

~YOKE (994)

[Hebrew, *tse'medh*, Greek, *zeu'gos*]

- Original Language Terms
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- A bar borne upon a persons shoulders, from each side of which loads were suspended.
- For the **yoke** of their load and the rod upon their shoulders, the staff of the one driving them to work, you have shattered to pieces as in the day of Midian. (**Isaiah 9:4**)
- Or a wooden bar or frame placed over the necks of two draft animals, usually cattle, when drawing a farm implement or a wagon.
- Further, Yehowah God planted a garden in Eden, toward the east, and there he put the man whom he had formed. (**Genesis 2:8**)
- And it must prove to be the city nearest to the slain one. And the older men of that city must take a young cow of the herd that has not been worked with, that has not pulled in a **yoke**. (**Deuteronomy 21:3**)
- And now take and make a new wagon, and two cows that are giving suck, upon which no **yoke** has come up, and you must hitch the cows to the wagon, and you must make their young ones go back home from following them. (**1 Samuel 6:7**)
- The latter crossbeam was generally held in position by two bands, each encircling the neck of one animal. Some **yokes**, instead of having bands, had straight bars that projected down along each side of the animals necks and were secured by thongs tied across their throats.
- **Yokes** were also fastened to the animals foreheads at the base of their horns. **Yokes** borne across the shoulders of human's in ancient Egypt to carry water and other burdens were about 1 meters (3 feet) long and were equipped with straps at the ends for attaching loads.

· Original-Language Terms

- The **Greek** terms, *zy-gos'*, *zeu'gos*, that convey the idea of a **yoke** are drawn from the word *zeu'gny-mi*, which means, **yoke, couple, join, bind, unite together**.
- Usually two animals were yoked together, so the **Greek** word *zeu'gos* can denote a **pair** or **yoke** of animals, such as a, **pair of turtledoves**.
- And to offer sacrifice according to what is said in the Law of Yehowah; A **pair** of turtledoves or two young pigeons. (**Luke 2:24**)
- And another said; I bought five **yoke of cattle** and am going to examine them. I ask you; Have me excused. (**Luke 14:19**)
- The **Hebrew** term *tse'medh* somewhat corresponds to the **Greek** word *zeu'gos* and can designate a **couple**.
- Then her husband got up and went after her to speak consolingly to her so as to bring her back, and there were with him his attendant and a **couple** of he-asses. So she had him come into her father's house. When the father of the young woman got to see him, he at once rejoiced to meet him. (**Judges 19:3**)
- However, the man did not consent to stay overnight, but he rose and got on his way and came as far as in front of Jebus, that is to say; Jerusalem, and with him there were the **couple** of he-asses saddled up, and his concubine and his attendant. (**Judges 19:10**)
- A **pair**,
- So he took a **pair of bulls** and cut them in pieces and sent these into all the territory of Israel by the hand of the messengers, saying; Whoever of us is not going out as a follower of Saul and of Samuel, this is the way it will be done to his cattle! And the dread of Yehowah began to fall upon the people so that they came out as one man. (**1 Samuel 11:7**)
- A **span**,
- Accordingly he went from there and found Elisha the son of

- Shaphat while he was plowing with **twelve spans** before him, and he with the twelfth. So Elijah crossed over to him and threw his official garment upon him. (**1 Kings 19:19**)
- So he returned from following him and then took a span of the bulls and sacrificed them, and with the implements of the bulls he boiled their flesh and then gave it to the people, and they proceeded to eat. After that he rose up and went following Elijah and began to minister to him. (**1 Kings 19:21**)
 - Or an **acre**, the measure of land that a **span of bulls** can plow in a day.
 - And the first slaughter with which Jonathan and his armor-bearer struck them down amounted to about twenty men within about half the plowing line in an acre of field. (**1 Samuel 14:14**)
 - For even ten acres of vineyard will produce but one bath measure, and even a homer measure of seed will produce but an ephah measure. (**Isaiah 5:10**)
 - An entirely different **Hebrew** word, *'ol or 'ohl*, however, refers to the **instrument used for yoking or uniting things together**.
 - This is a statute of the Law that Yehowah has commanded, saying; Speak to the sons of Israel that they should take for you a sound red cow in which there is no defect and upon which no **yoke** has come. (**Numbers 19:2**)
 - Another **Hebrew** term, *moh-tah'*, **yoke bar**, is associated with yokes
 - I am Yehowah your God, who brought you out of the land of Egypt from acting as slaves to them, and I proceeded to break the bars of your **yoke** and make you walk erect. (**Leviticus 26:13**)
 - Is not this the fast that I choose? To loosen the fetters of wickedness, to release the bands of the **yoke bar**, and to send away the crushed ones free, and that you people should tear in two every **yoke bar**? (**Isaiah 58:6**)
 - In that case you would call, and Yehowah himself would answer; You would cry for help, and he would say; Here I am! If you will remove from your midst the **yoke bar**, the poking out of the

finger and the speaking of what is hurtful. (Isaiah 58:9)

