

# *“Grace, Works, Rest, & Compatibilism”*

Matthew 11:28-30

June 7, 2026

**INTRO:** WHAT DOES COMPATIBLE MEAN?

## **PRAYER**

**CONTEXT:** *(see the “Explainer Video”)*

**BIG IDEA:** ALL Scripture is God-breathed!

**TEXT:**

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

## COMMAND: “COME TO ME.”

### ➤ HOW?

- Grace
  - Revealed
  - Repent
  - Believe
- “Take My yoke upon you.”
- “and”
- “Learn from Me.”

### ➤ WHO?

- All
  - Who LABOR
  - Who are HEAVY LADEN

### ➤ WHY?

- REALIZED
  - You need to repent
  - “For I am gentle”
  - “For I am lowly of heart”
  - “ My yoke is easy”
  - “You will find rest”
    - “REST for your SOUL.”
    - Soul-rest is NOT laziness.
- REWARDS
- RESOLVE “heavy laden”
- RECEIVE REST = RESTORATION!
  - *“For My yoke is easy.”*
  - *“And My burden is light.”*

## 28 Come to me,

- Respond to grace
- Repent of sin
- Receive life

### *all who labor/toil*

- Be careful NOT to assume all labor/toil is bad!
  - *“No, I worked harder than all of them—yet not I, but the grace of God that was with me”* (1 Corinthians 15:10).
  - Grace does not replace effort; it empowers it.
  - THE APOSTLE PRESENTS HIS EXHAUSTIVE LABOR AS EVIDENCE OF RESURRECTION REALITY (1 CORINTHIANS 15), PASTORAL CONCERN (GALATIANS 4:11), AND ESCHATOLOGICAL HOPE (PHILIPPIANS 2:16). MINISTRY, THEN, IS DIVINELY ENERGIZED TOIL THAT LOOKS TOWARD THE DAY OF CHRIST.
  - Pastoral Self-Support and Integrity: *“We work hard with our own hands”* (1 Corinthians 4:12). Paul’s tentmaking upheld his witness, while Acts 20:35 extends the principle: *“byworking in this way we must help the weak.”*

- **Hard-Working Elders and Congregational Response:** “The elders who lead well are worthy of double honor, especially those who labor in preaching and teaching” (1 Timothy 5:17). Likewise, “acknowledge those who work hard among you” (1 Thessalonians 5:12) and “submit...to every fellow worker and laborer” (1 Corinthians 16:16). Biblical leadership is marked by toil; biblical followership responds with respect and support.

*and are heavy laden,*

- Know the difference between the labor/toil that is heavenly laden and that which is heavy laden!
- **Jesus: Model and Rewarder of Labor....** *At Jacob's well* **“Jesus, tired from the journey, sat down by the well”** (John 4:6). The incarnate Son embraced human exhaustion while pursuing the Father's mission.
- **He understands fatigue and provides the only rest that replenishes true workers.**
- **ALL is a conditional & categorical absolute!**

- WHO defines those in the conditional category.
- LABOR
  - Discern
  - Define
  - Describe
- AND is a conjunctive, adding more contextually
- ARE HEAVY LADEN
  - Actively impacted by the/their LABOR
  - Profoundly (heavy) burdened
  - Weighed down (laden) by weighty burdens
- 

**T/S: GALATIANS 4:11 Warns that  
defection from the gospel  
renders the apostle's labor  
"wasted." True believers press on  
so that no ministry effort is  
squandered.**

*and*

- Another conjunctive
- Another additional clause is coming
- See the "cause AND affect" herein...

## *I will*

- The “I” is Creator, King, Christ, Almighty God
- The “will” is another divine:
  - Declaration of Christ BE-ing/IS LORD!
    - Sovereignty
    - Providence
    - Relationship
    - Truth
    - Love
    - Mercy
    - Grace
    - GOSPEL!
  - Promise
  - Guarantee

## *give*

- Giving what is unmerited is GRACE
- Giving what is unmerited is a GIFT
- Giving what is unmerited is GREAT/amazing!

## *you rest.*

- **DISTINGUISH:**
  - **JOHN 3:16**
  - **REVELATION 3: (KNOCKING)**
  - **MATTHEW 11:28**
  - **HE WANT’S NONE TO PERISH...**
- Define

- Per Jesus: here it is “soul rest”
  - More than physical rest
  - More than “self-care”
- Per Jesus:
  - Sabbath rest (see coming context)
  - Eternal rest (see Hebrews 3&4)
  - Acts 15:10
  - Revelation

## **Rest through Union with Christ**

**Matthew 11:28** stands as the fountainhead: *“Come to Me, all you who are weary and burdened, and I will give you rest.”*

The promised rest is more than relief from toil. By taking Christ’s yoke, believers experience covenant fellowship, gentle lordship, and heart-level peace.

The verse directly echoes **Jeremiah 6:16**

**AND THEREBY POSITIONS JESUS AS THE  
FULFILLMENT OF THE ANCIENT CALL TO  
WALK IN THE GOOD WAY AND FIND REST  
FOR THE SOUL.**

**REFRESHMENT IS COMMUNAL, SPIRIT-  
ENERGIZED, AND CHRIST-CENTERED.**

*Genuine fellowship (koinonia) is not mere social relief; it channels divine rest to weary servants, knitting hearts together in shared grace.*

- Discover
  - Hidden
  - Revealed
  - Realized

## The Spirit's Resting Presence

Peter declares, ***“the Spirit of glory and of God rests on you”*** (1 Peter 4:14) when believers suffer reproach for Christ. Far from being abandoned, the persecuted experience the Shekinah-like settling of God's presence. This rest is not the absence of trial but the indwelling glory that equips saints to rejoice amid fiery ordeals.

- Deliver
  - mMm
  - Message of The Messiah
  - Meaning of The Messiah
  - Methods of The Messiah

The only One who can & does give the gifts of revealing & revelation is the only One who can & does give the gifts of rest AND restoration!

### Eschatological Rest in Revelation

**Revelation lifts the theme to its consummation.** The martyrs “were told to rest a little while longer” ([Revelation 6:11](#)), assuring them that righteous judgment will come in God’s timing. Later, a heavenly voice proclaims,

***“Blessed are the dead—those who die in the Lord from this moment on... they will rest from their labors”*** ([Revelation 14:13](#)).

Final rest is portrayed as blessed reward, conscious relief, and continuation of identity (“their deeds will follow them”).

**EARTHLY TOIL FOR CHRIST ACCRUES ETERNAL SIGNIFICANCE; DEATH CANNOT SEVER THE FRUIT OF FAITHFUL LABOR.**

# Matthew 11:28 ►

## Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
1205 [e]	Δεῦτε Deute	Come	V-M-2P
4314 [e]	πρός pros	To	Prep
1473 [e]	με me	Me,	PPro-A1S
3956 [e]	πάντες pantes	All	Adj-VMP
3588 [e]	οἱ hoi	Those	Art-VMP
2872 [e]	κοπιῶντες kopiōntes	Toiling	V-PPA-VMP
2532 [e]	καὶ kai	And	Conj
5412 [e]	πεφορτισμένοι, pephortismenoi	being burdened,	V-RPM/P-VMP
2504 [e]	καγὼ kagō	and I	PPro-N1S
373 [e]	ἀναπαύσω anapausō	will give rest	V-FIA-1S

4771 [e]	ὕμᾱς. hymas	to you.	Pro-A2P
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## 1205. deute ►

### Lexical Summary

deute: "Come," "Come here," "Come now"

**Original Word:** δεῦτε

**Part of Speech:** Verb

**Transliteration:** deute

**Pronunciation:** DYOO-teh

**Phonetic Spelling:** (dyoo'-teh)

**KJV:** come, X follow

**NASB:** come, come away

**Word Origin:** [from G1204 (δεῦρο - come) and an imperative form of eimi "to go"]

1. come hither!

### Strong's Exhaustive Concordance

come, follow.

From [deuro](#) and **an imperative form of eimi (to go); come hither!**

-- come, X follow.

see GREEK [deuro](#)

### NAS Exhaustive Concordance

**Word Origin**

pl. of [deuro](#)

**Definition**

come!

**NASB Translation**

come (9), come away (1), follow\* (2).

### Thayer's Greek Lexicon

## STRONGS NT 1205: δεῦτε

δεῦτε, adverb, used when two or more are addressed (cf. Buttmann, 70 (61)); perhaps from δευό ιτε (yet see Alexander Buttmann (1873) Gram. 21te Aufl. § 115 Anm. 8), see δεῦρο, 1;

1. from Homer down, **come hither, come here, come:** followed by an imperative, δεῦτε, κληρονομήσατε, [Matthew 25:34](#); δεῦτε, ἴδετε, [Matthew 28:6](#); [John 4:29](#); δεῦτε, ἀριστήσατε, [John 21:12](#); δεῦτε, συνάχθητε (Rec. δεῦτε καί συνάγεσθε), [Revelation 19:17](#). δεῦτε ἀπίσω μου **come after me**, be my disciples: [Matthew 4:19](#); [Mark 1:17](#) (equivalent to 2 ,כֹּהֲנֵי יִרְמְיָהוּ [Kings 6:19](#)); δεῦτε εἰς τούς γάμους, [Matthew 22:4](#); εἰς ἔρημον τόπον, [Mark 6:31](#); δεῦτε πρὸς με, [Matthew 11:28](#).
2. It gets the force of an interjection, "Come! Come now!" followed by a hortatory subjunctive: δεῦτε, ἀποκτείνωμεν, [Matthew 21:38](#); [Mark 12:7](#) and R G in [Luke 20:14](#). (the Sept. mostly for כֹּהֲנֵי, sometimes for יִרְמְיָהוּ.)

### Topical Lexicon

#### Meaning and Semantics

δεῦτε carries the force of a warm but urgent imperative: “come,” “come here,” or “come now.” It functions as a summons that demands personal response, never mere observation.

**Distribution in the New Testament** **Twelve occurrences appear in the Greek New Testament, all in vocative or imperative contexts. Eleven are on Jesus’ lips** or in parables He tells;

one issues from a mighty angel in Revelation.

The word therefore frames both the earthly ministry of Christ and the consummation of God’s redemptive plan. **Call to Discipleship** ([Matthew 4:19](#); [Mark 1:17](#)) **At the Sea of Galilee Jesus says, “Come, follow Me, and I will make you fishers of men”** ([Matthew 4:19](#)).

δεῦτε **FUNCTIONS AS THE GATEWAY  
TO APPRENTICESHIP.**

*The authority of Jesus' call overrules occupation, family ties, and personal plans. The same form reappears in Mark 1:17, reinforcing that discipleship begins with a decisive step toward Christ.*

Invitation to Rest and Refreshment ([Matthew 11:28](#); [Mark 6:31](#))

***“Come to Me, all you who are weary and burdened, and I will give you rest”***  
([Matthew 11:28](#)).

Here δεῦτε invites the exhausted soul to exchange toil for divine rest.

In [Mark 6:31](#), AFTER THE TWELVE RETURN FROM MINISTRY, JESUS SAYS, “COME WITH ME PRIVATELY TO A SOLITARY PLACE, AND LET US REST FOR A WHILE.” THE WORD FRAMES REST NOT AS IDLENESS BUT AS COMMUNION WITH THE LORD.

Kingdom Banquet and Inheritance ([Matthew 22:4](#); [Matthew 25:34](#))

In the parable of the wedding feast the king announces, *“Come to the wedding banquet”* ([Matthew 22:4](#)).

**Refusal exposes rebels  
against gracious invitation.**

In the judgment scene Jesus, now King, declares, *“Come, you who are blessed by My Father; inherit the kingdom prepared for you from the foundation of the world”* ([Matthew 25:34](#)).

δεῦτε therefore signals both privilege and final reward for the righteous.

Warning within Parabolic Speech ([Matthew 21:38](#); [Mark 12:7](#))

When the tenant farmers conspire, they say, *“Come, let us kill him and take his inheritance.”* **IN THESE DARK USES, δεῦτε BECOMES A RALLYING CRY OF REBELLION, UNDERSCORING HUMAN DEPRAVITY THAT PLOTS AGAINST THE SON.**

Resurrection Verification ([Matthew 28:6](#))

At the empty tomb the angel tells the women, *“Come, see the place where He lay.”* The imperative invites eyewitness validation of resurrection reality, transforming fear into proclamation.

Witness and Evangelism ([John 4:29](#))

The Samaritan woman runs to her townspeople: *“Come, see a man who told me everything I ever did. Could this be the Christ?”*

δεῦτε becomes

the spark of spontaneous evangelism,  
moving hearers from curiosity to belief.

Fellowship and Provision ([John 21:12](#))

Post-resurrection, Jesus on the shore says, “Come, have breakfast.” The summons blends divine majesty with homely fellowship, illustrating that resurrection life includes shared meals and restored relationships.

Eschatological Gathering ([Revelation 19:17](#))

An angel cries *“Come, gather together for the great supper of God.”* **HERE δεῦτε ASSEMBLES CARRION BIRDS TO A FEAST OF JUDGMENT UPON THE WICKED.**

**THE SAME VERB THAT CALLED DISCIPLES NOW SUMMONS AGENTS OF DIVINE RETRIBUTION, HIGHLIGHTING THE COMPREHENSIVE SOVEREIGNTY OF GOD’S WORD.**

## Theological Significance

- 1. Personal Encounter:** δεῖτε always directs hearers toward a person or decisive act, stressing that faith is relational and active.
- 2. Divine Initiative:** Whether rest, discipleship, or judgment, the imperative originates with heaven's authority, revealing grace or justice.
- 3. Urgency and Responsibility:** Each occurrence confronts listeners with a choice; **neutrality is impossible.**
- 4. Continuity of Revelation:** From Galilean shores to apocalyptic climax, the same command threads Scripture, uniting Christ's first coming and His return.

## Implications for Ministry

- Proclamation should echo Christ's "Come," inviting sinners to repentance and believers to deeper fellowship.
- *Pastoral care must offer rest in Christ, not merely moral instruction.*
- Evangelism springs from personal encounter, as in John 4, where testimony naturally issues in "**Come and see.**"
- **TEACHING ON JUDGMENT MUST RETAIN THE**

**SOBERING REALITY OF REVELATION 19:17,  
ALIGNING INVITATION WITH ACCOUNTABILITY.**

**Historical and Cultural Note**

In first-century Mediterranean society, the imperative “come” could initiate formal apprenticeship, hospitality, or conspiracy.

The New Testament employs this common summons to reveal the extraordinary authority of Jesus: fishermen drop nets, weary souls find Sabbath, conspirators fulfill prophecy, and an empty tomb is verified.

**BY THE END OF SCRIPTURE, THE SAME  
COMMAND ENFORCES ESCHATOLOGICAL  
JUSTICE, DEMONSTRATING THAT EVERY LEVEL  
OF HUMAN EXPERIENCE ULTIMATELY ANSWERS  
TO THE VOICE THAT SAYS, “COME.”**

**2872. kopiaó ▶**

**Lexical Summary**

kopiaó: To labor, to toil, to grow weary, to work hard

**Original Word:** κοπιᾶω

**Part of Speech:** Verb

**Transliteration:** kopiaō

**Pronunciation:** ko-pee-ah'-o

**Phonetic Spelling:** (kop-ee-ah'-o)

**KJV:** (bestow) **labour, toil, be wearied**

**NASB:** labored, toil, labor, worked, diligently labor, grown weary, hard-working

**Word Origin:** [from a derivative of [G2873](#) (κόπος - labor)]

## 1. **to feel fatigue**

2. (by implication) to work hard

### **Strong's Exhaustive Concordance**

labor, toil, be wearied.

From a derivative of [kopos](#); **to feel fatigue**; by implication, to work hard -- (bestow) labour, toil, be wearied.

see GREEK [kopos](#)

### **HELPS Word-studies**

**Cognate:** [2872](#) *kopiāō* (from [2873](#) /*kópos*, "**exhausting labor**") – **to labor until worn-out, depleted (exhausted)**. See [2873](#) (*kopos*).

### **NAS Exhaustive Concordance**

**Word Origin**

from [kopos](#)

**Definition**

to grow weary, toil

**NASB Translation**

diligently labor (1), grown weary (1), hard-working (1), labor (3), labored (4), labors (1), toil (4), wearied (1), weary (1), work hard (1), worked (2), worked hard (1), worked hard worked hard (1), workers (1), working hard (1).

### **Thayer's Greek Lexicon**

**STRONGS NT 2872:** κοπιᾶω

κοπιᾶω, κοπιῶ (3 person plural κοπιουσιν (for κοπιῶσιν), [Matthew 6:28](#) Tr;

cf. ἐρωτάω, at the beginning); 1 aorist ἐκοπίασα; perfect κεκοπίακα (2 person singular κεκοπίακες, Revelation 2:3 L T Tr WH, cf. (Winers Grammar, § 13, 2 c.); Buttman, 43 (38) (and his translation of Apollonius Dyscolus, p. 54 n.; Tdf. Proleg., p. 123; WHs Appendix, p. 166; Sophocles' Lexicon, p. 39)); (κόπος, which see);

1. as in Aristophanes, Josephus, Plutarch, others, **to grow weary, tired, exhausted, (with toil or burdens or grief)**: Matthew 11:28; Revelation 2:3; κεκοπιακώς ἐκ τῆς ὁδοιπορίας, John 4:6 (ὑπό τῆς ὁδοιπορίας, Josephus, Antiquities 2, 15, 3; δραμοῦνται καί οὐ κοπιασουσι, Isaiah 40:31).

