

Not Just



Another Story

Financial Update

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All Hope Community Locations
\$360,000 - \$191,390.08 = \$168,609.92

Lt - \$30,000 - \$10,100 = \$19,900

Not Just



Another Story

This Week's Sermon:
The Desired Response
Luke 7:31-35

Context, Context, Context

Luke 7:18-23

¹⁸ John's disciples told him about all these things. Calling two of them, ¹⁹ he sent them to the Lord to ask, "Are you the one who is to come, or should we expect someone else?"

²⁰ When the men came to Jesus, they said, "John the Baptist sent us to you to ask, 'Are you the one who is to come, or should we expect someone else?' "

Luke 7:18-23

²¹ At that very time Jesus cured many who had diseases, sicknesses and evil spirits, and gave sight to many who were blind. ²² So he replied to the messengers, “Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. ²³ Blessed is anyone who does not stumble on account of me.”

Luke 7:29-30

²⁹ (All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John. ³⁰ But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)

Who are the people who respond to the forgiveness of Jesus, and who are the people who reject him?



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1. Roman Centurion

Luke 7:1-6

When Jesus had finished saying all this to the people who were listening, he entered Capernaum. ² There a centurion's servant, whom his master valued highly, was sick and about to die. ³ The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. ⁴ When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this,

Luke 7:1-6

When Jesus had finished saying all this to the people who were listening, he entered Capernaum. ² There a centurion's servant, whom his master valued highly, was sick and about to die. ³ The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant. ⁴ When they came to Jesus, they pleaded earnestly with him, "This man deserves to have you do this, ⁵ because he loves our nation and has built our synagogue." ⁶ So Jesus went with them.

Luke 7:6-10

He was not far from the house when the centurion sent friends to say to him: “Lord, don’t trouble yourself, for I do not deserve to have you come under my roof. ⁷ That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. ⁸ For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.”

Luke 7:6-10

⁹ When Jesus heard this, he was amazed at him, and turning to the crowd following him, he said, “I tell you, I have not found such great faith even in Israel.” ¹⁰ Then the men who had been sent returned to the house and found the servant well.

Who are the people who respond to the forgiveness of Jesus, and who are the people who reject him?

- 1. Roman Centurion**
- 2. Woman of the night**

Luke 7:44-50

⁴⁴ Then he turned toward the woman and said to Simon, “Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. ⁴⁵ You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁶ You did not put oil on my head, but she has poured perfume on my feet. ⁴⁷ Therefore, I tell you, her many sins have been forgiven — as her great love has shown. But whoever has been forgiven little loves little.”

Luke 7:44-50

⁴⁸ Then Jesus said to her, “Your sins are forgiven.”

⁴⁹ The other guests began to say among themselves,
“Who is this who even forgives sins?”

⁵⁰ Jesus said to the woman,

Luke 7:44-50

⁴⁸ Then Jesus said to her, “Your sins are forgiven.”

⁴⁹ The other guests began to say among themselves,
“Who is this who even forgives sins?”

⁵⁰ Jesus said to the woman, “Your faith has saved you; go
in peace.”

Who are the people who respond to the forgiveness of Jesus, and who are the people who reject him?

- 1. Roman Centurion**
- 2. Woman of the night**
- 3. All the people**

Luke 7:29-30

²⁹ (All the people, even the tax collectors, when they heard Jesus' words, acknowledged that God's way was right, because they had been baptized by John. ³⁰ But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)

Mikveh or **mikvah** (Hebrew: / מִקְוֵה / מקווה ,Modern: *mīqve*, Tiberian: *mīqwe*, pl. *mikva'ot*, *mikvoth*, *mikvot*, or (Yiddish) *mikves*,^{[1][2]} lit., "a collection") is a bath used for the purpose of ritual immersion in Judaism^[3] to achieve ritual purity.

In Orthodox Judaism, these regulations are steadfastly adhered to; consequently, the mikveh is central to an Orthodox Jewish community. Conservative Judaism also formally holds to the regulations. The existence of a mikveh is considered so important that a Jewish community is required to construct a mikveh even before building a synagogue, and must go to the extreme of selling Torah scrolls, or even a synagogue if necessary, to provide funding for its construction.



Who are the people who respond to the forgiveness of Jesus, and who are the people who reject him?

What is the desired response?

Luke 7:31-35

³¹ Jesus went on to say, “To what, then, can I compare the people of this generation? What are they like? ³² They are like children sitting in the marketplace and calling out to each other:

“ ‘We played the pipe for you,
and you did not dance;
we sang a dirge,
and you did not cry.’



The children's games mentioned in 7:32 illustrate the fact that these hearers complained equally when John refused to play 'Weddings' and when Jesus refused to play 'Funerals' When they 'piped', and asked for a message that was undemanding and cheerful, John fasted and talked about sin; he was too gloomy, they wanted something brighter. But when they 'wailed', and expected from the rabbi of Nazareth a solemn discussion on morals and religion, Jesus went to parties and talked about salvation; he was too exhilarating, they wanted something more proper.