- This is what Yehowah has said to me; Make for yourself bands and **yoke bars**, and you must put them upon your neck. (Jeremiah 27:2)
- At that Hananiah the prophet took the **yoke bar** from off the neck of Jeremiah the prophet and broke it. (Jeremiah 28:10)
- Then the word of Yehowah occurred to Jeremiah, after Hananiah the prophet had broken the **yoke bar** from off the neck of Jeremiah the prophet, saying; (Jeremiah 28:12)
- Go, and you must say to Hananiah; This is what Yehowah has said; **Yoke bars** of wood you have broken, and instead of them you will have to make yoke bars of iron. (Jeremiah 28:13)
- And in Tehaphnehes the day will actually grow dark, when I break there the **yoke bars** of Egypt. And in her the pride of her strength will actually be made to cease. As for her, clouds themselves will cover her, and into captivity her own dependent towns will go. (Ezekiel 30:18)
- And the tree of the field must give its fruitage, and the land itself will give its yield, and they will actually prove to be on their soil in security. And they will have to know that I am Yehowah when I break the bars of their **yoke** and I have delivered them out of the hand of those who had been using them as slaves. (Ezekiel 34:27)
- Then the sons of the Levites began to carry the ark of the true God, just as Moses had commanded by Yehowah's word, upon their shoulders with the rods upon them. (1 Chronicles 15:15)
- Refers to the poles by means of which the Ark was carried. The **Greek** word *zy-gos'*, besides designating a **yoke**, can apply to various objects that unite two or more things. For example, the beam of a pair of scales **yokes** two pans together, thus, *zy-gos'* is rendered pair of scales at;
- And when he opened the third seal, I heard the third living creature say; Come! And I saw, and, look! A black horse, and the one seated upon it had a pair of scales in his hand. (Revelation 6:5)

- Like the Hebrew *'ol*
- And by your sword you will live, and your brother you will serve. But it will certainly occur that, when you grow restless, you will indeed break his **yoke** off your neck. (**Genesis 27:40**)
- For the **yoke** of their load and the rod upon their shoulders, the staff of the one driving them to work, you have shattered to pieces as in the day of Midian. (**Isaiah 9:4**)
- *Zy-gos'* could also describe the **yoke bar** used by an individual for carrying loads, equally distributed on either side of the bar.

•• Figurative Use

- Slaves often had to carry burdens.
- And now you are cursed people, and a slaves position and being gatherers of wood and drawers of water for the house of my God will never be cut off from you. (**Joshua 9:23**)
- Let as many as are slaves **under a yoke** keep on considering their owners worthy of full honor, that the name of God and the teaching may never be spoken of injuriously. (**1 Timothy 6:1**)
- And for this reason the **yoke** appropriately represented **enslavement or subjection** to another person, such as Esau's subjection to Jacob
- And by your sword you will live, and your brother you will serve. But it will certainly occur that, when you grow restless, you will indeed break his **yoke off your neck**. (**Genesis 27:40**)
- Or subjection to a ruler or nation.
- Your father, for his part, made our **yoke hard**, and, as for you, now make the hard service of your father and his heavy yoke that he put upon us lighter, and we shall serve you. (**1 Kings 12:4**)
- At this he said to them; Go away for three days and return to me. So the people went away. (**1 Kings 12:5**)

