

(20) Jesus Encourages John the Baptist (Mt. 11:2-19; Lk. 7:18-35)

1. The parallel accounts in Matthew and Luke.
 - a. Matt. 11:2-11 || Lk. 7:18-28.
 - b. Matt. 11:16-19 || Lk. 7:31-35.
 - c. Matt. 11:12-15 is unique to Matthew.
 - d. Lk. 7:29-30 is unique to Luke.
2. John the Baptist maintained a network of students to report to him concerning Jesus' activities (Mt. 11:2; Lk. 7:18). μαθητής mathētēs ^{#3101}_{261x}: *learner, pupil, disciple*.
3. John's question.
 - a. Are you the Expected One, or shall we (do we) look for someone else? (Mt. 11:3; Lk. 7:19). The Coming One. ὁ ἐρχόμενος ho erchomenos fr. ἔρχομαι erchomai ^{#2064}_{630x}: *to come*.
 - 1) The Coming One was understood as the Prophet (Jn. 6:14).
 - 2) The Coming One was understood as the Christ, the Son of God (Jn. 11:27).
 - 3) The Coming One was understood as the One bringing peace and justice (Heb. 10:37).
 - 4) Note the distinction between being born, and coming into the world (Jn. 18:37).
 - 5) The Coming One is now awaited in terms of His second "coming" (Mt. 10:23; 16:27,28; 24:30; 25:31; Acts 1:11; 1 Cor. 4:5; 11:26; 2nd Th. 1:10.).
 - b. προσδοκῶμεν Pres.act.ind.(or subj.) προσδοκάω prosdokaō ^{#4328}: to give thought to something that is viewed as lying in the future, *wait for, look for, expect*. The context indicates whether one does this in longing, in fear, or in a neutral state of mind.
 - c. ἕτερος heteros ^{#2807}_{98x}: *other* (of a different kind) (Mt. 11:3) or ἄλλος allos ^{#243}_{155x}: *another* (of the same kind) (Lk. 7:19). Gal. 1:6,7.
4. The legitimate consideration: the seemingly contradictory sufferings and glories present two potential harmonizations:
 - a. The same Coming One will come twice: once to suffer and once again for glory.
 - b. Two Coming Ones will come. The first Coming One will be the suffering Christ. The second Coming One will be the glorious Christ.
5. The debate was a matter of person (Option 4b above) or time (Option 4a above) (1st Pet. 1:10).
6. The Lord's examination of the crowds concerning John (Matt. 11:7-11; Lk. 7:24-28).
 - a. The Lord asks the crowds three questions concerning John in parallel with the three questions that the Pharisees' messengers had when they interrogated John (Jn. 1:19-25).
 - b. The Lord asks who do the people think John is in parallel with a question He will soon put to His disciples: Who do you think that I AM? (Matt. 16:13-20).
7. Matthew's Recorded detail (Matt. 11:12-15). Unique to Matthew in this event, but Luke does record this content in another event [PM24] Lk. 16:16).
 - a. Jesus made a comment pertaining to current events among God's stewards. "From the days of John the Baptist until now" references the Dispensation of Israel: Age of the Incarnation.
 - b. The Kingdom of Heaven suffers violence. Pres.pass.ind. βιάζω biazō ^{#971}_{2x}: to inflict violence on, *dominate, constrain* (Matt. 11:12; Lk. 16:16; LXX Ex. 19:24 "break through" Deut. 22:25 "forces" v.28 "seizes" Est. 7:8 "assault").
 - c. Violent men (βιασταὶ biastai) take it by force. Pres.act.ind. ἀρπάζω harpazō ^{#726}_{14x}: *to snatch, grab* (Matt. 11:12; 12:29; 13:19; Jn. 6:15; 10:12,28,29; Acts 8:39; 23:10; 1st Thess. 4:17; 2nd Cor. 12:2,4; Jude 23; Rev. 12:5; 41x LXX incl. 2nd Sam. 23:21).
 - d. John is the conclusion to all the prophets and the Law—the last foretelling witness to the coming Christ. The actions of the Pharisees and Sadducees were then inconsistent with the message of the prophets and the Law (Matt. 23:13).
 - e. A conditional statement—if you are willing to accept, then John himself is the coming Elijah.
 - f. Jesus' message will only be understood by those regenerate individuals who have spiritual ears.

8. Luke's recorded detail (Lk. 7:29-30).
 - a. The Lord's message produced two opposite responses.
 - b. The people and tax collectors "acknowledged God's justice" (Lk. 7:29).
 - 1) Aor.act.ind. δικαιοῶ dikaiōō #1344_{39x}: *to show justice, do justice, justify, vindicate.*
 - 2) They were equipped to do this by virtue of their previous water baptism & identification with the ministry of John the Baptist.
 - c. The Pharisees and the Lawyers rejected the plan (βουλή #1012) of God (Lk. 7:30).
 - 1) Aor.act.ind. ἀθετέω atheteō #114_{16x}: *to reject something as invalid, declare invalid, nullify, ignore* (Mk. 6:26; 7:9; Lk. 7:30; 10:16_{x4}; Jn. 12:48; 1st Cor. 1:19; Gal. 2:21; 3:15; 1st Thess. 4:8_{x2}; 1st Tim. 5:12; Heb. 10:28; Jd. 8).
 - 2) They were predisposed to doing this by virtue of their previous rejection of John the Baptist's ministry.
 - d. The either/or contrast is **either** justify God **or** reject Him (His wisdom, His plan).
9. The never-satisfied brats (Matt. 11:16-19; Lk. 7:31-35).
 - a. The perspective of the people and tax collectors is likened to wisdom's children (Matt. 11:19; Lk. 7:35).
 - b. The perspective of the Pharisees and Lawyers is likened to never-satisfied brats (Matt. 11:16-19; Lk. 7:31-34).
 - 1) The brats expect others to dance in a manner consistent with the tune the brats select.
 - 2) The brats were disappointed with John the Baptist's "dancing." John wouldn't play by their rules and they found grounds to criticize him based upon his ascetic lifestyle & ministry.
 - 3) The brats were disappointed with Jesus' "dancing." Jesus wouldn't play by their rules either and they found grounds to criticize him based upon His libertarian lifestyle & ministry.