

REFORMED THEOLOGICAL SEMINARY IN CHARLOTTE

AN INVITATION TO A WISE KING:
AN EXEGETICAL ANALYSIS OF MATTHEW 11:25–30

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Introduction

Matthew 11:25–30 has been called “a capsule summary of the message of the entire gospel.”¹ Another author, Blair, wrote that the entire book of Matthew “is simply a commentary on the crucially important passage 11:27–30.”² Whereas those claims may be debatable, it is undeniable that these verses constitute a peak of christological development in Matthew. Within Jesus’s self-declaration and invitation is a deeper claim to his messianic status. It is a claim that he is Wisdom, and as Wisdom, he rules over Israel with a gentle yoke. The realm of wisdom Christology is typically left to the Gospel of John, but John is not the only one to make such developments. Here, the parallels between sagacious literature and Jesus’s words cannot be denied.

Thesis

As such, this paper argues that Matt 11:25–30 develops a wisdom Christology portraying Jesus as the Wise King who invites the humble and weary to himself to find rest. To establish this claim, pertinent observations from the surrounding text in Matthew will be briefly examined to situate the passage in its proper context. Then, an extended exegetical analysis will be conducted to showcase the connections of vv. 25–30 to wisdom literature in the Old Testament and Apocrypha, thereby demonstrating Matthew’s development of a wisdom Christology.

Literary Context of Matthew 11:25–30

There are three options when considering the literary context of Matt 11:25–30. The broadest context is found in 11:2–13:58. The intermediate context is 11:2–12:50. And lastly, the

¹ William D. Davies and Dale C. Allison, *A Critical and Exegetical Commentary on the Gospel According to Saint Matthew*, vol. 2 of *ICC*, ed. J. A. Emerton, C. E. B. Cranfield, and G. N. Stanton (Edinburgh: T & T Clark, 1991), 296.

² Edward P. Blair, *Jesus in the Gospel of Matthew* (Nashville, TN: Abingdon Press, 1960), 108.

narrowest context is 11:2–24.³ Each uniquely contributes to the understanding of 11:25–30, so each context, working from the most expansive to the most immediate, will receive attention.

Starting with Matt 11:2–13:58, dubbed “The Wisdom of the Kingdom of Heaven,” keen contextual observations will prove helpful to understanding Matt 11:25–30.⁴ Deutsch observes that the question looming in the background of this section of Matthew is, “‘who is Jesus?’”⁵ In answer, this portion of Matthew contains themes of revelation, but rejection often accompanies the revelation.⁶ Put another way, Jesus’s declaration that he is the Messiah is often met with negative reactions by his recipients. This question and these themes are relevant to the pericope because Matt 11:25–30 is a revelation pericope and thus fits the theme of this section. It is one of Matthew’s presentations of who Jesus really is. But in stark contrast to the disavowal of Jesus’s messianic claim present elsewhere, Matt 11:25–30 establishes itself as an “[instance] of successful sowing within the otherwise unresponsive soil (13:1–9).”⁷

Pertaining to Matt 11:25–30, the contributions of the narrative portion in the third series of Matthew are the events of Matt 12.⁸ There are two observations to be made. The first is that immediately following Matt 11:25–30 are two Sabbath controversy passages (12:1–8, 9–14). These pericopes serve as illustrations of the present passage. They demonstrate how Jesus’s yoke and rest are different from the yoke and rest of the Pharisees. They also serve to verify what Jesus claims in 11:25:⁹ “that you have hidden these things from the wise and understanding.”¹⁰

³ Celia Deutsch, *Hidden Wisdom and the Easy Yoke: Wisdom, Torah and Discipleship in Matthew 11.25–30*, ed. David Hill and David E Orton, Journal for the Study of the New Testament Supplement Series 18 (Sheffield: JSOT Press, 1987), 21–22.

⁴ Reggie M. Kidd, “Matthew,” in *A Biblical-Theological Introduction to the New Testament: The Gospel Realized*, ed. Michael J. Kruger (Wheaton, IL: Crossway, 2016), 34.

⁵ Deutsch, *Hidden Wisdom and the Easy Yoke*, 24. Deutsch observes that Matt 11:3 and 13:54 form an inclusio around this section of Matthew giving rise to the question of Jesus’s identity.

⁶ Deutsch, *Hidden Wisdom and the Easy Yoke*, 22–24.

⁷ R. T. France, *The Gospel of Matthew*, NICNT (Grand Rapids, MI: Eerdmans, 2007), 440.

⁸ Kidd, “Matthew,” 34.

⁹ Craig S. Keener, *Matthew*, ed. Grant R. Osborne, IVPNTC 1 (Downers Grove, IL: InterVarsity Press, 1997), 223.

¹⁰ ESV used throughout unless specified otherwise.

Understanding what follows the passage under review will aid in the exegetical process by elucidating the meaning of certain terms. The second observation is that Jesus calls himself “Greater than Solomon” (12:42). The significance of this will materialize when examining 11:28–30. For now, it is enough to notice that Jesus clearly presents himself as someone whose wisdom exceeds that of Solomon’s.¹¹

Moving to the immediate context of Matt. 11:25–30, there are several things to reflect on as they pertain to the aforementioned passage. Starting with 11:2–19, v. 2 and v. 9 form an inclusio with the words “the deeds of the Christ” (τὰ ἔργα τοῦ Χριστοῦ)¹² and “wisdom is justified by her deeds” (ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς). By writing in this way, Matthew alludes to a connection between the actions of Jesus and the actions of Wisdom, and in doing so, relates Jesus to a hypostatized Wisdom figure, of which Prov 8 serves as an example.¹³ Within this inclusio is John’s question, “Are you the one who is to come, or shall we look for another?” (v. 3). While Jesus initially answers John’s disciples by pointing them to the prophecies of Isaiah, he offers an even clearer answer in Matt 11:25–30 to the audience that remains with him once John’s disciples depart.¹⁴ Within these verses, a theme of response to Christ’s message also emerges. In 11:16–17, Jesus gives a parable about the crowd’s denial of him and John. Then moving into 11:20–24, Jesus chastises the towns where he has performed his miracles because of their rejection. Finally, 11:25–30 continues this theme and offers the

¹¹ Kidd, “Matthew,” 52. See also, Craig L. Blomberg, *A New Testament Theology* (Waco, TX: Baylor University Press, 2018), 351. Blomberg comments that “if at least part of the reason Matthew likes to cite those occasions where Jesus is called ‘Son of David’ is because of its links with Solomon..., then we should certainly expect that Matthew’s depictions of Christ would exploit Solomon’s reputation as a sage.”