2. in Biblical Greek alone, **to labor with wearisome effort, to toil** (the Sept. for שָׁרַף ); of bodily labor: absolutely, Matthew 6:28; Luke 5:5; Luke 12:27 (not Tdf.); John 4:38; Acts 20:35; 1 Corinthians 4:12; Ephesians 4:28; 2 Timothy 2:6 (cf. Winers Grammar, 556 (517); Buttman, 390 (334)); τί, upon a thing, John 4:38. of the toilsome efforts of teachers in proclaiming and promoting the kingdom of God and Christ: 1 Corinthians 15:10; 1 Corinthians 16:16 (cf. John 4:38); followed by ἐν with the dative of the thing in which one labors, ἐν λόγῳ καί διδασκαλία, 1 Timothy 5:17; ἐν ὑμῖν, among you, 1 Thessalonians 5:12; ἐν κυρίῳ (see ἐν, I. 6 b., p. 211b middle (L brackets the clause)), Romans 16:12; εἰς τινα, for one, for his benefit, Romans 16:6; Galatians 4:11 (cf. Buttman, 242 (200); Winer's Grammar, 503 (469)); εἰς τοῦτο, looking to this (viz. that piety has the promise of life), 1 Timothy 4:10; εἰς ὅ, to which end, Colossians 1:29; εἰς κενόν, in vain, Philippians 2:16 (κενῶς ἐκοπίασα, of the frustrated labor of the prophets, Isaiah 49:4).

## Topical Lexicon

### Overview of New Testament Usage

Strong's 2872 **appears twenty-three times**, describing strenuous exertion that may leave a person weary yet fruitful. It embraces both literal physical toil (John 4:6; Luke 5:5) and demanding spiritual effort (Colossians 1:29).

**The verb is never portrayed negatively when directed toward God's purposes; what is condemned**

is labor that is anxious, self-serving, or ultimately  
“in vain” (Philippians 2:16; Galatians 4:11).

Labor in the Work of the Gospel

Paul’s letters are the richest field for this word.

*“No, I worked harder than all of them—yet not I, but the grace of God that was with me”*  
(1 Corinthians 15:10).

Grace does not replace effort;  
it empowers it.

**THE APOSTLE PRESENTS HIS EXHAUSTIVE  
LABOR AS EVIDENCE OF RESURRECTION  
REALITY (1 CORINTHIANS 15), PASTORAL  
CONCERN (GALATIANS 4:11), AND  
ESCHATOLOGICAL HOPE (PHILIPPIANS 2:16).  
MINISTRY, THEN, IS DIVINELY ENERGIZED  
TOIL THAT LOOKS TOWARD THE  
DAY OF CHRIST.**

Recognition of Fellow Laborers

Romans 16 highlights believers whose hidden service demanded heavy effort: “Greet Tryphena and Tryphosa, women who have worked hard in the Lord...Persis, who has worked very hard in the Lord” (Romans 16:12). Such commendations show that sacrificial service is noticed by the Spirit and should be honored by the church.

**Jesus: Model and Rewarder of Labor**

*At Jacob’s well “Jesus, tired from the journey, sat down by the well” (John 4:6).* The incarnate Son embraced human exhaustion while pursuing the Father’s mission.

Later He promised, “Come to Me, all you who are weary and burdened, and I will give you rest” (Matthew 11:28).

**He understands fatigue and provides the only rest that replenishes true workers.**

**Pastoral Self-Support and Integrity**

“We work hard with our own hands” (1 Corinthians 4:12). Paul’s tentmaking upheld his witness, while Acts 20:35 extends the principle: “by working in this way we must help the weak.” Ministry that labors for its own needs can more freely give to others.

**Hard-Working Elders and Congregational Response**

“The elders who lead well are worthy of double honor, especially those who labor in preaching and teaching” (1 Timothy 5:17). Likewise, “acknowledge those who work hard among you” (1 Thessalonians 5:12) and “submit...to every fellow worker and laborer” (1 Corinthians 16:16). Biblical leadership is marked by toil; biblical followership responds with respect and support.

### **Personal Sanctification and Perseverance**

The Ephesian believers in [Revelation 2:3](#) are praised: “You have persevered and endured hardships for My name and have not grown weary.” **Steadfast toil under trial reveals genuine faith.**

Conversely, **GALATIANS 4:11** WARNS THAT DEFECTION FROM THE GOSPEL RENDERS THE APOSTLE’S LABOR “WASTED.” TRUE BELIEVERS PRESS ON SO THAT NO MINISTRY EFFORT IS SQUANDERED.

### **Everyday Work and Ethical Generosity**

***“He who has been stealing must steal no longer, but must work, doing good with his own hands, so that he may have something to share with the needy”***  
([Ephesians 4:28](#)).

Ordinary labor becomes an avenue of holiness and charity. The “hard-working farmer” ([2 Timothy 2:6](#)) and the lilies that “do not labor or spin” ([Matthew 6:28](#); [Luke 12:27](#)) together teach diligence without worry, effort balanced by trust in the Father’s care.

## Eschatological Reward for Labor

“Others have done the hard work, and you have reaped the benefits of their labor” ([John 4:38](#)). One sows, another reaps, but the harvest is certain. Scripture continually links *kopiaō* with ultimate recompense—“the day of Christ” ([Philippians 2:16](#)), the crowning of faithful elders ([1 Peter 5:4](#), implied), and the blessing promised to those who “have not grown weary” ([Revelation 2:3](#)).

## Historical Background

In the Greco-Roman world, manual work was often despised by the elite, yet the early church, composed largely of artisans, farmers, and household servants, exalted diligent labor. Paul’s practice of supporting himself while evangelizing subverted cultural expectations and protected the gospel from charges of profiteering.

The vocabulary of exhausting toil resonated with listeners who knew the sweat of daily survival.

## Application for Ministry Today

1. Depend on grace that energizes toil ([1 Corinthians 15:10](#)).
2. Honor unseen laborers; greet them by name when possible ([Romans 16:12](#)).
3. Balance hard work with the rest Christ supplies ([Matthew 11:28](#)).
4. Let ministry models embrace self-support when beneficial ([Acts 20:35](#)).
5. Recognize and remunerate elders who labor in the Word ([1 Timothy 5:17](#)).
6. Encourage believers that no effort “in the Lord” is ever futile ([1 Corinthians 15:58](#)).

*Strong’s 2872 reminds the church that gospel advance, pastoral care, daily vocation, and personal sanctification are all arenas of*

*Spirit-enabled, grace-driven toil whose fruit will be celebrated in eternity.*

## 5412. phortizó

### Lexical Summary

phortizó: To load, to burden

**Original Word:** φορτίζω

**Part of Speech:** Verb

**Transliteration:** phortizó

**Pronunciation:** for-TID-zo

**Phonetic Spelling:** (for-tid'-zo)

**KJV:** lade, by heavy laden

**NASB:** heavy-laden, weigh down

**Word Origin:** [from [G5414 \(φόρτος - Load\)](#)]

1. (properly) **to load up (a vessel or animal)**
2. (figuratively) **TO OVERBURDEN WITH CEREMONY (OR SPIRITUAL ANXIETY)**

### Strong's Exhaustive Concordance

to load, burden

From [phortos](#); to load up (properly, as a vessel or animal), i.e. (figuratively) to overburden with ceremony (or spiritual anxiety) -- lade, by heavy laden.

see GREEK [phortos](#)

### HELPS Word-studies

Cognate: 5412 *phortizō* – **overload (pack up), causing someone to be (literally) "weighted-down."** [See 5413](#) (*phortion*).

## NAS Exhaustive Concordance

### Word Origin

from the same as [phortion](#)

### Definition

to load

### NASB Translation

heavy-laden (1), weigh...down (1).

## Thayer's Greek Lexicon

### STRONGS NT 5412: φορτίζω

**φορτίζω**; perfect passive participle **πεφορτισμένος**; (**φόρτος**, which see); **to place a burden upon, to load**: **φορτίζειν τινα φορτίον** (on the double accusative see Buttmann, 149 (130)), to load one with a burden (of rites and unwarranted precepts), [Luke](#)

[11:46](#); **πεφορτισμένος** 'heavy laden' (with the burdensome requirements of the Mosaic law and of tradition, and with the consciousness of sin), **Matthew 11:28**. ([Ezekiel 16:33](#); Hesiod, Works, 692; Lucian, navig. 45; Anthol. 10, 5, 5; ecclesiastical writings) (Compare: **ἀποφορτίζομαι**.)

## Topical Lexicon

Entry: φορτίζω – Strong's Greek 5412

### Overview

**φορτίζω** describes the act of placing a load upon someone or something. Though the verb appears only twice in the New Testament, its imagery of burdens helps frame the contrast between oppressive religion and Christ-given rest, illuminating central themes of grace, discipleship, and pastoral care.

### Occurrences in the New Testament

1. [Matthew 11:28](#) – *“Come to Me, all you who are weary and burdened, and I will give you rest.”* Here the perfect participle (πεφορτισμένοι) paints a picture of people already weighted down by a load they cannot shed. The context links those burdens to the Pharisaic yoke of legal minutiae (compare [Matthew 23:4](#)) and to the universal heaviness of sin & sorrow.
2. [Luke 11:46](#) – *“Woe to you as well, experts in the law! You load men down with burdens they can hardly carry, yet you yourselves will not lift one finger to ease their burdens.”* Jesus employs the present tense (φορτίζετε) to condemn a continuing practice: religious leaders adding layer upon layer of obligation while refusing compassionate assistance.

## Historical and Cultural Setting

**FIRST-CENTURY JUDAISM REVERED THE TORAH BUT INCREASINGLY SURROUNDED**

## IT WITH ORAL TRADITIONS LATER CODIFIED IN THE MISHNAH.

*While intended to fence the Law,  
these traditions often degenerated  
into an intricate weight of do's and don'ts.*

Rabbis spoke of “taking the yoke of the Law”; Jesus acknowledged that yoke ([Matthew 23:2–4](#)) yet exposed how human additions perverted God’s intent. His invitation in [Matthew 11](#) answers the spiritual fatigue produced by such a system, offering a gentler yoke anchored in His own meekness and humility ([Matthew 11:29](#)).

### Theology of Burdens and Rest

• Old Testament background: Physical burdens feature prominently in accounts of slavery ([Exodus 1:11](#)), exile ([Lamentations 1:14](#)), and temple service ([Numbers 4:15](#)).

**Prophets envisioned Messiah breaking the yoke**  
([Isaiah 9:4](#); [Isaiah 10:27](#)).

• **Gospel fulfillment: JESUS DOES NOT PROMISE THE REMOVAL OF EVERY OBLIGATION BUT A TRANSFER FROM CRUSHING ILLEGALITY TO RELATIONAL OBEDIENCE EMPOWERED BY HIS SPIRIT** ([Matthew 11:30](#); [1 John 5:3](#)).

• **Apostolic echo: Paul warns against “a yoke of slavery”**

in [Galatians 5:1](#) and calls believers to bear one another's burdens ([Galatians 6:2](#)), reflecting Christ's own burden-bearing ministry.

### Contrast between Legalism and Grace

[Luke 11:46](#) shows burdens imposed without aid;

## Matthew 11:28 SHOWS BURDENS RELIEVED BY PERSONAL INVITATION.

The difference lies in the character of the burden-giver: proud teachers versus the servant King.

[2 Corinthians 8:9](#) captures the paradox: “**Though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich.**”

## Pastoral and Ministry Significance

- 1. Shepherding style:** *Leaders must imitate Christ by entering into the struggles of the flock, not multiplying rules. Peter exhorts elders to serve “not lording it over those entrusted to you, but being examples” ([1 Peter 5:3](#)).*

**2. Gospel proclamation:** Evangelism includes exposing false loads—self-salvation, performance, ritualism—and announcing the rest found in Christ alone ([Hebrews 4:9–11](#)).

**3. Discipleship:**

➤ Healthy churches  
teach obedience  
but within the  
enabling grace of  
the New Covenant  
([Romans 6:14](#)).

➤ Accountability becomes supportive rather than oppressive.

**4. Social compassion:** Physical and emotional loads are also in view ([James 2:15–16](#)). The church mirrors Christ by meeting practical needs, thereby embodying His invitation.

**Intertextual Links and Illustrations**

• The cross as ultimate burden-bearing: “*The LORD has laid on Him the iniquity of us all*” (Isaiah 53:6),

## fulfilled in 1 Peter 2:24.

• Sabbath rest foreshadowing Gospel rest: Hebrews 4 connects creation rest, Canaan rest, and Christ's rest, all culminating in freedom from striving.

• The Good Samaritan (Luke 10:30–35) enacts the opposite of φορτίζω's abuse, lifting a victim's load at personal cost.

## Practical Exhortations

- **Examine teaching and traditions to discern whether they liberate or encumber.**
- Foster congregational rhythms (prayer, worship, fellowship) that refresh rather than exhaust.
  - Encourage transparent confession; hidden sin is a heavier load than honest repentance.
- *Serve the marginalized; physical assistance often opens doors for spiritual rest.*

## Conclusion

φορτίζω surfaces only twice, yet its twin texts frame a sweeping biblical narrative: burdens imposed by human religion versus burdens lifted by the Messiah.

In Christ, believers lay down the crushing weight of sin and self-effort, receiving a yoke that is “easy” and a burden that is “light” because He shoulders it with them.

## 373. anapauó ►

### Lexical Summary

**anapauó:** To rest, to refresh, to give rest

**Original Word:** ἀναπαύω

**Part of Speech:** Verb

**Transliteration:** anapauó

**Pronunciation:** an-ap-ow'-o

**Phonetic Spelling:** (an-ap-ow'-o)

**KJV:** take ease, refresh, (give, take) rest

**NASB:** refreshed, rest, resting, give rest, refresh, rests, take your ease

**Word Origin:** [from G303 (ἀνά - each) and G3973 (παύω - cease)]

1. (reflexively) to repose, to rest
2. (literally or figuratively) to be exempt, to remain
3. (by implication) to refresh

### Strong's Exhaustive Concordance

take ease, refresh, give rest.

**FROM ANA AND PAUO; (REFLEXIVELY) TO REPOSE (LITERALLY OR FIGURATIVELY (BE EXEMPT), REMAIN); BY**

## IMPLICATION, TO REFRESH – TAKE EASE, REFRESH, (GIVE, TAKE) REST.

see GREEK [ana](#)

see GREEK [pauo](#)

### HELPS Word-studies

373 *anapaúō* (from 303 /*aná*, "up, completing a process," which intensifies 3973 /*paúō*, "pause") – properly, to give (experience) *rest after the needed task is completed; to pause (rest) "after precious toil and care"* (Vine/Unger, White, NT).

### NAS Exhaustive Concordance

#### Word Origin

from [ana](#) and [pauó](#)

#### Definition

to give rest, **give intermission from labor**, by impl. refresh

#### NASB Translation

give...rest (1), refresh (1), refreshed (3), rest (3), resting (2), rests (1), take your ease (1).

### Thayer's Greek Lexicon

#### STRONGS NT 373: ἀναπαύω

**ἀναπαύω**: future *ἀναπαύσω*; 1 aorist *ἀνεπαυσα*; perfect

passive *ἀναπέπαυμαι*; middle (present *ἀναπαύομαι*);

future *ἀναπαύσομαι* ([Revelation 6:11](#) (Lachmann edition min., Tdf. editions 2, 7, WH; but G L T Tr with R *ἀναπαύσωνται*)), and in the colloquial speech of inferior

Greek *ἀναπαήσομαι* ([Revelation 14:13](#) L T Tr WH, cf. Alexander Buttmann (1873) (57) especially English translation, p. 64f; Kühner, 1:886; (Tdf. Proleg., p. 123; WHs Appendix, p.

170); see also in *ἐπαναπαύω*); 1 aorist *ἀνεπαυσάμην*; (a common verb

from Homer down): "to cause or permit one to cease from any movement or labor in order to recover and collect his strength" (note the prefix *ανᾶ* and distinguish

from *καταπαύω* (see *ἀνάπαυσις*, at the end)), **to give rest, refresh**; middle **to give oneself rest, take rest**. So in the middle voice, absolutely of rest after traveling, [Mark 6:31](#); and for taking sleep, [Matthew 26:45](#); [Mark 14:41](#); of the sweet repose one enjoys after toil, [Luke 12:19](#); **to keep quiet**, of calm and patient expectation, [Revelation 6:11](#): of the blessed rest of the dead, [Revelation 14:13](#) (*ἐκ τῶν κόπων* exempt from toils (cf. Buttman, 158 (138)); Plato, Critias in. *ἐκ μακροῦς ὁδοῦ*). By a Hebraism (*עָלָה*, [Isaiah 11:2](#)) *τό πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται* rests upon you, to actuate you, [1 Peter 4:14](#). Active: **to refresh**, the soul of anyone: *τινα*, [Matthew 11:28](#); *τό πνεῦμα τίνος*, [1 Corinthians 16:18](#); *τά σπλάγχνα τίνος*, [Philemon 1:20](#). In passive, [Philemon 1:7](#); [2 Corinthians 7:13](#) (*ἀπό πάντων ὑμῶν* from your sight, attentions, contact). (Compare: *ἐπιπαύω*, *συνπαύω* (*συνπαύομαι*).)

