

Luke 7:18-35 – “Life Lessons from John the Baptist”, Oct. 17, 2021

I. Welcome

A. Good morning! Ohayo gozaimasu! Welcome to Calvary Chapel Iwakuni. It is great to be here with you to worship the Lord.

1. *Welcome any new people [potentially Navy personnel returning from sea] and those who may be streaming content.*

B. At this time, we're going to go ahead and dismiss our elementary aged children to their Sunday School class.

C. While the kids make their way out, will the rest of you please open up your Bibles and make your way to Luke chapter 7?

1. If you don't have a Bible with you this morning, feel free to borrow one of the Bibles underneath some of the chairs around you. We do think it is important that you follow along in the Word and read God's Word for yourselves as we go through it.

D. This morning we're going to be looking at one of the major characters in the life and ministry of Jesus Christ other than Jesus Himself and His disciples. We're going to be looking at the life and ministry of John the Baptist.

1. John the Baptist was the forerunner of our Lord. He was sent to preach a message of repentance and to prepare the way for Jesus.

2. In our text this morning, we're going to look to learn some valuable life lessons from John the Baptist. In fact, the title of our study together is going to be just that; “Life Lessons from John the Baptist”.

3. As we go through our text we're going to make a number of observations about John; some great examples he leaves for us, and even some struggles

that he had that I believe we all can relate to and learn from.

4. Our text this morning is going to be Luke 7:18-35. We've got a lot to cover, so let's go ahead and jump right in.
5. Hopefully you all are there in the gospel of Luke. I'd like to invite you all to rise to your feet in honor of the Lord and His Word. I'm going to read our text in its entirety and then we'll pray asking for God's continued blessings upon our time together.
6. Luke writes the following in chapter 7 vs. 18... (*R & P*).

II. Luke 7:18;

A. Last week you may recall that we looked at the account of Jesus raising the widow's son back to life. And we noted that in the final verse of our text that word about this incredible miracle spread far and wide.

1. Reports about Jesus were spreading throughout the land. Verse 17 of chapter 7 tells us that the reports went throughout all Judea and all the surrounding region. (**Lk. 7:17**)

B. We hear in the opening verse of our text that word of this report reached the ears of some of John the Baptist's disciples and they in turn brought word to John.

1. Now, this isn't the first time that we've studied about John the Baptist through our study of the book of Luke.
2. Luke started off his narrative by telling us about the special circumstances surrounding his conception and birth to his parents, Zacharias and Elizabeth, in chapter 1.
3. We also read about him in chapter 3 of Luke's gospel when we looked at the ministry he was doing out in the wilderness.

- a. The word of God came to him and “he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins” (**Lk. 3:3**)
 - b. Many people came out to him and responded well to his preaching, being baptized and repenting from their sin.
 - c. He was very bold in his preaching. He wasn’t afraid to speak truth to anyone. In fact, that is what ultimately led him to his current circumstances.
 - d. For the very last we heard about John the Baptist was that he actually openly and publicly rebuked Herod the tetrarch who was ruling over the region of Galilee.
 - e. You see, Herod the tetrarch had married Herodias, who was actually his brother Philip’s wife. This was wrong and John the Baptist had no qualms with telling Herod so. (**Lk. 3:19-20**)
 - f. But his actions in speaking out against Herod led Herod to seizing him and having him thrown into prison. Which is where he has been for quite some time now.
 - g. And so, his disciples are having to bring word to him in prison. As they hear things about Jesus, they come and report them to John.
4. John was not ashamed of the message of the kingdom of God. He wasn’t afraid to share God’s message with those around him. Despite the possible consequences that could come his way, he would not waver. And he is **an incredible example for us to follow**.
5. I would only hope that we would have the sort of conviction that John displayed. A conviction that was not ashamed of the gospel, a desire to live boldly for the Lord no matter what the consequences may be.

C. Well, after receiving this update from his disciples about the amazing things that Jesus is doing. John decides to send two of his disciples to Jesus with a question. Let's read verses 19 & 20 to see what John asks.

III. Luke 7:19-20;

A. The fact that John would send two of his disciples to ask Jesus if He was the "Coming One", or if they should look for another is a bit confusing.