¹² All Greek text is taken from Kurt Aland et al., eds., *The Greek New Testament*, 5th rev. ed. (Stuttgart: Deutsche Bibelgesellschaft, 2014).

¹³ Charles L. Quarles, *A Theology of Matthew: Jesus Revealed as Deliverer, King, and Incarnate Creator*, Explorations in Biblical Theology, ed. Robert A. Peterson (Phillipsburg, NJ: P&R Publishing, 2013), 139. Not all are as convinced of this connection. For an example, David Bauer argues that “the most immediate referent for the deeds of wisdom here are the deeds of Jesus and John the Baptist.” David R. Bauer, *The Gospel of the Son of God: An Introduction to Matthew* (Downers Grove, IL: IVP Academic, 2019), 265. cf. Ulrich Luz, *Matthew 8–20: A Commentary*, ed. Helmut Koester, trans. James E. Crouch, vol. 2 of *Hermeneia* (Minneapolis, MN: Fortress Press, 2001), 149. Luz states that “while one can understand wisdom also as the power of God that stands behind Jesus and John and acts through them as ‘friends of God and prophets’ (Wis 7:27), Matthew is probably taking up the thread of 11:2.”

¹⁴ Iain M. Duguid, James M. Hamilton, and Jay Sklar, eds., “Matthew,” in *Matthew-Luke*, by Daniel M. Doriani, ESV Expository Commentary 8 (Wheaton, IL: Crossway, 2021), 174, 182.

exciting alternative response of acceptance to Jesus's works.¹⁵ In this way, one can also view 11:20–24 and 11:25–30 as expounding and illustrating v. 19. Matthew 11:20–24 exonerates Christ through the condemnation of his critics; Matthew 11:25–30 exonerates Christ through those that accept him and the rest they receive in turn. In 11:20–24 the focus is on Jesus as judge, whereas in 11:25–30 the emphasis is on Jesus as Wisdom.¹⁶ Thus, a wisdom motif occupies the background of Matt 11.

In summary, this study of the literary context surrounding Matt 11:25–30 demonstrates that the pericope is not an isolated occurrence of a wisdom subtheme. One of the ways Matthew answers the question of “Who is Jesus?” is by portraying him as a better Solomon and as the manifestation of Wisdom. As such, it should not be a surprise to find a wisdom motif present in the background of Matt 11:25–30 where Jesus offers one of his clearest revelatory statements about his relationship to God.

Exegetical Analysis of Matthew 11:25–30

The Structure of Matthew 11:25–30

Having looked at the literary context of Matthew 11:25–30, it is now appropriate to examine the structure of the verses as they relate to one another. Carson comments that part of the complexity of this pericope is the seeming disunity of the verses. This, in turn, has led to controversy concerning its inception. This is in part because of its relation to Luke 10:21–22 as a hypothetical “Q” passage, but also because of a former assertion that the primary influence for its creation stems from Greek myth. Most contemporary scholars now see the backdrop for the

¹⁵ Davies and Allison, *The Gospel According to Saint Matthew*, 272.

¹⁶ Walter T. Wilson, *The Gospel of Matthew: Matthew 1–13*, vol. 1 of *ECC* (Grand Rapids, MI: Eerdmans, 2022), vol. 1, ch. 5.2, <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=3334963&site=ebook-live>.

passage as Jewish.¹⁷ As it pertains to the unity of the passage, below will show that the “coherence [of the verses] is not in their literary form but in their underlying subject-matter.”¹⁸

In addition to this, not all scholars are in agreement on how to divide Matt 11:25–30. Some see a twofold division breaking the pericope into vv. 25–27 and vv. 28–30, where the former is a prayer to God and the latter section is an invitation to Jesus.¹⁹ While vv. 25–27 are related, v. 27 does not seem addressed to God. So, other authors propose a threefold division: vv. 25–26, v. 27, and vv. 28–30. In vv. 25–27 Jesus offers his gratitude to the Father for the way in which he reveals truth. Following this in v. 27, Jesus makes a declaration about his relationship with the Father. Then in vv. 28–30 Jesus entreats others to join and follow him.²⁰ For the purpose of examining this passage further, the following section will adopt this tripartite schema.

Vv. 25-26: The Prayer

[25] Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
[26] ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

¹⁷ D. A. Carson, *Matthew*, ed. Tremper Longman and David E. Garland, rev. ed., EBC (Grand Rapids, MI: Zondervan, 2010), ch. IV.A.2.b, <https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=1780658&site=ehost-live>. See also Grant R. Osborne, *Matthew*, ZECNT, ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2010), 437n1. There are several good arguments for the Jewish authenticity of Matt 11:25–30. For an argument of the authenticity of this passage from the Dead Sea Scrolls, see William D. Davies, *Christian Origins and Judaism* (London: Darton, Longman and Todd, 1962), 119–144. For arguments from a linguistic standpoint see Joachim Jeremias, *New Testament Theology*, ed. Alan Richardson et al., trans. John Bowden (New York, NY: Charles Scribner’s Sons, 1971), 24–25, 57–58; T. W. Manson, *The Sayings of Jesus: As Recorded in the Gospels According to St. Matthew and St. Luke Arranged with Introduction and Commentary* (London: SCM Press, 1949), 79.

¹⁸ France, *The Gospel of Matthew*, 441.