## Topical Lexicon

Root Meaning and Thematic Range

# Strong's Greek 373

traces a unified scriptural motif of rest, refreshment, and relief.

Whether the setting is bodily fatigue, strained emotions, spiritual weariness, or the hope of final glory, the verb gathers all of life's burdens into the promise that God Himself brings true repose.

Physical Rest in the Gospel Narratives

**IN THE SYNOPTIC GOSPELS THE VERB APPEARS ON JESUS' LIPS AS COMPASSIONATE PROVISION FOR TIRED**

**DISCIPLES.** *“Come with Me privately to a solitary place, and let us rest for a while”* (Mark 6:31).

This invitation follows intense ministry and anticipates renewed service, illustrating that...

rest is not escapism but preparation for further obedience.

**Conversely, in Gethsemane Jesus chides the disciples,** *“Are you still sleeping and resting? Look, the hour is near”* (Matthew 26:45; Mark 14:41).

**Missed rest here exposes spiritual dullness;** when prayer is traded for slumber, the flesh betrays the spirit. Thus, physical rest, though legitimate, submits to the urgency of redemptive history.

## **Rest through Union with Christ**

**Matthew 11:28** stands as the fountainhead: *“Come to Me, all you who are weary and burdened, and I will give you rest.”*

The promised rest is more than relief from toil. By taking Christ’s yoke, believers experience covenant fellowship, gentle lordship, and heart-level peace.

## The verse directly echoes Jeremiah 6:16

**AND THEREBY POSITIONS JESUS AS THE  
FULFILLMENT OF THE ANCIENT CALL TO  
WALK IN THE GOOD WAY AND FIND REST  
FOR THE SOUL.**

### Rest as Refreshment in Christian Fellowship

Paul repeatedly employs the verb for the ministry of encouragement. *Philemon* “refreshed the hearts of the saints” (Philemon 1:7) and is urged, “Refresh my heart in Christ” (Philemon 1:20). *Stephanas, Fortunatus, and Achaicus* “refreshed my spirit and yours” (1 Corinthians 16:18). *Titus’* spirit “has been refreshed by all of you” (2 Corinthians 7:13).

In each case the...

**REFRESHMENT IS COMMUNAL, SPIRIT-  
ENERGIZED, AND CHRIST-CENTERED.**

*Genuine fellowship (koinonia) is not  
mere social relief; it channels divine*

*rest to weary servants, knitting hearts  
together in shared grace.*

## The Spirit's Resting Presence

Peter declares, *“the Spirit of glory and of God rests on you”* (1 Peter 4:14) when believers suffer reproach for Christ. Far from being abandoned, the persecuted experience the Shekinah-like settling of God's presence. This rest is not the absence of trial but the indwelling glory that equips saints to rejoice amid fiery ordeals.

### **Rest Misconstrued: The Parable of the Rich Fool**

**Luke 12:19** puts the verb on the lips of the rich fool: “Take it easy; eat, drink, and be merry.” Here rest is self-indulgent complacency severed from gratitude to God and awareness of eternity. The sudden divine verdict (“You fool! This very night your life will be required of you”) exposes the vanity of rest pursued without reference to God's kingdom.

### Eschatological Rest in Revelation

Revelation lifts the theme to its consummation. The martyrs “were told to rest a little while longer” (Revelation 6:11), assuring them that righteous judgment will come in God’s timing. Later, a heavenly voice proclaims, ***“Blessed are the dead—those who die in the Lord from this moment on... they will rest from their labors”*** (Revelation 14:13).

Final rest is portrayed as blessed reward, conscious relief, and continuation of identity (“their deeds will follow them”).

**EARTHLY TOIL FOR CHRIST ACCRUES ETERNAL SIGNIFICANCE; DEATH CANNOT SEVER THE FRUIT OF FAITHFUL LABOR.**

## Christological Fulfillment of Sabbath Rest

Though the verb itself does not appear in Hebrews, the concept of “Sabbath rest” (Hebrews 4) illuminates its broader theology.

**JESUS OFFERS REST THAT FULFILLS THE SHADOW OF THE SEVENTH DAY AND THE PROMISED LAND.**

*Every occurrence of Strong’s 373 is therefore a living echo of God’s ancient pledge that His people will dwell securely under His completed work.*

## Pastoral and Ministry Applications

**1. Attentive Obedience to the Spirit's Leading:** Legitimate physical rest replenishes ministry vitality (Mark 6:31), yet **watchfulness remains essential** (Matthew 26:45).

**2. Fellowship:** Intentional, gospel-centered relationships actively “refresh” fellow believers, preventing burnout and **fostering resilience** (Philemon 1:20).

**3. Suffering:** *The resting presence of the Spirit sustains those reviled for Christ's name* (1 Peter 4:14), *turning persecution into blessedness.*

**4. Hope:** *The faithful dead are at rest, encouraging perseverance among the living and comforting the bereaved* (Revelation 14:13).

## Doctrine and Assurance

**SCRIPTURE UNITES TEMPORAL AND ETERNAL REST IN THE PERSON OF CHRIST:**

He grants immediate soul-peace, ongoing refreshment through the Spirit and the church, and ultimate rest in glory.

The 12 appearances compile a coherent testimony:

**GOD'S REST IS NEITHER PASSIVE LETHARGY NOR HEDONISTIC EASE; IT**

# IS ACTIVE PARTICIPATION IN THE LIFE OF GOD, SECURED BY THE FINISHED WORK OF JESUS AND MINISTERED BY THE SPIRIT UNTIL THE CONSUMMATION OF ALL THINGS.

## Ellicott's Commentary for English Readers

(28) **Come unto me.**—As in the consciousness of this plenitude of power, the Son of Man turns with infinite compassion to those whose weakness and weariness He has shared, and offers them the rest which none other can give them.

**Labour and are heavy laden.**—The words are wide enough to cover every form of human sin and sorrow, but the thought that was most prominent in them at the time was that of the burdens grievous to be borne, the yoke of traditions and ordinances which the Pharisees and scribes had imposed on the consciences of men. (Comp. [Matthew 23:4](#), [Acts 15:10](#).) The first of the two words gives prominence to the active, the latter to the passive, aspect of human suffering, by whatever cause produced.

I will give you rest.—**The I is emphasized in the Greek.**

He gives what no one else can give—rest from the burden of sin, from the weariness of fruitless toil.

## MacLaren's Expositions

Matthew

**THE REST GIVER**

**Matthew 11:28 - Matthew 11:29.**

**One does not know whether tenderness or majesty is predominant in these wonderful words.**

A divine penetration into man's true condition, and a divine pity, are expressed in them. Jesus looks with clear-sighted compassion into the inmost history of all hearts, and sees the toil and the sorrow which weigh on every soul. And no less remarkable is the divine consciousness of power, to succour and to help, which speaks in them. Think of a Jewish peasant of thirty years old, opening his arms to embrace the world, and saying to all men, 'Come and rest on My breast.' Think of a man supposing himself to be possessed of a charm which could soothe all sorrow and lift the weight from every heart.

A great sculptor has composed a group where there diverge from the central figure on either side, in two long lines, types of all the cruel varieties of human pains and pangs; and in the midst stands, calm, pure, with the consciousness of power and love in His looks, and with outstretched hands, as if beckoning invitation and dropping benediction, Christ the Consoler. The artist has but embodied the claim which the Master makes for Himself here. No less remarkable is His own picture of Himself, as 'meek and lowly in heart.' **Did ever anybody before say, 'I am humble,' without provoking the comment, 'He that says he is humble proves that he is not'? But Jesus Christ said it, and the world has allowed the claim; and has answered, 'Though Thou bearest record of Thyself, Thy record is true.'**

But my object now is not so much to deal with the revelation of our Lord contained in these marvellous words, as to try, as well as I can, to re-echo, however faintly, the invitation that sounds in them.

**THERE IS A VERY STRIKING REDUPLICATION RUNNING THROUGH THEM WHICH IS OFTEN PASSED UNNOTICED.** I shall shape my remarks so as to bring out that feature of the text,

asking you to look first with me at the twofold designation of the persons addressed;

next at the twofold invitation; and last at the twofold promise of rest.

**I. Consider then the twofold designation here of the persons addressed, 'Come unto Me, all ye that labour and are heavy laden.'**

The one word expresses effort and toil, the other a burden and endurance.

**THE ONE SPEAKS OF THE ACTIVE, THE OTHER OF THE PASSIVE, SIDE OF HUMAN MISERY AND EVIL.**

Toil is work which is distasteful in itself, or which is beyond our faculties. Such toil, sometime or other, more or less, sooner or later, is the lot of every man. **All work becomes labour, and all labour, sometime or other, becomes toil.** The text is, first of all, and in its most simple and surface meaning, an invitation to all the men who know how ceaseless, how wearying, how empty the effort and energy of life is, to come to this Master and rest.

You remember those bitter words of the Book of Ecclesiastes, where the preacher sets forth a circle of labour that only comes back to the point where it began, as being the law for nature and the law for man. And truly much of our work seems to be no better than that. **We are like squirrels in a cage, putting forth immense muscular effort, and nothing to show for it after all. 'All is vanity, and striving after wind.'**

Toil is a curse; work is a blessing.

But all our work darkens into toil; and the invitation, 'Come unto Me, all ye that labour,' reaches to the very utmost verge of the world and includes every soul.

And then, in like manner, **the other side of human experience is set forth in that other word. For most men have not only to work, but to bear; not only to toil, but to sorrow.** There are efforts that need to be put forth, which task all our energy, and leave the muscles flaccid and feeble. And many of us have, at one and the same moment, to work and to weep, to toil whilst our hearts are beating like a forge-hammer; to labour whilst memories and thoughts that might enfeeble any worker, are busy with us.

*A burden of sorrow, as well as effort and toil, is, sooner or later, the lot of all men.*

But that is only surface. The twofold designation here before us goes a great deal deeper than that. It points to two relationships to God and to God's law of righteousness. Men labour with vague and yet with noble effort, sometimes, to do the thing that is right, and after all efforts there is left a burden of conscious defect. In the purest and the highest lives there come both of these things. And Jesus Christ, in this merciful invitation of His, speaks to all the men that have tried, and tried in vain, to satisfy their consciences and to obey the law of God, and says to them, 'Cease your efforts, and no longer carry that burden of failure and of sin upon your shoulders. Come unto Me, and I will give you rest.'

I should be sorry to think that I was speaking to any man or woman who had not, more or less, tried to do what is right. You have laboured at that effort with more or less of consistency, with more or less of earnestness. Have you not found that you could not achieve it?

I am sure that I am speaking to no man or woman who has not upon his or her conscience a great weight of neglected duties, of actual transgressions, of mean thoughts, of foul words and passions, of deeds that they would be ashamed that any should see; ashamed that their dearest should catch a glimpse of. My friend, universal sinfulness is no mere black dogma of a narrow Calvinism; it is no uncharitable indictment against the race; it is simply putting into definite words the consciousness that is in every one of your hearts. You know that, whether you like to think about it or not, you have broken God's law, and are a sinful man. You carry a burden on your back whether you realise the fact or no, a burden that clogs all your efforts, and that will sink you deeper into the darkness and the mire. 'Come unto Me, all ye that labour,' and with noble, but, at bottom, vain, efforts have striven after right and truth. 'Come unto Me all ye that are burdened,' and bear, sometimes forgetting it, but often reminded of its pressure by galled shoulders and wearied limbs, the burden of sin on your bent backs.

This invitation includes the whole race. In it, as in a blank form, you may each insert your name. Jesus Christ speaks to thee, John, Thomas, Mary, Peter, whatever thy name may be, as distinctly as if you saw your name written on the pages of your New Testament, when He says to you, 'Come unto Me, *all* ye that labour and are heavy laden.' For the 'all'

is but the sum of the units; and I, and thou, and thou, have our place within the word.

## II. Now, secondly, look at the twofold invitation that is here.

'Come unto Me . . . Take My yoke upon you, and learn of Me.' These two things are not the same. **'Coming unto Me,'** as is quite plain to the most superficial observation, is the first step in the approach to a companionship, which companionship is afterwards perfected and kept up by obedience and imitation.

**THE 'COMING' IS AN INITIAL ACT WHICH MAKES A MAN CHRIST'S COMPANION. AND THE 'TAKE MY YOKE UPON YOU, AND LEARN OF ME,' IS THE CONTINUOUS ACT BY WHICH THAT COMPANIONSHIP IS MANIFESTED AND PRESERVED.**

So that in these words, which come so familiarly to most of our memories that they have almost ceased to present a sharp meaning, **there is not only a merciful summons to the initial act, but a description of the continual life of which that act is the introduction.**

And now, to put that into simpler words, when Jesus Christ says 'Come unto Me,' He Himself has taught us what is His inmost meaning in that invitation, by another word of His: 'He that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst'; where the parallelism of the clauses teaches us that to come to Christ is simply to put our trust in Him. **There is in faith a true movement of the whole soul towards the Master.** I think that this metaphor teaches us a great deal more about that faith that we are always talking about in the pulpit, and which, I am afraid, many of our congregations do not very distinctly understand, than many a book of theology does. **To 'come to Him' implies, distinctly, that He, and no mere theological dogma, however precious and clear, is the Object on which faith rests.**

And, therefore, if Christ, and not merely a doctrinal truth about Christ, be the Object of

our faith, then it is very clear that faith, which grasps a Person, must be something more than the mere act of the understanding which assents to a truth. And what more is it? How is it possible for one person to lay hold of and to come to another? By trust and love, and by these alone. These be the bonds that bind men together. Mere intellectual consent may be sufficient to fasten a man to a dogma, but there must be will and heart at work to bind a man to a person; and if it be Christ and not a theology, to which we come by our faith, then it must be with something more than our brains that we grasp Him and draw near to Him.

That is to say, your will is engaged in your confidence. Trust Him as you trust one another, only with the difference befitting a trust directed to an absolute and perfect object of trust, and not to a poor, variable human heart. Trust Him as you trust one another. Then, just as husband and wife, parent and child, friend and friend, pass through all intervening hindrances and come together when they trust and love, so you come closer to Christ as the very soul of your soul by an inward real union, than you do even to your dear ones, if you grapple Him to your heart with the hoops of steel, which, by simple trust in Him, the Divine Redeemer forges for us. 'Come unto Me,' being translated out of metaphor into fact, is simply 'Believe on the Lord Jesus Christ and thou shalt be saved.'

And still further, we have here, not only the initial act by which companionship and union with Jesus Christ is brought about, but the continual course by which it is kept up, and by which it is manifested. **The faith which saves a man's soul is not all which is required for a Christian life. 'Take My yoke upon you, and learn of Me.'**

The yoke is that which, laid on the broad forehead or the thick neck of the ox, has attached to it the cords which are bound to the burden that the animal draws. **The burden, then, which Christ gives to His servants to pull, is a metaphor for the specific duties which He enjoins upon them to perform; and the yoke by which they are fastened to their burdens, 'oblige`d' to their duties, is His authority, So to 'take His yoke' upon us is to submit our wills to His authority.** Therefore this further call is

addressed to all those who have come to Him, feeling their weakness and their need and their sinfulness, and have found in Him a Saviour who has made them restful and glad; and **it bids them live in the deepest submission of will to Him, in joyful obedience, in constant service; and, above all, in the daily imitation of the Master.**

You must put both these commandments together before you get Christ's will for His children completely expressed.

There are some of you who think that Christianity is only a means by which you may escape the penalty of your sins; and you are ready enough, or fancy yourselves so, to listen when He says, 'Come to Me that you may be pardoned,' but you are not so ready to listen to what He says afterwards, when He calls upon you to take His yoke upon you, to obey Him, to serve Him, and above all to copy Him. And I beseech you to remember that if you go and part these two halves from one another, as many people do, some of them bearing away the one half and some the other, you have got a maimed Gospel; in the one case a foundation without a building, and in the other case a building without a foundation.

THE PEOPLE WHO SAY THAT CHRIST'S CALL TO THE WORLD IS 'COME UNTO ME,' AND WHOSE CHRISTIANITY AND WHOSE GOSPEL IS ONLY A PROCLAMATION OF INDULGENCE AND PARDON FOR PAST SIN, HAVE LAID HOLD OF HALF OF THE TRUTH. THE PEOPLE WHO SAY THAT CHRIST'S CALL IS 'TAKE MY YOKE UPON YOU AND LEARN OF ME,' AND THAT CHRISTIANITY IS A PROCLAMATION OF THE DUTY OF PURE LIVING AFTER THE PATTERN OF JESUS CHRIST OUR GREAT EXAMPLE, HAVE LAID HOLD OF THE OTHER HALF OF THE TRUTH.

