

January 29<sup>th</sup>, 2022 – full sermon notes  
**“Are You the Expected One”**  
Luke 7:18-23

Between November 20 and last Sunday (except for January 1), I gave a series of teachings from **Luke 1-2**, covering the narratives about Christ’s birth, His infancy, and His childhood, up to the age of twelve, at which time Luke records (**2:52**), “And Jesus kept increasing in wisdom and stature, and in favor with God and men.”

Today we will return to **Luke 7**, where we left off last November. We will be picking up our study in **chapter 7:18-23**, but because it has been two months since we were studying in chapter 7, I want to give you a little recap from **chapter 7:1-17**, so that today’s study will be in its proper context.

**Luke 7:1-10**, has Jesus returning to Capernaum, located on the NW shore of the Sea of Galilee. This was His adopted home town and base of operations for His Galilean ministry,

A centurion had sent a message to Jesus to come and heal his servant who was dying, for the centurion believed Jesus could heal him just by speaking the words. In **Luke 7:9**, Jesus says to the crowd, “not in all of Israel have I found such great faith,” i.e., that centurion [a Gentile] exhibited greater faith than any Jew in Israel. **Luke 7:10** tells us, “the servant was healed.”

The incident in **Luke 7:11-17**, happens soon after the healing of the centurion’s servant. Jesus, with a large crowd following Him, goes to Nain, a small village about 20 miles SW of Capernaum, just 6 miles SE of Nazareth).

As Jesus arrives in Nain, a dead man, the only son of a woman (who is also a widow), is being carried out to be buried, accompanied by a large crowd. In **Luke 7:13**, the Lord expresses compassion for this woman and her loss, basically saying, “Don’t cry, it will be okay.” Jesus (**Luke 7:14-15**) walks up to stretcher, on which the dead man lays, and He touches it, causing the procession to stop. He then speaks to the dead man saying, “get up!” The dead man sits up and begins to talk; fully restored to life, he is now returned to his mother.

We are told (**Luke 7:16**), that fear and awe gripped the hearts of the people who were there that day, and the people begin to give glory to God saying, “a great prophet has arisen among us!” and “God has visited His people.”

The people in Nain, like all of Israel, had been waiting hundreds of years for God to return to them, to speak to them, and now God in the flesh of Jesus [*Yeshua, God’s Salvation; Immanuel, God with us*] had come to Nain; yet it would seem that the people are blinded to the fact that Jesus is the Messiah, He is God in the flesh.

Jesus is God the Son, the second person of the Trinity, equal in power, nature, and majesty, with God the Father and God the Holy Spirit. God was present among the people of Nain, but they, like most of Israel, failed to recognize Him.

We are told (**Luke 7:17**) that the report of this dead man being raised backed to life, by Jesus, went out through Judea and the surrounding areas.

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**Read Luke 7:18-20...** Some of John the Baptizer’s disciples were evidently among those who had witnessed the healing of the centurion’s servant (near Capernaum), and/or the raising of the dead man (in Nain) back to life.

According to Luke’s narrative, John is now in prison, and has been for a very long period of time. Both **Matthew 14:1-12; Mark 6:14-29** tell the story of John’s long incarceration at Herod’s summer palace, east of the Dead Sea at Machaerus. John was eventually executed (by beheading), at the request of Herod’s unlawful and incestual wife Herodias, for she hated John for rebuking Herod about his marriage to her (for she was actually the wife of Herod’s brother Philip, as well a niece to both of them).

John the Baptizer’s mission was to announce that the Messiah had come, the long Expected One. John’s mission was to point Jesus out, and to direct the people to believe in Him, as their Messiah/Savior, for the forgiveness of their sins.

**John 1:23**, [John] said, “I am a voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as Isaiah the prophet said [40:3],” (29), “[John] saw Jesus coming to him and said, ‘Behold, the Lamb of God who takes away the sin of the world,’” (35-36), “Again the next day John was standing with two of his disciples, and he looked at Jesus as He walked, and said, ‘Behold, the Lamb of God!’”

The Scriptures tell us that while John was in prison, some of his disciples followed Jesus (cf. **Matthew 9:14**) and also brought back testimonies to John of what Jesus was doing (**Matthew 11:2**).

John sent two of his disciples to Jesus to ask Him, “Are You the Expected One, or should we look for someone else?” Wow! John’s ministry was indeed the most important of any of the Old Testament Prophets, for they only told about what was going to happen; and John declared that what had been spoken of by the prophets had indeed taken place, God’s Servant, God’s Son, the Savior-King Messiah had come.

The Expected One [the Messiah] was promised throughout the Old Testament. He is the one of Whom Moses spoke (**Deuteronomy 18:15-19**), “The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.” “The Lord said to me, ‘I will raise up a Prophet... ..and I will put My words in His mouth, and He shall speak to them all that I command Him.’”

Remember when Peter, James, and John were on the mountain with Jesus who He was transfigured before them (**Matthew 17:2-3, 5**), “and His face shone like the sun, and His garments became as white as light. And behold, Moses and Elijah appeared to them, talking with Him.” “A bright cloud overshadowed them, and behold, a voice out of the cloud said, ‘This is My beloved Son, with whom I am well-pleased; listen to Him!’”

Jesus spoke the very words of God the Father (**John 14:10**), “The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works,” (**John 14:24**), “He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father’s who sent Me.”

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**Micah 5:2** tells us that the Expected One would be born in Bethlehem, He will be the One whose “goings forth are from long ago, from the days of eternity.”