¹⁹ France, *The Gospel of Matthew*, 440–441. For other examples of a twofold division see John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, NIGTC, ed. I. Howard Marshall and Donald A. Hagner (Grand Rapids, Mich.: Eerdmans, 2005), 468, 473; David L. Turner, *Matthew*, BECNT, ed. Robert W. Yarbrough and Robert H. Stein (Grand Rapids, MI: Baker Academic, 2008), 302; Wilson, *The Gospel of Matthew*, ch. 5.2.

²⁰ Osborne, *Matthew*, 437. For further examples of scholars that see a tripartite make-up, see Carson, *Matthew*, ch. IV.A.2.b; Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 2009), 346, 348; R. Alan Culpepper, *Matthew: A Commentary*, NTL, ed. C. Clifton Black, John T. Carroll, and Susan E. Hylen (Louisville, KY: Westminster John Knox Press, 2021), 223–225; Craig L. Blomberg, *Matthew*, NAC 22, ed. David S. Dockery (Nashville, TN: Broadman Press, 1992), 192–194; Luz, *Matthew*, 156. There is at least one commentator who breaks the passage apart and combines it with the surrounding passages, becoming Matt 11:20–27 and 11:28–12:14 respectively. See Charles L. Quarles, *Matthew*, EGGNT, ed. Andreas J. Kostenberger and Robert W. Yarbrough (Nashville, TN: B & H Academic, 2017), 117, 121.

The purpose of these verses is to display God’s role in revealing Christ and the nature of those that receive him. Behind these verses lies a wisdom context centered around Christ which enhances this observation and further ties Christ and Wisdom together. To justify these claims, the following paragraphs will make exegetical insights before considering the sapiential linkage of the verses.

In v. 25, Matthew connects this pericope to the preceding one with the phrase “at that time,” indicating the close temporal proximity of the events and tying them together.²¹ Furthermore, the participle ἀποκριθεὶς (“answered”) is Matthew’s way of indicating that Jesus’s following prayer is a further response to the disbelief of Chorazin, Bethsaida, and Capernaum (vv. 20–24).²² Notably, Jesus addresses the prayer to God using the language of the bare “Father” (πάτερ), hinting at his relationship to God and preparing for his declaration in v. 27.²³ The prayer’s nature is one of praise and thanksgiving (Ἐξομολογοῦμαί), and its basis (ὅτι) concerns the Father’s action of revelation (ἀπεκάλυψας).²⁴ The language of “hidden” and “revealed” carries with it a predestinarian tone.²⁵ The content of the revelation is the ambiguous “these things” (ταῦτα). The most likely antecedent for this demonstrative is the “deeds” (ἔργα) which Christ has accomplished previously (11:2, 5–6, 19, 20, 21, 23).²⁶ Within the prayer, those that have received and accepted the revelation from the Father, the “little children” (νηπίοις), are contrasted with those that have rejected the Messiah, “the wise and understanding” (σοφῶν καὶ συνετῶν). Although convenient, it is not necessarily correct to confine “the wise and understanding” to the scribes and Pharisees.²⁷ Instead, this phrase refers to the aforementioned

²¹ Carson, *Matthew*, ch. IV.A.2.b.(1).

²² Osborne, *Matthew*, 438. Davies and Allison do not share this interpretation of the participle, instead believing it to be a wordier formula for “said,” see Davies and Allison, *The Gospel According to Saint Matthew*, 273. cf. Quarles, *Matthew*, 119.

²³ France, *The Gospel of Matthew*, 444.

²⁴ Wilson, *The Gospel of Matthew*, ch. 5.2. On Ἐξομολογοῦμαί see Nolland, *The Gospel of Matthew*, 470. Nolland comments that “the use of Ἐξομολογοῦμαί to mean ‘thank’ is a Septuagintalism.”

²⁵ Osborne, *Matthew*, 439.

²⁶ Davies and Allison, *The Gospel According to Saint Matthew*, 276–277.

²⁷ Carson, *Matthew*, ch. IV.A.2.b.(1). For examples of those that do restrict “the wise and understanding” to the scribes and Pharisees see Davies and Allison, *The Gospel According to Saint Matthew*, 275; Wilson, *The Gospel of Matthew*, ch. 5.2.

towns, along with Israel in general, and their unwillingness to turn to Jesus.²⁸ Certainly the scribes and Pharisees are included in this broader scope, but they are not the sum total of the phrase.²⁹ Shifting attention now to the “little children,” this is a reference to Jesus’s adherents, the ones who have heard and accepted him, following the theme started in 10:42 and continuing into 18:6, 10, and 14.³⁰ The emphasis here is on the posture of children opposed to the learned: one of meekness as opposed to one of self-confidence.³¹ Jesus then concludes this prayer by acknowledging that the Father’s elective will is also the Father’s “delight” (*εὐδοκία*), of which Jesus enjoys as well (v. 26).³² Thus, in the midst of rejection, Jesus offers thanks to God for his electing love, which the Father shows by concealing the significance of Jesus’s identity from those that purport to be self-sufficient while revealing Jesus’s identity to those who recognize their neediness.

Having observed the text, it is now appropriate to make some conceptual connections to the wisdom background of Matt 11:25–30. To use an anachronism, the Jews are the people of the Book. They valued the Torah dearly and perceived it as God’s gift to them. It was a mark of the relationship that God established with Israel. As such they sought to follow it to demonstrate their loyalty to the covenant God had entered into with them.³³ In addition to this, shortly before the time of Jesus, “Jewish speculation identified the Law with Wisdom” (see Sir 24).³⁴ Because of this background, Jesus’s prayer becomes an ironic commentary on the nature of wisdom.

²⁸ Quarles, *Matthew*, 119–120.

²⁹ Deutsch, *Hidden Wisdom and the Easy Yoke*, 30–31.

³⁰ Osborne, *Matthew*, 439–440. Some have seen *νηπίοις* to refer to the ‘am hā’āreṣ (the people of the land, the destitutes), see Culpepper, *Matthew*, 224. cf. Deutsch, *Hidden Wisdom and the Easy Yoke*, 31–32. “In the context of 11.2–13.52, we should understand 11.25 as saying that the revelation of Jesus’ messianic identity, his relation to the Father, the meaning of his words and works are revealed to the *νηπίοις*, the disciples who perceive and understand.”