*And both halves bleed themselves away and die, being torn asunder; put them together, and each has power.*

That separation is one reason why so many Christian men and women are such poor Christians as they are-having so little real religion, and consequently so little real joy. I could lay my fingers upon many men, professing Christians-I do not say whether in this church or in other churches-whose whole life shows that they do not understand that **Jesus Christ has a twofold summons to His servants; and that it is of no avail once, long ago, to have come, or to think that you have come, to Him to get pardon, unless day by day you are keeping beside Him, doing His commandments, and copying His sweet and blessed example.**

### III. And now, lastly, look at the twofold promise which is here.

I do not know if there is any importance to be attached to the slight diversity of language in the two verses, so as that in the one case the promise runs,

**'I will give you rest,' and in the other,  
'Ye shall find rest.'**

That sounds as if the rest that was contingent upon the first of the invitations was in a certain and more direct and exclusive fashion Christ's gift than the rest which was contingent upon the second. It may be so, but I attach no importance to that criticism; only I would have you observe that...

our Lord distinctly separates here  
between the rest of 'coming,' and the  
rest of wearing His 'yoke.'

**THESE TWO, HOWSOEVER THEY MAY BE LIKE EACH  
OTHER, ARE STILL NOT THE SAME.**

The one is the perfecting and the prolongation, no doubt, of the other, but has likewise in it some other, I say not more blessed, elements. Dear brethren, here are two precious things held out and offered to us all. There is rest in coming to Christ; the rest of a quiet conscience which gnaws no more; the rest of a conscious friendship and union with God, in whom alone are our soul's home, harbour, and repose; the rest of fears dispelled; the rest of forgiveness received into the heart. Do you want that? Go to Christ, and as soon as you go to Him you will get that rest.

**There is rest in faith.**

The very act of confidence is repose. Look how that little child goes to sleep in its mother's lap, secure from

**harm because it trusts.** And, oh! if there steal over our hearts such a sweet relaxation of the tension of anxiety when there is some dear one on whom we can cast all responsibility, how much more may we be delivered from all disquieting fears by the exercise of quiet confidence in the infinite love and power of our Brother Redeemer, Christ! He will be 'a covert from the storm, and a refuge from the tempest'; as 'rivers of water in a dry place, and the shadow of a great rock in a weary land.' If we come to Him, the very act of coming brings repose.

But, brethren, that is not enough, and, **blessed be God! that is not all.** There is a further, deeper rest in obedience, and emphatically and most blessedly there is a **rest in Christ-likeness.** 'Take My yoke upon you.' There is repose in saying 'Thou art my Master, and to Thee I bow.' You are delivered from the unrest of self-will, from the unrest of contending desires, you get rid of the weight of too much liberty.

**There is peace in submission;**

peace in abdicating the control of my own being; peace in saying, 'Take Thou the reins, and do Thou rule and guide me.'

**There is peace in surrender**

**and in taking His yoke upon us.**

And most especially...

*the path of rest for men is in  
treading in Christ's footsteps.*

**'Learn of Me,'**

# it is the secret of tranquility.

We have done with passionate hot desires,-and it is these that breed all the disquiet in our lives-when we take the meekness and the lowliness of the Master for our pattern. The river will no longer roll, broken by many a boulder, and chafed into foam over many a fall, but will flow with even foot, and broad, smooth bosom, to the parent sea.

**There is quietness in self-sacrifice, there is tranquillity in ceasing from mine own works and growing like the Master.**

*'The Cross is strength; the solemn Cross is gain.*

*The Cross is Jesus' breast,*

*Here giveth He the rest,*

*That to His best beloved doth still remain.'*

'Take up thy cross daily,' and thou enterest into His rest.

My brother, 'the wicked is like the troubled sea that cannot rest, whose waters cast up mire and dirt.' But you, if you come to Christ, and if you cleave to Christ, may be like that 'sea of glass, mingled with fire,' that lies pure, transparent, waveless before the Throne of God, over which no tempests rave, and which, in its deepest depths, mirrors the majesty of 'Him that sitteth upon the Throne, and of the Lamb.'

## **Benson Commentary**

**Matthew 11:28.** *Come unto me* — Our Lord here shows to whom he is pleased to reveal the Father, and the things said above to be hid from the wise and prudent; to those *that labour*, or, *are weary*, as *κοπιωντες* may be rendered, and *are heavy laden*; namely, those that are weary of the slavery of sin and Satan, and of the love of the world and the pursuit of its vanities, and desire and labour after a state of reconciliation and peace with God, and rest in him; and who, till they enjoy these blessings, are *heavy laden* with a sense of the guilt and power of their sins, and of the displeasure of God due to them on account thereof. To these, and also to such as are burdened with the distresses of life

and various trials, Jesus graciously says, *Come unto me....* To *come* to Christ, is to apply to him in faith and prayer for such blessings as we see we want. *And I – I alone, (for no one else can,) will give you freely, (what you cannot purchase,) rest, namely, from the guilt of sin by justification, and from the power of sin by sanctification; rest, from a sense of the wrath of God and an accusing conscience, in peace with God and peace of mind; rest, from all carnal affections, and fruitless worldly cares, disquietudes, and labours, in the love of God shed abroad in your hearts; and rest in the midst of the afflictions, trials, and troubles of life, in a full assurance that all things shall work for your good,* and that, though in the world you may have tribulation, in me you shall have peace.

Some commentators, by the rest offered in this invitation, understand that freedom from the burdensome services of the law which Christ has granted to men through the promulgation of the gospel. And it must be owned that this interpretation is favoured by the subsequent clause, in which men are invited to take on them Christ's yoke and burden, from the consideration that they are light and easy, namely, in comparison of Moses's yoke. There is no reason, however, for confining the *rest of the soul* here offered to that particular privilege of Christianity. It is more natural to think that it comprehends therewith all the blessings of the gospel whatsoever. **Christianity, when embraced in faith and love, and possessed in the life and power of it, gives rest to the soul,** because, 1st, it clearly informs the judgment concerning the most important points, removing all doubts concerning them; 2d, it settles the will in the choice of what is for its happiness; 3d, it controls and regulates the passions, and keeps them under subjection to the peace and love of God. [Php 4:7](#); [Colossians 3:14-15](#). See Dodd's sermon on this text.

### **Matthew Henry's Concise Commentary**

11:25-30 It becomes children to be grateful. When we come to God as a Father, we must remember that he is Lord of heaven and earth, which obliges us to come to him with reverence as to the sovereign Lord of all; yet with confidence, as one able to defend us from evil, and to supply us with all good. Our blessed Lord added a remarkable

declaration, that the Father had delivered into his hands all power, authority, and judgment. We are indebted to Christ for all the revelation we have of God the Father's will and love, ever since Adam sinned. Our Saviour has invited all that labour and are heavy-laden, to come unto him. In some senses all men are so. Worldly men burden themselves with fruitless cares for wealth and honours; the gay and the sensual labour in pursuit of pleasures; the slave of Satan and his own lusts, is the merest drudge on earth. Those who labour to establish their own righteousness also labour in vain. The convinced sinner is heavy-laden with guilt and terror; and the tempted and afflicted believer has labours and burdens. Christ invites all to come to him for rest to their souls. He alone gives this invitation; men come to him, when, feeling their guilt and misery, and believing his love and power to help, they seek him in fervent prayer. Thus it is the duty and interest of weary and heavy-laden sinners, to come to Jesus Christ. This is the gospel call; Whoever will, let him come. All who thus come will receive rest as Christ's gift, and obtain peace and comfort in their hearts. But in coming to him they must take his yoke, and submit to his authority. They must learn of him all things, as to their comfort and obedience. He accepts the willing servant, however imperfect the services. Here we may find rest for our souls, and here only. Nor need we fear his yoke. His commandments are holy, just, and good. It requires self-denial, and exposes to difficulties, but this is abundantly repaid, even in this world, by inward peace and joy. It is a yoke that is lined with love. So powerful are the assistances he gives us, so suitable the encouragements, and so strong the consolations to be found in the way of duty, that we may truly say, it is a yoke of pleasantness. The way of duty is the way of rest. The truths Christ teaches are such as we may venture our souls upon. Such is the Redeemer's mercy; and why should the labouring and burdened sinner seek for rest from any other quarter? Let us come to him daily, for deliverance from wrath and guilt, from sin and Satan, from all our cares, fears, and sorrows. But forced obedience, far from being easy and light, is a heavy burden. In vain do we draw near to Jesus with our lips, while the heart is far from him. Then come to Jesus to find rest for your souls.

### **Barnes' Notes on the Bible**

All ye that labour and are heavy laden - The Saviour here, perhaps, refers primarily to the Jews, who groaned under the weight of their ceremonial laws and the traditions of the elders, [Acts 15:10](#). **He tells them that by coming to him, and embracing the new system of religion, they would be freed from these burdensome rites and ceremonies.**

**There can be no doubt, however, that he meant here chiefly to address the poor, lost, ruined sinner: the man "burdened" with a consciousness of his transgressions, trembling at his danger, and seeking deliverance.**

**FOR SUCH THERE IS RELIEF. CHRIST TELLS THEM TO COME TO HIM, TO BELIEVE IN HIM, AND TO TRUST HIM, AND HIM ONLY, FOR SALVATION. DOING THIS, HE WILL GIVE THEM REST - REST FROM THEIR SINS, FROM THE ALARMS OF CONSCIENCE, FROM THE TERRORS OF THE LAW, AND FROM THE FEARS OF ETERNAL DEATH.**

### **Jamieson-Fausset-Brown Bible Commentary**

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest—Incomparable, ravishing sounds these—if ever such were heard in this weary, groaning world! **What gentleness, what sweetness is there in the very style of the invitation**—"Hither to Me"; and in the words, "All ye that toil and are burdened," the universal wretchedness of man is depicted, on both its sides—the active and the passive forms of it.

### **Meyer's NT Commentary**

**Matthew 11:28.** Πάντες] gratia *universalis*. "In this *all* thou oughtest to include thyself as well, and not suppose that thou dost not belong to the number; thou shouldst not seek for another register of God," Melancthon.

κοπ. καὶ πεφορτ.] through the legal and Pharisaic ordinances under which the man is *exhausted* and *weighed down as with a heavy burden*, without getting rid of the painful consciousness of sin, **Matthew 23:4**. Comp. **Acts 15:10**; **Acts 13:39**.

καὶ γὰρ] emphatic: *and I*, what your teachers and guides cannot do.

ἀναπαύσω] I will *procure you rest*, i.e. ἐλευθερώσω καὶ τοῦ τοιούτου κόπου καὶ τοῦ τοιούτου βάρους (Euth. Zigabenus), so as to secure the true *peace of your souls*, **John 14:27**; **John 16:33**; **Romans 5:1**. **Matthew 11:29** tells *in what way*.

## Cambridge Bible for Schools and Colleges

28. *Come unto me*] Jesus does not give rest to all the heavy laden, but to those of them who show their want of relief by coming to Him.

### 28–30. Rest for the heavy laden

These words of Jesus are preserved by St Matthew only. The connecting thought is, those alone shall know who desire to learn, those alone shall have rest who feel their burden. The babes are those who feel ignorant, the laden those who feel oppressed.

## Bengel's Gnomon

Matthew 11:28. Δεῦτε, *come ye*) sc. immediately.—See Gnomon on ch. Matthew 4:19.—πρὸς Με, *unto Me*) Since the Pharisees, and even John himself, cannot satisfy you.—πάντες, *all*) Let not the limitation in Matthew 11:27 deter you.—οἱ κοπιῶντες, *that labour*) Refer to this ζυγὸν and ζυγὸς, *yoke*, in Matthew 11:29-30.—πεφορτισμένοι, *heavy laden*) To this should be referred μάθετε, *learn*, in Matthew 11:29, and φορτίον, *burden*, in Matthew 11:30. The Hebrew נשׂא signifies a burden, i.e., doctrine, discipline.—κἀγὼ, and I) Though you have sought elsewhere in vain, you will find it with Me, Matthew 11:29.—ἀναπαύσω, I will make you rest) This is explained in the next verse.—ὅτι, κ.τ.λ., because, etc.) “I will make you rest,” and “ye shall find rest,” are correlative.

## Vincent's Word Studies

**Labor and are heavy-laden** (κοπιῶντες καὶ πεφορτισμένοι)

The first an active, the second a passive participle, exhibiting the active and passive sides of human misery.

Give rest (ἀναπαύσω)

Originally to make to cease; Tynd., ease; Wyc., refresh. The radical conception is that of relief.

## Expositor's Bible Commentary

### 3) *Because of the Son's gentle invitation* (11:28–30)

These verses are only in Matthew. Jesus is the one who alone reveals the Father (v. 27). Jesus it is who invites, not “the wise and learned” (v. 25), but “the weary and burdened” (v. 28). The Son reveals the Father, not to gratify learned curiosity or to reinforce the self-sufficiency of the arrogant, but to bring “the little children” (v. 25) to know the Father (v. 27), to introduce the weary to eschatological rest (v. 28)—or, as the angel once said to Joseph, so that Jesus Messiah might save his people from their sins (1:21).

Partly because these verses have some links with Ecclesiasticus 51:23–27, where wisdom invites men to her yoke, several have argued that Matthew here identifies Jesus with hypostasized wisdom (e.g., Zumstein, pp. 140ff.; Dunn, *Christology*, pp. 200f.). But the contrasts between Ecclesiasticus 51 and this passage are more impressive than the similarities. In the former, Sirach is in fact inviting men to take on the yoke of studying Torah as the means of gaining acceptance and rest; in the latter, Jesus offers eschatological rest, not to the scholar who studies Torah, but to the weary. Jesus' teaching must be adopted, not Torah; and this stands, as the next pericopes show (Mt 12:1–8, 9–14), in welcome relief to legalistic understanding of the OT.

**28** The “me” is grammatically unemphatic but in the wake of v. 27 extremely important. Jesus invites the “weary” (the participle suggests those who have become weary through heavy struggling or toil) and the “burdened” (the passive side of weariness, overloaded like beasts of burden) to come to him; and he (not the Father) will give them rest. There is an echo of Jeremiah 31:25, where Yahweh refreshes his people through the new covenant.

While there is no need to restrict the “burdens,” it is impossible not to be reminded of the “heavy loads” the Pharisees put on men's shoulders (23:4; cf. 12:1–14; cf. Schlatter; Klostermann; M. Maher, “Take my yoke upon you' [Matt. xi.29],” NTS 22 [1976]: 97–103). The

“rest” (cf. use of cognate term in Heb 3–4) is eschatological (cf. Rev 6:11; 14:13) but also a present reality.

**29–30** The “yoke” (v. 29), put on animals for pulling heavy loads, is a metaphor for the discipline of discipleship. If Jesus is not offering the yoke of the law (*Pirke Aboth* 3:6, cf. Ecclesiasticus 51:26), neither is he offering freedom from all constraints. The “yoke” is Jesus’ yoke, not the yoke of the law; discipleship must be *to him*. In view of Mt 11:27, learn from me cannot mean imitate me or learn from my experience (contra Stauffer, TDNT, 2:348f.) but learn from the revelation that I alone impart (cf. Schmid).

The marvelous feature of this invitation is that out of his overwhelming authority (v. 27) Jesus encourages the burdened to come to him because he is “gentle and humble in heart.” Matthew stresses Jesus’ gentleness (18:1–10, 19:13–15). Apparently the theme is connected with the messianic servant language (Isa 42:2–3; 53:1–2; cf. Zech 9:9, cited in Matt 21:5) that recurs in 12:15–21. Authoritative revealer that he is, Jesus approaches us with a true servant’s gentleness. For the present his messianic reign must not be understood as exclusively royal. On “rest” see 11:28; but here the words “and you will find rest for your souls” are directly quoted from Jeremiah 6:16 (MT, not LXX). The entire verse is steeped in OT language (cf. Gundry, *Use of OT*, p. 136); but if this is intended to be not just an allusion but a fulfillment passage, then Jesus is saying that “the ancient paths” and “the good way” (Jer 6:16) lie in taking on his yoke because he is the one to whom the OT Scriptures point. That yoke is “easy” (good, comfortable) and his burden is light (Mt 11:30). The “rest” he promises is not only for the world to come but also for this one as well.

The implicit contrast between Jesus’ yoke and that of others is not between antinomianism and legalism, for in a deep sense his demands (5:21–48) are far more radical than theirs; nor between salvation by law and salvation by grace (contra Bornkamm, *Tradition*, p. 148, n. 2); nor between harsh attitudes among Jewish teachers of the law and Jesus’ humane and humble approach (Klostermann). No, the contrast is between the burden of submission to the OT in terms of Pharisaic regulation and the relief of coming under Jesus’ tutelage as under the authority of gentle Revealer to whom the OT, the ancient paths, truly pointed (cf. H.D. Betz, “The Logion of the Easy Yoke and of Rest [Matt 11:28–30],” *JBL* 86 [1967]: 10–24).<sup>1</sup>

UNDERSTANDING biblical REST:

## [Hebrews 3:1-9 \(ESV\)](#)

### ***Jesus Greater Than Moses***

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<sup>1</sup> D. A. Carson, “[Matthew](#),” in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 277–279.