- **And King Rehoboam began to take counsel with the older men who had continued attending upon Solomon his father while he continued alive, saying; How are you advising to reply to this people? (1 Kings 12:6)**
- **Accordingly they spoke to him, saying; If today you would prove yourself a servant to this people and actually serve them, you must also answer them and speak to them with good words, and they will be bound to become your servants always. (1 Kings 12:7)**
- **However, he left the counsel of the older men with which they had advised him, and he began to take counsel with the young men that had grown up with him, who were the ones attending upon him. (1 Kings 12:8)**
- **And he went on to say to them; What is it that you are offering in counsel that we may reply to this people who have spoken to me, saying; Make the **yoke** that your father put upon us lighter? (1 Kings 12:9)**
- **In turn the young men that had grown up with him spoke to him, saying; This is what you should say to this people who have spoken to you, saying; Your father, for his part, made our **yoke** heavy, but, as for you, make it lighter upon us, this is what you should speak to them, My little finger itself will certainly be thicker than my fathers hips. (1 Kings 12:10)**
- **And now my father, for his part, loaded upon you a heavy **yoke**, but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, shall chastise you with scourges. (1 Kings 12:11)**
- **And Jeroboam and all the people proceeded to come to Rehoboam on the third day, just as the king had spoken, saying, Return to me on the third day. (1 Kings 12:12)**
- **And the king began to answer the people harshly, and to leave the counsel of the older men who had counseled him. (1 Kings 12:13)**
- **And he went on to speak to them according to the counsel of the young men, saying; My father, for his part, made your **yoke** heavy, but I, for my part, shall add to your yoke. My father, for**

his part, chastised you with whips, but I, for my part, shall chastise you with scourges. (**1 Kings 12:14**)

- Your father, for his part, made our **yoke hard**, and now make the hard service of your father and the heavy yoke that he put upon us lighter, and we shall serve you. (**2 Chronicles 10:4**)
- At this he said to them; Let there be yet three days. Then return to me. So the people went away. (**2 Chronicles 10:5**)
- And King Rehoboam began to take counsel with the older men that were continually attending upon Solomon his father while he continued alive, saying; How are you advising to reply to this people? (**2 Chronicles 10:6**)
- Accordingly they spoke to him, saying; If you would prove yourself good to this people and actually be pleasing to them and indeed speak good words to them, they also will certainly become your servants always. (**2 Chronicles 10:7**)
- However, he left the counsel of the older men with which they had advised him, and he began to take counsel with the young men that had grown up with him, who were the ones attending upon him. (**2 Chronicles 10:8**)
- And he went on to say to them; What is it that you are offering in counsel that we may reply to this people who have spoken to me, saying; Make the **yoke** that your father put upon us lighter? (**2 Chronicles 10:9**)
- In turn the young men that had grown up with him spoke with him, saying; This is what you should say to the people who have spoken to you, saying; Your father, for his part, made our **yoke** heavy, but, as for you, make it lighter upon us, this is what you should say to them; My own little finger will certainly be thicker than my fathers hips. (**2 Chronicles 10:10**)
- And now my father, for his part, loaded upon you a heavy **yoke**, but I, for my part, shall add to your yoke. My father, for his part, chastised you with whips, but I, for my part, with scourges. (**2 Chronicles 10:11**)
- And Jeroboam and all the people proceeded to come to Rehoboam on the third day, just as the king had spoken, saying;

Return to me on the third day. (2 Chronicles 10:12)

- **And the king began to answer them harshly. Thus King Rehoboam left the counsel of the older men. (2 Chronicles 10:13)**
- **And he went on to speak to them according to the counsel of the young men, saying; I shall make your yoke heavier, and I, for my part, shall add to it. My father, for his part, chastised you with whips, but I, for my part, with scourges. (2 Chronicles 10:14)**
- **And the tree of the field must give its fruitage, and the land itself will give its yield, and they will actually prove to be on their soil in security. And they will have to know that I am Yehowah when I break the bars of their yoke and I have delivered them out of the hand of those who had been using them as slaves. (Ezekiel 34:27)**
- **As well as oppression and suffering.**
- **Is not this the fast that I choose? To loosen the fetters of wickedness, to release the bands of the yoke bar, and to send away the crushed ones free, and that you people should tear in two every yoke bar? (Isaiah 58:6)**
- **Is it not the dividing of your bread out to the hungry one, and that you should bring the afflicted, homeless people into your house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh? (Isaiah 58:7)**
- **In that case your light would break forth just like the dawn, and speedily would recuperation spring up for you. And before you your righteousness would certainly walk, the very glory of Yehowah would be your rear guard. (Isaiah 58:8)**
- **In that case you would call, and Yehowah himself would answer; You would cry for help, and he would say; Here I am! If you will remove from your midst the yoke bar, the poking out of the finger and the speaking of what is hurtful. (Isaiah 58:9)**
- **An iron yoke denoted severer bondage than a wooden yoke.**
- **And you will have to serve your enemies whom Yehowah will send against you with hunger and thirst and nakedness and the**