³¹ Turner, *Matthew*, 303. See also Blomberg, *Matthew*, 193. “Verse 25 thus cannot be used as a proof text for anti-intellectualism.”

³² Carson, *Matthew*, ch. IV.A.2.b.(1).

³³ Michael Maher, “‘Take My Yoke Upon You’ (Matt 11:29),” *NTS* 22.1 (1975): 99–100.

³⁴ Joseph Bonsirven, *Palestinian Judaism in the Time of Jesus Christ*, trans. William Wolf (New York, NY: Holt, Rinehart and Winston, 1964), 80. Deutsch also adds that “in some interpretations of Prov 8.22, pre-existent wisdom is understood to be Torah, the instrument of creation.” Deutsch, *Hidden Wisdom and the Easy Yoke*, 92.

Wilson comments that the assumption about divine wisdom prior to, and during, the first century was that God divulges wisdom to the wise (Dan 2:21–23; Sir 6:33–34; 42:19) and obscures it from everyone else (Job 28:12–13, 20–21; Prov 1:28; Sir 1:3, 6). In addition to this, it was also thought that divine wisdom would only come with the beginning of the end times (1 En. 91:10; 99:10).³⁵ With Christ’s coming, the eschaton had dawned, but the roles were reversed. God hid his wisdom in Christ from those who had wisdom with the Torah because they mistook the Torah to be an end in and of itself rather than a signpost to something greater.³⁶ The Jews “believed that they possessed the truth and the freedom of the children of God and they were shocked and offended when Jesus suggested otherwise.”³⁷ They found no need in God’s fuller revelation of his wisdom in Christ. So, rather than being faithful students of Wisdom, Christ demonstrated that Israel was really only “wise in their own sight” (Isa. 5:21).³⁸ Hence, the deeds of Christ/Wisdom (Matt 11:2, 19) were vindicated because those that pretended to have wisdom in the Torah were shown to be full of folly, whereas those who were humble and meek received Christ and his mighty works.

The point of Jesus’s prayer is that God is the revealer of hidden things, and he is God’s greatest revelation. He is Wisdom in the flesh, and as Wisdom, he puts all other false pretenses of wisdom to shame (Isa. 29:14). So, with the “wise and understanding” rejecting him, he finds delight in the acceptance of the “little children,” whom the Father enables to perceive the full scope of Jesus’s identity and actions despite not being wise by worldly standards. This showcases the humble nature of those who answer the Wise King’s invitation to join his kingdom.

³⁵ Wilson, *The Gospel of Matthew*, ch. 5.2.

³⁶ Osborne, *Matthew*, 439–440. The issue at stake here is not the Torah, but how it is used. Jesus did not come to abolish the Law (Matt 5:17–18). Thus, the issue that Jesus is pointing out is not that the Jews use the Torah, but rather how they use it. Kidd helpfully clarifies the issue by explaining why it is improper to worship the Torah or trust it to deal with the problem of sin. Kidd, “Matthew,” 38.

³⁷ Maher, “‘Take My Yoke upon You,’ 103. Bonsirven captures the attitude of first-century Judaism with the comment, “In order to please its author, receive the yoke of Heaven, and assure one’s salvation, it is necessary and sufficient to keep the whole Law; apart from that, there is no need to be concerned about anything or look for anything else.” Bonsirven, *Palestinian Judaism*, 92.

³⁸ Davies and Allison, *The Gospel According to Saint Matthew*, 275.

V. 27: The Declaration

[27] Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν νιὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ νιὸς καὶ φῶς ἐὰν βούληται ὁ νιὸς ἀποκαλύψαι.³⁹

In this section, Christ makes two bold claims concerning himself. The first is that he is the recipient of “all things” from the Father. The second is that he partakes in a mutual and exclusive knowledge of the Father. The following paragraphs will examine these claims and their link to the wisdom subtheme to showcase that this is Jesus clearly identifying with what was alluded to previously: his identity as Wisdom incarnate.

With v. 27, Jesus shifts from praising the Father in his prayer to addressing the crowd around him.⁴⁰ Scholars have disagreed over the precise meaning of “all things” (Πάντα). Opinions range from seeing it primarily as a reference to revelatory knowledge to seeing it as synonymous with Jesus’s declaration in Matt 28:18.⁴¹ It seems best to conclude here that something in the middle is in scope, what Osborne calls “revelatory authority.”⁴² One reason to share this conclusion is because of the verb παρεδόθη (3rd singular Aorist passive of παραδίδωμι) which indicates “the idea of passing down tradition.”⁴³ So here, knowledge of the Father is certainly in view of the meaning of “all things.” Authority also enters into the sense of “all things” when considered against the final clause of v. 27. Here, Christ claims that it is up to his discretion for who he shares this knowledge of God with.⁴⁴ So, it seems appropriate to

³⁹ There is a variant to this verse: τὸν πατέρα εἰ μὴ ὁ νιὸς, οὐδὲ τὸν νιὸν τις ἐπιγινώσκει εἰ μὴ ὁ πατήρ. This variant has weak manuscript evidence, primarily receiving support from the Diatessaron and Church Fathers. Interestingly, the reversal of clauses in the variant alleviates the potential logical issue of the Son being unable to reveal the Father since only the Father knows him. See, Deutsch, *Hidden Wisdom and the Easy Yoke*, 34–35. This logical issue also disappears when vv. 25–27 are taken into account and it is realized the Father also plays a role in revealing. See Osborne, *Matthew*, 440; Carson, *Matthew*, ch. IV.A.2.b.(2).

⁴⁰ Nolland, *The Gospel of Matthew*, 471.

⁴¹ For particular reference to revelatory knowledge see Davies and Allison, *The Gospel According to Saint Matthew*, 279; Quarles, *Matthew*, 120; Culpepper, *Matthew*, 225. For particular reference to seeing it on par with Matt 28:18 see Turner, *Matthew*, 303; Blomberg, *Matthew*, 193.

