

## Matthew 11

We saw opposition against Jesus arise in 9:34. It will be made more evident here as Jesus discusses the work of John the baptist. His discussion of John sets up a discussion about the lack of repentance in surrounding cities and the need to listen to Him, in order to find rest for the soul.

### TRANSLATION - 1:1-19:

**1** And it happened when Jesus terminated commanding His twelve disciples, He went up from there to teach and to preach in their cities.

**2** Now John, after hearing in prison of the works of Christ, after sending through his disciples, **3** he said to Him, "Are you the Coming One or another are we expecting?"

**4** And Jesus, after answering said to them, "After going, announce to John what you hear and see; **5** blind receive sight and lame are walking, lepers are cleansed, and deaf hear, and dead are raised and poor are evangelized. **6** And blessed is whoever may not be offended in Me."

**7** And this, going out Jesus began to say to the crowds concerning John, "What did you go out into the desert to see? A reed by the wind being shaken? **8** But what did you go out to see? A man in soft [clothing] having been clothed? Behold the ones in soft clothing wearing in the houses of kings they are. **9** But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. **10** This one is concerning whom it has been written, 'Behold I Myself send My messenger before Your face, who will prepare Your way before You.'

**11** 'Truly I say to you, there has not arisen among born of women greater than John the baptist. But the one least in the kingdom of the heavens greater than he, he is. **12** And from the days of John the baptist until now the kingdom of heaven is violently treated and the violent are seizing it. **13** For all the prophets and the law until John prophesied. **14** And if you desire to receive [this], this is Elijah the one about to come. **15** The one having ears, let him hear.'

**16** And to what will I compare this generation? Similar it is to children sitting in the market who are calling out to the others, **17** they say, 'We played a flute to you and you did not dance; we sang a dirge and you did not mourn.' **18** For John came neither eating nor drinking, and they say, 'A demon he has.' **19** The Son of Man is eating and drinking, and they say, 'Behold a man, a glutton and a wine-drinker, a tax collector-friend, and of sinners.' Even it is vindicated wisdom from her works."

### WORDS:

"To terminate" (ver. 1) was first used in 7:28; 10:23. This is the first time "command" is used in the NT, the only use in Matt, out of 16 times. It suggests the idea of "giving orders." "Teaching" and "preaching" were clearly the main focus of Jesus' earthly ministry; see 4:23 for "teaching" and 3:1-2; 4:17, 23 for "preaching." "Prison" (ver. 2) is used 4 times: Matt. 11:2; Acts 5:21, 23; 16:26. "Works" was first seen at 5:16; this is its second use. It does not always mean miraculous works, but it often does. "To send" is used first at 2:8. This is its second use. "To expect" is used here and Matt. 24:50, out of 16 uses. It means to "look for, anticipate, expect."

"Announce" (ver. 4) was used at 2:8; 8:33. "Blind" (ver. 5) was used at 9:27-28. "To receive sight" is used 25 times, in Matt here; 14:19; 20:34. It is an intensified form of the verb used in verse 4: "to see." "Lame" is used here; 15:30-31; 18:8; 21:14, out of 14 times. "Lepers" were first seen at 8:2; 10:8. "To be cleansed" was seen at 8:2-3; it is the verb used, rather than "healed," with leprosy. "Deaf" was seen at 9:32-33. "To hear" was seen at 2:3, 9, 18, 22. "Dead" was seen at 8:22; 10:8. It is used frequently in the NT, 128 times. "To raise" or to "be raised," is used 144 times; first at 1:24; 2:13-14, 20-21. It is used 36 times in Matt. "Poor" was seen first at 5:3. This is the first use of the verb "to evangelize." Its root word is "gospel," so

that the verb means to “share or preach the gospel.” It is used 54 times, only here in Matthew, but Luke is very fond of the verb (10 times in the gospel; 15 times in Acts).