- want of everything, and he will certainly put an **iron yoke** upon your neck until he has annihilated you. (**Deuteronomy 28:48**)
- At that Hananiah the prophet took the **yoke bar** from off the neck of Jeremiah the prophet and broke it. (**Jeremiah 28:10**)
 - And Hananiah went on to say before the eyes of all the people; This is what Yehowah has said; Just like this I shall break the **yoke** of Nebuchadnezzar the king of Babylon within two full years more from off the neck of all the nations. And Jeremiah the prophet proceeded to go his way. (**Jeremiah 28:11**)
 - Then the word of Yehowah occurred to Jeremiah, after Hananiah the prophet had broken the **yoke bar** from off the neck of Jeremiah the prophet, saying; (**Jeremiah 28:12**)
 - Go, and you must say to Hananiah, This is what Yehowah has said; **Yoke bars** of **wood** you have broken, and instead of them you will have to make **yoke bars** of **iron**. (**Jeremiah 28:13**)
 - For this is what Yehowah of armies, the God of Israel, has said; A **yoke** of iron I will put upon the neck of all these nations, to serve Nebuchadnezzar the king of Babylon, and they must serve him. And even the wild beasts of the field I will give him. (**Jeremiah 28:14**)
 - And removing or breaking the **yoke** signified liberation from bondage, oppression, and exploitation.
 - I am Yehowah your God, who brought you out of the land of Egypt from acting as slaves to them, and I proceeded to break the bars of your **yoke** and make you walk erect. (**Leviticus 26:13**)
 - And it must occur in that day that his load will depart from upon your shoulder, and his **yoke** from upon your neck, and the yoke will certainly be wrecked because of the oil. (**Isaiah 10:27**)
 - In order to break the Assyrian in my land and that I may tread him down on my own mountains, and that his **yoke** may actually depart from upon them and that his very load may depart from upon their shoulder. (**Isaiah 14:25**)
 - For long ago I broke your **yoke** to pieces, I tore your bands apart. But you said; I am not going to serve, for upon every high hill

- and under every luxuriant tree you were lying sprawled out, prostituting yourself. (**Jeremiah 2:20**)
- This is what Yehowah of armies, the God of Israel, has said; I will break the **yoke** of the king of Babylon. (**Jeremiah 28:2**)
 - And Jeconiah the son of Jehoiakim, the king of Judah, and all the exiles of Judah who have come to Babylon I am bringing back to this place, is the utterance of Yehowah, for I shall break the **yoke** of the king of Babylon. (**Jeremiah 28:4**)
 - And it must occur in that day, is the utterance of Yehowah of armies, that I shall break ones **yoke** from off your neck, and your bands I shall tear in two, and no more will strangers exploit him as a servant. (**Jeremiah 30:8**)
 - And in Tehaphnehes the day will actually grow dark, when I break there the **yoke** bars of Egypt. And in her the pride of her strength will actually be made to cease. As for her, clouds themselves will cover her, and into captivity her own dependent towns will go. (**Ezekiel 30:18**)
 - When the city of Jerusalem fell to King Nebuchadnezzar, the inhabitants came under the heavy **yoke** of submission to Babylon. This yoke was especially hard on the old men, who had not endured such a thing earlier in life.
 - I grew indignant at my people. I profaned my inheritance, and I proceeded to give them into your hand. You showed them no mercies. Upon the old man you made your **yoke** very heavy. (**Isaiah 47:6**)
 - Evidently alluding to this in his lamentation over the destruction of Jerusalem, Jeremiah said; Good it is for an able-bodied man that he should carry the **yoke** during his youth. By learning to bear a **yoke** of suffering while young, an individual will find it much easier to bear a **yoke** in later life, and that without losing hope.
 - Good is Yehowah to the one hoping in him, to the soul that keeps seeking for him. (**Lamentations 3:25**)
 - Good it is that one should wait, even silently, for the salvation of Yehowah. (**Lamentations 3:26**)