⁴² Osborne, *Matthew*, 440. See also Nolland, *The Gospel of Matthew*, 471. “The sense is often taken as related either to the transmission of knowledge or to the granting of full authority to Jesus. But one need not choose between these, once the significance of the father-son relationship is allowed to impinge.”

⁴³ Davies and Allison, *The Gospel According to Saint Matthew*, 280. For the background of the term παραδίδωμι see Deutsch, *Hidden Wisdom and the Easy Yoke*, 33, 91–93.

⁴⁴ Carson, *Matthew*, ch. IV.A.2.b.(2).

conclude that “all things” means more than just knowledge; it includes authority to share that knowledge with whomever Christ wills. Returning to *παραδίδωμι*, this knowledge and authority come the Father. By declaring this, Christ is distinguishing his teaching from that of the scribes and Pharisees.⁴⁵ This is the beginning of a juxtaposition which Matthew will elaborate on in the coming verses where “the Son, like others, has a tradition. Unlike others, however, his tradition is directly from God, not men.”⁴⁶

In the middle two clauses of v. 27, Jesus speaks on his relationship with the Father in a manner more familiar to John’s Gospel. This relationship is described in terms of knowledge. The parallel account found in Luke 10:22 contains *γινώσκω* (“knows”), whereas Matthew uses the term *ἐπιγινώσκω* to characterize this shared knowledge. The *ἐπι-* prefix carries with it an alteration to the meaning which conveys the idea of “know exactly, completely, through and through.”⁴⁷ Furthermore, both *ἐπιγινώσκει* are in the present tense and used gnomically to indicate “knowledge shared in eternal past, present, and eternal future.”⁴⁸ This reciprocal knowledge is further limited with the words *οὐδεὶς* (“no one”), *οὐδὲ* (“no one”), and *εἰ μὴ* (“except”). All together, these words serve to qualify the relationship between the Father and Son as exclusive. Thus, Jesus left his listeners (and Matthew’s readers) with a profound insight into his eternal, intimate, and private relationship with the “Lord of heaven and earth” (v. 25).⁴⁹ A partnership reminiscent of Wisdom and God found in the Old Testament (see Job 28:1–28; Prov

⁴⁵ Keener, *The Gospel of Matthew*, 346.

⁴⁶ Davies and Allison, *The Gospel According to Saint Matthew*, 280.

⁴⁷ Frederick W. Danker et al., *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 369. While BDAG lists Matt 11:27 under the section where the *ἐπι-* prefix does not have significance, there is good reason to disagree here. See Osborne, *Matthew*, 440; Davies and Allison, *The Gospel According to Saint Matthew*, 281; Deutsch, *Hidden Wisdom and the Easy Yoke*, 35–36. Deutsch’s argument is that “in each of the other instances where Matthew uses *ἐπιγινώσκω* rather than *γινώσκω*, he seems to be emphasizing a feature of recognition: the recognition of the good or bad tree (7:16, 20); the recognition of Elijah in the person of John the Baptist (17:12). Therefore, we could expect that in 11:27, Matthew also is emphasizing the element of recognition.”

⁴⁸ Osborne, *Matthew*, 440. See also Quarles, *Matthew*, 120.

⁴⁹ Not everyone sees this as a direct declaration of Jesus’s relationship with his Father. Jeremias sees v. 27 in a more proverbial way, in which Jesus is commenting about a facet of life. As such, he believes this verse should be translated as “Just as only a father really knows his son, so only a son really knows his father.” Joachim Jeremias, *The Prayers of Jesus*, trans. John Bowden, Christoph Burchard, and John Reumann (Philadelphia: Fortress Press, 1978), 50; Jeremias, *New Testament Theology*, 58. For a critique of Jeremias views, see Carson, *Matthew*, ch. IV.A.2.b.(2); France, *The Gospel of Matthew*, 446–447.

1:20–23; 8:1–36) and further ruminated upon in the Apocrypha (see Wis 8:3–4; 9:1–18; 10:10; Sir 1:6–9).⁵⁰

The final clause of v. 27 offers an exception to the exclusivity of the relationship between the Father and the Son. The relative pronoun *ῳ* coupled with *εἰαν* gives the sense of “whomever,” suggesting that others can participate in this special fellowship.⁵¹ Except, entrance into this fellowship is limited. It is Christ’s decision (*βούληται*) which predicates access (*ἀποκαλύψαι*) to this Father-Son bond. So, similar to the Father, Jesus has the privilege to reveal and conceal God as he desires because the Father has vested him with the authority for this task.⁵² This makes the Son the sole mediator of the revelation of the Father.⁵³ Thus, the motif of revelation joins vv. 25–26 and v. 27 together. The Father has passed on revelation and authority to the Son who in turn reveals the knowledge of God to the Father’s chosen “little children” (v. 25).⁵⁴

Before leaving v. 27, there is one more important phrase to examine: *τὸν νιὸν/ό νιὸς* (“the Son”). The only other instances where Matthew records Jesus’s usage of the bare “the Son” title are in 24:36 and 28:19.⁵⁵ The usage of this title harkens back to Matthew’s Christology developments with the title “Son of God” found prior to this passage in 1:23, 3:17, and 8:29.⁵⁶ Here, the point being made is that Christ’s messianic mission presupposes his divine sonship to

⁵⁰ Turner, *Matthew*, 303. Wisdom is not the only background that has been suggested for Matt 11:25–30. Davies and Allison have argued for a Moses typology on the basis of Exod 33:12–14 and Deut 34:10. See Appendix A for a comparison of Matt 11:27–30 with Exod 33:12–14 and Deut 34:10. For further information on this topic, see Davies and Allison, *The Gospel According to Saint Matthew*, 283–287; Dale C. Allison, “Two Notes on a Key Text: Matthew 11:25–30,” *JTS* 39.2 (1988): 478–483; Dale C. Allison, *The New Moses: A Matthean Typology* (Eugene, OR: Wipf & Stock, 2013), 218–233. It is this author’s opinion that the Moses typology and Wisdom Christology should not be seen as mutually exclusive. Systematically, wisdom falls under Christ’s office of prophet, of which Moses was the greatest until Christ. See Louis Berkhof, *Systematic Theology*, 4th rev. and enl. ed. (Grand Rapids, MI: Eerdmans, 1996), 358–359; Joel R. Beeke and Paul M. Smalley, *Reformed Systematic Theology: Man and Christ* (Wheaton, IL: Crossway, 2020), vol. 2, chs. 46–47, https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2492945&ssite=ehost-live&ebv=EK&ppid=Page-__-8. Thus, Moses and Wisdom can be seen to build on one another rather than preclude each other.