“To be offended” (ver. 6) was first seen at 5:29-30. The Greek word gives us the English word *scandal*. “Desert” (ver. 7) was used of John in 3:1, 3 and of Jesus in 4:1. The first “to see” was seen at 6:1. “Reed” is found five times (out of 12) in Matt: 11:7; 12:20; 27:29-30, 48. “To be shaken” is used 15 times, in Matt: 11:7; 24:29. The verb “to see” (ver. 8) is different than the one in verse 7. This verb, the more frequent, was used at 2:2, 9-11, 16. “Soft” is only an adjective; the noun is supplied. It is used here, at Luke 7:25, and 1 Cor. 6:9. It might suggest, as it does in 1 Cor. 6:9, effeminacy. “To be clothed” is used at 6:30; here; Luke 7:25. “To wear” is used only here in Matt; otherwise in John 19:5; Rom. 13:4; 1 Cor. 15:49; James 2:3.

This is the 15th use of the word “prophet” (ver. 9) in the NT; see 1:22. “To write” (ver. 10) was first seen at 2:5. This verb is frequently used in quotations from the OT. “To send” was seen first at 2:16. It is the verb form of the noun “apostle.” “Messenger” was seen first at 1:20, 24. It is the word often translated “angel,” but here it refers to a human messenger. “To prepare” is used only here in Matt, out of 11 uses. “Born,” the adjective (ver. 11), is used only here and Luke 7:28. “Woman” is used 215 times, in Matt, 29 times. For the expression “kingdom of heaven,” see at 3:2. The expression is used 32 times, all in Matt.

“To treat violently” (ver. 12) is used only here and Luke 16:16. The related noun “the violent” is used only here. “To seize” is found 14 times, in Matt at 11:12; 12:29; 13:19. “Law” (ver. 13) referring to the Law of Moses, was first seen at 5:17-18. The verb “to prophesy” has only been used, so far, at 7:22. It is used 28 times in the NT, 4 times in Matt (7:22; 11:13; 15:7; 26:68). “To receive” (ver. 14) was first used at 10:14, 40-41. “Elijah,” spelled more accurately *Elias*, is mentioned 29 times in the NT, 9 times by Matt. “Ear” is used 36 times, 7 times in Matt, 5 of which are in chapter 13.

“To compare” (ver. 16) was first seen at 6:8; 7:24, 26. “Generation” was first seen at 1:17. The word refers to Jesus’ contemporaries. The adjective “similar” is related to the verb “to compare.” The adjective is used 45 times, the first time is here. Matt uses the word 9 times. “Children” was used for the first time at 2:8-9, 11, 13-14. “Market” is found 11 times, in Matt at 11:16; 20:3; 23:7. It is transliterated as *agora*. “To call out” is used 7 times, only here by Matt. “To play a flute” (ver. 17) is all one word; it is used here; Luke 7:32; 1 Cor. 14:7. “To dance” is used 4 times: Matt. 11:17; 14:6; Mark 6:22; Luke 7:32. “To sing a dirge” is used here; Luke 7:32; 23:27; John 16:20. “To mourn” is used 8 times, in Matt at 11:17; 21:8; 24:30.

For “demons” (ver. 18), see at 7:22. For the phrase “Son of Man” (ver. 19), see at 8:20. “Glutton” is used here and Luke 7:34. “Wine-drinker” (one word) is found here and Luke 7:34. For “tax collector,” see 5:46. This is the first use of the word “friend,” which is related to the verb “to love” (*philos, phileo*); the noun is used 29 times, only here in Matt. “To be vindicated,” can mean “to be made righteous” or “to be justified.” This is its first use, out of 39. It is used in Matthew again only at 12:37. This is the first use of the noun “wisdom,” out of 51 uses. Matthew uses it at 11:19; 12:42; 13:54. On “works,” see above under verse 2.

#### GRAMMAR:

The verb “to be clothed” (ver. 8) translates a verb in the perfect tense, which shows that John was not clothed by royalty in order to be impressive. The verb “to be written” (ver. 10) is also in the perfect tense, showing that the prophecy was written in the past but has continuing power and relevance. Again, the verb “to be raised” (ver. 11) is in the perfect tense, suggesting that no one has, at any time, been born who was greater than John.