**1**Therefore, holy brothers,<sup>a</sup> you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, **2**who was faithful to him who appointed him, just as Moses also was faithful in all God's<sup>b</sup> house. **3**For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. **4**(For every house is built by someone, but the builder of all things is God.) **5**Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, **6**but Christ is faithful over God's house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope.<sup>c</sup>

### ***A Rest for the People of God***

**7**Therefore, as the Holy Spirit says,

“Today, if you hear his voice,  
**8**do not harden your hearts as in the rebellion,  
on the day of testing in the wilderness,  
**9**where your fathers put me to the test  
and saw my works for forty years.  
**10**Therefore I was provoked with that generation,  
and said, ‘They always go astray in their heart;  
they have not known my ways.’  
**11**As I swore in my wrath,  
‘They shall not enter my rest.’”

**12**Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. **13**But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. **14**For we have come to share in Christ, if indeed we hold our original confidence firm to the end. **15**As it is said,

“Today, if you hear his voice,  
do not harden your hearts as in the rebellion.”

**16**For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? **17**And with whom was he provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? **18**And to whom did he swear that they would not enter his rest, but to those who were disobedient? **19**So we see that they were unable to enter because of unbelief.

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#### **Footnotes:**

**a 1** Or *brothers and sisters*; also verse 12

**b 2** Greek *his*; also verses 5, 6

**c 6** Some manuscripts insert *firm to the end*

**MATT 11:28-30** has long been viewed as one of the greatest texts about the absolute necessity, utility and importance of grace in the life of the Christian. Many commentators wax especially lyrical about these verses.

First the vocabulary. Matt 11:28 contains three verbs:

- **κοπιᾶω (κοπιάό)** = either, "become weary/tired", or, "to exert oneself physically, mentally, or spiritually, work hard, toil, strive, struggle" (BDAG). In almost all cases, the word is used to denote either spiritual weariness of labor, or, used (eg, in parables and metaphors) of such. Thus, it appears to denote, in many cases, the weariness of working to earn salvation.
- φορτίζω (phortizó) = "to lead/burden", Matt 11:28, Luke 11:46. See (for the cognate noun), Matt 11:30, 23:4, Luke 11:46. Again, this refers to spiritual burden of working to earn salvation.
- ἀναπαύω (anapauó) = "rest". Significantly, this word is used in the LXX as the "rest" that arises from the institution of the Sabbath in places like Ex 16:23. This aligns with the statement of Heb 4:9, 10 -

There remains, then, a Sabbath rest for the people of God. 10 For whoever enters God's rest also rests from his own work, just as God did from His.

Note the comments of Ellicott -

**Labour and are heavy laden.**—The words are wide enough to cover every form of human sin and sorrow, but the thought that was most prominent in them at the time was that of the burdens grievous to be borne, the yoke of traditions and ordinances which the Pharisees and scribes had imposed on the consciences of men. (Comp. Matthew 23:4, Acts 15:10.) The first of the two words gives prominence to the active, the latter to the passive, aspect of human suffering, by whatever cause produced.

The Pulpit commentary is even more lyrical -

The truths of prevenient grace and man's free-will may not be separated. Verse 28. - Come (δεῦτε); Matthew 4:19, note. There is less thought of the process of coming than in the very similar invitation in John 7:37. Unto me, all ye that labour and are heavy laden. The toilers and burdened (οἱ κοπιῶντες καὶ πεφορτισμένοι). Our Lord purposely did not define in what the toil and burden consisted; for he would include all, from whatever quarter their toil and burden came. But since the spiritual is the central part of man (Matthew 5:3, note), the more that the toil or burden is felt there so much the stronger would our Lord's reference to it be. He would therefore be inviting most especially those that toil in legal ways of righteousness (Romans 10:2, 3), and are burdened under Pharisaic enactments (Luke 11:46). And I. Emphatic (κάγώ). However others may treat you. Will give you rest (a)napau/sw u(ma = ). Not to be identified with the phrase in ver. 29 (see there). As contrasted with παύω (see Bishop Lightfoot, on Philemon 1:7 and on Ignat., 'Ephesians,' § 2), ἀναπαύω refers to temporary rather than permanent cessation from work, and it thus especially connotes refreshment of body and soul obtained through such rest. In conforuity with this we find ἀνάπαυσις regularly used in the LXX. as a translation of sabbathon ("sabbath-keeping," e.g. Exodus 16:23, for which σαββατισμός comes in Hebrews 4:9 as an equivalent). The thought, therefore, here is not that those who come to Christ will have no more work, but that Christ will give them at once such

rest and refreshment of soul that they may be fit for work, should God have any in store for them. Matthew 11:28

MacLaren is more detailed and gives a two-fold explanation:

Consider then the twofold designation here of the persons addressed, 'Come unto Me, all ye that labour and are heavy laden.'

The one word expresses effort and toil, the other a burden and endurance. The one speaks of the active, the other of the passive, side of human misery and evil.

## [BibleReference.com](http://BibleReference.com)

### **What does Matthew 11:28 mean?**

Jesus has made an extraordinary claim and now He makes an extraordinary offer to all who hear Him. He claimed in the previous verse to be the only one who knows God the Father and to be able to reveal the Father to anyone He chooses ([Matthew 11:25–27](#)). Now He makes an invitation: *if you're struggling and tired, I can give you relief.*

Here is the implication. Jesus' Jewish listeners were engaged in a mighty struggle to know God the Father. Their religious leaders had placed enormous burdens on them ([Matthew 23:4](#)), and they were laboring to carry those burdens in hopes of being approved by God. Jesus has just said that He can reveal His Father to anyone, and He immediately offers rest to everyone who is weighed down.

Jesus is not talking about physical rest, necessarily. The following verse will describe it as rest for the soul. The path to the Father through Jesus is not one of weary labor and heavy work. Jesus' earlier analogy about the path to life being narrow and "difficult" ([Matthew 7:14](#)) is entirely separate, and speaking from a different perspective. From the view of the world, following Christ means taking on difficult circumstances and giving up worldly pleasures. From the view of eternity—of salvation—following Christ means giving up the impossible task of carrying our own sin.

Christ does not say it here, but the gospel will reveal that Jesus is offering to carry the burden and do the work in order to lead those who come to Him—those who are "yoked" to Him—to the Father ([Matthew 11:30](#); [John 6:29](#)).

# Matthew 11:29 ►

## Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
142 [e]	ἀρατε arate	Take	V-AMA-2P
3588 [e]	τόν ton	the	Art-AMS
2218 [e]	ζυγόν zygon	yoke	N-AMS
1473 [e]	μου mou	of Me	PPro-G1S
1909 [e]	ἐφ' eph'	upon	Prep
4771 [e]	ὑμᾶς hymas	you	PPro-A2P
2532 [e]	καὶ kai	and	Conj
3129 [e]	μάθετε mathete	learn	V-AMA-2P
575 [e]	ἀπ' ap'	from	Prep
1473 [e]	ἐμοῦ, emou	Me,	PPro-G1S
3754 [e]	ὅτι hoti	for	Conj

4239 [e]	πραῦς praus	gentle	Adj-NMS
1510 [e]	εἰμι eimi	I am	V-PIA-1S
2532 [e]	καὶ kai	and	Conj
5011 [e]	ταπεινός tapeinos	humble	Adj-NMS
3588 [e]	τῇ tē	[in] the	Art-DFS
2588 [e]	καρδία, kardia	heart,	N-DFS
2532 [e]	καὶ kai	and	Conj
2147 [e]	εὐρήσετε heurēsete	you will find	V-FIA-2P
372 [e]	ἀνάπαυσιν anapausin	rest	N-AFS
3588 [e]	ταῖς tais	[for] the	Art-DFP
5590 [e]	ψυχαῖς psychais	souls	N-DFP
4771 [e]	ὑμῶν· hymōn	of you.	PPro-G2P

[29](#) *Take my yoke upon you,*

## 142. airó ►

### Lexical Summary

**airó:** To lift, to take up, to raise, to remove, to carry away.

**Original Word:** αἴρω

**Part of Speech:** Verb

**Transliteration:** airó

**Pronunciation:** ah'-ee-ro

**Phonetic Spelling:** (ah'-ee-ro)

**KJV:** away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up)

**NASB:** take, taken away, picked, pick, takes away, away, take away

**Word Origin:** [a primary root]

1. to lift up
2. (by implication) to take up or away
3. (figuratively) to raise (the voice), keep in suspense (the mind)
4. (specially) to sail away (i.e. weigh anchor)
5. (by Hebraism) to atone for sin

### Strong's Exhaustive Concordance

to take up, take away

A primary root; to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. Weigh anchor); by Hebraism (compare [nasa'](#)) to expiate sin -- away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).

see HEBREW [nasa'](#)

### NAS Exhaustive Concordance

**Word Origin**

a prim. verb

**Definition**

to raise, take up, lift

### **NASB Translation**

away (5), bear (4), carried (1), carry (1), get (4), hoisted (1), keep (1), lifted (2), pick (9), picked (11), pulls away (2), put away (1), raised (2), remove (1), removed (3), suspense\* (1), take (13), take away (5), take...away (4), taken (3), taken...away (1), taken away (12), takes away (7), taking (1), took (2), took...away (1), took away (3), weighed anchor (1).

## **Theological Summary**

Scripture employs this single verb to portray the lifting of burdens, the bearing of the cross, the removal of sin, the excision of evil, and the final overthrow of wickedness. From mats raised in Galilean villages to a stone hurled into apocalyptic seas, the word traces a redemptive arc: what humanity cannot carry, Christ bears; what humanity cannot discard, Christ removes; and what Christ removes, God remembers no more.

## **2218. zugos ►**

### **Lexical Summary**

**zugos:** Yoke

**Original Word:** ζυγός

**Part of Speech:** Noun, Masculine

**Transliteration:** zugos

**Pronunciation:** dzoo-gos'

**Phonetic Spelling:** (dzoo-gos')

**KJV:** pair of balances, yoke

**NASB:** yoke, pair of scales

**Word Origin:** [from the root of zeugnumi "to join, especially by a yoke"]

### **1. a coupling**

2. (figuratively) servitude (a law or obligation)

### 3. (literally) the beam of the balance (as connecting the scales)

#### **Strong's Exhaustive Concordance**

pair of balances, yoke.

From the root of zeugnumi (to join, especially by a "yoke"); a coupling, i.e. (figuratively) servitude (a law or obligation); also (literally) the beam of the balance (as connecting the scales) -- pair of balances, yoke.

#### **HELPS Word-studies**

**2218** *zygós* – properly, a yoke; a wooden bar placed over the neck of a *pair* of animals so they can pull *together*; (figuratively) what *unites* (*joins*) two people to move (work) together as *one*.

[**2218** (*zygós*) *unites two elements to work as one unit,* like when two pans (weights) operate together on a balance-scale – or a *pair* of oxen pulling a *single* plough.]

#### **NAS Exhaustive Concordance**

##### *Word Origin*

from zeugnumi (to yoke)

##### *Definition*

a yoke

##### *NASB Translation*

pair of scales (1), yoke (5).

#### **Thayer's Greek Lexicon**

**STRONGS NT 2218:** ζυγός

ζυγός, ζυγοῦ, ὄ, for which in Greek writings before Polybius τό ζυγόν was more common (from ζεύγνυμι);

## 1. a yoke;

*a.* properly, such as is put on draught-cattle.

*b.* metaphorically, used of any burden or bondage: as that of slavery, [1 Timothy 6:1](#) ([Leviticus 26:13](#)), [δουλείας](#), [Galatians 5:1](#) (Sophocles Aj. 944; [δουλοσυνης](#), Demosthenes 322, 12); of troublesome laws imposed on one, especially of the Mosaic law, [Acts 15:10](#); [Galatians 5:1](#); hence, the name is so transferred to the commands of Christ as to contrast them with the commands of the Pharisees which were a veritable 'yoke'; yet even Christ's commands must be submitted to, though easier to be kept: [Matthew 11:29f](#) (less aptly in Clement of Rome, 1 Cor. 16, 17 [ET] Christians are called [οἱ ὑπὸ τὸν ζυγὸν τῆς χάριτος ἐλθόντες](#) (cf. Harnack at the passage)).

**2. a balance, pair of scales:** [Revelation 6:5](#) (as in [Isaiah 40:12](#); [Leviticus 19:36](#); Plato, rep. 8, 550 e.; Aelian v. h. 10, 6; others).

## Topical Lexicon

### General Concept

The term ζυγός (Strong's 2218) denotes a wooden beam used to bind two draft animals for plowing or pulling, and by extension any device of binding or weighing, such as a balance beam. In Scripture the word develops rich symbolic value, representing bondage, discipline, or measured judgment, depending on context.

### Physical Implements in First-Century Life

1. Agricultural yoke – A familiar sight in agrarian Palestine, where oxen or donkeys were linked by a single cross-piece fastened around the necks.
2. Pair of scales – Merchants suspended goods from two pans hung at each end of a short bar; honest weights and measures were a moral concern rooted in [Leviticus 19:36](#).

Both images inform New Testament usage: the farm yoke highlights burden and guidance; the merchant's scale underscores evaluation and justice.

### **Old Testament Backdrop**

Prophets frequently spoke of Israel's "yoke" of oppression ([Jeremiah 28](#); [Isaiah 10:27](#)), and Torah laws protected accurate "balances" ([Proverbs 11:1](#)). The Messiah was anticipated as the One who would "break the yoke" of tyranny ([Isaiah 9:4](#)).

### **New Testament Occurrences and Themes**

#### **1. Christ's Inviting Yoke – Matthew 11:29-30**

"Take My yoke upon you and learn from Me... For My yoke is easy and My burden is light."

- Exchange: weary sinners lay down the crushing weight of sin and self-effort to receive a yoke characterized by grace.
- Partnership: the picture is of two animals; believers are joined to Christ, the stronger partner who carries the load.
- Instruction: "learn from Me" implies discipleship under a gentle Rabbi whose teaching leads to "rest for your souls."

#### **2. Freedom from Legalistic Bondage – Galatians 5:1; Acts 15:10**

[Galatians 5:1](#): "It is for freedom that Christ has set us free... do not be encumbered once more by a yoke of slavery."

**Acts 15:10:** “Why do you test God by placing on the necks of the disciples a yoke that neither our fathers nor we have been able to bear?”

- The Mosaic law as a system of earning righteousness is likened to an unbearable collar.
- Apostolic teaching insists that justification is by grace through faith, not by ritual observances.
- Christian liberty is not license but deliverance into Spirit-empowered obedience (**Galatians 5:13-14**).

### 3. Social Order under the Gospel – **1 Timothy 6:1**

“All who are under the yoke as slaves should regard their own masters as worthy of full honor, so that the name of God and our teaching will not be discredited.”

- The household code addresses real social structures without endorsing injustice.
- Believing slaves adorn the gospel through respectful conduct, anticipating ultimate liberation in Christ (**1 Corinthians 7:22**).

### 4. Eschatological Weighing – **Revelation 6:5**

“I looked and saw a black horse, and its rider held in his hand a pair of scales.”

- The ζυγός here is a balance symbolizing measured scarcity and economic upheaval during the third seal.
- God’s judgments are precise and righteous; nothing escapes divine accounting (**Revelation 6:6**).

## Ministerial and Pastoral Implications

- Gospel preaching must confront both legalism and lawlessness, directing hearers to the gentle mastery of Christ.
- Church leaders should model Christ’s yoke by exercising authority that is humble, restorative, and life-giving (**1 Peter 5:2-3**).

- Discipleship involves intentional “learning” under Jesus’ yoke, forming character that finds rest even amid labor (Hebrews 4:9-11).

## Doctrinal Synthesis

ζυγός PICTURES TWO OPPOSING REALITIES:  
OPPRESSIVE SERVITUDE APART FROM  
CHRIST AND LIBERATING SUBMISSION TO  
CHRIST. THE FORMER CRUSHES UNDER  
UNATTAINABLE STANDARDS OR  
TYRANNICAL POWERS; THE LATTER JOINS  
BELIEVERS TO THE SAVIOR WHO BOTH  
CARRIES THE WEIGHT AND BALANCES THE  
SCALES OF JUSTICE.

*United with Him, the church experiences present rest and anticipates final vindication when every weight and measure is brought into perfect equity before the throne.*

*and learn from me,*

## 3129. manthanó ►

### Lexical Summary

manthanó: To learn, to understand, to comprehend

**Original Word:** μαnθάνω

**Part of Speech:** Verb

**Transliteration:** manthanó

**Pronunciation:** man-than'-o

**Phonetic Spelling:** (man-than'-o)

**KJV:** learn, understand

**NASB:** learn, learned, educated, find, learning, receive instruction

**Word Origin:** [prolongation from a primary verb, another form of which, matheo, is used as an alternate in certain tenses]

1. to learn (in any way)

### Strong's Exhaustive Concordance

learn, understand.

Prolongation from a primary verb, another form of which, matheo, is used as an alternate in certain tenses; to learn (in any way) -- learn, understand.

