

Notes on the Greek New Testament
Day 16 – January 16th – Matthew 11:7-30

Works frequently referenced in these notes on Matthew

- Hagner, Donald A *Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28*, Word Books, Dallas, 1993 & 1995
- Morris, Leon *The Gospel According to Matthew*, Eerdmans, Grand Rapids, 1992

Verses 7-13

Cf. Luke 7:24-28.

Verse 7

Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

Jesus does not wish any to think that he has low views of John or of his ministry.

ἀρχῶ rule; midd begin
ὄχλος, ου m crowd, multitude
ἐξήλθατε verb, aor act indic, 2 pl ἐξερχομαι
ἐρημος, ου f deserted place, uninhabited region, desert
θεασομαι see, look at, observe
κάλαμος, ου m reed, rod, cane
ἀνεμος, ου m wind
σαλευω shake, disturb

"This metaphor (perhaps suggested by the tall cane grass that grew along the shores of the Jordan) suggests weakness and vacillation, characteristics one does not associate with John. The question implies the conclusion that John was, to the contrary, strong and fixed in his orientation." Hagner.

Verse 8

ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

ἰδεῖν Verb, aor act infin ὄραω see
μαλακος, η, ον soft, fancy, luxurious
ἡμφιεσμένον Verb, perf pass ptc, m acc & n
nom/acc s ἀμφιεννυμι clothe, dress

Cf. 3:4 for John's dress. "Again just the opposite of John's strong asceticism (cf. 3:4, where John is recorded as wearing 'a garment of camel's hair and a leather belt')." Hagner.

φορεω wear
βασιλευς, εως m king

Verse 9

ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

ναι yes, yes indeed, certainly
περισσοτερος, α, ον more, greater, much more, even more

The meaning of 'more than a prophet' is immediately spelled out in the next verse.

Verse 10

οὗτός ἐστιν περὶ οὗ γέγραπται· Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

γέγραπται Verb, perf pass indic, 3 s γραφω write

"John's greatness arises because he is not only a prophet but himself the fulfilment of prophecy, the prophecy of Malachi 3:1 (cf also Exod 23:20)." Morris.

"The shift in the pronouns from μου, 'me,' to σου, 'you,' is undoubtedly the result of the application of the passage to Jesus (the μου, referred to God, the σου to the coming of God in Jesus). The repeated σου, 'your,' thus refers here to Jesus. John is accordingly identified as the one who prepares the way, identified later in Mal 4:5 as Elijah, as also in the present pericope (v 14; cf. 17:12). This indication of the great importance of John as one who is at the turning point of the aeons (vv 12-13) is at the same time, if indirectly, further evidence of the messianic identity of Jesus, whose way (cf. 21:32) had been prepared by John. Matthew pursues this theme further in the verses that follow." Hagner.

ἀποστέλλω send, send out
προσωπον, ου n face, presence
κατασκευαζω prepare, construct
ὁδος, ου f way, path, road, journey
ἐμπροσθεν before, in front of

"We should not miss the application to Jesus of a passage originally speaking of Yahweh: Jesus is the manifestation of Yahweh." Morris.

Verse 11

ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς
γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ
μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
μείζων αὐτοῦ ἐστίν.

ἐγήγερται Verb, perf pass indic, 3 s ἐγειρω
raise

The verb is used here in the sense of raising up
of a prophet.

γεννητος, η, ον born
γυνη, αικος f woman, wife
μειζων, ον and μειζοτερος, α, ον (comp of
μεγας) greater
μικροτερος, α, ον smallest, least
ουρανος, ου m heaven

"Great though he was, John the Baptist belonged to the old order. He proclaimed the need for repentance in view of the coming of the Messiah, but his function was preliminary to the Christian era; he was not in that era and therefore was in some sense of lesser stature than those who are in it... This cannot mean in character or achievement; it refers to privilege and position." Morris.
"The thought is that it is better to enter the kingdom than to herald its coming." Allen.
"In the dispensation of promise, his significance was unsurpassed. Nevertheless it was nothing compared to the message brought by the least of Jesus' disciples and followers in the dispensation of fulfilment." Ridderbos.