#### PARALLELS:

See Luke 7:18-35. For parallels to the thoughts of verse 1 in Matthew, see 7:28-29; 13:53; 19:1; 26:1. “The Coming One” is a shortened form of the expression: “the prophet who is to come;” see Matt. 21:9; 23:39; John 6:14; 11:27; Heb. 10:37. It seems to reflect Psalm 118:26; Isaiah 59:20. Verse 6 may allude to Isaiah 8:13-15.

### OLD TESTAMENT REFERENCES:

As has been noted in chapters 8 and 9, there are passages which predict the work of the Messiah: Isa. 35:4-6; 26:19; 29:18-19; 61:1-2. Malachi 3:1 (with, perhaps, an addition from Exo. 23:20 about the “angel” coming) predicted the coming of Elijah; see also Malachi 4:5. Since Elijah was taken directly to heaven and did not die (2 Kings 2:1-14), there was a view among the Jews that he could come back to earth (cf. 16:14; 27:47-49; Mark 8:28; Luke 9:19; see also Matt. 17:10-13; Mark 9:11-13). Some thought John the baptizer was Elijah reincarnated (John 1:21), a claim which he denied. In fact, Luke says that John came in the “spirit and power” of Elijah (1:17).

### ARCHAEOLOGY:

Josephus, the Jewish historian who lived contemporary with Saul of Tarsus and the early church, wrote that John was imprisoned in Herod’s fortress at Machaerus, east of the Dead Sea, and that he remained in prison for about a year before he was executed (*Ant.* 18.5.2).

### COMMENTS:

After Jesus finished the great commission in chapter 10, He continues the role He came to do: preaching and teaching. At some point, and we can’t know the exact chronology, John the baptizer, from prison, heard of the miraculous works, and the behavior of Jesus, and sent his students (disciples; two, according to Luke 7:19) to Jesus. Matthew told us in 4:12 that John had been thrown into prison. In chapter 14, Matthew will give us the details. John knew Who Jesus was (John 1:29-34). Just because a man was led by the Holy Spirit in the words he taught did not mean he always understood everything he said (cf. 2 Pet. 3:15-16). For some reason, John was having doubts about the object of his preaching: “Are you the Coming One?” This is clearly a Messianic designation. Maybe it was the fact that Jesus and His disciples weren’t fasting or respecting the Pharisaic traditions regarding the Sabbath. Maybe it was because Jesus was not giving any indication of being an earthly king over the Jews (cf. John 6:14), but John needed reassurance that Jesus was the Messiah.

In response, Jesus first told the students of John to return to their teacher and relate the evidence behind Jesus’ works. Verse 5 lists the various miracles Jesus had performed, recorded in chapters 8-9 (8:1-4; 9:1-8; 9:18-19, 23-26; 9:27-31; 9:32-34), and the miracles He gave His own apostles the power and authority to do (10:8). In verse 6, Jesus utters a beatitude, not unlike the ones from chapter 5 in the sermon on the mount. The word “blessed” is used 50 times in the NT. John is a recipient of divine favor (see “Comments” under chapter 5) if he is not offended by the works and teachings of Jesus. In other words, even if John does not understand *why* Jesus did what He did, John should look at the works and know that Jesus was, in fact, the Messiah. He will say in verse 19 that “wisdom is vindicated by her works.”

Secondly, in verse 7, Jesus turns His attention to the audience, the crowds, and challenges their reaction to John and his preaching. The Jews believed that inspiration ended at the time of Nehemiah and Malachi. John was the first prophetic voice heard in roughly 400 years! Jesus asked them what they were expecting when they went out to hear John preaching (3:5-6). Did they expect to see someone swayed by the opinions of men, by the threats of enemies, a reed (papyrus could be as much as 15’ tall) swayed by the wind? False prophets respond that way but not the prophets of God. Again, did they go out to see someone clothed (cf. 3:4) by royalty, paid by royalty, to preach, like the false prophets of the OT, to tickle the ears of royalty? Those men serve kings; John did not. Did they go, expecting to find a prophet?