### HELPS Word-studies

**3129 *manthánō* (akin to 3101 /*mathētēs*, "a disciple")** – properly,

**learning key facts; gaining "fact-knowledge as someone learns from experience, often with the implication of reflection – 'come to realize' "**

(*L & N*, 1, 27.15).

### NAS Exhaustive Concordance

**Word Origin**

from the root math-

**Definition**

to learn

**NASB Translation**

educated (1), find (1), learn (12), learned (9), learning (1), receive instruction (1).

## Topical Lexicon Overview

The verb associated with Strong's Greek number 3129 portrays **the active process of acquiring knowledge that transforms the learner.** It appears twenty-five times across the New Testament, **framing the call to discipleship, the protection of sound doctrine, the cultivation of godliness, and even the eschatological song of the redeemed.**

### Learning Anchored in Christ Himself

**THE FIRST NOTE STRUCK BY THE NEW TESTAMENT IS THAT AUTHENTIC LEARNING BEGINS AND ENDS WITH THE LORD JESUS CHRIST.**

He invites, ***"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"*** ([Matthew 11:29](#)).

Learning is not merely intellectual;  
it is relational and transformative.

Likewise, [Ephesians 4:20](#) reminds believers, “But this is not the way you came to know Christ,” placing learning in stark contrast to the former way of life.

**Hebrews 5:8 unveils the mystery that even the incarnate Son “learned obedience from what He suffered,” underscoring that learning and obedience are inseparable.**

### Apostolic Paradigm of Learning

The Apostles cast learning as a living tradition transmitted by word and example. Paul exhorts the Philippians, *“Whatever you have learned and received and heard and seen in me, practice these things”* ([Philippians 4:9](#)). The Colossians “learned it from Epaphras” ([Colossians 1:7](#)), demonstrating that

**faithful ministers become conduits of Christ-centered instruction.**

Timothy is charged, *“Continue in what you have learned and have become convinced of”* ([2 Timothy 3:14](#)), for...

apostolic teaching is both a deposit to guard and a life to embrace.

### **Learning and Sound Doctrine (1 Timothy 4:16)**

Biblical learning serves as a bulwark against deception. Paul warns, *“I urge you ... watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned”* ([Romans 16:17](#)).

In [Galatians 3:2](#) he asks pointedly, *“I would like to learn just one thing from you: Did you receive the Spirit by works of the law, or by hearing with faith?”* Such rhetorical use exposes doctrinal drift and recalls the believer to gospel fundamentals.

### Learning within the Gathered Church

Corporate worship provides space for mutual instruction. “You can all prophesy in turn so that everyone may be instructed and encouraged” ([1 Corinthians 14:31](#)). Order also matters: “If they wish to inquire about something, they are to ask their own husbands at home” ([1 Corinthians 14:35](#)), and “A woman must learn in quietness and full submission” ([1 Timothy 2:11](#)). These directives uphold learning while maintaining harmony and authority structures within the assembly.

### Learning Expressed in Practical Godliness

## KNOWLEDGE THAT REMAINS THEORETICAL FALLS SHORT OF ITS GOAL.

*“Our people must learn to devote themselves to good works”*  
([Titus 3:14](#)).

Children and grandchildren should “learn to show godliness toward their own family” ([1 Timothy 5:4](#)). Paul’s personal testimony exemplifies this integration:

*“I have learned to be content regardless of my circumstances”*  
([Philippians 4:11](#)).

### Learning as Protective Discipline

Not all learning is virtuous. **Some “are always learning but never able to come to a knowledge of the truth”** ([2 Timothy 3:7](#)).

Younger widows who drift from their calling “learn to be idle, wandering from house to house” ([1 Timothy 5:13](#)). By contrast,

**Paul's admonition in 1 Corinthians 4:6—**  
***"that you may learn from us the saying, 'Do not go beyond what is written'"***—  
sets canonical Scripture as the guardrail  
for every lesson.

### Prophetic and Eschatological Dimensions

Learning also spans the ages. From the Olivet Discourse—"Learn this lesson from the fig tree" ([Matthew 24:32](#); [Mark 13:28](#))—to the heavenly vision where only the one hundred forty-four thousand "could learn the song" ([Revelation 14:3](#)), Scripture shapes the believer's understanding of both present and future.

### Historical-Theological Insights

*Early Christian writers recognized in this verb  
the heart of discipleship.*

The Didache opens, "Learn all these things" (Didache 1.1), ***mirroring Matthew 28:19-20's commission to teach and obey everything Christ commanded.***

Patristic catechesis, monastic lectio divina, and Reformation catechisms all echo the ***New Testament expectation that learning must lead to holiness and mission.***

### Pastoral and Contemporary Application

1. **Center teaching ministries on Christ's person and work, ensuring that intellectual content points to relational knowledge of the Savior.**

2. **Equip believers to evaluate every new idea by (God's Word, will, & ways)** the apostolic benchmark "what you have learned," thereby safeguarding the flock from error.
  
3. Cultivate learning communities where Scripture, prayer, and obedience converge, producing tangible fruits of good works, contentment, and mutual edification.
  
4. Encourage lifelong learning that remains open to correction yet anchored in the **sufficiency of Scripture**, avoiding the futility of "always learning" without truth.
  
5. **Hold eschatological hope before the church**, reminding learners that one day they will join the redeemed in a song only the truly taught can sing.

#### **Concluding Reflection**

From Christ's invitation to "learn from Me" to the saints' future song, the New Testament portrays learning as an ever-deepening communion with God that manifests in steadfast doctrine, transformed character, and fervent service.

The church continues this sacred vocation, confident that the Spirit who once opened hearts to learn still leads God's people "into all the truth."

*for I am gentle and lowly in heart,*

## 4239. praus ▶

### Lexical Summary

praus: Meek, gentle, humble

**Original Word:** πρᾶϋς

**Part of Speech:** Adjective

**Transliteration:** praus

**Pronunciation:** prah-oos'

**Phonetic Spelling:** (prah-ooce')

**KJV:** meek

**Word Origin:** [apparently a primary word]

1. mild
2. (by implication) humble

### Strong's Exhaustive Concordance

meek.

Apparently a primary word; mild, i.e. (by implication) humble -- meek. See also [praios](#).

see GREEK [praios](#)

## HELPS Word-studies

**Cognate:** 4239 *práys* (also listed as 4239a/*praupathia* in *NAS* dictionary) – meek. See [4236](#) (*praótēs*).

This difficult-to-translate root (*pra-*) means *more than* "meek." *Biblical* meekness is *not weakness* but rather refers to exercising *God's strength* under *His control* – i.e. demonstrating power without undue harshness.

[The *English* term "meek" often lacks this *blend* – i.e. of *gentleness (reserve) and strength*.]

## Thayer's Greek Lexicon

STRONGS NT 4239:  $\pi\rho\alpha\ddot{\upsilon}\varsigma$

$\pi\rho\alpha\ddot{\upsilon}\varsigma$ , see  $\pi\rho\tilde{\alpha}\acute{\omicron}\varsigma$ .

## Topical Lexicon

Definition and Essence of Meekness

Strong's Greek 4239 conveys **a heart-attitude of inward gentleness that manifests as humble strength under God's control.**

**It is not weakness, timidity, or lack of conviction;** rather, it is the gracious refusal to advance one's own cause by force, trusting the Lord to vindicate and exalt in His time.

Meekness therefore unites lowliness of self-evaluation with resolute dependence on divine sovereignty.

## Key New Testament Occurrences

[Matthew 5:5](#) sets the tone for the term in Kingdom ethics: *“Blessed are the meek, for they will inherit the earth.”* The promise links meekness with eschatological reward, echoing [Psalm 37:11](#) and asserting that **those who relinquish self-assertion now will receive global dominion in the age to come.**

[Matthew 11:29](#) presents **JESUS AS THE PERSONAL EMBODIMENT OF MEEKNESS:** *“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.”* Here the quality invites discipleship; the Savior’s own posture becomes the curriculum for those weary of self-reliance.

[Matthew 21:5](#) cites [Zechariah 9:9](#) to describe Messiah’s royal entry: “See, your King comes to you, gentle and riding on a donkey.” Meekness here is royal yet approachable, subverting contemporary expectations of a conquering liberator and revealing God’s preference for redemptive humility over political force.

[1 Peter 3:4](#) applies the term to Christian conduct, especially among believing wives: “the unfading beauty of a gentle and quiet spirit, which is precious in the sight of God.” Apostolic instruction elevates meekness as an imperishable adornment in contrast to external finery, rooting its worth in God’s appraisal rather than cultural fashion.

## Christ as the Supreme Example

**Jesus Christ does not merely teach meekness;  
He incarnates it.**

From the manger to the cross, His life displays voluntary submission to the Father's will.

The triumphal entry showcases regal meekness; His silence before Pilate demonstrates patience under provocation; His prayer for forgiveness on the cross epitomizes non-retaliation. Accordingly...

## CHRISTIAN MEEKNESS IS CHRISTOCENTRIC, DERIVING SHAPE AND STRENGTH FROM UNION WITH HIM.

### The Meek in the Kingdom Ethic

In the Sermon on the Mount, **meekness stands centrally among the Beatitudes**, bridging poverty of spirit and hunger for righteousness. **It addresses interpersonal relationships**: the meek refuse to exploit others, surrender their rights without resentment, and actively seek reconciliation. Such attitudes invert worldly hierarchies, foreshadowing the great reversal when the last become first.

### Apostolic Teaching and Fruit of the Spirit

Paul uses a cognate noun in [Galatians 5:23](#) when listing “gentleness” as proof of Spirit-governed life, binding meekness to sanctification. He urges believers to “restore” a fallen brother “in a spirit of gentleness” ([Galatians 6:1](#)), confirming its pastoral necessity. James likewise exhorts,

“receive with meekness the implanted word” (James 1:21), showing that teachability is its intellectual face.

### Old Testament Background

Hebrew Scripture supplies the conceptual seedbed, especially **the portrait of Moses as “very meek, more than all people on the face of the earth” (Numbers 12:3).** Psalm 37, with its refrain that the meek will inherit the land, informs Matthew 5:5. The Servant Songs (Isaiah 42 and 53) anticipate a Messiah whose quiet submission achieves global justice, themes fulfilled in the Gospel narratives.

### Historical Context

First-century Greco-Roman society prized honor, status, and public self-assertion. Against that backdrop, meekness appeared counter-cultural, even shameful. The early church’s embrace of this virtue testified that its allegiance lay with the crucified and risen Lord rather than prevailing social norms. By adopting meekness, believers formed a distinct community marked by non-retaliation, mutual service, and unwavering confidence in divine vindication.

### Ministry Significance

Pastoral leadership: Elders are to guide “not domineering over those in your charge” (1 Peter 5:3). **Meekness reinforces servant leadership**, enabling correction without quarrelsomeness (2 Timothy 2:24-25).

**Evangelism: Meekness softens opposition.**  
Peter instructs, **“always be ready to give a defense... yet do so with gentleness and respect”** (1 Peter 3:15-16).

The attitude commends the gospel by reflecting its Author.

Discipleship: Because Jesus invites disciples to “learn from Me,” formation in meekness becomes a lifelong pursuit, cultivated through prayer, Scripture, and Spirit-empowered obedience.

Conflict resolution: **Meekness restrains anger**, seeks understanding, and leaves room for God’s justice, **thereby preserving unity within the body.**

## Church History

**Early apologists such as Justin Martyr highlighted Christian meekness as evidence of supernatural transformation.**

Reformers noted that the doctrine of justification by faith produces meek believers, freed from self-righteous striving.

*Modern missions history records the power of meekness in pioneers like William Carey and Hudson Taylor, who endured opposition without vindictiveness, thereby opening doors for the gospel.*

## Cultivating Meekness Today

- 1. CONTEMPLATE CHRIST:** Regular meditation on the Gospels fosters admiration and imitation.
- 2. EMBRACE TRIALS:** Hardships serve as divine instruments to wean believers from self-defense and to rest in God’s providence.
- 3. PRACTICE SUBMISSION:** Voluntary deference in day-to-day interactions trains the heart for greater acts of humility
- 4. PRAY FOR THE SPIRIT’S FRUIT:**

*Genuine meekness is produced, not manufactured; continual dependence on the Spirit is essential.*

**Promise for the Future**

The inheritance pledged in Matthew 5:5 reaches its climax in the new heavens and new earth, where the meek—shaped into Christ’s likeness—will reign with Him. Present humility thus anticipates eternal honor, confirming that **“God opposes the proud, but gives grace to the humble”** (James 4:6).

## 2588. kardia ►

### Lexical Summary

kardia: **Heart**

**Original Word:** καρδία

**Part of Speech:** Noun, Feminine

**Transliteration:** kardia

**Pronunciation:** kar-DEE-ah

**Phonetic Spelling:** (kar-dee'-ah)

**KJV:** (+ broken-)heart(-ed)

**NASB:** heart, hearts, mind, heart's, minds, quick, spirit

**Word Origin:** [prolonged from a primary kar (Latin cor, "heart")]

1. the heart
2. (figuratively) the thoughts or feelings (mind)
3. (by analogy) the middle

### Strong's Exhaustive Concordance

the heart, thoughts, feelings

Prolonged from a primary kar (Latin cor, "heart"); **the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).**

## HELPS Word-studies

*kardia* – heart; **"the affective center of our being"** and the *capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354);*

QT: "desire-producer that makes us tick"  
(G. Archer),

i.e our "desire-decisions" that establish  
who we really are.

[Heart (2588 /*kardia*) is **mentioned over 800 times in Scripture**, but *never* referring to the literal physical pump that drives the blood. That is, **"heart" is only used figuratively (both in the OT and NT.)**

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

heart

### NASB Translation

heart (102), heart's (1), hearts (49), mind (2), minds (1), quick (1), spirit (1).

## Topical Lexicon

### Heart (*kardia*)

### Scope of Meaning and Biblical Range

*Kardia* appears 158 times in the Greek New Testament, spanning every major literary genre—Gospels, Acts, Pauline epistles, General epistles, and Revelation. While the term

can describe the physical organ ([Matthew 12:40](#)) its dominant usage is figurative, summarizing the inner life of a person: intellect, emotion, conscience, and will.

### **Center of Thought and Understanding**

**In biblical anthropology the mind is frequently located in the heart. Jesus perceives “evil thoughts in your hearts”** ([Matthew 9:4](#)).

The disciples' dullness is explained by the fact that “their hearts were hardened” ([Mark 6:52](#)). Paul speaks of Gentiles whose “senseless hearts were darkened” ([Romans 1:21](#)). Thus reasoning, remembering, and perceiving are heart-functions.

### **Seat of Emotions and Affections**

Joy ([John 16:22](#)), sorrow ([Romans 9:2](#)), and courage or fear ([John 14:1, 27](#)) all arise in the heart. After the resurrection the two on the road to Emmaus confess, “Were not our hearts burning within us while He was speaking with us on the road?” ([Luke 24:32](#)).

Christian fellowship is marked by  
*“one heart and mind”* ([Acts 4:32](#)).

### **Center of Volition and Moral Choice**

Decisions originate in the heart. Ananias and Sapphira “kept back some of the proceeds” because Satan filled Ananias’ heart ([Acts 5:3](#)).  
Lydia’s conversion begins when “the Lord opened her heart to respond to Paul’s

message” ([Acts 16:14](#)). Belief itself is portrayed as a heart-act: “For with your heart you believe and are justified” ([Romans 10:10](#)).

### Moral and Spiritual Condition of the Heart

1. Purity: *“Blessed are the pure in heart, for they will see God”* ([Matthew 5:8](#)).
2. Defilement: *“Out of the heart come evil thoughts, murders, adulteries”* ([Matthew 15:19](#)).
3. Hardness: Israel’s tragic pattern is summarized, “Today, if you hear His voice, *do not harden your hearts*” ([Hebrews 3:15](#)).
4. Sincerity: “Each one should give what he has decided in his heart, not reluctantly or under compulsion” ([2 Corinthians 9:7](#)).

### Heart and Saving Faith

Saving confession is heart-centered: *“If you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised Him from the dead, you will be saved”* ([Romans 10:9](#)).

**Faith is more than intellectual assent; it is a wholehearted trust that results in righteousness**  
([Romans 10:10](#)).

### The New Heart Promise Fulfilled

[Jeremiah 31](#) and [Ezekiel 36](#) promise an internal transformation. The writer to the Hebrews views this as realized in Christ: “I will put My laws in their hearts” ([Hebrews 10:16](#)). Believers draw near to God “with a sincere heart in full assurance of faith” ([Hebrews 10:22](#)).

### Heart and the Holy Spirit

The Spirit’s indwelling is experienced in the heart: **“God has poured out His love into our hearts through the Holy Spirit”** ([Romans 5:5](#)).

The Spirit writes a living letter “on tablets of human hearts” ([2 Corinthians 3:3](#)) and strengthens believers “in your inner being” ([Ephesians 3:17](#)).

### Heart in Worship and Prayer

**True worship is heart-directed:** “Speak to one another with psalms, hymns, and spiritual songs; sing and make music in your heart to the Lord” ([Ephesians 5:19](#)). Peace guards “your hearts and your minds in Christ Jesus” ([Philippians 4:7](#)). Prayer is to be made from an undivided heart ([1 Peter 3:15](#)).

