

**MATTHEW 11:12-30**  
**MESSIAH ON A MISSION**  
**(PART 22)**

“The  
Reasonableness  
of Jesus”

In Matthew 11:1–15 John the Baptist had doubts about Jesus. Then in 11:20–24, Jesus reproached the cities of Israel, since they generally rejected both Jesus and John. The chapter ends faithfully, when Jesus offers rest to the weary (11:25–30).

Jesus is displaying the grace and balance in this passage. He is demonstrating the reasonableness of God (cf., Isaiah 1:18; Romans 1:31; 2 Thessalonians 3:1-4) The balance of Jesus' Kingship is remarkably on display in this text. This reasonableness will be misunderstood by many of those who heard Him.

The word  
implacable  
would imply  
that one is  
unreasonable:  
ἄσπονδος

- 
1. without a treaty or covenant; of things not mutually agreed upon, e. g. abstinence from hostilities,
- 
2. that cannot be persuaded to enter into a covenant, implacable.



“The kingdom of heaven suffereth violence,  
and the violent take it by force”  
(Matthew 11:12)

The Kingdom of Heaven that Jesus preached evokes an image of a city that is besieged. However, that city is a light that is inviting all who are in darkness to come into it. Those that would come to the kingdom must fight their way past the besieging army to get into the city of God.

**(11:14)** John the Baptist he is Elijah. I.e., he is the fulfillment of Mal. 4:5–6 (Matt. 17:12–13). The Jews were aware that Elijah had not died (cf. 2 Kings 2:11). This does not suggest that John was Elijah returned but that the work of Elijah was inherent in John.



(11:13) John and all the prophets spoke about the coming redemption. Even the law did this, but it set a standard no one could achieve. *The law calls for Christ by asking a question: if this is God's standard and no one can meet it, how shall anyone be right with God? The law presents a riddle that only Jesus could answer.*



*Jesus was misunderstood because He didn't (wouldn't)  
fit in any of the presupposed ideological camps.*

*I am not a Conservative Christian*

*I am not a Liberal Christian*

*I am a Radical Christian*

The cities of Galilee Jesus rebuked  
are likened to Sodom.

*Matthew here begins the motif of hiddenness and revelation, which will recur later (chap. 13; cf. 16:17) inferring that those who do not see the Kingdom are those who would not repent and would suffer the same sentence in the Day of Judgment that Sodom suffered.*

***My yoke is easy and my burden is light.*** “Yoke” (zygos) is a word frequently associated with the Jewish law, the Torah (e.g., Jer. 5:5; Sir. 6:30; 51:26; 2 Bar. 41:3; Acts 15:10).

As a yoke would assist an animal or person in their work, the Torah was understood in Judaism to be God’s instruction, providing guidance for Israel’s communal life. (Archeological Study Bible)



## FOOTNOTES

### Torah Motifs in Jewish Wisdom Literature

In Sirach, a Jewish wisdom book, the author writes from the vantage point of Wisdom, much like what we see in Proverbs 8. In Sirach 24:19 Wisdom calls out, “Come to me, you who desire me, and eat your fill of my produce.” This resonates with Matthew 11:28, where Jesus calls out to those who will listen, “Come to me.” The author of Sirach also writes of grappling with Wisdom (sōphia) and directing his soul toward Wisdom (51:19–20). Then he describes the fruits of Wisdom with much the same language that Matthew uses in 11:28–30. Sirach 51:26–27 Put your neck under the yoke [zygos], and let your souls [psychē] receive instruction; it is to be found [heuriskō] close by. See with your eyes that I have labored [kopiaō] little and found myself much rest [anapausis]. Matthew 11:28–30 Come to me, all you who are weary and burdened [kopiaō], and I will give you rest [anapauō]. Take my yoke [zygos] upon you and learn from me, for I am gentle and humble in heart, and you will find [heuriskō] rest [anapausis] for your souls [psychē]. For my yoke [zygos] is easy and my burden is light.

# Korazin Archeological Notes

Early in his ministry Jesus left his hometown of Nazareth and settled in Capernaum, located on the northern shore of the Sea of Galilee. He ministered in Capernaum and in the nearby towns of Korazin (often spelled Chorazin) and Bethsaida (see “Map 11” to locate all three towns). Korazin is mentioned in the Bible only in Matthew 11:21 and the parallel passage in Luke 10:13, where all three towns came under Jesus’ condemnation for their failure to repent. They were, after all, “the cities in which most of his miracles had been performed” (Mt 11:20).

## Korazin Archeological Notes (cont.)

Korazin is located about an hour's walk (2.5 mi or 4 km) north of Capernaum on a basalt plateau known as the Korazin Plateau, about 800 feet (244 m) above the Sea of Galilee. It is described in Jewish sources as a medium-sized town noted for its wheat production. The main road to Damascus passed by a little to the north, so commerce, as well as agriculture, played an important role in the economy of the community.

The ruins of Korazin cover an area of more than 80 acres. Excavations and literary sources indicate that the city was founded in the first century A.D. and thrived until the Arab conquest in the eighth century. A civic center and a number of domestic complexes, all made of local black basalt stone and dating from the third to eighth centuries A.D., have been uncovered. The civic center, arranged in an east-west direction on the gently sloping plateau, is comprised of a synagogue, ritual bath complex, cisterns and public buildings. After the Arab conquest Korazin declined and was eventually abandoned. (Archeological Study Bible)