1. Why would John the Baptist question whether or not Jesus was the "Coming One", which is a clear reference to the Messiah?

a. John was the one preaching in the wilderness preparing the way of the Lord, when Christ came to him to be baptized.

b. John was the one that declared "Behold! The Lamb of God who takes away the sin of the world! This is He of whom I said, 'After me comes a Man who is preferred before me, for He was before me.'" (**Jn. 1:29-30**)

c. John was there when he saw the Spirit of God descending like a dove upon Jesus.

d. John was there when he heard a voice from heaven, saying "This is My beloved Son, in whom I am well pleased." (**Mt. 3:17**)

2. What would cause John the Baptist to question something he so confidently proclaimed previously?

a. I believe it all boils down to unmet and unrealized expectations. John the Baptist had an idea, a preconceived notion of what the ministry of the Messiah would be like.

b. John the Baptist spoke of the coming Messiah as one who would baptize with the Holy Spirit and with fire. (**Lk. 3:16**)

- i. He spoke of the ministry of the coming one as if it would be one of great judgment. But what he was hearing about a kind and compassionate Jesus, maybe didn't line up with what He thought about the Messiah.
- c. I think that John the Baptist, like most everyone else, also believed that the Coming One, the Messiah would usher in a new kingdom.
 - i. John, like many Jews of that day, believed that the Messiah would come and overthrow the Roman government and establish an earthly kingdom ruled and reigned by the Messiah.
- d. I believe as well that his questioning had something to do with the fact that John was in prison. John was a prisoner and I believe that time in prison began to take a toll on John and he started to question his understanding of who Jesus was and what He was doing.
- e. John had been hearing about the works of Christ, things that Jesus did that clearly pointed to His identity as the Christ, the "Coming One".
- f. John knew about the OT prophecies concerning the work and ministry of the Messiah. He knew what Isaiah had to say:
 - i. **Isa. 29:18-19** stated "In that day the deaf shall hear the words of the book, And the eyes of the blind shall see out of obscurity and out of darkness. The humble also shall increase *their* joy in the Lord, And the poor among men shall rejoice In the Holy One of Israel."
 - ii. **Isaiah 35:4-6** declared "Say to those *who are* fearful-hearted, "Be strong, do not fear! Behold, your God will come *with* vengeance, *With* the recompense of God; He will come and save you."

Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.“

- iii. Isaiah 61 is where Jesus read from the day He began His public ministry in his hometown of Nazareth. He read the scrolls of Isaiah proclaiming, “The Spirit of the Lord God *is* upon Me, Because the Lord has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to *those who are* bound; To proclaim the acceptable year of the Lord,” (**Isa. 61:1-2a**)
- g. Making a list of things the Messiah would do we may begin to see why John the Baptist was beginning to question.
 - i. The deaf shall hear, the blind shall see, the broken hearted are healed, the humble shall increase their joy in the Lord, the poor will have the gospel preached to them, the lame shall leap like a deer. What else? Well these verses say the Messiah will also proclaim liberty to the captives, and the opening of the prison to those who are bound.
- h. Perhaps, we can't be for sure, but perhaps, John the Baptist has been hearing about all the works Jesus was doing and was looking at these things, like a checklist.
 - i. Deaf hear, check; blind see, check; lame walk, check; the gospel preached to the poor, check; liberty to captives, uhhhh; prisons opened for those bound, uhhh.

- ii. Perhaps John was thinking to himself, “I’m still in prison and I’m still held captive, what’s going on here?”
 - iii. Perhaps he was expecting Jesus to come save him from the prison cell he was bound to.
 - i. Perhaps John’s questions weren’t so much related to the actions Jesus was doing, but maybe more so the inactions. Things weren’t working out the way John perhaps envisioned them. And he begins to doubt, He begins to wonder, *“Is there someone else we should be looking for, or are you the One?”*
- B. That can happen to us sometimes you know. We can expect Jesus to act a certain way or to do certain things, and when He doesn’t, we can begin to question, and we can begin to doubt.
1. We need to guard ourselves against such tendencies. We need to remind ourselves of what else Isaiah said: that God’s ways are above our ways and His thoughts are above our thoughts. [Is. 55:8-9]
 2. When God doesn’t work out things the way we think they should be worked out, **we can be confident that He has a better plan** and a better purpose.
 - a. John wouldn’t end up being broken out of jail, and he wouldn’t see Jesus overthrow the Roman authorities, and he wouldn’t see Jesus establish an earthly kingdom.
 - b. Instead, He was martyred for his faith in Christ, and joined the ranks of the many prophets that went before him.
 - c. But I bet John is happy with where he is at now. I bet John has no regrets about how Jesus worked things out. Knowing and realizing, understanding

after the fact, that God's plan was infinitely better than his own.