Verse 12

ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ
ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ
βιασται ἀρπάζουσιν αὐτήν.

ἄρτι now, at the present
βιάζω exercise force (if midd); suffer
violence (if pass); enter by force
βιαστης, ου m violent or eager person
ἀρπάζω take by force

There are several explanations of this verse. "The difficulty arises because of two variables, each of which can be taken positively or negatively (and with further differing nuances); (1) the verb βιάζεται and (2) the noun βιασται, together with the following words ἀρπάζουσιν αὐτήν. βιάζεται, can be taken as a middle or passive form, the former giving the positive meaning 'come forcefully,' the latter giving the negative meaning 'suffer violence.' Similarly it is possible to take βιασται ἀρπάζουσιν αὐτήν positively, meaning 'forceful people seize it' (thus referring to rigorous discipleship), or negatively, 'violent persons plunder it.' As a result, four options are possible for the meaning of the verse: both clauses of the verse can be taken (1) positively or (2) negatively, or (3) the first can be taken positively and the second negatively, or (4) the first negatively and the second positively... "Those who take both clauses positively (e.g., Zahn; Ladd, *Presence*) thus find a statement about the forceful coming of the kingdom in the ministry of Jesus and a coordinate description of the hard way of discipleship. Those who take both clauses negatively (e.g., Hill, Fenton, Green, Schweizer, Patte, Gundry, Gaechter, Maier, France, Mounce, Luz, Davies-Allison) understand the verse to refer to the persecution and difficulty faced by those who represent the kingdom. The violent people who plunder the kingdom are regarded variously as the Pharisees, Zealots, evil spirits, or even Herod Antipas. Among those who divide the clauses, the majority favour understanding the first negatively (the kingdom suffers violence) and the second positively (e.g., Dahl, Schlatter, Schniewind). A few argue for the first to be understood positively (the kingdom comes forcefully) and the second negatively (e.g., Carson, Pamment)." Hagner.
Hagner himself favours taking both clauses negatively, commenting, "For all its greatness, the kingdom suffers violence and violent men plunder it. The kingdom involves suffering. In the same way, Matthew continues, so must the Son of Man suffer."

Verse 13

πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως
Ἰωάννου ἐπροφήτευσαν·

νομος, ου m law
προφητεω prophesy

I.e. John is the last of the prophets of the Old Covenant.

Verse 14

καὶ εἰ θέλετε δεῦξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.

θέλω wish, will

δεχομαι receive, accept

A man imprisoned and facing death hardly seems to reflect the spirit of Elijah. It takes faith to see beyond appearance to the reality of things. Hence also the following verse. There may be an echo of John's doubts concerning Jesus.

Ἠλίας, ου m Elijah

Cf. Mal 4:5, Matt 17:10-13.

μελλω be going, be about

Verse 15

ὁ ἔχων ὦτα ἀκουέτω.

οὖς, ὠτος n ear, hearing

The TR, following most MSS, includes ἀκουειν after ὦτα. The word is omitted by B D 700 it^{d,k} syr^s. The shorter text is probably original with ἀκουειν added in imitation of the formula found elsewhere (cf. Mk 4:9, 23; Lk 8:8; 14:35; Rev 2:7 etc.).

Verses 7-15 Postscript

"A correct assessment of the significance of John the Baptist can only be made in relation to Jesus and the kingdom he brings. If Jesus brings the era of the fulfillment of the OT promises, then John is by definition at the turning point of the aeons, the last and greatest of the old, announcing and preparing the way for the new kingdom of the messianic king. Thus the attention given to John as the forerunner, fulfilling the role of Elijah, serves at the same time a christological purpose. John cannot be Elijah if Jesus is not the Messiah. So wonderful is the new reality brought by Jesus that the least of its participants is greater even than John. To participate in this reality is to begin to experience all towards which the OT pointed. This is an era of incomparable fulfillment, and those who receive it experience incomparable privilege." Hagner.

Verses 16-19

Cf. Luke 7:31-35.