- Good it is for an able-bodied man that he should carry the **yoke** during his youth. (**Lamentations 3:27**)
- Let him sit solitary and keep silent, because he has laid something upon him. (**Lamentations 3:28**)
- Let him put his mouth in the very dust. Perhaps there exists a hope. (**Lamentations 3:29**)
- Let him give his cheek to the very one striking him. Let him have his sufficiency of reproach. (**Lamentations 3:30**)
- Whereas individuals and nations have dealt oppressively with others, Yehowah God has never placed an oppressive, hurtful **yoke** upon his faithful servants.
- Through the prophet Hosea, Yehowah reminded Israel of his merciful treatment; With the ropes of earthling man I kept drawing them, with the cords of love, so that I became to them as those lifting off a yoke on their jaws, and gently I brought food to each one.
- With the ropes of earthling man I kept drawing them, with the cords of love, so that I became to them as those lifting off a **yoke** on their jaws, and gently I brought food to each one. (**Hosea 11:4**)
- So in Yehowah's treatment of the Israelites, he acted as one who lifted off or pushed back a **yoke** far enough to enable an animal to eat comfortably. It was only when they broke their yoke of submission to God
- I will go my way to the great ones and speak with them, for they themselves must have taken note of the way of Yehowah, the judgment of their God. Surely they themselves must have all together broken the **yoke**, they must have torn apart the bands. (**Jeremiah 5:5**)
- That they came under the oppressive **yoke** of enemy nations.
- And you will have to serve your enemies whom Yehowah will send against you with hunger and thirst and nakedness and the want of everything, and he will certainly put an iron **yoke** upon your neck until he has annihilated you. (**Deuteronomy 28:48**)

- **That is why a lion out of the forest has struck them, a wolf itself of the desert plains keeps despoiling them, a leopard is keeping awake at their cities. Everyone going forth from them gets torn to pieces. For their transgressions have become many, their acts of unfaithfulness have become numerous. (Jeremiah 5:6)**
- **How can I forgive you for this very thing? Your own sons have left me, and they keep swearing by what is no God. And I kept satisfying them, but they continued committing adultery, and to the house of a prostitute woman they go in troops. (Jeremiah 5:7)**
- **Horses seized with sexual heat, having strong testicles, they have become. They neigh each one to the wife of his companion. (Jeremiah 5:8)**
- **Should I not take an accounting because of these very things? Is the utterance of Yehowah. Or upon a nation that is like this should not my soul avenge itself? (Jeremiah 5:9)**
- **Come up against her vine rows and cause ruin, but do not you men make an actual extermination. Take away her luxuriating shoots, for they do not belong to Yehowah. (Jeremiah 5:10)**
- **For the house of Israel and the house of Judah have positively dealt treacherously with me, is the utterance of Yehowah. (Jeremiah 5:11)**
- **They have denied Yehowah, and they keep saying; He is not. And upon us no calamity will come, and no sword or famine shall we see. (Jeremiah 5:12)**
- **And the prophets themselves become a wind, and the word is not in them. That is how it will be done to them. (Jeremiah 5:13)**
- **Therefore this is what Yehowah, the God of armies, has said; For the reason that you men are saying this thing, here I am making my words in your mouth a fire, and this people will be pieces of wood, and it will certainly devour them. (Jeremiah 5:14)**
- **Here I am bringing in upon you men a nation from far away, O house of Israel, is the utterance of Yehowah. It is an enduring nation. It is a nation of long ago, a nation whose language you do not know, and you cannot hear understandingly what they**

• speak. (**Jeremiah 5:15**)

- Their quiver is like an open burial place, all of them are mighty men. (**Jeremiah 5:16**)
- They will also certainly eat up your harvest and your bread. The men will eat up your sons and your daughters. They will eat up your flocks and your herds. They will eat up your vine and your fig tree. They will shatter with the sword your fortified cities in which you are trusting. (**Jeremiah 5:17**)
- And even in those days, is the utterance of Yehowah, I shall not carry out an extermination of you men. (**Jeremiah 5:18**)
- And it must occur that you will say; Due to what fact has Yehowah our God done to us all these things? And you must say to them, Just as you have left me and have gone serving a foreign god in your land, so you will serve strangers in a land that is not yours. (**Jeremiah 5:19**)
- For this is what Yehowah of armies, the God of Israel, has said; A **yoke** of iron I will put upon the neck of all these nations, to serve Nebuchadnezzar the king of Babylon, and they must serve him. And even the wild beasts of the field I will give him. (**Jeremiah 28:14**)
- The Law given to the nation of Israel was a **yoke**, for it placed them under obligations and responsibilities to Yehowah God. Being holy, righteous, and good, what the Law prescribed did not work injury to the Israelites.
- Wherefore, on its part, the Law is holy, and the commandment is holy and righteous and good. (**Romans 7:12**)
- Because of their sinfulness and imperfection, however, they were unable to keep it perfectly, and therefore it proved to be a **yoke** that neither they nor their forefathers were able to bear, for it resulted in condemnation to them for breaking the Law.
- This point was made by Peter, when showing that it was not necessary to impose upon non-Jewish Christians the obligation to observe the Law of Moses.
- On arriving in Jerusalem they were kindly received by the

congregation and the apostles and the older men, and they recounted the many things God had done by means of them. **(Acts of Apostles 15:4)**