### Pastoral and Discipleship Implications

- Preaching targets the heart, trusting the Spirit to convict and regenerate ([Acts 2:37](#)).
- Shepherding involves heart-watchfulness: “Encourage your hearts and establish you in every good word and deed” ([2 Thessalonians 2:17](#)).

- Counseling addresses heart idols, for “where your treasure is, there your heart will be also” ([Matthew 6:21](#)).

### Historical Reception in Church Tradition

Patristic writers equated kardia with the core of the imago Dei. Monastic and later Puritan spirituality stressed “keeping the heart” ([Proverbs 4:23](#)) as the essence of holiness. Reformed confessions emphasize regeneration as the Spirit’s work upon the heart, aligning with Pauline theology.

### Representative New Testament Passages

[Matthew 22:37](#); [Mark 11:23](#); [Luke 12:34](#); [John 14:1](#); [Acts 7:54](#); [Romans 5:5](#); [1 Corinthians 14:25](#); [2 Corinthians 4:6](#); [Ephesians 4:18](#); [Philippians 4:7](#); [Hebrews 4:12](#); [James 4:8](#); [1 John 3:20](#); [Revelation 2:23](#).

## Connection to the Old Testament “lev/levav”

The New Testament inherits the Hebrew concept of the heart as the totality of inner life ([Deuteronomy 6:5](#)).

By employing kardia to translate and develop this idea, the apostles present continuity between covenants while highlighting the climactic gift of a new heart in Christ.

### Summary

Kardia gathers the whole interior life—thinking, feeling, choosing—into a single term that Scripture repeatedly declares must be transformed by grace.

God searches it,  
the gospel renews it,

the Spirit indwells it, and the believer  
is called to guard it until Christ  
is fully formed within.

*and you will find rest*

## 2147. heuriskó ►

### Lexical Summary

heuriskó: To find, discover, obtain

**Original Word:** εὕρισκω

**Part of Speech:** Verb

**Transliteration:** heuriskó

**Pronunciation:** hyoo-REES-ko

**Phonetic Spelling:** (hyoo-ris'-ko,)

**KJV:** find, get, obtain, perceive, see

**NASB:** found, find, finds, finding, get, obtained, proved

**Word Origin:** [a prolonged form of a primary heuro hyoo'-ro, which (together with another cognate form) heureo hyoo-reh'-o is used for it in all the tenses except the present and imperfect]

1. to find

{literally or figuratively}

### Strong's Exhaustive Concordance

find, get, obtain

A prolonged form of a primary heuro (hyoo'-ro), which (together with another cognate form) heureo (hyoo-reh'-o) is used for it in all the tenses except the present and imperfect to find (literally or figuratively)

### NAS Exhaustive Concordance

### **Word Origin**

a prim. verb

### **Definition**

to find

### **NASB Translation**

find (48), finding (9), finds (10), found (104), get (1), obtained (1), proved (1), regarded (1).

## **Topical Lexicon**

### **Scope and Distribution**

The verb εὐρίσκω occurs 176 times in the Greek New Testament, ranging from the infancy narrative ([Matthew 1:18](#)) to the final judgment scenes of Revelation ([Revelation 20:15](#)). It serves as the primary term for every form of “finding,” whether literal discovery ([Luke 2:45](#)), intellectual recognition ([Romans 7:21](#)), moral examination ([1 Peter 1:7](#)), or eschatological verdict ([Revelation 20:11–15](#)).

**Its flexibility allows writers to describe human activity, divine initiative, and heavenly assessment with a single word-family.**

### **Human Seeking and Divine Response**

The Lord repeatedly summons people to seek with the promise of discovery. “Ask and it will be given to you; seek and you will find” ([Matthew 7:7](#)).

The assurance resurfaces in [Luke 11:9–10](#) and supports the evangelistic promise in [John 10:9](#): “He will come in and go out and find pasture.”

**THE VERB THUS UNDERGIRDS THE BIBLICAL CONVICTION THAT DILIGENT PURSUIT OF GOD’S WILL IS REWARDED BY GRACIOUS DISCLOSURE.**

## Found by God: Salvation Themes

Salvation is often portrayed as God's finding of the lost rather than humanity's achievement:

- Luke 19:10: "For the Son of Man came to seek and to save the lost."
- Luke 15:4–6: The shepherd "goes after the one that is lost until he finds it... 'Rejoice with me, for I have found my sheep that was lost.'"
  - Luke 15:8–10 and 15:24, 32 echo the same refrain with the lost coin and the prodigal son: "was lost and is found."

The emphasis rests on divine initiative, highlighting grace as the decisive factor in redemption.

### **Finding in the Ministry of Jesus**

1. Recruitment of disciples: Andrew "found" Simon ([John 1:41](#)), Philip "found" Nathanael ([John 1:45](#)); the chain reaction of personal discovery spreads the gospel.
2. Miraculous provisions: Jesus "found a young donkey" to fulfil Zechariah's prophecy ([John 12:14](#)), underscoring sovereign orchestration of events.
3. Moral inspection: In the Passion accounts Pilate repeatedly asserts, "I find no basis for a charge against Him" ([John 18:38](#); 19:4, 6), attesting to the Lord's sinlessness even in a pagan court.

### **Parabolic Teaching**

The verb shapes Christ's parables about value and joy:

- [Matthew 13:44–46](#): A man “finds” treasure; a merchant “finds” a pearl. Both sell all to possess what they have discovered, illustrating the incomparable worth of the kingdom.
- [Matthew 18:13](#): If the shepherd “finds” the lost sheep, “he rejoices more over it than over the ninety-nine.”

**These parables teach that authentic discovery of Christ’s reign produces radical re-orientation and celebration.**

### **Apostolic Mission and Church Growth**

**Acts employs εὕρισκω to describe evangelistic progress and providential meetings:**

- [Acts 11:26](#): Barnabas “found” Saul, enabling the missionary partnership that shaped early Gentile outreach.
- [Acts 16:13–14](#) (Lydia is “found” at prayer) reflects divine guidance in pioneer settings.
- [Acts 19:19](#): New believers burned magic scrolls “they found,” demonstrating tangible repentance.

### **Pauline Theology: Examination and Justification**

Paul often turns the term toward self-assessment before God:

- [Romans 4:1](#): What did Abraham “find” regarding the flesh? Answer: justification by faith.
- [Philippians 3:9](#): Paul’s goal is to “be found in Him,” not with self-made righteousness but the righteousness that comes through faith in Christ.
- [2 Corinthians 12:20–21](#) warns Corinth that Paul does not wish to “find” them in sin; the word thus frames apostolic accountability.

### **Eschatological Verdicts**

**Revelation intensifies εὕρισκω for final judgment:**

- [Revelation 3:2](#): Sardis must complete its works, “for I have not found your deeds complete.”
- [Revelation 20:11–15](#): Names not “found” in the book of life are cast into the lake of fire.
- Conversely, the redeemed are “found blameless” ([Revelation 14:5](#)), echoing Peter’s call to “be diligent... so that He may find you in peace, spotless and blameless” ([2 Peter 3:14](#)).

## Moral Testing and Integrity

**1 Peter 1:7** envisions faith “more precious than gold” being “found to result in praise, glory, and honor.” The passive forms (εὕρεθῆν) stress divine evaluation, showing that final discovery lies with God, not human opinion.

## Pastoral Application

Believers are urged to pursue spiritual disciplines in which discovery is promised: prayer ([Hebrews 4:16](#), “so that we may find grace”), Scripture search ([Acts 17:11](#)), and acts of service where Christ is “found” in the needy (cf. [Matthew 25:40](#) principle).

## Historical and Liturgical Notes

Early patristic writers seized on εὕρισκω to underline God’s search for humanity. For example, the Shepherd of Hermas paraphrases [Luke 15](#) to motivate repentance. The liturgy of the lost sheep became a baptismal motif: the catechumen, once “lost,” is now “found” within the fold.

## Summary

εὕρισκω threads through the New Testament as a dynamic indicator of discovery—sometimes by humans, decisively by God, ultimately by Christ at His return. It thus calls every reader to active seeking, humble openness to being found, and readiness for the final assessment where what is truly discovered will last forever.

*for your souls.*

## 5590. psuché ►

### Lexical Summary

psuché: **Soul, life, self, inner being**

**Original Word:** ψυχή

**Part of Speech:** Noun, Feminine

**Transliteration:** psuché

**Pronunciation:** psoo-khay'

**Phonetic Spelling:** (psoo-khay')

**KJV:** heart (+ -ily), **life, mind, soul**, + us, + you

**NASB:** **life, soul, souls, lives, persons, heart, heartily**

**Word Origin:** [from G5594 (ψύχω - grow cold)]

1. soul, inner being or life
2. (literally) breath
3. **(FIGURATIVELY) THE HEART'S DESIRE, THE DRIVE**

## OR PASSION OF ONE'S SOUL (I.E. THAT WHICH BRINGS SATISFACTION TO ONE'S BEING)

{(the animal sentient principle only; thus distinguished on the one hand from G4151, which is the rational and immortal soul; and on the other from G2222, which is mere vitality, even of plants)}

### Strong's Exhaustive Concordance

soul, life, self

**From [psucho](#); breath, i.e. (by implication) spirit, abstractly or concretely (the animal sentient principle only; thus distinguished on the one**

**hand from [pneuma](#), which is the rational and immortal soul; and on the other from [zoe](#), which is mere vitality, even of plants: these terms thus exactly correspond respectively to the Hebrew [nephesh](#), [ruwach](#) and [chay](#)) -- heart (+ -ily), life, mind, soul, + us, + you.**

see GREEK [psucho](#)

see GREEK [pneuma](#)

see GREEK [zoe](#)

see HEBREW [nephesh](#)

see HEBREW [ruwach](#)

see HEBREW [chay](#)

### HELPS Word-studies

5590 *psyxé* (from *psychō*, "to breathe, blow" which is the root of the English words "psyche," "psychology" – *soul (psyche); a person's distinct identity (unique personhood), i.e. individual personality.*)

5590 (*psyxē*) corresponds exactly to the OT [5315](#) /*phágō* ("soul"). **THE SOUL IS THE DIRECT AFTERMATH OF GOD**

# BREATHING (BLOWING) HIS GIFT OF LIFE INTO A PERSON, MAKING THEM AN ENSOULED BEING.

## NAS Exhaustive Concordance

### Word Origin

of uncertain origin

### Definition

breath, the soul

### NASB Translation

heart (2), heartily (1), life (36), lives (7), mind (1), minds (1), person (1), persons (3), soul (33), souls (14), suspense\* (1), thing (1).

## Thayer's Greek Lexicon

### STRONGS NT 5590: ψυχή

ψυχή, ψυχῆς, ἡ (ψύχω, to breathe, blow), from Homer down, the Sept. times too many to count for שׁוּפָּךְ, occasionally also for בָּל and בָּלָה;

1. **breath** (Latinanima), i. e.

**a. the breath of life; the vital force** which animates the body and shows itself in breathing: [Acts 20:10](#); of animals, [Revelation 8:9](#) ([Genesis 9:4](#); [Genesis 35:18](#); [ἐπιστραφήτω ψυχή τοῦ παιδαρίου](#), [1 Kings 17:21](#)); so also in those passages where, in accordance with the trichotomy or threefold division of human nature by the Greeks, ἡ ψυχή; is distinguished from τό πνεῦμα (see [πνευμα](#), 2, p. 520a (and references under the word [πνεῦμα](#) 5)), [1 Thessalonians 5:23](#); [Hebrews 4:12](#).

**b. life:** [μέριμναν τῆ ψυχῆ](#), [Matthew 6:25](#); [Luke 12:22](#); [τὴν ψυχὴν ἀγαπᾶν](#), [Revelation 12:11](#); ([μισεῖν](#), [Luke 14:26](#)); [τιθέναι](#), [John 10:11](#), 15, 17; [John 13:37](#); [John 15:13](#); [1 John 3:16](#); [παραδιδόναι](#), [Acts 15:26](#); [διδόναι](#) ([λύτρον](#), which see), [Matthew 20:28](#); [Mark 10:45](#); [ζητεῖν τὴν ψυχὴν τίνος](#) (see [ζητέω](#), 1 a.), [Matthew 2:20](#); [Romans 11:3](#); add, [Matthew 6:25](#); [Mark 3:4](#); [Luke 6:9](#); [Luke 12:20](#), 23; [Acts 20:24](#); [Acts 27:10](#), 22; [Romans 16:4](#); [2 Corinthians 1:23](#); [Philippians 2:30](#); [1 Thessalonians 2:8](#); in the pointed aphorisms of Christ, intended to fix themselves in the minds of his hearers, the phrases [εὐρίσκειν](#), [σώζειν](#), [ἀπολλύναι τὴν ψυχὴν αὐτοῦ](#), etc., designate as ψυχή in one of the antithetic members **the life which is lived on earth**, in the other, **the (blessed) life in the eternal kingdom of God**: [Matthew 10:39](#); [Matthew 16:25](#); [Mark 8:35-37](#); [Luke 9:24](#), [56 Rec.](#); ; [John 12:25](#); the life destined to enjoy the Messianic salvation is meant also in the following phrases ((where R. V. soul)): [περιποίησις ψυχῆς](#), [Hebrews](#)

10:39; κτᾶσθαι τὰς ψυχὰς, Luke 21:19; ὑπὲρ τῶν ψυχῶν (here A. V. (not R. V.) for you; cf.

c. below), 2 Corinthians 12:15.

c. that in which there is life; a living being: ψυχὴ ζῶσα, a living soul, 1 Corinthians 15:45; (Revelation 16:3 R Tr marginal reading) (Genesis 2:7; plural ); πᾶσα ψυχὴ ζωῆς, Revelation 16:3 (G L T Tr text WH) (Leviticus 11:10); πᾶσα ψυχὴ, every soul, i. e. everyone, Acts 2:43; Acts 3:23; Romans 13:1 (so וְכָל־לֵבָב, Leviticus 7:17 (27); );

with ἀνθρώπου added, every soul of man (וְכָל־דָבָר, Numbers 31:40, 46 (cf. 1 Macc. 2:38)), Romans 2:9. ψυχαί, souls (like the Latincapita) i. e. persons (in enumerations; cf. German Seelenzahl): Acts 2:41; Acts 7:14; Acts 27:37; 1 Peter 3:20 (Genesis 46:15, 18, 22, 26, 27; Exodus 1:5; Exodus 12:4; Leviticus 2:1; Numbers 19:11, 13, 18; (Deuteronomy 10:22); the examples from Greek authors (cf. Passow, under the word, 2, vol. ii, p. 2590b) are of a different sort (yet cf. Liddell and Scott, under the word, II. 2)); ψυχαί ἀνθρώπων of slaves (A. V. souls of men (R. V. with marginal reading 'Or lives')), Revelation 18:13 (so (Numbers 31:35); Ezekiel 27:13; see σῶμα, 1 c. (cf. Winer's Grammar, § 22, 7 N. 3)).

2. the soul (Latinanimus), a. the seat of the feelings, desires, affections, aversions (our soul, heart, etc. (R. V. almost uniformly soul); for examples from Greek writings see Passow, under the word, 2, vol. ii., p. 2589b; (Liddell and Scott, under the word, II. 3); Hebrew וְכָל־לֵבָב, cf. Gesenius, Thesaurus ii, p. 901 in 3): Luke 1:46; Luke 2:35; John 10:24 (cf. αἶρω, 1 b.); Acts 14:2, 22; Acts 15:24; Hebrews 6:19; 2 Peter 2:8, 14; ἡ ἐπιθυμία τῆς ψυχῆς, Revelation 18:14; ἀνάπαυσιν ταῖς ψυχαῖς εὐρίσκειν, Matthew 11:29; ψυχὴ, ... ἀναπαύου, φάγε, πίε (WH brackets these three imperatives), εὐφραίνου (personification and direct address), Luke 12:19, cf. Luke 12:18 (ἡ ψυχὴ ἀναπαύσεται, Xenophon, Cyril 6, 2, 28; εὐφραίνειν τὴν ψυχὴν, Aelian v. h. 1, 32); εὐδοκεῖ ἡ ψυχὴ μου (anthropopathically, of God), Matthew 12:18; Hebrews 10:38; περίλυπος ἐστὶν ἡ ψυχὴ μου, Matthew 26:38; Mark 14:34; ἡ ψυχὴ μου τετάρακται, John 12:27; ταῖς ψυχαῖς ὑμῶν ἀκλυόμενοι (fainting in your souls (cf. ἐκλύω, 2 b.)), Hebrews 12:3; ἐν ὅλη τῇ ψυχῇ σου, with all thy soul, Matthew 22:37; (Luke 10:27 L text T Tr WH); ἐξ ὅλης τῆς ψυχῆς σου (Latinex toto animo), with (literally, from (cf. ἐκ, II. 12 b.)) all thy soul, Mark 12:30, 33 (here T WH omit; L Tr marginal reading brackets the phrase); Luke 10:27 (R G) (Deuteronomy 6:5; (Epictetus diss. 3, 22, 18 (cf. Xenophon, anab. 7, 7, 43)); Antoninus 3, 4; (especially 4, 31; 12, 29); ὅλη τῇ ψυχῇ φροντίζειν τίνος (rather,

with *κεχαρισθαι*), Xenophon, mem. 3, 11, 10); *μία ψυχή*, **with one soul** (cf. *πνεῦμα*, 2, p. 520a bottom), [Philippians 1:27](#); *τοῦ πλήθους ... ἦν ἡ καρδιά καί ἡ ψυχή μία*, [Acts 4:32](#) (*ἐρωτηθεὶς τί ἐστὶ φίλος, ἔφη. μία ψυχή δύο σώμασιν ἐνοικουσα*, (Diogenes Laërtius 5, 20 (cf. Aristotle, eth. Nic. 9, 8, 2, p. 1168b, 7; on the elliptical *ἀπό μιᾶς* (namely, *ψυχῆς*?), see *ἀπό*, III.)); *ἐκ ψυχῆς*, **from the heart, heartily** ([Ephesians 6:6](#) (Tr WH with [Ephesians 6:7](#))); [Colossians 3:23](#) (*ἐκ τῆς ψυχῆς* often in Xenophon; *τό ἐκ ψυχῆς πένθος*, Josephus, Antiquities 17, 6, 5).

