

## Luke 7:18-35

Introduction: This takes place late spring to early summer of 32 AD, about one year before Jesus' death and resurrection.

### Jesus is the Coming One—7:18-23

- 1) The setting—7:18-20 <sup>18</sup> *And John's disciples reported to him concerning all these things.*
  - Remember that John is in the prison Machaerus on the east side of the Dead Sea
  - a) John faith is being tested—<sup>19</sup> *And having summoned a certain two of his disciples, John sent them to Jesus, saying, "Are **You** (emphatic) the Coming One (i.e. the Messiah), or should we look for another?"* (cf. 3:15-18)
    - i) Luke has just recorded the people think Jesus is just a prophet (cf. 7:16).
  - b) They are faithful communicators—<sup>20</sup> *Now when the men had come to Him, they said, "John the Baptizer has sent us to You, saying, 'Are **You** (emphatic) the Coming One (i.e. the Messiah), or should we look for another?'"*
- 2) Jesus reassures John's disciples by answering their questions—7:21-23
  - a) With merciful actions—7:21 <sup>21</sup> *Then in that hour ...* (cf. Luke 4:18-19)
    - i) *He healed many from diseases, and afflictions, and evil spirits;*
    - ii) *and to many blind He graciously gave sight.*
  - b) With merciful words—7:22-23 <sup>22</sup> *And having responded, Jesus said to them, "Having gone, tell John the things you<sup>pl</sup> have seen and heard:*
    - i) A selective, representative list (6 things) (cf. Isaiah 35:5-6; 61:1)
      - (1) *that the blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing, the dead are being raised, the destitute are having the good news proclaimed to them.*
    - ii) Trust Jesus, regardless of your circumstances—7:23 <sup>23</sup> *And blessed is anyone who is not offended [σκανδαλίζω] in Me."*
      - (1) This is an encouragement to John as he sits in prison.

### John is the greatest but you can be greater—7:24-30

- 1) Jesus teaches about John—7:24-28 <sup>24</sup> *Now when the messengers of John had departed, He began to speak to the crowds concerning John:*
  - a) Teaching with searching questions—7:24b-26
    - i) Negatively: what John is not (he is not just the latest fad or craze)
      - (1) John is not fickle—"What did you<sup>pl</sup> go out into the wilderness to see? A reed being disturbed by the wind?"
      - (2) John is not refined—<sup>25</sup> *But what did you<sup>pl</sup> go out to see? A man dressed in delicate clothing? Behold those in splendid clothing and living in luxury are in the royal palaces. (and not in the king's prison like John!)*
    - ii) Positively: what John is
      - (1) John is more than a prophet because of Who he introduces—<sup>26</sup> *But what did you<sup>pl</sup> go out to see? A prophet? Yes, I say to you<sup>pl</sup>, and more than a prophet. (cf. 1:17)*

- b) Teaching with references to Scripture—7:27
  - i) The work of God the Father—<sup>27</sup> *This is the one concerning whom it is written, ‘Behold, I am sending My messenger ahead of You, he will prepare Your way before You.’* (cf. Malachi 3:1; Exodus 23:20)
    - (1) To respond positively to John’s message is to respond positively to God.
- c) Teaching with comparisons—7:28
  - i) In the OT era—<sup>28</sup> *For I say to you<sup>pl</sup>, among those born of women no one is greater than John the Baptizer;*
  - ii) In the NT era and beyond—*but he who is least in the kingdom of God is greater than that he.”*
    - (1) There is something better than being a prophet, and that is being a citizen of the kingdom!
- 2) Responses to Jesus’ teaching about John—7:29-30
  - a) Common people acknowledge that God just—7:29 <sup>29</sup> *(And when all the people heard this, even the tax collectors, they declared God just [aor. act. ind. δικαιόω],*
    - i) How? *having been immersed with the immersion of John.*
    - ii) God’s call through John to repent of sin was right!
  - b) Religious leaders reject God’s will—7:30 <sup>30</sup> *But the Pharisees and the scholars disregarded [aor. act. ind. ἀθετέω] the purpose of God for themselves,*
    - i) How? *not having been immersed by him.)*
    - ii) They chose not to admit their need for repentance and forgiveness. They attempted to justify themselves. (cf. Luke 10:29; 16:15)

### **Jesus rebukes the Jewish leaders with “the parable of the brats”—7:31-35**

- 1) Jesus compares the Jewish leaders to spoiled children—7:31-32 <sup>31</sup> *“To what, therefore (in light of your rejection of John and Me), shall I compare the people of this generation, and what are they like?*
  - a) <sup>32</sup> *They are like children sitting in the marketplace and calling to one another, saying,*
    - i) Expressions of joy—*‘We played the flute for you<sup>pl</sup>, and you<sup>pl</sup> have not danced;*
    - ii) Expressions of sorrow—*we have sang a dirge for you<sup>pl</sup>, yet you<sup>pl</sup> did not weep.’*
  - b) They are self-absorbed people who are upset when John and Jesus do not respond the way the Pharisees wanted.
- 2) The Jewish leaders reject both John and Jesus—7:33-34
  - Two wrong assumptions by the Pharisees
  - a) John’s separation is demonic—7:33 <sup>33</sup> *For John the Baptizer has arrived eating no bread and drinking no wine, and you<sup>pl</sup> say, ‘He has a demon.’*
  - b) Jesus’s associating is unholy—7:34 <sup>34</sup> *The Son of Man has come eating and drinking, and you<sup>pl</sup> say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners.’*
    - i) This was a capital offense (cf. Deuteronomy 21:20-21)

- c) The issue is not the ministry's **style/form** but the ministry's **message**; that is what the Pharisees rejected
- 3) But there is positive news—7:35 <sup>35</sup> *Yet wisdom is shown to be right* [aor. pass. ind. δικαιόω] (cf. 7:29) *by all her children.*
  - a) Wisdom's children are those who humbly respond to God in faith through the message of John and Jesus producing good works.

**Take-home truth:** How do you view Jesus and why?