⁵¹ Quarles, *Matthew*, 120; Danker et al., *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 268.

⁵² Carson, *Matthew*, ch. IV.A.2.b.(2).

⁵³ Turner, *Matthew*, 303–304.

⁵⁴ Osborne, *Matthew*, 441. See also Nolland, *The Gospel of Matthew*, 471.

⁵⁵ Nolland, *The Gospel of Matthew*, 473.

⁵⁶ Osborne, *Matthew*, 441.

the Father. It is precisely because he is the Son of God that Christ has both the knowledge and authority to reveal the Father to others.⁵⁷

In this dense verse, Christ makes a magnificent claim indirectly answering John the Baptist's question posed earlier in Matt 11:3: ““Are you the one who is to come, or shall we look for another?”” Jesus's answer presents “himself here especially in the language of divine Wisdom” as noticed in the middle two clauses.⁵⁸ He has an exclusive and mutual knowledge of the Father which predicates his role as the Messiah. It is because Jesus is the Son that the Father has “handed over” revelation and authority to the Son similar to that of rabbis passing on tradition (v. 27).⁵⁹ Now, Jesus as the sole mediator reveals this intimate knowledge of the Father to others that have been chosen. This is Christ's identity.

Vv. 28–30: The Invitation

[28] Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κάγὼ ἀναπαύσω ὑμᾶς. [29] ὅρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. [30] ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

Within Matt 11:28–30, there are four core questions to be addressed: who is Jesus talking to, what is he exhorting them to do, what is the premise for the exhortation, and what is the reward Jesus is offering? These will be the questions that garner the attention of this final section.

To aid in answering these questions, the structure of these three verses will prove useful. There are three parallel ideas related to the questions above which give rise to the following structure:

⁵⁷ George Eldon Ladd, *A Theology of the New Testament*, ed. Donald A. Hagner, rev. ed. (Grand Rapids, MI: Eerdmans, 1993), 164–166. On page 166, Ladd says, “It is clear from this passage that sonship and messiahship are not the same; sonship precedes messiahship and is in fact the ground for the messianic mission.”

⁵⁸ Keener, *The Gospel of Matthew*, 347.

⁵⁹ Davies and Allison, *The Gospel According to Saint Matthew*, 280; A M Hunter, “Crux Criticorum—Matt 11:25–30: A Re-Appraisal,” *NTS* 8.3 (1962): 246.

A: [28] “Come to me, all who labor and are heavy laden,
 B: and I will give you rest.
 A’: [29] Take my yoke upon you, and learn from me,
 C: for I am gentle and lowly in heart,
 B’: and you will find rest for your souls.
 C’: [30] For my yoke is easy, and my burden is light.”⁶⁰

A and A’ correspond to the first two questions of Jesus’s audience and his exhortation. B and B’ correspond to the question of what is Jesus offering to his audience. Finally, C and C’ correspond to the premise, or basis, for Jesus’s exhortation in A and A’.⁶¹ Thus, in relation to the questions proposed beforehand, the order of examination will be A and A’, followed by C and C’, then concluded with B and B’.

To the question of who Jesus is addressing, the answer presents itself in A: “all who labor and are heavy laden” (*πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι*). The laborers and “heavy laden” are not the same as the “little children” found in v. 25 who have already become disciples. Instead, they are those who have not yet joined Christ.⁶² The cause of their burdens is difficult to ascertain, but it is likely a reference to the unreasonable and incorrect instructions of the Pharisees concerning the Torah (see Matt 23:4, where the cognate *φορτία* is used).⁶³ Matt 12:1–14 offers additional evidence for this understanding since it showcases the difference between Jesus’s teaching and the Pharisees’ teaching regarding the Sabbath.⁶⁴ In short, the “heavy laden”

⁶⁰ Adapted from Osborne, *Matthew*, 437. The text comes from the ESV. See also Matthias Konradt, *Christology, Torah, and Ethics in the Gospel of Matthew*, trans. Wayne Coppins, Baylor-Mohr Siebeck Studies in Early Christianity, ed. Wayne Coppins and Simon Gathercole (Waco, TX: Baylor University Press, 2022), 162–163. For a critical analysis of some of the other options see Konradt, *Christology, Torah, and Ethics*, 163n20. See appendix C for a comparison with two other proposed structures.

⁶¹ Konradt, *Christology, Torah, and Ethics*, 162–163.

⁶² Deutsch, *Hidden Wisdom and the Easy Yoke*, 41.

⁶³ Keener, *Matthew SRC*, 348; Osborne, *Matthew Zondervan*, 441–442.

⁶⁴ Deutsch, *Hidden Wisdom and the Easy Yoke*, 40–41. Deutsch views this as the only meaning, ruling out sin and the difficulties of life as alternative interpretations. Others see a broader interpretation of the weary and burdened which includes the hardships of life and Roman oppression. See Osborne, *Matthew*, 441–442; Nolland, *The Gospel of Matthew*, 475–476; France, *The Gospel of Matthew*, 448. Of particular note is Davies and Allison’s understanding: “11.28 may simply assume that the yoke of Christ alone brings true rest, and that therefore all (note the *πάντες*) who have not come to Jesus must be deprived of rest, that is, must be weary and burdened.” Davies and Allison, *The Gospel According to Saint Matthew*, 288. While it certainly seems plausible that weary and burden have a wider meaning, it seems likely that Matthew is making the connection between Jesus’s interpretation of the Law and the Pharisee’s interpretation.

are the recipients of Christ's beckoning who are laboring hard under the instruction of the scribes and Pharisees.

