects of rest. These passages from the Old Testament look at how rest is woven into creation itself and God's command for human flourishing.

First we will discover how the wisdom tradition speaks of finding rest through learning and waiting on God.



## II. Rest and Wisdom

“Happy are those who find wisdom  
and those who get understanding,  
for her income is better than silver  
and her revenue better than gold.  
She is more precious than jewels,  
and nothing you desire can compare with her.

Long life is in her right hand;  
in her left hand are riches and honour.  
Her ways are ways of pleasantness,  
and all her paths are peace.

She is a tree of life to those who lay hold of her;  
those who hold her fast are called happy.” (Proverbs 3:13-18)

“But this I call to mind,  
and therefore I have hope:  
The steadfast love of the Lord never ceases,  
his mercies never come to an end;  
they are new every morning;  
great is your faithfulness.

“The Lord is my portion,” says my soul,  
“therefore I will hope in him.”

The Lord is good to those who wait for him,  
to the soul that seeks him.

It is good that one should wait quietly  
for the salvation of the Lord.

It is good for one to bear  
the yoke in youth,  
to sit alone in silence  
when the Lord has imposed it,  
to put one’s mouth to the dust

(there may yet be hope),  
to give one's cheek to the smiter  
and be filled with insults." (Lamentations 3:21-30)

"I directed my soul to [wisdom],  
and in purity I found her.  
With her I gained understanding from the first;  
therefore I will never be forsaken.  
My heart was stirred to seek her;  
therefore I have gained a prize possession.  
The Lord gave me my tongue as a reward,  
and I will praise him with it.  
Draw near to me, you who are uneducated,  
and lodge in the house of instruction.  
Why do you say you are lacking in these things,  
and why do you endure such great thirst?  
I opened my mouth and said,  
"Acquire wisdom for yourselves without money.  
"Put your neck under her yoke,  
and let your souls receive instruction;  
it is to be found close by."  
See with your own eyes that I have laboured but little  
and found for myself much serenity." (Sirach 51:20-27)

These scriptures illuminate Matthew 11:28-30 by connecting Jesus' invitation to the ancient Jewish wisdom tradition, where Wisdom herself invites people to come and learn. The passages reveal that finding rest involves actively pursuing wisdom and understanding, not just passive relief from burdens. Together, they suggest that Jesus' "easy yoke" is the yoke of divine wisdom, which brings both rest and understanding.

to those who seek it, even in times of hardship and waiting.

**Discussion Question:** In what ways does this connection between wisdom and rest challenge or deepen your understanding of Jesus' invitation to "take my yoke upon you, and learn from me"?

## Notes

The following section considers two passages from the New Testament which explore the concept of rest; Jesus redefines rest, shifting our understanding from rigid rules to liberating mercy.

### III. Jesus Redefines Rest

"One Sabbath he was going through the grain fields, and as they made their way his disciples began to pluck heads of grain. The Pharisees said to him, "Look, why are they doing what is not lawful on the Sabbath?" And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food, how he entered the house of God when Abiathar was high priest and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions?" Then he said to them, "The Sabbath was made for humankind and not humankind for the Sabbath, so the Son of Man is lord even of the Sabbath.'" (Mark 2:23-28)

"At that time Jesus went through the grain fields on the Sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. When the Pharisees saw it, they said to him, "Look, your disciples are doing what is not lawful to do on the Sabbath." He said to them, "Have you not read what David did when he and his companions were hungry? How he entered the house of God, and they ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple break the Sabbath and yet are guiltless? I tell you, something greater than the temple is here. But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is lord of the Sabbath."'" (Matthew 12:1-8)

These parallel passages illuminate Matthew 11:28-30 by showing Jesus' reinterpretation of rest - not as a burden of rules but as a gift of mercy for human flourishing. They demonstrate that Jesus, as "lord of the Sabbath," has the authority to invite us into an understanding of divine rest that prioritizes human need over rigid religious observance. These stories provide context for understanding Jesus' "easy yoke," suggesting that the rest He offers is liberating rather than constraining.

**Discussion Question:** How does Jesus' statement that "the Sabbath was made for humankind and not humankind for the Sabbath" help us understand what He means by His yoke being "easy" and His burden being "light"?

## Notes





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