

## **John the Baptist the Forerunner of the Messiah**

**The question circulating among the Jews was: Who is this Jesus?**

**Luke 7:11-16** And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. **7:12** Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. **7:13** And when the Lord saw her, he had compassion on her, and said unto her, Weep not. **7:14** And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. **7:15** And he that was dead sat up, and began to speak. And he delivered him to his mother. **7:16** And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

**The Rabbis taught the only the coming Messiah would raise the dead. No prophet but Elisha had raised any dead person, no prophet but Elisha had cleansed a leper ... clearly someone mightier than the Old Testament prophets was here ...**

**Luke 7:17-19** And this rumour of him went forth throughout all Judaea, and throughout all the region round about. **7:18** And the disciples of John shewed him of all these things. **7:19** And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

**As John saw his end approaching, he wanted his disciples to have the fullest conviction that Jesus was The Messiah, that they might attach themselves to Him and become His disciples.**

**The question: “he that should come” refers to the prophecies of the coming of the messiah cf:**

**Genesis 49:10-11** The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. 49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

**Zechariah 9:9** Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

**Luke 7:20-21** When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? 7:21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

**In the Greek literally:** "He kindly gave sight" showing the tenderest mercy and kindness was involved in Jesus' healings.

**Luke 7:22** Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

**Christ would have men to judge Him and all other men by their works. This is the only safe way of judging.**

**The lame walked to give the fullest proof to the multitude that their cure was real. These miracles should have been the most convincing proofs of the Supreme Power of Christ.**

**They were also a shadow of the work of salvation that affects the souls of men. Sinners are blind and their understanding is darkened by sin. The lame are unable to walk in the path of righteousness.**

**The heathen are as the leprous having their souls defiled by sin, and the most loathsome disease.**

**The spiritually deaf hear not the voice of God, nor do they hear their own conscience.**

**All such are dead in their trespasses and sins.**

**Nothing less than the power of Christ can redeem men from all of these sins.**

**Jesus referred them to the prophecy of Isaiah concerning Himself cf:**

**Isaiah 61:1-3 The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.**

**The glad tidings are that Jesus Christ came into the world to save sinners.**

**This prophecy refers to the poor because it is the poor in general who hear the Gospel.**

**The rich and the great are too much gratified with themselves to listen.**

**Luke 7:23 And blessed is *he*, whosoever shall not be offended in me.**

**Or “Happy is he who will not stumble over me”.**

**The root word means, literally to stumble over a thing.**

**Again Isaiah prophesied concerning the coming Messiah cf:**

**Isaiah 8:13-14 Sanctify the LORD of hosts himself; and *let him be your fear, and let him be your dread.* 8:14 And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.**

**Luke 7:24-28 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 7:25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 7:27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.**

**Jesus here quotes the Old Testament prophet Malachi showing that John the Baptist is the fore-runner of the Messiah cf:**

**Malachi 3:1-2 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:**

**Luke 7:28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.**

**Luke 7:29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.**

**Or literally they declared God to be just.**

**John preached that God's wrath was coming upon the Jews which they might flee by repentance.**

**The Jews that were baptized by John acknowledged that God is just in punishing the Jews for their wickedness unless they repented and were baptized.**

**Luke 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.**

**Or literally they frustrated the will of God, the verb means to disbelieve, despise and disobey.**

**They did not repent at John's preaching and did not believe John's testimony that Jesus was Christ when he said: "behold the lamb of God that taketh away the sins of the world".**

**Thus the Pharisees and lawyers frustrated the plan of God against themselves or to their own hurt or demise.**

**Verses 29-30 are the key to the following rebuke by JESUS.**

**Luke 7:29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. 7:30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him**

### **THE EXAMPLE OF THE FAULT-FINDING CHILDREN**

**Luke 7:31-35 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 7:32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.**

**V: 31 What are the leaders of Israel, the Pharisees and lawyers in Verse 30 like?**

**They are like spoiled, rotten, rebellious children.**

***We have piped*** – played a wedding song and they ***have not danced***.  
***We have mourned*** – played a funeral dirge and they ***have not wept***.  
**Who is the: we?** – Jesus and John the Baptist

**Luke 7:33-34** For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 7:34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

**V. 33** John the Baptist was too serious! This guy John is ultra radical.

**Matthew 3:4** And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

**V: 34** Jesus was not serious enough!

**V: 35** JESUS' point is they didn't know what they wanted!

**But, beneath the uncertainty was a very determined resistance to God.**

**They did not want Him!**

**So, the LORD is asking" What do you really want?**

**(D) Revelation 3:15-16** I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 3:16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