**b.** "the (human) soul in so far as it is so constituted that by the right use of the aids offered it by God it can attain its highest end and secure eternal blessedness, the soul regarded as a moral being designed for everlasting life": [3 John 1:2](#); *ἀγρύπνειν ὑπὲρ τῶν ψυχῶν*, [Hebrews 13:17](#); *ἐπιθυμῖαι, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς*, [1 Peter 2:11](#); *ἐπίσκοπος τῶν ψυχῶν*, [1 Peter 2:25](#); *σώζειν τὰς ψυχὰς*, [James 1:21](#); *ψυχὴν ἐκ θανάτου*, from eternal death, [James 5:20](#); *σωτηρία ψυχῶν*, [1 Peter 1:9](#); *ἀγνίζειν τὰς ψυχὰς ἑαυτῶν*, [1 Peter 1:22](#); (*τὰς ψυχὰς πιστῶ κτίστη παρατίθεσθαι*, [1 Peter 4:19](#)).

**c. the soul as an essence which differs from the body and is not dissolved by**

**death** (distinguished from *τό σῶμα*, as the other part of human nature (so in Greek writings from Isocrates and Xenophon down; cf. examples in Passow, under the word, p. 2589 {a} bottom; Liddell and Scott, under the word, II. 2)): [Matthew 10:28](#), cf. [4 Macc. 13:14](#) (it is called *ἄθάνατος*, Herodotus 2, 123; Plato Phaedr., p. 245 c., 246 a., others; *ἄφθαρτος*, Josephus, b. j. 2, 8,

14; *διαλυθῆναι τὴν ψυχὴν ἀπὸ τοῦ σώματος*, Epictetus diss. 3, 10, 14); the soul freed from the body, a disembodied soul, [Acts 2:27, 31](#) Rec.; [Revelation 6:9](#); [Revelation 20:4](#) (Wis. 3:1; (on the Homeric use of the word, see Ebeling, Lex. Homer, under the word, 3, and references at the end, also Proudfit in Bib. Sacr. for 1858, pp. 753-805)).

## Topical Lexicon

### Summary of Meaning in Scripture

Ψυχή (Strong's 5590) denotes the life-principle that animates the body and constitutes personal identity.

Scripture employs the term for the living being itself, the inner self that thinks, feels, and chooses, and the immortal entity that endures beyond death.

**Context determines whether the emphasis is on earthly life, the conscious person, or the eternal soul that God redeems.**

#### **Old Testament Background and Septuagint Usage**

**Greek translators regularly used ψυχή to render Hebrew נֶפֶשׁ (nephesh). Thus the New Testament inherits the broad Hebrew sense of “living creature,” “life,” and “self,” while also developing sharper distinctions between soul, spirit, and body (for example Hebrews 4:12).**

#### **Dimensions of ψυχή in the New Testament**

- **Life as Physical Existence**

“Is not life more than food?” ([Matthew 6:25](#)). ψυχή here refers to daily, biological life that God sustains (see also [Luke 12:19-20](#)).

- **The Individual Person**

“All two hundred seventy-six of us on board” ([Acts 27:37](#)). Persons themselves are counted as ψυχαί, underscoring the value of every individual before God ([Acts 2:41](#); [1 Peter 3:20](#)).

- Inner Sentient Self

“My soul magnifies the Lord” (Luke 1:46). Emotions, intellect, and will reside in the ψυχή (Matthew 26:38; John 12:27).

- Object of Salvation

“Receiving the goal of your faith, the salvation of your souls” (1 Peter 1:9). Redemption targets the ψυχή (James 1:21; Hebrews 10:39).

- Priceless Worth

“What can a man give in exchange for his soul?” (Matthew 16:26; Mark 8:36-37). Earthly gain cannot compensate for eternal loss.

- Sphere of Perseverance

“By your patient endurance you will gain your souls” (Luke 21:19). Faithful endurance safeguards the soul amid persecution.

- Seat of Self-Sacrifice

“Greater love has no one than this, that he lay down his life for his friends” (John 15:13; Acts 15:26). Christ and His servants surrender ψυχή for others.

- Identity after Death

“I saw under the altar the souls of those who had been slain” (Revelation 6:9; 20:4). Conscious existence continues while awaiting bodily resurrection.

## Interrelation with πνεῦμα and σῶμα

Though overlapping, soul is not identical with spirit. Hebrews 4:12 *speaks of a “dividing soul and spirit,”* showing distinguishable aspects.

1 Thessalonians 5:23 *prays for sanctification of “spirit, soul, and body,”* indicating a holistic yet differentiated anthropology.

The body is mortal, the spirit  
God-ward, and the soul  
the self that interfaces  
with both.

#### Christological Significance

**Jesus possesses a human ψυχή:**  
*“My soul is consumed with sorrow”*  
(Matthew 26:38).

On the cross He “poured out His life unto death” (Isaiah 53:12 echoed in Matthew 20:28), offering His soul as a ransom. His resurrection affirms that God “will not abandon my soul to Hades” (Acts 2:27), guaranteeing believers’ deliverance.

#### Soteriological Implications

## CONVERSION IS FREQUENTLY DESCRIBED AS THE WINNING OR SAVING OF SOULS

(Acts 14:22; James 5:20).

Evangelistic preaching addresses the ψυχή, calling for repentance and faith that secure eternal life. The new covenant promise reaches the deepest seat of personality and guarantees everlasting fellowship with God.

### Pastoral and Ministry Applications

- Shepherding Care

*“Obey your leaders...for they keep watch over your souls”*  
(Hebrews 13:17). Spiritual leaders guard believers’ inner life.

- Equipping the Saints

“Strive together with one mind for the faith” (Philippians 1:27). Unity of soul fosters mature ministry.

- Counseling and Comfort

*God’s word restores the soul* (Psalm 19:7 LXX),  
and biblical counsel addresses fear, grief, and temptation lodged in the ψυχή.

### Ethical Imperatives

Peter urges believers to *“abstain from fleshly passions which wage war against the soul”* (1 Peter 2:11).

Moral choices either nourish or damage the inner self.

**LOVE FOR GOD MUST BE “*with all your soul*”  
ANCHORING ETHICS IN HEARTFELT DEVOTION  
(Matthew 22:37).**

**Missionary Perspective**

Early church records count converts as souls (Acts 2:41; 4:32). Mission strategy focuses on rescuing souls from darkness to light (Acts 26:18) and planting congregations where “no little encouragement came to the souls” (Acts 14:22).

**Eschatological Hope**

*Believers anchor hope “as an anchor for the soul, firm and secure”* (Hebrews 6:19).

At death the soul departs to be with Christ (Philippians 1:23) and will be reunited with a glorified body at His return, completing salvation (Romans 8:23).

**Historical Theology**

Church fathers defended the immortality of the soul against materialistic philosophies. Reformation teaching emphasized Scripture’s testimony that salvation is by grace through faith,

assuring the soul's eternal security. Contemporary pastoral theology continues to prioritize care of souls as the heart of ministry.

### Representative Passages

#### Matthew 16:26

*“For what will it profit a man if he gains the whole world, yet forfeits his soul?”*

#### Acts 2:41

*“Those who embraced his message were baptized, and about three thousand souls were added...”*

#### Hebrews 4:12

*“The word of God...penetrates even to dividing soul and spirit.”*

#### James 1:21

*“Humbly accept the word planted in you, which can save your souls.”*

#### Revelation 6:9

*“I saw under the altar the souls  
of those who had been slain...”*

### **Statistics and Distribution**

Ψυχή appears 104 times across twenty New Testament books, notably in Matthew, Luke, Acts, 1 Peter, and Revelation. Frequency peaks in narrative sections where lives are at stake and in pastoral exhortations dealing with perseverance and salvation.

### **Worship and Spiritual Formation**

Corporate worship invites congregations to bless the Lord “O my soul” ([Psalm 103:1](#) LXX echo). [Disciplines of Scripture meditation, prayer, and fellowship](#) feed the soul, fostering Christlike affections and resilience.

### **Final Reflection**

God created the soul, Christ redeemed it, and the Spirit sanctifies it. The believer's calling is to guard, nurture, and offer that soul wholly to the Lord until the day He completes the good work within.

# Matthew 11:30 ►

## Text Analysis

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
3588 [e]	ὁ ho	The	Art-NMS
1063 [e]	γάρ gar	for	Conj
2218 [e]	ζυγός zygos	yoke	N-NMS
1473 [e]	μου mou	of Me	PPro-G1S
5543 [e]	χρηστός chrēstos	[is] easy,	Adj-NMS
2532 [e]	καὶ kai	and	Conj
3588 [e]	τὸ to	the	Art-NNS
5413 [e]	φορτίον phortion	burden	N-NNS
1473 [e]	μου mou	of Me	PPro-G1S
1645 [e]	ἐλαφρόν elaphron	light	Adj-NNS
1510 [e]	ἐστίν. estin	is.	V-PIA-3S

30 *For my yoke is easy,*

*YOKE (see above)*

*EASY:*

## 5543. chréstos ►

### Lexical Summary

chréstos: Kind, good, useful, benevolent

**Original Word:** χρηστός

**Part of Speech:** Adjective

**Transliteration:** chréstos

**Pronunciation:** khray-stos'

**Phonetic Spelling:** (khrase-tos')

**KJV:** better, easy, good(-ness), gracious, kind

**NASB:** good, kind, kindness, easy

**Word Origin:** [from G5530 (χράομαι - use)]

1. employed
2. (by implication) **useful** (in manner or morals)

### Strong's Exhaustive Concordance

**better, easy, gracious, kind.**

From [chraomai](#); employed, i.e. (by implication) useful (in manner or morals) -- better, easy, good(-ness), gracious, kind.

see GREEK [chraomai](#)

## HELPS Word-studies

Cognate: 5543 *xrēstós* (an adjective, derived from 5530 /*xráomai*, "to furnish what is suitable, useful") – properly, *useful* (serviceable, productive); *well-fitted* (*well-resourced*); *useful* (beneficial, benevolent). See 5544 (*xrēstotēs*).

On the spiritual plane, 5543 /*xrēstós* ("suitable, usefully kind") describes what God defines as *kind* – and therefore also *eternally* useful!

"We have no adjective in English that conveys this blend of being *kind* and good at the same time" (M. Vincent).

[*Xrestus* ("useful, kindly") was a common slave-name in the Graeco-Roman world. It "appears as a spelling variant for the unfamiliar *Christus* (*Xristos*). (In Greek the two words were pronounced alike.)" (F. F. Bruce, *The Books of Acts*, 368).]

## NAS Exhaustive Concordance

### Word Origin

adjective from *chraomai*

### Definition

## SERVICEABLE, GOOD

### NASB Translation

easy (1), good (2), kind (2), kindness (2).

## Thayer's Greek Lexicon

### STRONGS NT 5543: χρηστός

χρηστός, χρηστη, χρηστόν (*χράομαι*), from Herodotus down, the Sept. for טוֹב;

1. properly, *fit for use, useful; virtuous,*

**good** ἡθη χρηστά, 1 Corinthians 15:33 ((Treg. χρηστά (but cf. Buttmann, 11)), see ἡθος, 2).

2. **manageable, i. e. mild, pleasant** (opposed to harsh, hard, sharp, bitter): of things, χρηστότερός οἶνος, pleasanter, Luke 5:39 (here T Tr text χρηστός; so WH in brackets) (of wine also in Plutarch, mor., p. 240 d. (i. e. Lacaen. apophtheg. (Gorgias 2); p. 1073 a. (i. e. de com. notit. 28)); of food and drink, Plato, de rep. 4, p. 438 a.; σῦκα, the Sept. Jeremiah 24:3, 5); ὁ ζυγός (opposed to **burdensome**), Matthew 11:30 (A. V. **easy**); of persons, **kind, benevolent**: of God, 1 Peter 2:3 (A. V. **gracious**) from Psalm 33:9 (); τό χρηστόν τοῦ Θεοῦ equivalent to ἡ χρηστότης (Winer's Grammar, § 34, 2), Romans 2:4; of men, εἰς τινα toward one, Ephesians 4:32; ἐπί τινα, Luke 6:35 (here of God; in both passages, A. V. **kind**).

## Topical Lexicon

### Overview

Strong's Greek 5543 gathers **seven New Testament occurrences** around the idea of beneficent goodness—**kindness that proves itself through usefulness, suitability, and gracious favor.**

The term spans descriptions of the character of God, the yoke of Christ, the taste of salvation, and the conduct expected within the redeemed community.

### Divine Kindness Revealed

Luke 6:35 records the Lord's direct assertion of the Father's nature: "He is kind to the ungrateful and wicked." This statement roots every other use of the word in God Himself. Romans 2:4 broadens the vista, speaking of "the riches of His kindness" that "lead you to repentance." Kindness is therefore not sentimental indulgence but a purposeful grace that confronts sin and draws sinners toward restoration.

## Christ's Yoke of Benevolence

In [Matthew 11:30](#) Jesus invites the weary with the assurance, “For My yoke is easy and My burden is light.” The adjective expresses the gentle, well-fitting nature of discipleship under the Messiah. Far from crushing, His rule liberates, proving the Messianic promise of rest foreshadowed by Sabbath patterns and covenant faithfulness.

## Tasted in Salvation Experience

1 Peter calls believers back to their first encounter with the gospel: “now that you have tasted that the Lord is good” ([1 Peter 2:3](#)). Peter assumes that authentic conversion involves a discernible savor of divine kindness, echoing [Psalm 34:8](#). The metaphor of taste safeguards the personal, experiential dimension of faith, preventing the gospel from becoming mere abstraction.

## Old and New Wine—Discernment Required

[Luke 5:39](#) notes the natural human bias: “And no one after drinking old wine wants new, for he says, ‘The old is better.’” Here the word functions comparatively, describing the perceived excellence of what is already known. The saying exposes the resistance of human tradition to the fresh inbreaking of the kingdom, even when that kingdom brings the truest good.

## Formation of Christian Character

[Ephesians 4:32](#) exhorts, “Be kind and tenderhearted to one another, forgiving each other just as in Christ God forgave you.” Kindness becomes the relational aroma of the new humanity created in Christ, directly mirroring God’s action toward His people. When Paul warns “Bad company corrupts good character” ([1 Corinthians 15:33](#)), the word underscores that such character is fragile; it flourishes or withers according to one’s associations. Sanctification therefore demands both cultivation and vigilance.

## Pastoral and Missional Implications

1. Evangelism: Stressing divine kindness provides a biblical foundation for calling sinners to repentance without diluting holiness.
2. Discipleship: Presenting Christ’s yoke as kind combats legalistic distortions and encourages joyful obedience.
3. Counseling: [Ephesians 4:32](#) authorizes a grace-saturated model for conflict resolution, grounded in the gospel’s forgiving kindness.
4. Community Witness: Congregational life marked by practical benevolence serves as an apologetic, displaying the character of God before a watching world.

## Historical Echoes

Early Christian apologists leveraged this concept against pagan misconceptions. Tertullian famously played on the phonetic similarity between “Christians” and “good-natured ones” (*χρηστοί*), turning ridicule into testimony. Patristic writers connected the term with beneficence

in social ministries—care for the poor, hospitality, and rescue of infants—demonstrating that doctrinal fidelity and social kindness were never intended to be rivals.

### **Theological Synthesis**

Kindness is not a mere ethical add-on; it is covenantal. The God who pledged hesed in the Old Testament now manifests it in the incarnate Son and pours it out through the Spirit into the hearts of believers. Each occurrence of Strong's 5543 therefore serves as a facet in the unified biblical testimony: God's goodness is active, redemptive, and reproducible in His people until the age to come.

*and my burden is light."*

When you realize that it is Christ carrying you as you carry your cross, this phrase makes perfect sense!

**CLOSE:**

Go & BE

“Compatibilists!”

**Share & explain the  
“Compatibilist Position”**

**PRAYER**