**Isaiah 7:14** tells us that the special birth of the Expected One to a virgin, will be like no other birth, for this Child will be Immanuel [God in the flesh].

When Jesus entered the synagogue in His home town (Nazareth), on a Sabbath Day (cf. **Luke 4:18-19**), He was handed the scroll of the prophet Isaiah, as He stood to read the text from **Isaiah 61:1-2**, “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, To proclaim the favorable year of the Lord.”

Luke tells us (**Luke 4:20-21**) that after Jesus read the passage, “He closed the [scroll], gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, ‘Today this Scripture has been fulfilled in your hearing.’”

Consider all we have studied these past two months about how God clearly confirmed Jesus to be the Expected One, the Messiah, the Christ, Lord and Savior.

The angel Gabriel came to both Mary and Joseph; some angels came to the shepherds out in the field, telling them to go find the Savior, Christ the Lord, who had been born in Bethlehem, and was laying in a manger; Simeon, and Anna, declared Jesus was the Expected One, the consolation of Israel; the Magi came with gifts for Jesus, who was both King and Savior.

So, why is John doubting that Jesus is the Expected One? John is (**Isaiah 40:3**) the “voice of one crying in the wilderness, ‘Make straight the way of the Lord.’”

The angel Gabriel came to Zacharias at the temple saying, (**Luke 1:15**), “[John] will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother’s womb.”

John was filled with the Spirit of God, heralding the coming of the Long Expected One, God’s Son, the Savior-King. And yet, John had doubts, most likely caused by an incomplete understanding of God’s plan. John didn’t understand why God was allowing him to be left in prison, like many of the circumstances we might find ourselves in during the course of our life; but we forget that whatever happens to us in this life is subject to the sovereign purpose of God, whether or not we understand or don’t understand the why of what is happening to us.

I believe the main reason John had any doubts at all was because of the misunderstandings within Judaism concerning the coming Messiah, the Expected One, and the chronology of what and when He would accomplish the fulfillment of both the Abrahamic and Davidic Covenants.

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Orthodox Judaism was and still is focused on the Messiah’s victorious conquering of Israel’s enemies [at that time Rome], and establishing the glorious millennial kingdom, when Christ will rule on earth with peace, prosperity, and plentifulness for all of Israel.

Orthodox Judaism totally ignores the prophecies of **Psalm 22; Isaiah 53**, that speak of the rejection, the suffering, and the atoning work of the Messiah; taking our punishment for sin upon Himself, even to the point of death on a cross.

Jesus repeatedly told His disciples that He would be killed, and He would rise from the dead on the third day (**Mark 8:31; 9:31; Luke 9:22**). On one occasion, Peter took offense at the thought that the Messiah would suffer in this way (**Matthew 16:21-23**), *“From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. Peter took Him aside and began to rebuke Him, saying, ‘God forbid it, Lord! This shall never happen to You. But He turned and said to Peter, ‘Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God’s interests, but man’s.’”*

Even after Christ’s death and resurrection, the eleven apostles seemed to still be focused on the restoring of Israel to it’s former glory (cf. **Acts 1: 6-7**), “So when they had come together, they were asking Him, saying, “Lord, is it at this time You are restoring the kingdom to Israel?” He said to them, “It is not for you to know times or epochs which the Father has fixed by His own authority; but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.”

The main point there is that we should be focused on being His witnesses, wherever we are, whatever we are doing, for we belong to God the Father because of our belief in God the Son, which means we have the testimony of God the Spirit being demonstrated in and through our life.

**Read Luke 7:21...** At the very moment that John’s disciples come to Jesus, He is healing people of all kinds of infirmities, birth defects, and diseases, casting out demons.

**Read Luke 7:22...** Jesus tells John’s disciples to go and report to John all they have seen and heard. Jesus knows this will encourage John and fully answer His question, “Are You the Expected One, or do we look for someone else?” The miraculous healings Jesus was doing, testify that He is the Expected One, *“the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them.”*

Then Jesus says (**Luke 7:23**), “Blessed is he who does not take offense at Me.” That doesn’t seem to fit in this context. Jesus just listed a group of miracles that prove He is the Messiah, and then He basically says, those who aren’t offended by Me will be blessed. What does that mean?

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**Matthew 5:3**, “Blessed are the poor in spirit, for theirs is the kingdom of heaven,” Before anyone can be saved, they must realize they are a sinner in need of the Savior, i.e., they must be *poor in spirit*, realizing their spiritual indebtedness to God for sin, only then will they confess their sin, believing in Christ for salvation.

**Mark 1:14-15**, “Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.’”

What is the gospel? **Acts 4:12**, “There is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved,” (**Acts 2:21**), “And it shall be that everyone who calls on the name of the Lord [*for the forgiveness of their sins*] will be saved.”

In **Luke 4:18-19** Jesus stands up in the synagogue in Nazareth and reads the following passage from **Isaiah 61:1-2**, “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord.”

Jesus then sat down saying (**Luke 4:21**), “Today this Scripture has been fulfilled in your hearing” And then, in **Luke 4:28-30** we are told, “All *the people* in the synagogue were filled with rage as they heard these things; and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff. But passing through their midst, He went His way.”

They took offense at Jesus declaring He was the Expected One, the Messiah, both Lord and Savior. What about you? Does it offend you that Jesus repeatedly said, the only way to receive forgiveness for sin, the only way to enter the kingdom of heaven, the only way to be saved from an eternal hell, is to believe in Him as Savior and confess Him as Lord; (cf. **Romans 10:9-10, 13**), and by the way, He turns no one away.

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