3. So, the next time things aren't working out the way you anticipated them to, don't question God, don't allow doubt and ultimately unbelief creep their way into your life. Remember that God's plans and ways are far better than what you or I could ever think or imagine and be assured that you can trust in God's plan and His ways.

C. Let's continue on to see how Jesus responds to John's disciples. Read with me verses 21-23.

IV. Luke 7:21-23;

A. Jesus didn't immediately respond to John's disciples with words, instead He let his works speak for themselves.

1. In that very hour, we're told, Jesus cured many of infirmities (illnesses), afflictions, and evil spirits; and to many blind He gave sight.
2. Then He turned to John's disciples and told them to go and tell John all about the things that they not only saw with their own eyes, but also what they heard about Jesus.

B. Jesus then concludes with something interesting in verse 23, supporting the idea that perhaps John the Baptist was struggling with Jesus' apparent lack of action on John's behalf.

1. He said, "And blessed is he who is not offended because of Me."
 - a. I looked up the word "offended" and in this context it means "to be offended by someone, to take offense at his character, words, conduct, so as to reject him."
 - i. Jesus seems to indicate based upon what He says here that He knows John is troubled by

some of his actions, or apparent inaction on his behalf.

- b. Blessed means possessing the favor of God, that state of being marked by fullness from God.
 - i. Jesus said you'll be blessed, satisfied and full, having the favor of God if you're not offended because of Me.
 - c. Jesus tells John's disciples to basically tell John "You'll be satisfied and full with the favor of God if you're not offended by my words and conduct."
 - d. It's as if Jesus knew exactly what John was struggling with and sent this word as a source of gentle rebuke, but also a reminder to trust His words and to trust His conduct. That He knows what He's doing. And that John should be able to find satisfaction in this truth.
2. In today's age there are many that are offended because of Jesus. They are offended by His character, His words, His conduct and they have rejected Him because of it.
- a. People today are offended when you share the words of Jesus with them. They don't like the idea of someone else telling them what's right and what's wrong, and how they ought to live their life.
 - b. As a result, they miss out on the fullness and satisfaction that a right relationship with God brings.
3. I want to encourage you today, to take these words in verse 23 seriously. Let's be less concerned with being politically correct and more concerned with being Biblically accurate.
- a. We ought to follow the instruction of **Ephesians 4:15** and speak the truth in love.

- b. Warren Wiersbe writes “Truth without love is brutality, and love without truth is hypocrisy.”
- c. We don’t need to be brutal, and we shouldn’t be hypocritical. Nonetheless, **we can speak the truth in love** and find fullness and satisfaction in doing so.

C. Well, let’s continue on in our text reading verses 24-28.

V. Luke 7:24-28;

A. As John’s disciples depart Jesus then turns his attention to the multitudes and begins to speak about John the Baptist.

B. He asks a series of questions over the next several verses all pertaining to the main question of what the people went out into the wilderness to see.

1. Remember that John the Baptist’s ministry was a very successful one.

2. In the gospel of Matthew we’re told that “John the Baptist came preaching in the wilderness of Judea”, and that “Jerusalem, all Judea, and all the region around the Jordan went out to him and were baptized by him in the Jordan, confessing their sins.” (**Mt. 3:1, 5-6**)

a. People from all around came out to see him.

C. In verse 24 Jesus asks “What did you go out into the wilderness to see? A reed shaken by the wind?”

1. A reed shaken in the wind pictures for us something that is swayed every which way depending upon the direction of the wind.

2. Connected to the idea of a person it would portray someone that is unstable and someone that goes with what ever thought is most prevalent.