Christ's exhortation to this group is to "come to" him, "take [his] yoke," and learn from him. The term yoke ($\zeta\upsilon\gamma\circ\varsigma$)⁶⁵ has a positive background as it relates to the service of God, Torah, and wisdom.⁶⁶ Evidence for this understanding comes from the word of Ben Sira found in Sir 6:23–31; 51:23–30. In fact, Jesus's words closely resemble those found in Sir 51:23–27:⁶⁷

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 labored but little and found for myself much serenity.⁶⁸

Several of the words used in Sir 51:23–27 overlap with those in Matt 11:28–30: "to me," "toil," "yoke," "find," "rest," and "soul."⁶⁹ However, Jesus's words also diverge in significant ways. Rather than encouraging others to go to Wisdom and take on her yoke, he invites the weary and burdened to himself. He takes on the role of Wisdom. He is the one who offers rest now.⁷⁰ But as seen earlier, Wisdom and Torah are closely related, especially in Sirach (see Sir 24). So, Jesus takes to himself the role of Wisdom and implicitly the role of Torah as well.⁷¹ He presents himself as the one to be studied and learned from because he has the true knowledge of the Father, and that is what he offers those that come to him.

⁶⁵ According to France this is not a reference to the double harness of animal yoke, but to the idea of a single person human yoke. Thus, France concludes that "however appealing the idea of being 'in double harness with Jesus' may be, that is not the point." See France, *The Gospel of Matthew*, 449.

⁶⁶ Osborne, *Matthew*, 442. For all the various ways in which scholars have interpreted Jesus's yoke, see Matthew W. Mitchell, "The Yoke Is Easy, but What of Its Meaning? A Methodological Reflection Masquerading as a Philological Discussion of Matthew 11:30," *JBL* 135.2 (2016): 322–323, <https://doi.org/10.15699/jbl.1352.2016.3087>.

⁶⁷ Keener, *The Gospel of Matthew*, 349.

⁶⁸ NRSVUE

⁶⁹ Carson, *Matthew*, ch. IV.A.2.b.(3). See appendix B for a side-by-side comparison of Matt 11:28–30 and Sir 51:23–27.

⁷⁰ France, *The Gospel of Matthew*, 447; Hunter, "Crux Criticorum—Matt 11:25–30," 248–249.

⁷¹ Davies and Allison, *The Gospel According to Saint Matthew*, 289.

To encourage those around him to come to him and accept this yoke, Jesus offers two reasons. One basis for taking on Jesus's yoke is that he is "gentle and lowly in heart" and that his yoke is "easy." Jesus is "gentle and lowly" because he comes to us like a servant.⁷² He is not like the scribes and Pharisees who are haughty and prideful (Matt 6:1–18; 23:1–12).⁷³ He is like those that he came to serve and his meekness is a core part of who he is as the Messiah.⁷⁴ As it pertains to his yoke, it is lighter than that of the Pharisees. His teaching of the law is not as cumbersome as theirs. At first this may seem paradoxical considering Jesus's stern words in the Sermon on the Mount (Matt 5–7). But unlike the Pharisees, Jesus did not add to the law and make it more complex. As Wisdom, he rightfully interprets the Law to focus on the weightier matters leading to a lighter yoke for those that follow him.⁷⁵

Wisdom and teaching are not the only connotations the term "yoke" carried with it in Jesus's day; it also "implied obedience."⁷⁶ Indeed, in the Old Testament, it often carried a negative connotation. Isaiah 47:6 speaks of the Babylonian yoke that was "exceedingly heavy" on the Israelites. Second Chronicles 10:4–14 recounts the people of Israel asking king Rehoboam to lighten the yoke that Solomon had placed on them. Lastly, in Lev 26:13, God spoke of breaking the yoke that the Egyptians had over the Israelites. In all of these accounts the term "yoke" is used negatively to describe the harsh subjugation of a people. Nonetheless, this is still a viable interpretation of the term yoke used in Matt 11:29–30 because Jesus is different from the Babylonians, Egyptians, and Rehoboam.⁷⁷ As seen above, his yoke is not the same as theirs. Jesus describes his yoke as "easy" ($\chiρηστὸς$). With regards to $\chiρηστὸς$, Konradt says that it was commonly used "as a positive trait of rulers," which further reinforces the link of yoke to political reign.⁷⁸ These backgrounds are not mutually exclusive but rather indicative of who

⁷² Carson, *Matthew*, IV.A.2.b.(3). The gentleness of Jesus is related to the description of the messianic servant found in Isa 42:2–3; 53:1–2; Zec 9:9.

⁷³ Turner, *Matthew*, 305.

⁷⁴ Osborne, *Matthew*, 443–444.

⁷⁵ Turner, *Matthew*, 305.

⁷⁶ France, *The Gospel of Matthew*, 449.

⁷⁷ Konradt, *Christology, Torah, and Ethics*, 167–169.

⁷⁸ Konradt, *Christology, Torah, and Ethics*, 169–171. See page 169 for the quoted portion.

Jesus is. In both the positive and negative contexts, the term “yoke” implies a form of vassalage.⁷⁹ Together, they portray the bigger picture that Jesus is the Wise King, both teacher and ruler.⁸⁰ And as the Wise King, he offers a reward to those that subject themselves to his kind rule.