**– *lukewarm*** – in Greek, khlee-ar-os: to warm – tepid - neither hot nor cold.

**Luke 7:35** But wisdom is justified of all her children.

**Or wisdom is honored by all her children.**

### **SIMON'S BANQUET**

**Luke 7:36-39** And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

**V: 36 (A) It's not just a banquet with JESUS and Simon.**

**Verse 49 makes it clear it is a banquet of others with the very same attitude as Simon.**

**(B) The banquet was because JESUS was being proclaimed as the Messiah and the Pharisees gave it at Simon's house to investigate this Jesus of Nazareth.**

**(C) A Jewish banquet required that the door be left open for uninvited guests and along the wall were cushions for them.**

**(D) As host for the banquet, Simon would greet the guests with the customary kiss on the cheek.**

**(E) Servants would wash their feet and anoint them with oil.**

**Luke 7:37-38 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, 7:38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.**

**In the ancient world a kiss was an emblem of love supplication and adoration, don't forget the words of the Psalmist concerning the Son of God cf:**

**Psalms 2:12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.**

**This women who had probably been converted through the ministry of Christ obey the Psalmist in both a literal and spiritual sense.**

**Luke 7:39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.**

**A touch by an unclean person would cause a legal defilement.**

**What concerned Simon is that the woman *toucheth him*.**

**Allowing the woman to touch Him according to the rules of the Pharisees would render Jesus ceremonially unclean.**

**Simeon wondered: How could Christ be an observer of the law if He permitted her to touch Him knowing she was a sinner?**

**Or if he did not know she was a heathen it was proof the he was no prophet.**

**V: 37-38 (A) How could Simon forget the words of David?**

**Psalms 51:17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.**

**Isaiah 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**

**Isaiah 57:14-16 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. 57:16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.**

**Isaiah 66:2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.**



**Luke 7:39-40** Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. **7:40** And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

**Luke 7:41-43** There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. **7:42** And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? **7:43** Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

**V: 40** Only a sinner needs a Savior – Simon could not love!

**V: 41-42 (A)** Which debtor we identify with, the sinful woman or Simon, will show how we would receive the LORD into our house today.

Can we think of those who have a greater need of forgiveness than me?

**V: 43 (A)** Gratitude is the true motivation of love.

**(B)** Simon had offered sacrifice in the temple, as all Jews were obligated to do.

**(C)** But Simon had no personal experience or feelings that it (the sacrifice) was for him personally.

**(D)** Simon was a hypocrite!

**Proverbs 26:18-28** As a mad *man* who casteth firebrands, arrows, and death, **26:19** So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport? **26:20** Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth. **26:21** As coals *are* to burning coals, and wood to fire; so *is* a contentious man to kindle strife. **26:22** The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly. **26:23** Burning lips and a wicked heart *are like* a potsherd covered with silver dross. **26:24** He

that hateth dissembleth with his lips, and layeth up deceit within him; 26:25 When he speaketh fair, believe him not: for *there are* seven abominations in his heart. 26:26 *Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation. 26:27 Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. 26:28 A lying tongue hateth *those that are* afflicted by it; and a flattering mouth worketh ruin.

(E) Simon could not admit that he was not always true.

Psalms 14:1-7 The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good. 14:2 The LORD looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. 14:3 They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one. 14:4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD. 14:5 There were they in great fear: for God *is* in the generation of the righteous. 14:6 Ye have shamed the counsel of the poor, because the LORD *is* his refuge. 14:7 Oh that the salvation of Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

(F) Simon had to maintain an image!

Matthew 23:1-7 Then spake Jesus to the multitude, and to his disciples, 23:2 Saying, The scribes and the Pharisees sit in Moses' seat: 23:3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. 23:4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. 23:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 23:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 23:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

**Luke 7:44** And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. **7:45** Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. **7:46** My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. **7:47** Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. **7:48** And he said unto her, Thy sins are forgiven. **7:49** And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

**V: 44-46 (A)** How could Simon justify his lack of common courtesy?

**V: 47 (A)** In order to be one who loves, we must let **GOD** forgive us!

**(B)** *Growing in grace* means an ever increasing sensitivity to the areas of our life that need forgiveness and restoration.

**V: 48** The KJV says *Thy sins are forgiven*, but this is a past tense verb in the Greek and should be translated *Thy sins have been forgiven!*

**V: 49 (A)** The parable went right over their heads.

**(B)** **HE**, who *forgiveth sins* also, is **GOD** in the flesh!

**John 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.

**John 1:14** And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**Luke 7:50** And he said to the woman, Thy faith hath saved thee; go in peace.

**V: 50** Peace – Hebrew shalom - **JESUS**, the Messiah, said *shalom* only to the woman!