3. Was that John the Baptist? Someone unstable and someone intent on following the latest mainstream thoughts and opinions? Absolutely not.
4. If anything, John was the opposite of that. He was the one speaking out against the powers that be.
 - a. He spoke out against the religious elite, referring to them as a brood of vipers and demanding that they bear fruits worthy of repentance.
 - b. He spoke out against the political powers that be as well as he called out King Herod for his adulteress relationship with Herodias.
5. John was not a reed shaken in the wind **and neither should we be.**

- a. **Ephesians 4:14** says “that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,”
- b. We shouldn't be unstable and tossed back and forth by whatever prevailing thoughts are out there. We need to be well rooted and grounded in our faith.

D. Well in verse 25 Jesus asks, “But what did you go out to see? A man clothes in soft garments?”

1. Soft garments would refer to clothing made of soft materials, fine texture, like silk or cashmere.
2. Jesus indicates that those types of people live lives of luxury and are located in kings' courts, symbolizing someone of wealth and power.
3. Was that John the Baptist, was he living it up in the king's courts sporting the latest fashion? No way!
4. We're told that John lived out in the wilderness, not in the king's courts, and that he wore camel's hair, with a

leather belt. The outer coat of a camel's fur is coarse and hard, not soft and plush.

5. John wasn't influenced by the wealthy and powerful **and neither should we be.**

a. James chapter 2 tells us "do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.' **(James 2:1)**

b. He goes on to speak of how if a rich man comes in fine apparel don't show him partiality over the poor man that comes.

c. Also he spoke of how God has chosen the poor to be heirs of the kingdom and how the rich oppress you and blaspheme the name of Christ. [**James 2:5-7**]

6. Don't waste time trying to keep up with the Jones, follow Christ and live a simple life of faith and obedience.

E. In verse 26 Jesus asks, "But what did you go out to see? A prophet?"

1. Yes! John the Baptist was a prophet; one who spoke on behalf of the Lord. But Jesus continued saying, "I say to you", that John was "more than a prophet."

2. Jesus was saying that John the Baptist was greater than just a regular prophet. He was more than any of the other OT prophets.

3. The reason why he was more than a prophet is found in verse 27 when Jesus quotes from Malachi 3:1

a. "Behold, I send My messenger, And he will prepare the way before Me." (**Mal. 3:1**)

b. John the Baptist was more than a just a prophet because he was chosen to be the prophet that proclaimed the arrival of the Messiah.

- c. All other prophets before him spoke of a future glory that would appear, they spoke of future events, John was given the honor of proclaiming the arrival of those future events.
 - d. Because John was given the ministry of preparing the way for the Lord and proclaiming his arrival, that makes him greater than all the other prophets.
 - e. It wasn't necessarily that he was more holy, or more righteous, than other prophets, but that he got to see and be part of the fulfillment of all those past prophecies.
4. Jesus then says that even though there was none greater born of women than John the Baptist, he who was least in the kingdom of heaven was greater than he.
- a. Who are those of the kingdom of heaven? That's you and me. **Philippians 3:20** tells us those who are in Christ have their citizenship in heaven.
 - b. The least of us are greater than John the Baptist.
 - i. How can that be you may ask?
 - ii. Again, it doesn't have anything to do with personal character or holiness or our own righteousness. It has to do with our standing and position in Christ.
 - iii. John the Baptist did not get to partake of the New Covenant that we are so blessed to partake of.
 - c. He was beheaded and died before Christ implemented the New Covenant through his work on the cross and victory over the grave.
 - d. He was not able to enjoy the benefits of the **New Covenant of grace**, but died under the Old Covenant of the law

- e. Charles Spurgeon wrote this “As we may say, as a rule, that the darkest day is lighter than the brightest night; so John, though first of his own order, is behind the last of the new or Gospel order. The least in the Gospel stands on higher ground than the greatest under the law.”
- f. Regarding our position in Christ, we are greater than John the Baptist because of what Christ did upon the cross for us.

5. Nonetheless, John was a very special prophet indeed. John the Baptist had the blessing of being the one to finally say “He’s here”.

- a. And we too have **a similar blessing**, and some may say even a greater blessing, of not only saying He’s already come, but that He is also coming again.
- b. We live in exciting times, and we have opportunities to be like John the Baptist and proclaim the wonderful news of Christ’s coming; His past first coming and His future second coming.

F. Back to our text. Verses 29-30 record for us the response of the people who were gathered there with Jesus. Let’s read.

VI. Luke 7:29-30;

A. As was becoming more and more the case. The large crowds of people that were hanging out with Jesus were mixed crowds.