Verse 16

Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίσι καθήμενοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις

ὁμοιωω make like; pass resemble

γενεα, ας f generation

ὁμοιος, α, ον like, of the same kind as

παιδιον, ου n child

καθημαι sit, sit down

ἀγορα, ας f market place

προσφωνεω call to

ἕτερος, α, ον other, another

Verse 17

λέγουσιν· Ἠυλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·

Jesus uses an illustration from children's games, playing at weddings and funerals.

ἀλλεω play a flute

ὠρχήσασθε Verb, aor midd dep indic, 2 pl

ὀρχεομαι dance

θρηνεω mourn, weep

The majority of MSS include ὑμῖν after ἐθρηνήσαμεν. The longer text would appear to be an addition calculated to create an exact parallel with the first half of the couplet.

ἐκόψασθε Verb, aor midd indic, 2 pl κοπτω cut; midd mourn, wail, lament

Verse 18

ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· Δαιμόνιον ἔχει·

μητε and not; μητε ... μητε neither ... nor

ἐσθιω and ἐσθω eat

πινω drink

Cf. 3:4; 9:14; Luke 1:15. "John's asceticism, which delivered him from the love of food that characterised all too many, was ridiculed as the meanderings of a maniac." Morris.

"The same expression ['he has a demon'] is used repeatedly of Jesus in John: 7:20; 8:48, 52; 10:20; cf. Matt 12:24 and Mark 3:22." Hagner.

Verse 19

ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν· Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

φαγος, ου m glutton

οἰνοποτης, ου m drinker, drunkard

"Both words occur in the NT only here and in the parallel in Luke 7:34 (the same combination is found in Deut 21:20; cf. Prov 23:20). This caricature was perhaps caused by Jesus' frequent attendance at banquets." Hagner.

τελωνης, ου m tax collector

φίλος, ου m friend, friendly

ἁμαρτωλος, ον sinful, sinner

Cf. 9:10-13; Luke 15:2; 19:7.

ἐδικαιώθη Verb, aor pass indic, 3 s δικαιοω justify, acquit

σοφια, ας f wisdom, insight, intelligence

"Many MSS, e.g., B² C D K L X Δ Θ Π TR read τεκνων, 'children,' probably by the influence of the Lukan parallel (7:35); some, furthermore, have παντων, 'all,' before των τεκνων ... for the same reason." Hagner.

"The wisdom Jesus taught was not meant as a topic for debate in religious or philosophical schools – it was something to be lived out and is *proved right* in the works his followers do." Morris.

Verse 20

Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖστα δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·

τοτε then, at that time
ἀρχω rule; midd begin
ὀνειδίζω reproach, insult, abuse
πολις, εως f city, town
ἐγένοντο Verb, aor midd dep indic, 3 pl
γίνομαι
πλειστος, η, ον (superl. of πολυς) most, large
μετανοεω repent, have a change of heart

"Jesus was not looking for amazement or admiration, but for repentance... He is calling for people to change their whole direction away from sin and towards God." Morris.

Verses 21-24

Cf. Luke 10:12-15.

Verse 21

Οὐαί σοι, Χοραζὶν· οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῶ μετενόησαν.

οὐαί woe! how horrible it will be!

It is evident that Jesus did many things not recorded in the Gospels. Chorazin, a town a few miles north-west of the lake, is mentioned in the NT only here and in the parallel passage in Luke.

γενόμεναι Verb, aor mid dep ptc, f nom pl
γίνομαι
πάλαι adv long ago, formerly, all this time
ἂν particle indicating contingency
σακκος, ου m sackcloth, mourning dress
σποδος, ου f ashes

Used in the OT to refer to the common signs of sorrow for one's sin and consequent repentance, cf. Dan 9:3; Jonah 3:6; Esth 4:3.

Verse 22

πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.

πλὴν but, yet, nevertheless, however

Tyre and Sidon had been vigorously denounced by the prophets for their wickedness (e.g. Is 23; Ezek 26; Joel 3:4-8; Amos 1:9-10).

ἀνεκτοτερος, α, ον more tolerable
(comparative of ἀνεκτος)
ἔσται Verb, fut indic, 2 s εἶμι
κρίσις, εως f judgement, act of judgement
ἢ or, than

Verse 23

καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ἄδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

Γ¹³ TR and other MSS have ἡ rather than μη after Capernaum, thus making a slight change of verb necessary and giving the translation, 'You, Capernaum, who are exalted up to heaven.' The μ of μη was lost through haplography because of the μ at the end of Capernaum.

