



## The Word is Easy

**G**ods Word gives life, a type of life that overcomes religious oppression. Follow Jesus' teachings to learn how his followers, men and women like you and me, vanquished burgeoning religious pressures.

(Mat 11:28-30 KJV) Come unto me, all ye that labour and are heavy laden, and I will give you rest. {29} Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. {30} For my yoke is easy, and my burden is light.

In order to understand the practical sense of these verses, we need to understand the audience's circumstances.

(Mat 11:1-6 KJV) And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in



their cities. {2} Now when John had heard in the prison the works of Christ, he sent two of his disciples, {3} And said unto him, Art thou he that should come, or do we look for another? {4} Jesus answered and said unto them, Go and show John again those things which ye do hear and see: {5} The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. {6} And blessed is he, whosoever shall not be offended in me.

**I wish he had lived in our**

**times because so many today are offended when his name is mentioned.**

(Mat 12:1-2 KJV) At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. {2} But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

Jesus and his disciples were harassed by religious leaders for doing "unlawful things." Those were challenging times—especially considering the religious shackles of Judaism. Under these trying conditions, people became poor, tired, and afraid.

(Mat 11:7-15 KJV) And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? {8} But what went

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ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. {9} But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. {10} For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. {11} Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. {12} And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. {13} For all the prophets and the law prophesied until John. {14} And if ye will receive it, this is Elias, which was for to come. {15} He that hath ears to hear, let him hear.

In Matthew chapter 11 verse 4, we read that Jesus sent John's disciples back, saying: "Go and show John again those things which ye do hear and see." In verse seven, he said: "What went

ye out into the wilderness to see?" In verse nine, he said: "But what went ye out for to see?" and in verse 15, he said: "He that hath ears to hear, let him hear."

People saw and heard things all the time. They were fed information through their five senses. When they heard the word "prophet," they became intrigued because religion was so centralized in their lives. Jesus described this beginning with verse 16, mentioning others' opinions of him, mainly religious leadership.

(Mat 11:16-19 KJV) But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, {17} And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. {18} For John came neither eating nor drinking, and they say, He hath a devil. {19} The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

In order for Jesus to convey

hope to the multitudes, he defied these vexing religious leaders. And wonderfully so—that hope reached us too. Thanks to the works of Jesus Christ, we have been given rest and have also been refreshed.

Now, let's review what Jesus taught in Matthew 11.

(Mat 11:28-30 KJV) Come unto me, all ye that labour and are heavy laden, and I will give you rest. {29} Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. {30} For my yoke is easy, and my burden is light.

"Come" (Come hither or come here)

"Labour" (to work hard, toil, [long strenuous fatiguing labor] be wearied)

"Heavy laden" (overburdened with ceremony, spiritual anxiety)

"Rest" (to refresh)

"Take" (carry or bear)

"Yoke" (a coupling that represents a beam of balance, to convey servitude or obligation)

"Learn" (learn or understand)

"Heart" (thoughts or feel-

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ings) toward God  
“Find” (obtain, see)  
“Souls” (soul life)  
“Easy” (kind, useful in manner or morals)  
“Burden” (task or service)  
“Light” (easy, not heavy)

The word “easy,” which also is translated “kind,” is one of the characteristics of agape, the greater love in disciplined living. The King James version translates agape as “charity” which is often translated as “love.” This love is not an emotion or feeling; it is the way of a father with his children; it is a way of life, for without this love, we are nothing.

(1 Corinthians 13:1) Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. {2} And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. {3} And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me

nothing. {4} Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, {5} Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; {6} Rejoiceth not in iniquity, but rejoiceth in the truth; {7} Beareth all things, believeth all things, hopeth all things, endureth all things.

Agape is the greater love, the love Jesus showed when he died for us and the love God commanded us to exemplify to each another.

(John 15:12-13 KJV) This is my commandment, That ye love one another, as I have loved you. {13} Greater love hath no man than this, that a man lay down his life for his friends.

Let me share an expanded literal translation of Matthew 11:28 using the Greek text:

“Come hither all that be wearied due to long strenuous fatiguing labor and are overburden with ceremony and have spiritual anxiety. Refresh! Bear with me the beam of balance, and like

me, be gentle, be meek, be humble, be loving, serving God in your thoughts, in your feelings, in your heart, from where come the issues of life, and you will see and obtain rest for your soul life. My task of service is light.”

The word light is only used two times, here in Matthew 11 and in 2 Corinthians 4. It is used in reference to something that is weighty or difficult.

(2 Cor 4:17-18 KJV) For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; {18} While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

We need to read some earlier verses in order to garner the surrounding context.

(2 Cor 4:1-9 KJV) Therefore seeing we have this ministry, as we have received mercy, we faint not; {2} But have renounced the hidden things of dishonesty, not walking in craftiness, nor han-

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dling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. {3} But if our gospel be hid, it is hid to them that are lost: {4} In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. {5} For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. {6} For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. {7} But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. {8} We are troubled on every side, yet not distressed; we are perplexed, but not in despair; {9} Persecuted, but not forsaken; cast down, but not destroyed;

Jumping back to 2 Corinthians 4, the light afflictions of verse 17 are in reference to ministries in operation

within the body of Christ. What Jesus said in Matthew also applies to us. In Matthew, he said "come here" or "come to me." But referring to us, he would say, "come with me." This is a wonderful message to those who have been wearied by the world's religious systems, to those who have been made tired, miserable, and afraid.

(Mat 11:29 KJV) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

But unto us he would say. "Bear the beam of balance with me and, with gentleness, meekness, and humility, teach others. Serve God with your entire being, and give these people rest."

(Mat 11:30 KJV) For my yoke is easy, and my burden is light.

**But unto us he would say, "For my service is light."**

Whatever burden we carry, no matter how heavy or difficult, is but for a moment. These burdens cannot compare to the weight of the far exceeding eternal glory that is to come.

I would like to close in 2 Corinthians.

(2 Cor 3:1-6 KJV) Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? {2} Ye are our epistle written in our hearts, known and read of all men: {3} Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. {4} And such trust have we through Christ to God-ward: {5} Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; {6} Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

Yes, my friends! It's all about life, eternal life!

God bless you!

Jose Rosales