- 1. A multitude of the people were made up of those who believed and followed Jesus for His teaching. There was also a growing group of dissenting religious leaders. And in between those two were a significant amount of looky-loos, people who were simply there to see what would happen next.

2. When all the people heard what Jesus had to say about John the Baptist, you could imagine that within a mixed crowd you would have mixed responses and that is what we see here in our text.
3. Those that had received John's ministry, repented of their sins, and went out to be baptized by him justified God, even the tax collectors who were notoriously disliked and seen as one of the worst kinds of sinners imaginable justified God.
 - a. The idea here being that they declared the righteousness of God. They acknowledged their sin, repented, and were baptized in accordance with God's will for their life.
4. Those that rejected John's ministry, did not go out and get baptized by Him and in doing so were rejecting the very will of God.

B. Let's continue in our text. Read with me verses 31 and 32.

VII. Luke 7:31-32;

A. Here in these verses Jesus turns his attention towards the men of this generation, and we can tell by the overall context that He really is targeting that group of people that had rejected the will of God and had rejected the ministry of John the Baptist; the religious elite, the Pharisees and lawyers, the experts in the law.

1. And what did Jesus have to say about the religious elite in that day? He said they were "like children sitting in the marketplace and calling to one another, saying: 'We played the flute for you, and you did not dance; we mourned to you, and you did not weep.'"
2. These verses are written in verse because they are a play on words and they are in rhyme. In both the Aramaic language and the Greek language the words

“dance” and “weep” are similar sounding. We don’t get the full effect in English of this little play on words and rhyme.

3. So what did Jesus mean by using this play on words and this little rhyme?
4. Jesus likened the men of that generation, the religious elite, to children calling out to their companions (other children) who were for some reason, either throwing a tantrum of some sort or simply being apathetic, they would not respond to the many attempts to engage them.
 - a. The children called out to them inviting them to dance as they played the flute; but to no avail. The companions would not respond to their attempts.
 - b. So, the children figured their companions must not be in the mood to dance and celebrate, perhaps they are feeling somber and so they reached out to them by mourning to them to see if they’d rather play in that manner.
 - c. As they mourned they were looking for a response and still did not get any; they, the Bible says, did not weep.
 - d. They were hoping for some sort of response some sort of acknowledgment of their efforts to reach them, and their companions would give them none; no dancing and no lamenting; nothing.
5. Jesus likens the religious elite of this generation to a group of children that will not respond or engage no matter what their companions did to reach out to them.

B. Why would Jesus liken the generation to apathetic children? Verse 33 and 34 tell us why. Take a look.

VIII. Luke 7:33-34;

A. Jesus says that John the Baptist came to this generation and instead of listening to him and following his instruction, people said he was demon possessed.

1. John the Baptist was an ascetic, someone who renounces material comforts and leads a life of strict self-discipline.
 - a. John the Baptist did not eat the comfort foods of the day, but was very self-disciplined, eating locusts and wild honey.
 - b. Some believe that he may have taken the vow of a Nazarite based upon the proclamation of the angel that visited Zacharias before John's birth which stated "He will be great in the sight of the Lord, and shall drink neither wine nor strong drink..." (**Lk. 1:15a**).
 - c. Part of the vow of a Nazarite would be to abstain from wine and strong drink.
2. So, John the Baptist came eating little to nothing, living off of the land, living a simple life of obscurity, and abstaining from drinking and the religious leaders as a whole did not respond to him and accused him of being demon possessed.

B. Jesus, the Son of Man, came eating and drinking, and they accused him of sinful excess in eating and drinking and lumped him together with the likes of tax collectors and sinners.

1. Jesus didn't live the extreme life of self-denial that John the Baptist lived. He ate and drank like others, and because of that they falsely accused Jesus of being a glutton and a winebibber.
2. Generally speaking a glutton is an excessive or self-indulgent eater. However, gluttony is more than

overeating; it also can describe a life given over to excess.

C. And so we see the two opposites presented. John the Baptist lived a life of extreme self-denial, and they didn't respond to him. Jesus came and they accused him of being the opposite of John the Baptist, that He was living and consuming in excess, and they didn't listen to Him either.