ὑψωθήσῃ Verb, aor pass ptc, f dat s ὑψωω
exalt, lift up, raise
ἄδης, ου m Hades, the world of the dead;
Hell

Though Jesus spent much time in this town and walked its streets, that is no reason for its exultation but rather for its condemnation.

καταβαινω come or go down, descend

A number of MSS (x C L Θ Γ^{1,13} TR) read the passive, καταβιβασθησῃ.

"This is an allusion to the LXX of Isa 14:15: εἰς ἄδου καταβήσῃ (cf. 14:11, which has only a slightly different word order). It is difficult to make the application of the first rhetorical phrase to Capernaum more precise, but it seems to refer to an unwarranted, prideful confidence in an exceptional degree of eschatological blessing. The imagery of v 23 is clearly borrowed from Isa 14:13-15 (for *sheol*, see too Ezek 26:20-21). The comparison with Sodom makes Jesus' indictment of Capernaum all the sharper." Hagner.

ἐγενήθησαν Verb, aor indic, 3 pl γίνομαι
γενόμεναι see v.21
ἔμεινεν Verb, aor act indic, 3 s μενω trans
remain, stay
μεχρι and μεχρις until, to
σημερον today

For the notorious wickedness of Sodom, see Gen 18:20-19:29; cf. Isa 1:9; Rom 9:29; 2 Pet 2:6-9; Jude 7.

Verse 24

πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

πλὴν see v.22

γη, γης f earth, land

ἀνεκτοτερος, α, ον see v.22 for this and remaining phrase

Verses 25-30

Davies-Allison say of 11:25-30 that it is "a capsule summary of the entire gospel." For verses 25-27 cf. Luke 10:21-22. Of these verses Hagner writes, "The remarkable character of this passage and its similarity in tone to the Fourth Gospel have caused the passage to be variously described as a meteorite or thunderbolt from the Johannine sky... Johannine parallels abound: for the special authority given to Jesus (v 27), compare John 3:35; 13:3; 17:2 (in a prayer of Jesus similar to the present passage); for the intimate relationship and unique mutual knowledge of the Father and Son, compare John 7:29; 10:14-15; and 17:25 (again in the prayer of Jesus)."

Verse 25

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαι σοί, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

ἐκεῖνος, η, ο demonstrative adj. that

καιρος, ου m time

ἀποκριθεὶς Verb, aor pass dep ptc, m nom s

ἀποκρινομαι answer, reply, say

ἐξομολογεω midd confess, praise, thank

γη, γης f earth

κρυπτω hide, conceal, cover

σοφος, η, ον wise, experienced

συνετος, η, ον intelligent, possessing

understanding

ἀποκαλυπτω reveal, disclose

νηπιος, α, ον baby, infant, child

Cf. 1 Cor 1:19, 21, 26-29. "This does not mean that none of the world's wise and clever people will come to know it. In every age there have been wise and clever people who have rejoiced in the revelation Jesus has made known. But the point is that they come to know it by their simple trust in Jesus, not by their intellectual skills and their knowledge of abstruse research methods. And that simple trust is open to the humblest of us all, to the *babies* among us." Morris.

"The need to become like a child to receive the kingdom is made clear in 18:1-4 (cf. 5:5). It is the simple, childlike who become the disciples of Jesus." Hagner.

Verse 26

ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

ναι yes, yes indeed, certainly

οὕτως and οὕτω thus, in this way

εὐδοκία, ας f pleasure, desire

ἐγένετο Verb, aor midd dep indic, 3 s γινομαι

ἔμπροσθεν before, in front of

This has not come about by accident but by design.

Verse 27

Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἂν βούληται ὁ υἱὸς ἀποκαλύψαι.

The context suggests that the 'all things' here refers to all truth or revelation. Cf. 28:18.