Indeed, Jesus exclaims: John was a prophet, but more than a prophet. He was the One sent before the great Messiah Himself. In verse 10, Matthew gives another one of his many quotations from the OT, this one predicting the coming of a messenger (“angel”) before the Lord Himself. It is enlightening to note that Isaiah’s message is directed at Jehovah God;

whereas, Matthew applies the passage to Jesus Christ, indicating subtly that Jesus is equal in His nature to Jehovah God.

Thirdly, Jesus elaborates on the greatness of John the baptizer. John is called “the baptist” 15 times in the gospel accounts, 7 times by Matt, 5 times by Mark, 3 times by Luke. Because of John’s greatness, due to his role relative to Jesus Christ, there has not been born anyone greater than John. Yet, the nature of the kingdom is such that the smallest and least significant disciple in the kingdom is greater than John! Jesus could not have given a greater compliment to John the baptizer, but then He intensified the compliment by saying that the least in His kingdom is greater than John! What a remarkable thing to say about Christians. Christians honor Jesus Christ in their words, actions, and hopes so that they show Jesus more clearly than even John did.

The thoughts in verse 12 are challenging to understand. The verb “violently treat” can be translated positively: “moving with force;” the noun “the violent” can also be translated positively: “the forceful.” However, based on the context, we suggest that Jesus is speaking to those who are antagonistic to both John’s and Jesus’ preaching. All those who were persecuting those two and any of their disciples were “violently treating” the Kingdom and were trying to seize it, to stop its progress, its establishment, yet Jesus knew it was as if someone were trying to lasso a locomotive moving down the tracks! All the prophets and the Law itself prophesied that the kingdom would be established. No one was going to stop it. Jesus then alludes, in verse 14, to yet another OT prophecy, Malachi 4:5, that John the baptist is, in fact, the “Elijah” who was predicted to come.

Fourthly, Jesus rebukes that generation by asking them, rhetorically, how He would compare it. He says they are like children sitting in the market. At first, they play the flute, hoping their audience would respond with dancing. When they did not, they turned to the other option, singing a dirge, a funeral song, hoping their audience would respond with mourning. They did not. There was no pleasing the fickle audience.

In the same way, John the baptist did fast; he did live an austere life (cf. Luke 1:15). But the Jews were not satisfied. They claimed he had a demon. When the Son of Man came, with a lifestyle quite different from John, they were still not satisfied. They claimed the Son of Man, eating with tax collectors and sinners, was a gluttonous man and a wine-drinker (9:10-13). The Jews would not respond to John because he was at one extreme; they would not respond to Jesus because He was at the other extreme. Yet His works would prove Him to be the Messiah. He would be vindicated by His miracles, particularly the resurrection from the dead.

#### APPLICATION:

Doubts are not inherently sinful. Doubts are like pain in the body; they are an indication that something is not quite right. Just as pain sends us to the doctor, doubts should send us to the Great Physician for reassurance of our beliefs. The crucifixion of a Savior continued to be a stumbling block for the Jews and the Gentiles in the days of Paul (1 Cor. 1:23; Gal. 5:11). The idea continues to be a stumbling block for atheists. God has revealed His will to us in the Bible so that we can know it and not be swayed by the deceitful words of false teachers (Eph. 4:13-14). There is no biblical evidence that “Elijah” or anyone like Elijah (as was John the baptist) will come again, as premillennialists allege.

#### TRANSLATION - 11:20-24:

**20** At that time He began to reprimand the cities in which there happened the majority of His powers, because they did not repent. **21** “Woe to you, Chorazin, woe to you, Bethsaida, because if in Tyre and Sidon there happened the powers happening in you, long ago in sackcloth and ashes they repented. **22** Truly I say to you, for Tyre and for Sidon more bearable it will be in the day of judgment than for you. **23** And you, Capernaum,

‘Not as far as heaven you will be exalted; as far as hades you will descend.’

because if in Sodom there happened the powers happening in you, it remained until today. **24** Truly I say to you that for the land of Sodom more bearable it will be in the day of judgment than for you.”