D. It is as if Jesus is saying, "It doesn't matter who was sent to you, you wouldn't listen to them anyways, not only would you not listen, but you'd also make up some lame excuse as to why you would not listen".

1. I'm not going to listen to John the Baptist, he's demon possessed.
2. I'm not going to listen to Jesus, he's a glutton, winebibber and friend of sinners.
3. The religious leaders had an excuse for everything. The real problem was not John the Baptist or Jesus, the problem was their own sin and stubbornness; their own pride in not being willing to humble themselves and submit to the Lord.

E. I see a lot of similarities between the generation of Jesus' day and today's generation. There are many today that have all sorts of excuses for why they will not listen to the word of the Lord and submit themselves to Him and come to faith in Jesus Christ.

1. "I'm a good person, I don't need the Lord", "the church is filled with hypocrites", "I'm not ready to surrender now, I'm having too much fun, I'll do it when I'm older", or "I believe in science".
2. Whatever the excuse is, at the root of each and every one of them is sin; stubbornness and pride that keeps them from releasing that sin.

3. **John 3:19-20** explains this truth when it says “This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. ²⁰ Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.”
 4. And with that exposure of sin comes conviction and a realization of being wrong, and people today just don't want to hear anyone that tells them what they're doing is wrong. And so, the only alternative is to make up excuses.
- F. In a smaller, yet similar way, I think this can even happen within the church. Even as Christians and followers of the Lord, **we too can still make excuses for not listening or obeying the voice of the Lord.**
1. The excuses most often always boil down to self-comfort.
 2. You see Jesus asks His followers to die to themselves every day. To pick up their cross daily; to die to self.
 3. Often we don't want to do that. We don't want to give up on our own plans, our desires, our comforts, and be willing to put them on the shelf for something the Lord asks of us.
 4. The Lord maybe asking us to talk to a co-worker about the Lord, or to cut loose some of the weights we're carrying around with us; weights aren't necessarily sin, but they're slowing us down and keeping us from walking with the Lord effectively and efficiently. Perhaps the Lord is asking you to help out in the church and to plug in to fellowship.
 5. I don't know what the Lord maybe asking of you, or calling you to, but I'm confident He's asking something. You see He's not done with you, so He has things for you.

G. What is the Lord asking of you? Have you taken the time lately to seek the Lord and allow Him to show you the answer to that question? We need to listen to the Lord and stop making excuses.

H. The religious people of Jesus' generation wouldn't listen to Him and they made up all sorts of excuses, let's not be like them. Let's listen for the Lord's voice and obey when He asks us of something. Stop the excuses and allow the Lord to lead into His wonderful will for your life.

I. Well, let's finish off our text with our final verse; verse 35.

IX. Luke 7:35;

A. When Jesus says, "But wisdom is justified by all her children" the idea being presented is to look at the fruit, to look at the offspring, look at what is being produced.

1. What did John the Baptist's wisdom produce?

a. He was a man of great discipline, an ascetic, who abstained from wine and from the everyday comforts of life and lived in the wilderness. He loved the Lord and wasn't ashamed of the message he proclaimed.

2. What did the wisdom of Jesus produce?

a. Jesus lived a simple life as well, He loved all mankind, He taught the scriptures as one with authority, He preached a message of repentance and He healed countless people from sicknesses and diseases and demon possession.

3. What did the wisdom of this generation produce? The wise were believed to be the religious elite, the Pharisees and the scribes. What did their wisdom produce?

a. Jesus said in Matthew 23 this regarding the Pharisees and scribes "For they bind heavy burdens, hard to bear, and lay them on men's

shoulders; but they themselves will not move them with one of their fingers.” (Mt. 23:4)

b. The wisdom of the generation produced burdens for others that they wouldn't bother to carry at all.

B. Wisdom then is justified by her children. Which is better? The wisdom of John the Baptist and Jesus or the wisdom of the generation?

1. It's plain to see that the works produced by John the Baptist and Jesus were far more desirable than the works of the current generation.

2. And I think the application for us is quite simple. **What sort of fruit are we producing in our lives?** Is there wisdom in our offspring, in the fruit of our lives, or foolishness? Wisdom is justified by her children.

X. Conclusion;

A. Many lessons from John the Baptist, I pray we will take them to heart and allow the Lord to continue to mold and shape us into the image of His Son Jesus Christ. Let's pray!