παραδίδωμι hand or give over, deliver up, commit

οὐδεὶς, οὐδεμα, οὐδεν no one, nothing

ἐπιγινωσκω perceive, understand

"ὁ υἱὸς is used absolutely (i.e., without qualification), as it is in only one other place in the Synoptics (24:36 [= Mark 13:32]) and frequently in the Fourth Gospel... 'The Son' is to be equated with Matthew's Son of God Christology (cf. esp. 3:17; 14:33; 16:16; 17:5; 27:54). It is the 'Son of God' who is uniquely related to his Father." Hagner.

"The Son is not only the origin of revelation but is himself a mystery to be revealed; the knowledge of the Father and the knowledge of the Son are two sides of the same mystery, which is now revealed, and so the Father and the Son in fellowship with one another are both subject and object of revelation." Stonehouse.

ὅς ἐάν whoever

βουλομαι want, desire, wish

ἀποκαλυπτω reveal, disclose

"This does not mean that those who receive the revelation know the Father in the same intimate way as the Son does. Knowledge that springs from community of nature is not the same as that which comes from revelation. It means rather that it is in him that they come to know God." Morris.

Verse 28

Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς.

δευτε adv. COME (of command or exhortation)

Δεῦτε πρὸς με echoes the cry of wisdom. "Jesus thus speaks here in the way that Wisdom was regarded as speaking ... and we have here another important element in wisdom Christology (cf. on 11:19b; see too 23:34), where the Christ is identified with the Wisdom that existed with God from the beginning (cf. Prov 8:1-21, 32-36; 9:4-6)." Hagner.

πάντες Adjective, m nom pl πας
κοπιαω work hard, labour, become tired
πεφορτισμένοι Verb, perf pass ptc, m nom pl
φορτιζω burden, load with burdens

"Jesus is calling anyone who is wearied with life's burdens" Morris. The reference may be particularly to those struggling under the burden of Pharisaic nomism, cf. 23:4.

καὶ γὰρ a compound word = καὶ ἐγὼ
ἀναπαύω give relief, refresh

Cf. Exod 33:14.

Verse 29

ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

ἄρατε Verb, aor act imperat, 2 pl αἰρω
take, take up

ζυγος, ου m yoke, balance scale

A 'yoke' is a mark of servitude (Jer 27:2-7; 28:10; Gal 5:1; 1 Tim 6:1). To own Jesus as Lord and to be bound to him as his servant is freedom and refreshment (cf. Ps 23:3). "He invites them to follow his own teaching as the definitive interpretation of the law (see on 5:17-20). The same point is stressed in the next clause μάθετε ἀπ' ἐμοῦ, 'learn from me.'" Hagner.

μάθετε Verb, 2 aor act imperat, 2 pl μανθανω
learn, find out

To be a follower of Jesus is to be a disciple, a learner.

πραῦς, πραεια, πραῦ humble, gentle
ταπεινος, η, ον humble, lowly, poor
εὐρήσετε Verb, fut act indic, 2 pl εὐρισκω

ἀναπαυσις, εως f relief, rest
ψυχη, ης f self, life, 'soul'

Cf. Jer 6:16.

Verse 30

ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

ζυγος, ου m see v.29

χρηστος, η, ον kind, loving, good, merciful
φορτιον, ου n burden, load
ελαφρος, α, ον light, easy to bear, slight

Again, compare 23:4 for the 'heavy' burden imposed by the Pharisees.

"Jesus is not calling people to lives of careless ease. But it is service for which they will be glad. It will be a delight, not a painful drudgery." Morris.

"The fact that Jesus' yoke is kind and his burden is light must not be understood to mean that the discipleship and righteousness to which Jesus calls are easy and undemanding. Discipleship demands nothing less than life commitment and comprehensive self-denial. The righteousness described in the Sermon on the Mount penetrates to the inner world of thought and motive. For Jesus, 'the way that is easy' (7:13) leads to destruction, not to rest. In the last analysis it is only because of the dawning of the new era of grace and salvation, in Matthew's language 'the kingdom of heaven' of realised eschatology, that the possibility exists of a kind yoke, a light burden, and thus rest for those who have toiled in frustration. In these new circumstances, and here alone, 'his commandments are not burdensome' (1 John 5:3)." Hagner.