- Yet, some of those of the sect of the Pharisees that had believed rose up from their seats and said; It is necessary to circumcise them and charge them to observe the Law of Moses. **(Acts of Apostles 15:5)**
- And the apostles and the older men gathered together to see about this affair. **(Acts of Apostles 15:6)**
- Now when much disputing had taken place, Peter rose and said to them; Men, brothers, you well know that from early days God made the choice among you that through my mouth people of the nations should hear the word of the Good News and believe. **(Acts of Apostles 15:7)**
- And God, who knows the heart, bore witness by giving them the Holy Spirit, just as he did to us also. **(Acts of Apostles 15:8)**
- And he made no distinction at all between us and them, but purified their hearts by faith. **(Acts of Apostles 15:9)**
- Now, therefore, why are you making a test of God by imposing upon the neck of the disciples a **yoke** that neither our forefathers nor we were capable of bearing? **(Acts of Apostles 15:10)**
- On the contrary, we trust to get saved through the undeserved kindness of the Lord Jesus in the same way as those people also. **(Acts of Apostles 15:11)**
- The Law itself did not bring slavery, but sin did.
- Wherefore, on its part, the Law is holy, and the commandment is holy and righteous and good. **(Romans 7:12)**
- For we know that the Law is spiritual, but I am fleshly, sold under sin. **(Romans 7:14)**
- So for an individual to try to gain life by keeping the Mosaic Law perfectly not only would be impossible but would also mean letting himself be confined again in a **yoke** of slavery, because, being a sinner

and a slave to sin, he would be condemned by the Law, which provided no truly effective sacrifice for sins, as did Christ's ransom.

- **For such freedom Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a **yoke** of slavery. (Galatians 5:1)**
- **See! I, Paul, am telling you that if you become circumcised, Christ will be of no benefit to you. (Galatians 5:2)**
- **Moreover, I bear witness again to every man getting circumcised that he is under obligation to perform the whole Law. (Galatians 5:3)**
- **You are parted from Christ, whoever you are that try to be declared righteous by means of Law. You have fallen away from his undeserved kindness. (Galatians 5:4)**
- **For our part we by spirit are eagerly waiting for the hoped-for righteousness as a result of faith. (Galatians 5:5)**
- **For as regards Christ Jesus neither circumcision is of any value nor is uncircumcision, but faith operating through love is. (Galatians 5:6)**
- **In the time of Jesus earthly ministry, the Jews found themselves under the **yoke** of the Mosaic Law and, additionally, burdened down with many traditions of men. Concerning the scribes and Pharisees, Jesus Christ said,**
 - **They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger. (Matthew 23:4)**
 - **Hence, from a spiritual viewpoint, the common people especially were loaded down. So Jesus could say; Come to me, all you who are toiling and loaded down, and I will refresh you.**
 - **Take my **yoke** upon you and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light.**
 - **Come to me, all you who are toiling and loaded down, and I will refresh you. (Matthew 11:28)**

- Take my **yoke** upon you and learn from me, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. (**Matthew 11:29**)
- For my **yoke** is kindly and my load is light. (**Matthew 11:30**)
- If the **yoke** Jesus had in mind was one that had been placed upon him by his heavenly Father, then this would signify that others could get under the **yoke with him** and he would assist them.
- On the other hand, if the **yoke** is one that Jesus himself puts on others, then the reference is to submitting oneself to Christ's **authority** and **direction** as his disciple. At,
- Yes, I request you too, genuine **yokefellow**, keep assisting these women who have striven side by side with me in the Good News along with Clement as well as the rest of my fellow workers, whose names are in the book of life. (**Philippians 4:3**)
- The apostle Paul was likely referring to a particular brother in the Philippian congregation as a **genuine yokefellow**, that is, one under Christ's yoke.
- Since marriage binds husband and wife together, it is like a **yoke**.
- So that they are no longer two, but one flesh. Therefore, what God has **yoked together** let no man put apart. (**Matthew 19:6**)
- Hence, for a Christian to marry an unbeliever would result in an **unequal yoking**.
- Do not become **unevenly yoked** with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? (**2 Corinthians 6:14**)
- Making unity in thought and action very difficult.