The reward that Jesus offers those that follow the Messiah is rest. This links with the wisdom motif traced throughout vv. 25–30. In Sir 6:28, one reads “For at last you will find her rest, and she will be changed into joy for you,” and in Sir 51:27 “See with your own eyes that I have labored but little and found for myself much serenity” (NRSVUE). The idea of rest coming from Wisdom’s instruction parallels Jesus’s offer of rest for taking on his yoke. But Jesus offers something even better. His rest is eschatological.⁸¹ About the nature of this rest, Davies and Allison comment that “Jesus, the Messiah and bringer of the kingdom, offers eschatological rest to those who join him and his cause,” and “this rest is not idleness but the peace and contentment and fullness of life that come with knowing and doing the truth as revealed by God’s Son, who is always with his people.”⁸² Jesus offers those around him all they ever sought in the Torah.⁸³ The people of Jesus’s time sought in their assiduous observance of the Torah to “please its author, receive the yoke of Heaven, and assure one’s salvation.”⁸⁴ Jesus as true Wisdom and true Torah “could offer rest and salvation to those who were weary and heavy burdened in their struggle for redemption and union with God.⁸⁵

⁷⁹ Osborne, *Matthew*, 442.

⁸⁰ Konradt, *Christology, Torah, and Ethics*, 177–178. “Since it belongs to the conception of a king to issue laws, we must by no means exclude the aspect of the need for persons to keep Jesus’ instruction from Jesus’ exhortation to take his yoke upon oneself.”

⁸¹ Davies and Allison, *The Gospel According to Saint Matthew*, 288.

⁸² Davies and Allison, *The Gospel According to Saint Matthew*, 289. To support their interpretation above, Davies and Allison draw from the context of this pericope. They notice that the preceding verses of Matt 11 have overtones of eschatology while ch. 12 depicts the confrontation between the Pharisees and Jesus concerning the sabbath.

⁸³ Kidd, “Matthew,” 38.

⁸⁴ Bonsirven, *Palestinian Judaism*, 92.

⁸⁵ Maher, ““Take My Yoke Upon You,”” 103.

Conclusion

While winnowing down from the larger context of Matthew 11–13 to 11:25–30, several observations were made that provided insight into the pericope. Of particular importance, the question throughout the background of this portion of Matthew was “Who is Jesus?” The answer to this question was found in vv. 25–30. Jesus is the Son of God. His words allude to the relationship God has with Wisdom from all eternity. Jesus’s claim to Wisdom is a claim to a mutual and exclusive relationship to God. As such, he is the sole revealer of the Father, but he does not keep his relationship to himself. He invites the downtrodden to him and offers them his yoke. He grants those that come to him rest and everything they ever sought in the Torah. Therefore, “he is Wisdom, he is Torah,”⁸⁶ he is the Wise King.

⁸⁶ Davies and Allison, *The Gospel According to Saint Matthew*, 289.

**Appendix A: A Comparison of Matthew 11:27–30, Exodus 33:12–14,
and Deuteronomy 34:10**

Matthew 11:27–30 (NRSVUE)	Exodus 33:12–14 (NRSVUE)	Deuteronomy 34:10 (NRSVUE)
<p>27: 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.</p>	<p>12–13: Moses said to the LORD, “See, you have said to me, ‘Bring up this people,’ but you have not let me know whom you will send with me. Yet you have said, ‘I know you by name, and you have also found favor in my sight.’ Now if I have found favor in your sight, please show me your ways, so that I may know you and find favor in your sight. Consider, too, that this nation is your people.”</p>	<p>10: Never since has there arisen a prophet in Israel like Moses, whom the LORD knew face to face.</p>
<p>28–30: “Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”</p>	<p>14: He said, “My presence will go with you, and I will give you rest.”</p>	

Appendix B: A Comparison of Matthew 11:28–30 with Sirach 51:23–27⁸⁷

Matthew 11:28–30 (NRSVUE)	Sirach 51:23–27 (NRSVUE)
<p>28: “Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest.</p> <p>29–30: Take my yoke upon you, and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”</p>	<p>23–24: 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?</p> <p>25–27: 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 labored but little and found for myself much serenity.</p>

Matthew 11:28–30 (UBS5)	Sirach 51:23–27 (LXX)
<p>28: Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.</p> <p>29–30: ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.</p>	<p>23–24: Εγγίσατε πρὸς μὲ ἀπαίδευτοι, καὶ αὐλίσθητε ἐν οἴκῳ παιδείας. Διότι ὑστερεῖτε ἐν τούτοις, καὶ αἱ ψυχαὶ ὑμῶν διψῶσι σφόδρα;</p> <p>25–27: Ἡνοιξα τὸ στόμα μου, καὶ ἐλάλησα, κτήσασθε ἐαυτοῖς ἄνευ ἀργυριου. Τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγὸν, καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν, ἐγγύς ἐστιν εὐρεῖν αὐτήν. ἴδετε ἐν ὀφθαλμοῖς ὑμῶν ὅτι ὀλίγον ἐκοπίασα, καὶ εὐρόν ἐμαυτῷ πολλὴν ἀνάπαυσιν.</p>

⁸⁷ Words in red indicate overlap. See Carson, *Matthew*, ch. IV.A.2.b.(3).

Appendix C: A Comparison of Different Structures Seen in Matthew 11:28–30

Osborne's Structure in ZECNT⁸⁸

A: [28] “Come to me, all who labor and are heavy laden,
 B: and I will give you rest.
A': [29] Take my yoke upon you, and learn from me,
 C: for I am gentle and lowly in heart,
 B': and you will find rest for your souls.
 C': [30] For my yoke is easy, and my burden is light.”

Turner's Structure in BECNT⁸⁹

A: [28] Come to me
 B: all who are tired and burdened,
 C: and I will rest you
A': [29] Take my yoke on you and learn from me,
 B': because gentle I am and humble in heart,
 C': and you will find rest for your souls;
 D: [30] for my yoke [is] easy and my burden light is.

Deutsch's Structure⁹⁰

A: [28] Come to me, all who labor and are heavily burdened
 B: and I will give you rest
 C: [29] Take my yoke and learn from me
 B': for I am gentle and lowly in heart, and will find rest for your souls,
A': [30] For my yoke is easy and my burden is light

⁸⁸ See page 13n60. Made to use ESV text. Adapted from Osborne, *Matthew*, 437; Konradt, *Christology, Torah, and Ethics*, 162–163.

⁸⁹ Turner, *Matthew*, 304.

⁹⁰ Deutsch, *Hidden Wisdom and the Easy Yoke*, 40.

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