

## MATTHEW 11:7-30

A. Matthew 11:7 - And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

1. Jesus begins a series of questions that take the people to task for hesitating or responding **negatively** about John the Baptist since he is in prison. Jesus reminds them in the following few verses that the forerunner's ministry was to never be minimized because of his now depressed **state**. Jesus tells them not to **judge** him, because he is one of the greatest born of a women.

**\*\*The truth is that John was not completely informed at this point. So do not think that what he was doing in Judea was wrong. John was the most faithful to the truth that was revealed to him. John correctly pointed the people to the **Messiah**.**

2. Jesus asks them what was the **real** reason they had gone out into the wilderness to see? [A reed shaken with the wind?] If a baptism (hyssop) was significant, not common, but something special, what was happening in John's ministry. It had been a long time with hardly any movement from God.

B. \*Jesus asks another question - then answered it Himself. The people had been **told** to look for Elijah.

Matthew 11:8 - But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

That would take away John's importance and thus Christ's. They were saying that if Messiah and His forerunner were true, then they would look differently. As royalty, a king lives in a king's house. Jesus says: "But you sense there is something **special** going on and not by what one wears."

C. Matthew 11:9-10 - But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. Matt. 11:10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

1. They had gone out to see a prophet, but Jesus said John was more than a prophet. John was the one, the prophet who was the chosen messenger to announce Christ's **coming**, Who Christ was, and to make Him known to Israel as He **began** His ministry.

2. Jesus is telling them that contrary to what they had heard from the religious leaders, John was the prophesied messenger to go **before** the Lord, making the kingdom of heaven at hand.

Isaiah 40:3 - The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

3. The Pharisees knew this and had **rejected** this truth. They had sent priests to inquire of John who he was.

John 1:19-24 - And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? John 1:20 And he confessed, and denied not; but confessed, I am not the Christ. John 1:21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. John 1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? John 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

John 1:24 And they which were sent were of the Pharisees.

\*They interpreted Isaiah 40:3 and Malachi 3:1 as Elijah only and not John the Baptist - in order to reject **Jesus** of Nazareth.

Note: Do you notice the difference?

Malachi 3:1 - 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.

Isaiah 40:3 - The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

D.

Matthew 11:11 - Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

1. If they don't respond to John (who is the greatest), it will be too **late** when Elijah comes.
2. Outside of Christ, there is no greater person in character, heart, and faithfulness to known truth than John. However, in blessings and opportunity, they had the privilege that John **never** had. If they would believe in Jesus as Christ-Messiah, they would go into the Tribulation, then into the kingdom with Christ ruling from His throne.

Note: The "least" who will be in the kingdom will be greater than John, who announced the kingdom to come. The little one will be in the kingdom's glory and will be greater than John ever could be **while** on earth.

E.

Matthew 11:12 - And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

1. From John's first cry in the wilderness, some **two**+ years had passed until this very moment. The response had **not** been good over the majority of Israel led by the Pharisees.
2. [and the violent take it by force.] The religious leaders had not just responded negatively, but they (being apostate) cruelly **opposed** John, Christ, His followers, and the kingdom at hand. They argued against them and attacked to get **rid** of Jesus. They declared **war** on Christ and moved to destroy Him and His messenger.

Matthew 21:33-39, 45 - Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: Matt. 21:34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. Matt. 21:35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. Matt. 21:36 Again, he sent other servants more than the first: and they did unto them likewise. Matt. 21:37 But last of all he sent unto them his son, saying, They will reverence my son. Matt. 21:38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. Matt. 21:39 And they caught him, and cast him out of the vineyard, and slew him. Matt. 21:45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.



\*So, when Jesus looks at John, he was doing all that Elijah will do. John had Elijah's power and message. Jesus said that when they saw John, there was **no** difference in stature-character-blessings than that of Elijah.

\*If the Jews and the nation would believe John's message, they would receive the **same** deliverance  
\*through the wrath that Elijah will promise when he comes.

G.

Matthew 11:16-19 - But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, Matt. 11:17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. Matt. 11:18 For John came neither eating nor drinking, and they say, He hath a devil. Matt. 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

1. [this generation] - It is during John the Baptist's, Christ's, and the 12's lifetime. It includes the apostate Israel, who had shut their ears. Israel was corrupt and idol worshippers. They had turned from what **God** wanted them to be.
2. Jesus uses an illustration to compare with Israel's sin of **unbelief**. He **reproves** them for having a negative and unbelieving response to Christ, **His** message and messengers. The religious leaders called Jesus the Christ and John awful names. They were **unprincipled scoundrels!**
  - a. Even though John and Christ demonstrated God's **truth**, the people **overall** were **indifferent**, apathetic, skeptical, and only ridiculed. They would **not** respond **to a happy thing, nor to an unhappy thing**. There was no way to **please** the people.
  - b. When Christ went to where sinners were, they condemned Him. But when "wisdom", truth, and God showed them mercy and compassion, they recognized **Him** and His message. **Some** believed.

H.

Matthew 11:20-24 - Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Matt. 11:21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Matt. 11:22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. Matt. 11:23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. Matt. 11:24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

1. Christ begins to "upbraid" (rebuke severely - sharply scold) the **cities** of Galilee. Christ the Son of God had privileged them with His **presence**, mighty miraculous deeds, and message of kingdom hope. **If this** had been done in Tyre, Sidon, and Sodom, they would have repented and believed.
2. Christ had already indicted **Judea** and their religious apostate leaders.

Luke 7:28-30 - 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

\*Now judgment has spread to Galilee and its people. The trend-reality of the **whole** nation was that of rejection of Jesus Christ-Messiah.

\*\*Yet, all of this will be forgiven at the **cross**!

I.

Matthew 11:25-30 - At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Matt. 11:26 Even so, Father: for so it seemed good in thy sight. Matt. 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*. Matt. 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. Matt. 11:29 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. Matt. 11:30 For my yoke *is* easy, and my burden is light.

1. Jesus invites those Jews, who desire to believe Him and hear Him, to come to Him. The invitation is clearly only to the **individual** Jew and not the nation at this time.
2. Jesus is calling out the Hebrew Church **apart** from the apostate nation. This nucleus of believers will consist of the Little Flock that is referred to in Matthew 16:16, 18:17, and we find as a Messianic Church on the Day of Pentecost (Acts 2:47).
3. Christ here prays to the Father to thank Him for hiding the truth from the Jewish worldly-wise (Jewish leaders). God will reveal truth (spiritual truth) to the **common** ordinary person who was more receptive. The religious leaders were so full of themselves, having prideful spirits.

\*Only those willing to empty themselves of their prideful religiosity could be in position and prepared to receive and **understand** truth!

Mark 10:15 - Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

Acts 4:13 - Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

4. The Law (old covenant) was not merely difficult to keep, but **impossible**. The Law's yoke was such a yoke of bondage - heavy, burdensome, and demanding of works. This would make one, who was trying to follow it, **discouraged**. It led to legalism, self-sufficiency, and self-righteousness. They trusted what they could not keep.

Romans 10:2-3 - For I bear them record that they have a zeal of God, but not according to knowledge. Rom. 10:3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

5. Christ offers them relief and release from this bondage by trusting Him to suffer its burden (Isa. 53). Their Messiah promises He would take care of their labor and He would give them **rest from** what they could **not** keep!