#### WORDS:

“To reprimand” (ver. 20) or “to rebuke,” is used in Matt at 5:11; 11:20; 27:44. It is used 9 times in the NT. The word “to repent” was first seen at 3:2; 4:17. “Woe” is used 46 times in the NT, in Matt 13 times. It was used very frequently in the OT by the prophets as they pronounced God’s judgment on Gentiles and disobedient Israelites. “Sackcloth” (ver. 21) is used 4 times: Matt. 11:21; Luke 10:13; Rev. 6:12; 11:3. “Ashes” was used three times: 11:21; Luke 10:13; Heb. 9:13. “More bearable” (ver. 22) is found 5 times: 10:15; 11:22, 24; Luke 10:12, 14. For the phrase “day of judgment,” see at 10:15. “To be exalted” (ver. 23) is used 20 times, in Matt at 11:23; 23:12. This is the first use of the word “hades” in the NT. It is the Greek translation of the OT word *sheol*. It is the unseen world, the dwelling place of the dead. This verse *might* refer to the torment side of *hades* since it is in the context of judgment, yet Jesus went to *hades* (Acts 2:27, 31) and was not punished. “To descend” is used 81 times in the NT, first at 3:16; 7:25, 27.

#### PARALLELS:

John preached repentance (3:2), as did Jesus (4:17), as did His apostles. See Luke 10:13-15 for his parallel.

#### OLD TESTAMENT REFERENCES:

Chorazin (used here, 11:21, and Luke 10:13), Bethsaida (used 7 times, only here in Matt.), and Capernaum (4:13; 8:5, 14; 9:1; 16 times in the NT, first at 4:13; 8:5) were cities on the coast of the Sea of Galilee. These were Jewish cities. Bethsaida was the home of Peter, Andrew, and Philip before the former two moved to Capernaum (John 1:44). Jesus performed some miracles there: Mark 8:22-26; Luke 9:10-17.

Tyre (used in 11:21-22; 15:21, out of 11 times) and Sidon (also used here and 15:21, out of 9 times) were Gentile cities rebuked by the OT prophets (Isa. 23; Ezek. 28). Tyre was about 21 miles from the Sea of Galilee, Sidon was about 20 miles north of Tyre. Alexander the Great fulfilled Ezekiel’s prophecy of the destruction of Tyre in 332 B. C. The idea that Capernaum exalts itself to the heavens reflects Isaiah 14:13 and perhaps Ezekiel 26:20. Sodom was frequently denounced by the prophets; it is mentioned first at 10:15; 11:23-24.

These denunciations are reminiscent of OT prophets: Isa. 5:8, 11, 18-22; Ezek. 16:23; 24:6; Amos 5:18; 6:1, 4; Hab. 2:6-19. The idea of Capernaum being exalted and then brought low echoes Isaiah 14:12-15.

#### ARCHAEOLOGY:

Sackcloth was made from camel’s hair or goat hair and worn close to the skin to cause irritation, to promote mourning and penitence. Dust or ashes were thrown on the head; or the penitent sat, lay, or rolled in ashes, also as a sign of grief and lament (Est. 4:1-3; Isa. 58:5; Dan. 9:3; Jonah 3:6-9). We have seen Capernaum before several times; in this time it had a population of around 1,500.

#### COMMENTS:

The message of repentance is non-negotiable. When citizens of three cities consistently rejected Jesus and His teaching, it was time for Him to rebuke them sternly. He does so against Chorazin, Bethsaida, and Capernaum. Many of His powers, a synonym for His miracles, were performed in these cities. It is evident in this text that as Jesus went about Galilee performing His healing miracles, He was also consistently calling Israel to repent of their sins (cf. 3:2; 4:17). We certainly do not have a complete record of His miraculous works (see John 20:30-31).

If the Gentile cities, so frequently rebuked in the OT, had seen the miraculous powers of Jesus, they would have repented, Jesus said. "Sackcloth" and "ashes" were part of the Jewish mode of grieving for their sins. Similarly, Sodom, going even further back into man's history (Gen. 19) would have repented had they seen the miracles performed by Jesus. In rebuking Capernaum, Jesus makes reference to the reprimand of Tyre from Isaiah, in suggesting that Capernaum, in pride exalting herself to heaven, will be brought down to hades, the unseen world. Perhaps Jesus is simply making as stark a contrast as possible in depicting her fall: heaven to hades. Or, Jesus may be suggesting a fall into judgment.