•• Are Correlated With Festivals

- The major points of each year were the three great festival seasons decreed by Yehowah God. The Passover, followed by the Festival of Unfermented Cakes, on Nisan 14, the Festival of Weeks, or

Pentecost, on Sivan 6, and the Festival of Ingathering, preceded by the Atonement Day, on Ethanim 15-21.

- **The Festival of Unfermented Cakes coincided with the barley harvest, Pentecost with the wheat harvest, and the Festival of Ingathering with the general harvest at the close of the agricultural year.**

· The Sabbath And Jubilee Years

- **Under the Law covenant every seventh year was a year of complete rest for the land, a Sabbath year. The period or week of seven years was called a Sabbath of years.**
- **Speak to the sons of Israel, and you must say to them; When you eventually come into the land that I am giving you, then the land must observe a Sabbath to Yehowah. (Leviticus 25:2)**
- **Six years you should sow your field with seed, and six years you should prune your vineyard, and you must gather the lands produce. (Leviticus 25:3)**
- **But in the seventh year there should occur a Sabbath of complete rest for the land, a Sabbath to Yehowah. Your field you must not sow with seed, and your vineyard you must not prune. (Leviticus 25:4)**
- **The growth from spilled kernels of your harvest you must not reap, and the grapes of your unpruned vine you must not gather. There should occur a year of complete rest for the land. (Leviticus 25:5)**
- **And the Sabbath of the land must serve you people for food, for you and your slave man and your slave girl and your hired laborer and the settler with you, those who are residing as aliens with you. (Leviticus 25:6)**
- **And for your domestic animal and for the wild beast that is in your land. All its produce should serve for eating. (Leviticus 25:7)**
- **And you must count for yourself seven Sabbaths of years, seven times seven years, and the days of the seven Sabbaths of years must amount to forty-nine years for you. (Leviticus 25:8)**

- **Each 50th year was a Jubilee year of rest, in which all Hebrew slaves were set free and all hereditary possessions of land were returned to their original owners.**
- **And you must sanctify the fiftieth year and proclaim liberty in the land to all its inhabitants. It will become a Jubilee for you, and you must return each one to his possession and you should return each one to his family. (Leviticus 25:10)**
- **A Jubilee is what that fiftieth year will become for you. You must not sow seed nor reap the lands growth from spilled kernels nor gather the grapes of its unpruned vines. (Leviticus 25:11)**
- **For it is a Jubilee. It should become something holy to you. From the field you may eat what the land produces. (Leviticus 25:12)**
- **In this year of the Jubilee you should return each one to his possession. (Leviticus 25:13)**
- **Now in case you should sell merchandise to your associate or be buying from your associates hand, do not you wrong one another. (Leviticus 25:14)**
- **By the number of the years after the Jubilee you should buy from your associate, by the number of the years of the crops he should sell to you. (Leviticus 25:15)**
- **In proportion to the great number of years he should increase its purchase value, and in proportion to the fewness of years he should reduce its purchase value, because the number of the crops is what he is selling to you. (Leviticus 25:16)**
- **And you must not wrong anyone his associate, and you must be in fear of your God, because I am Yehowah your God. (Leviticus 25:17)**
- **So you must carry out my statutes and you should keep my judicial decisions and you must carry them out. Then you will certainly dwell on the land in security. (Leviticus 25:18)**
- **And the land will indeed give its fruitage, and you will certainly eat to satisfaction and dwell in security on it. (Leviticus 25:19)**

- But in case you should say; What are we going to eat in the seventh year seeing that we may not sow seed or gather our crops? (**Leviticus 25:20**)
- In that case I shall certainly command my blessing for you in the sixth year, and it must yield its crop for three years. (**Leviticus 25:21**)
- And you must sow seed the eighth year and you must eat from the old crop until the ninth year. Until the coming of its crop you will eat the old. (**Leviticus 25:22**)
- So the land should not be sold in perpetuity, because the land is mine. For you are alien residents and settlers from my standpoint. (**Leviticus 25:23**)
- And in all the land of your possession you should grant to the land the right of buying back. (**Leviticus 25:24**)
- In case your brother grows poor and has to sell some of his possession, a repurchaser closely related to him must also come and buy back what his brother sold. (**Leviticus 25:25**)
- And in case anyone proves to have no repurchaser and his own hand does make gain and he does find enough for its repurchase. (**Leviticus 25:26**)
- He must also calculate the years from when he sold it and he must return what money remains over to the man to whom he made the sale, and he must return to his possession. (**Leviticus 25:27**)
- But if his hand does not find enough to give back to him, what he sold must also continue in the hand of its purchaser until the Jubilee year, and it must go out in the Jubilee, and he must return to his possession. (**Leviticus 25:28**)
- Now in case a man should sell a dwelling house in a walled city, his right of repurchase must also continue till the year from the time of his sale finishes out, his right of repurchase should continue a whole year. (**Leviticus 25:29**)
- But if it should not be bought back before the complete year has

