

G. Campbell Morgan . . . put all the books in a cupboard and locked the door, and went to the bookstore and bought a new Bible. He said to himself, "I am no longer sure that this is what my father claims it to be—the Word of God. But of this I am sure. If it be the Word of God, and if I come to it with an unprejudiced and open mind, it will bring assurance to my soul of itself." The result? "That Bible found me!" said Morgan. The new assurance in 1883 gave him the motivation for his preaching and teaching ministry.

(Wycliffe Handbook of Preaching & Preachers, Moody, 1984, p. 211.)

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Even the most ardent Christian sometimes struggles with their faith, and may struggle to understand or accept the Bible as God's word.

The Gospel according to
LUKE

In Jesus' day, many saw and heard about Him, but not everyone believed or recognized Him as the Messiah and the Son of God.

18The disciples of John reported to him about all these things. 19Summoning two of his disciples, John sent them to the Lord, saying, “Are You the Expected One, or do we look for someone else?”

(Luke 7:18-19)

***20 When the men came to Him, they said,
“John the Baptist has sent us to You, to
ask, ‘Are You the Expected One, or do
we look for someone else?’”***



(Luke 7:20)

The Gospel according to
LUKE

We see that even John the Baptist struggled to understand Jesus, and had his doubts concerning His Messiahship. These doubts came while he was in prison.

²⁹The next day he saw Jesus coming to him and said, “Behold, the Lamb of God who takes away the sin of the world! ³⁰This is He on behalf of whom I said, ‘After me comes a Man who has a higher rank than I, for He existed before me.’ ³¹I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water.” ³²John testified saying, “I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. ³³I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.’ ³⁴I myself have seen, and have testified that this is the Son of God.”

(John 1:29-34)

The Gospel according to
LUKE

Although John knew Jesus was sent by God, as he himself testified concerning Him, he needed reassurance that Jesus was indeed the Messiah.

21 At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind.



(Luke 7:21)

***22 And He answered and said to them,
“Go and report to John what you have
seen and heard: 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. 23 Blessed is he who does not
take offense at Me.”***

(Luke 7:22-23)

The Gospel according to
LUKE

Jesus answered John's doubts by telling him through his disciples to take note of what He was doing which was in direct fulfillment of Messianic prophecy.

24 When the messengers of John had left, He began to speak to the crowds about John, "What did you go out into the wilderness to see? A reed shaken by the wind? 25 But what did you go out to see? A man dressed in soft clothing? Those who are splendidly clothed and live in luxury are found in royal palaces!"

(Luke 7:24-25)

26“But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. 27This is the one about whom it is written, ‘Behold, I send My messenger ahead of You, Who will prepare Your way before You.’”

(Luke 7:26-27)

28 "I say to you, among those born of women there is no one greater than John; yet he who is least in the kingdom of God is greater than he."



(Luke 7:28)

The Gospel according to
LUKE

Jesus explained that John the Baptist came in fulfillment of Old Testament prophecy, and commended him as being greatest of all those born of women.

The Gospel according to
LUKE

Jesus also made it clear that it is not our physical bloodline that makes us great, but our relationship to God.

29 When all the people and the tax collectors heard this, they acknowledged God's justice, having been baptized with the baptism of John.

30 But the Pharisees and the lawyers rejected God's purpose for themselves, not having been baptized by John.

(Luke 7:29-30)

31 "To what then shall I compare the men of this generation, and what are they like? 32 They are like children who sit in the market place and call to one another, and they say, 'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'"

(Luke 7:31-32)

33“For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon!’ 34The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!’ 35Yet wisdom is vindicated by all her children.”

(Luke 7:33-35)

The Gospel according to
LUKE

We will struggle to understand Jesus, if we base our judgment of Him on human traditions, personal prejudices or preferences. Wisdom comes from truly being God's children through faith in Jesus.

⁹There was the true Light which, coming into the world, enlightens every man. ¹⁰He was in the world, and the world was made through Him, and the world did not know Him. ¹¹He came to His own, and those who were His own did not receive Him. ¹²But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

(John 1:9-13)

“A wide principle is taught us here. The very points in Christ’s work which may occasion difficulty will, when we stand at the right point of view, become evidences of His claims. What were stumbling blocks become stepping-stones. Further, we are taught here that what Christ does is the best answer to the question of who He is. Still He is doing these works among us. We look for no second Christ, but we look for the same Jesus to come the second time to be the Judge of the world of which He is the Savior.”

— Alexander Maclaren

[The Preacher’s Homiletic Commentary: Luke, p.193]