#### APPLICATION:

Relative to the idea that God learns as history progresses (the so-called "Open God" theism), Jesus clearly knows what Tyre and Sidon *would have done* had they been living, thus illustrating not an "open" God but an omniscient God. We also observe that God did not reveal this information to Tyre and Sidon in the OT times, which would have saved their souls. He revealed it when He was ready and Tyre and Sidon should have listened to the prophets of their time. Finally, we note that if punishment is going to be "more severe," then there appears to be degrees of punishment, if not also degrees of rewards (see also Matt. 12:41; 23:13; Luke 1:47-48; Rom. 1:20-2:16). Everyone will answer to God for their behavior: Acts 17:31; 2 Tim. 4:8; 2 Pet 2:9; 3:7; 1 John 4:17. The cities of Tyre and Sidon had some citizens who responded positively to the gospel message in Acts 21:3-6; 27:3.

#### TRANSLATION - 11:25-30:

**25** In that time, after answering Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and intelligent and you revealed them to babies. **26** Yes, Father, because thus well-pleasing it was before you. **27** All things were delivered by My Father, and no one intimately knows the Son except the Father, neither the Father anyone intimately knows except the Son and to whomever desires the Son to reveal [Him].

**28** Come to me, all those laboring and having been burdened, and I will bring you rest. **29** Take My yoke on yourselves and learn from Me, because gentle I am and humble in heart, and you will find rest for your souls. **30** For My yoke [is] easy and My burden is light."

#### WORDS:

The verb "to praise" (ver. 25) is used 10 times in the NT; in Matt at 3:6; 11:25. It can also mean "to confess." The expression "Lord of heaven and earth" (ver. 25) is found three times in the Bible: Matt. 11:25; Luke 10:21; Acts 17:24. For "father," see at 2:22; 3:9. Jesus identifies God as "Father" five times in this paragraph. On "Lord," see at 2:20, 22, 24. "To conceal" was used first at 5:14. This is the first time "wise" is used in the NT, out of 20 times. In Matt, it is used here and at 23:34. "Intelligent" is found 4 times: 11:25; Luke 10:21; Acts 13:7; 1 Cor. 1:19. "To reveal" was first seen at 10:26. "Babies," used here as a term of endearment, is used 15 times in the NT, in Matt only at 11:25; 21:16.

"Well-pleasing" (ver. 26) is seen here first (the only time in Matt.), out of 9 uses. "To deliver" (ver. 27) was used in 4:12, 5:25, 10:4, 17, 19, 21 to suggest imprisonment or arresting. Here, it carries the idea of handing over or delivering. "To know intimately" is one word; it is an intensified form of the verb "to know." It was first used in 7:16, 20 to suggest the idea of "having a relationship."

"To labor" (ver. 28) was first seen at 6:28. "To be burdened" is used only twice: 11:28; Luke 11:46. "To bring rest" is used 12 times, in Matt at 11:28; 26:45. Its related noun is used in the next verse (ver. 29). "Yoke" (ver. 29) is used 6 times: 11:29-30; Acts 15:10; Gal. 5:1; 1 Tim. 6:1; Rev. 6:5. "To learn" was first seen at 9:13. It is the verb related to the noun "disciple." "Gentle" can also mean "meek;" it was first used at 5:5; it is also used here and 21:5; 1 Peter 3:4. "Humble" is used 8 times, only here in the NT. "Heart" was first seen at 5:8, 28. The verb "to find" was first seen at 1:18; 2:8; 7:7-8, 14. "Rest" is the noun related to the verb used in the

previous verse; it is used here; 12:43; Luke 11:24; Rev. 4:8; 14:11. "Soul" was first seen at 2:20; 6:25; 10:28, 39. "Easy" (ver. 30) means "not heavy;" it is used 7 times, only here in Matt. "Burden" is used 6 times, in Matt at 11:30; 23:4. "Light," is a synonym for "easy," in the sense of "not heavy" or "not burdensome." It is used here and 2 Cor. 4:17.