come to the full for him, the house that is in the city that has a wall must also stand in perpetuity as the property of its purchaser during his generations. It should not go out in the Jubilee. (**Leviticus 25:30**)

- However, the houses of settlements that have no wall about them should be accounted as part of the field of the country. Right of repurchase should continue for it, and in the Jubilee it should go out. (**Leviticus 25:31**)
- As for cities of the Levites with the houses of the cities of their possession, the right of repurchase should continue to time indefinite for the Levites. (**Leviticus 25:32**)
- And where property of the Levites is not bought back, the house sold in the city of his possession must also go out in the Jubilee, because the houses of the cities of the Levites are their possession in the midst of the sons of Israel. (**Leviticus 25:33**)
- Moreover, the field of pasture ground of their cities may not be sold, because it is a possession to time indefinite for them. (**Leviticus 25:34**)
- And in case your brother grows poor and so he is financially weak alongside you, you must also sustain him. As an alien resident and a settler, he must keep alive with you. (**Leviticus 25:35**)
- Do not take interest and usury from him, but you must be in fear of your God, and your brother must keep alive with you. (**Leviticus 25:36**)
- You must not give him your money on interest, and you must not give your food out on usury. (**Leviticus 25:37**)
- I am Yehowah your God, who brought you out of the land of Egypt to give you the land of Canaan, to prove myself your God. (**Leviticus 25:38**)
- And in case your brother grows poor alongside you and he has to sell himself to you, you must not use him as a worker in slavish service. (**Leviticus 25:39**)
- He should prove to be with you like a hired laborer, like a settler. He should serve with you till the Jubilee year. (**Leviticus 25:40**)

- And he must go out from you, he and his sons with him, and he must return to his family, and he should return to the possession of his forefathers. (**Leviticus 25:41**)

See Also SABBATH YEAR

.. Method Of Counting Rule Of Kings

- In historical records it was the usual practice in Babylon to count the reigning, or regnal, years of a king as full years, beginning on Nisan 1. The months during which the king might have actually started to rule prior to Nisan 1 were regarded as forming his **accession** year, but they were historically credited to, or counted as belonging to, the full regnal years of the king who had preceded him.
- If, as Jewish tradition indicates, this system was followed in Judah, then, when the Bible speaks of Kings David and Solomon as each reigning for forty years, the reigns cover full 40-year periods.
- Zadok the priest now took the horn of oil out of the tent and anointed Solomon, and they began to blow the horn, and all the people broke out saying; Let King Solomon live! (**1 Kings 1:39**)
- And the days of David gradually drew near for him to die, and he proceeded to command Solomon his son, saying; (**1 Kings 2:1**)
- Then David lay down with his forefathers and was buried in the City of David. (**1 Kings 2:10**)
- And the days that David had reigned over Israel were forty years. In Hebron he had reigned seven years, and in Jerusalem he had reigned thirty-three years. (**1 Kings 2:11**)
- And the days that Solomon had reigned in Jerusalem over all Israel were forty years. (**1 Kings 11:42**)

.. In Prophecy

- In prophecy the word **year** is often used in a special sense as the equivalent of 360 days, 12 months of 30 days each.
- But as for the courtyard that is outside the temple sanctuary, cast it clear out and do not measure it, because it has been given

to the nations, and they will trample the holy city underfoot for forty-two months. ([Revelation 11:2](#))

- And I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth. ([Revelation 11:3](#))
- It is also called a **time** and is occasionally represented symbolically by a **day**.
- And the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there a thousand two hundred and sixty days. ([Revelation 12:6](#))
- But the two wings of the great eagle were given the woman, that she might fly into the wilderness to her place, there is where she is fed for a time and times and half a time away from the face of the serpent. ([Revelation 12:14](#))
- And I myself must give to you the years of their error to the number of three hundred and ninety days, and you must carry the error of the house of Israel. ([Ezekiel 4:5](#))
- And you must complete them. And you must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you. ([Ezekiel 4:6](#))