



## Meditation— Matthew 11.<sup>28-30</sup>

---

<sup>28</sup>“Come unto me,  
all ye that labour and are heavy laden,  
and I will give you rest.  
<sup>29</sup> 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.  
<sup>30</sup> For my yoke is easy,  
and my burden is light.

We often sing of an otherwise indistinct silent night in Bethlehem that witnessed the birth of a “holy infant, so tender and mild.” We sing of “the lowly manger, a humble bed wherein was laid the wonderous little Stranger.” In song, we witness that “that child so dear and gentle is our Lord in heav’n.” Our hearts are warmed at our thoughts of the meek and mild, tender and lowly infant, Jesus. We would hold him and rock him in our arms if we could. We reverently whisper our plea, “stay with me Lord Jesus!”

But then, somehow, he grows up on us. After living meekly, according to his divine character, he suffers and dies and ascends into heaven. There, he reigns in power and glory. He is magnificent beyond words. He becomes demanding and intimidating. And we become intimidated. Soon, we are singing words such as these,

“Once all things he meekly bore  
But he now will bear no more.”<sup>1</sup>

Such words, one fears, completely miss the point. Jesus was, on earth, acting consistent with who and what he was, always had been, and ever would be. Further, in coming to earth, Jesus was revealing the nature of his father.

“He that hath seen me hath seen the Father.”<sup>2</sup>

He was “meek and lowly in heart” on earth because his Father was “meek and lowly in heart” in heaven. It is the nature of Divinity to meekly bear with inferior beings. It is the nature of Divinity to experience and endure pain and sorrow for and because of inferior beings. Enoch saw and was stupefied by this aspect of the divine character.

---

<sup>1</sup> LDS Hymn #196, “Jesus, Once of Humble Birth.”

<sup>2</sup> John 14.<sup>9</sup>

“And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: ‘How is it that the heavens weep, and shed forth their tears as the rain upon the mountains?’

“And Enoch said unto the Lord: ‘How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity? And were it possible that man could number the particles of the earth, yea, millions of earths like this, it would not be a beginning to the number of thy creations; and thy curtains are stretched out still; and yet thou art there, and thy bosom is there; and also thou art just; thou art merciful and kind forever; and thou hast taken Zion to thine own bosom, from all thy creations, from all eternity to all eternity; and naught but peace, justice, and truth is the habitation of thy throne; and mercy shall go before thy face and have no end; how is it thou canst weep?’”<sup>3</sup>

Three times. Three times, Enoch expressed his stupefaction, asking “How is it?” How is it that God can weep. Enoch is more to be forgiven for his confusion than we. Unlike him, we have the advantage of Holy Scripture. We have the advantage of having the Gospels and their record of Jesus’ manner of life. How is it that we so easily forget; forget what Jesus himself spoke, what Jesus himself tried to tell us before he left us to sit on the right hand of God. He was, then and always, “meek and lowly in heart.” He would bear our burdens with us, always and forever, here and eternity. He would remain, always approachable and personable. That would never change.

On our own silent nights when burdens of fear and worry, sin and guilt disturb our peace, he will, he promised, be there for us, if we asked. He would hold us as we might think of holding him during the Christmas season. He will “encircle” us “eternally in the arms of his love.”<sup>4</sup>

Even so, come, Lord Jesus!

*(edition: may 19, 2024)*

---

<sup>3</sup> Moses 7.<sup>28-31</sup>

<sup>4</sup> 2 Nephi 1.<sup>15</sup>