#### GRAMMAR:

"To be burdened" (ver. 28) is a verb in the perfect tense, suggesting a present condition based on a past action.

#### PARALLELS:

See Luke 10:21-22.

#### OLD TESTAMENT REFERENCES:

Verse 25 appears to be an echo of Isa. 29:14 (perhaps of Dan. 2:19-23) while verse 29 echoes the idea of finding rest from Jer. 6:16. The humility of the Messiah was foreseen in Isaiah 42:2-3; 53:1ff. A "yoke" was a metaphor for a burden to be carried: Deut. 28:48; Jer. 27; Lam. 1:14.

#### COMMENTS:

The opening phrase "in that time," suggests this instruction came around the timeframe of the chapter's events, but it is not necessarily chronological. Yet at this time, Jesus praised the Father, thanking Him for His discretion in revealing heavenly truths to those who were "babies" in their humility. Those who are wise and intelligent by the world's standards do not easily submit their intellect to the will of God. The humble are those who will seek God and the will of the Son. This was the good will of the Father, to build the church on the simple trust of the humble in heart.

Verse 27 is a very strong affirmation of the intimate relationship between the Son and the Father. The idea that only Jesus knows and can reveal the nature of the Father shows a relationship that has not been seen in biblical times since the creation of humanity. Just as John 14:6 rules out as intellectually and spiritually unsatisfactory all non-Christian religions, such as Judaism, Islam, Hinduism, and Buddhism, so this verse does the same for Matthew's gospel. No one knows the true nature of the Father except the Son and only He can reveal the Father. In the same way, if anyone desires to know the Son, to have a relationship with the Son, he can only do so by obeying the will of the Father.

Speaking of the will of the Father, Jesus calls on any with humility to come to Him and learn His teaching. Those laboring to be saved under the teachings of men and those who have been burdened by the traditions and doctrines of men need to come to Christ to receive rest. They need to throw off the yoke of man's teachings and carry the burden of the doctrine from Christ and about Christ. When they do that, they will find rest from their sins and eternal rest in heaven. The idea of Christ's yoke reflects accepting responsibility to listen to and obey His teachings. The yoke of Christ is not hard to bear; it is not difficult to fulfill (1 John 5:3).

#### APPLICATION:

Those who are humble are the ones who respond to the gospel invitation (1 Cor. 1:19ff). Other passages portray Jesus as being humble: Zech. 9:9; Matt. 21:5. Jesus will emphasize the necessity of humility in Matt. 5:5; 18:3-4. Paul will do the same: 2 Cor. 7:6; 10:1; 2 Tim. 2:24; Phil. 2:3-4. James (1:9; 4:6) and Peter (1 Pet. 5:5) will also teach Christians to be humble.

Jesus has all authority now, given to Him by the Father in heaven (Matt. 28:20; Rom. 11:36; Col. 1:16-17; Eph. 1:21-22; Heb. 1:3). Paul will teach that the Holy Spirit, who knows the Father, can and does reveal Him through the teachings of the apostles (1 Cor. 2:6-14).

John especially emphasizes the intimate nature of Jesus with the Father: 1:18; 3:35; 5:19-30; 6:46; 7:16, 28-29; 8:27-29, 54-55; 10:30.

The Hebrew writer deals extensively with the rest that is available in Jesus Christ; now, it is a rest from sins. One day, it will be a rest from this earthly life (Heb. 3:7-4:16).

The “yoke” is reflected in the NT teaching that Christians are slaves of Christ: Rom. 1:1; Gal. 1:10. Paul will say in 2 Cor. 4:16-17 that the burden we carry in this life does not compare with the weight of glory that waits. The Jews considered the OT a yoke to be carried: Acts 15:10; Gal. 5:1.

The humility of Jesus is the basis of Christians’ humble interaction with others: Matt. 5:5; 18:1-4; 19:13-15; 21:5; 23:12; Phil. 2:3-4. The word translated “light” has a similar word found in 2 Cor. 6:6; Titus 3:4; Gal. 5:22; Eph. 2:7, where it is translated as “kindness.”