For the news of the kingdom is always new, unexpected, upsetting. It will not fit in with men's preconceived ideas, nor pander to their prejudices. It digs far deeper than their shallow understanding of the evils of Satan's kingdom, and soars far higher than their low view of the glories of God's kingdom.

Michael Wilcock, *The Savior of the World: The Message of Luke's Gospel, The Bible Speaks Today* (Downers Grove, IL: InterVarsity Press, 1979), 92.

Luke 7:31-35

³³ For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' ³⁴ The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners.' ³⁵ But wisdom is proved right by all her children."

The Pharisees saw the rigid Nazirite lifestyle of John and said it came from demons. Jesus came joining in all the celebrations, and they labeled him a glutton and a drunkard who ran with the wrong crowd. Tax collectors, of course, represented the Roman government in taking away the resources of the people of Israel. "Sinners" represented those Israelites who ignored the Pharisees and scribes and lived life apart from their rigid interpretation of the law.

John prepared the way through repentance, so the people would be ready to stand in the presence of the holy Messiah. Jesus brought the kingdom of God, and this was reason for constant celebration. The Pharisees did not see God working in either case and so rejected both. They would not prepare for or participate in God's kingdom. They were too busy being religious.

Trent C. Butler, *Luke, vol. 3, Holman New Testament Commentary* (Nashville, TN: Broadman & Holman Publishers, 2000), 109.



I heard an old, old story
How a Savior came from glory
How He gave His life on Calvary
To save a wretch like me
I heard about His groaning
Of His precious blood's atoning
Then I repented of my sins
And won the victory, yeah

Oh, victory in Jesus, my Savior forever

He sought me and bought me with His redeeming blood
He loved me 'ere I knew Him and all my love is due Him
He plunged me to victory beneath the cleansing flood

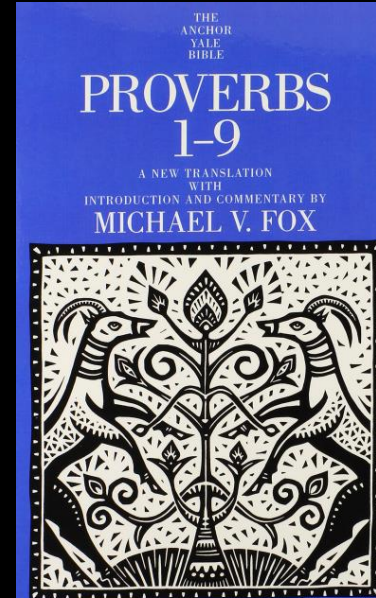
Luke 7:31-35

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Your TALK, Talks.. And
Your WALK Talks.. BUT
Your WALK Talks
LOUDER than Your
TALK, Talks.....

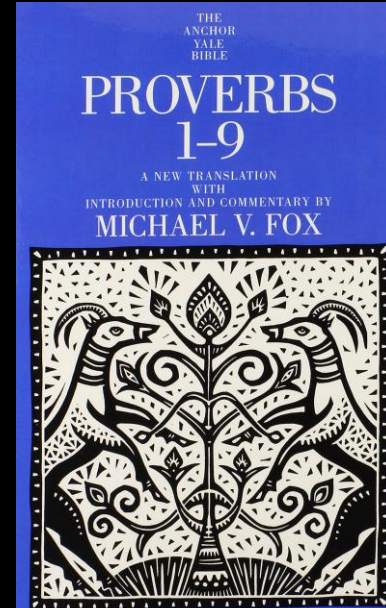


"Wisdom isn't simply knowing what's good to do. Wisdom is a disposition of character, a configuration of knowledge, fears, expectations, and desires, that enables one to identify the right path and keep to it. Wisdom means not only knowing but also desiring to do what's right." (132)



"a configuration of the soul. It is moral character. And fostering moral character, it's no overstatement to say, is at all times the greatest goal of education. It's also the greatest challenge, for moral character comes down to desiring the right things, and how can we teach desire?"

(348)



Who are the people who respond to the forgiveness of Jesus, and who are the people who reject him?

What is the desired response?

Wisdom is proven right by those who respond by faith in Jesus Christ alone

**What is the desired response when we are
confronted with the holiness of Jesus?**

**What is the desired response when we are
confronted with the holiness of Jesus?**

*Wisdom is proven right by those who respond by
faith in Jesus Christ alone*

**What is the desired response when we are
confronted with the freedom we have in
Jesus?**

**What is the desired response when we are
confronted with the freedom we have in
Jesus?**

*Wisdom is proven right by those who respond by
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Gospel Application

What is your response?

Gospel Application

What is your response?

Do you view Jesus as the Holy One or as the friend of sinners?