

Matthew 11
Part 2 (16-30)
Reactions to His teachings

- III. Jesus shows the childish behavior of those who reject Him and John. (16-19)
- A. Jesus illustrates this by using children who count on other children to join in their activities. (16, 17)
1. That “generation” was compared to “children sitting in the market.”
 - a. “Market” was the market place. The place of business or a gathering place. (cf 20:3)
 - b. Obviously, children were common in the market and often engaged in games while there. (cf Zech 8:5)
 2. One group of children “piped” or played music. (1 Kings 1:40)
 - a. As they did, they expected the other children to join in the game with them.
 - b. These instruments were often used in times of joy. (cf 2 Sam 6:5, 14; Job 21:12)
 3. The children also played as if they were in mourning and became dissatisfied when no one lamented.
 4. The point is this, Jesus is comparing that “generation” to children who are never satisfied.
 5. Jesus applies the idea of them never being satisfied to John and Himself in the next two verses.
- B. The people rejected John because he didn’t live an extravagant life. (18)
1. “Neither eating and drinking” refers to John refraining from lavish dining. (cf 3:4; Lk 1:15)
 2. They said John must have “a devil” for conducting himself this way.
 - a. This must have been the general consensus concerning John.
Note: This is the only time John is accused of having a devil, but this happened to Jesus many times. (cf Hos 9:7; Matt 10:25; Jn 7:20)
 - b. John had a wonderful spirit about him and they refused to see it. (cf 21:32)
- C. The people rejected Jesus for the very opposite reason they rejected John. (19)
1. They rejected Jesus for allegedly indulging in an extravagant life.
 2. “Came eating and drinking” was in contrast to John. (cf Lk 5:29, 30; 7:36; 14:1; Jn 2:2)
 - a. “Gluttonous” means given to excessive eating.
 - b. “Winebibber” means one who drinks too much wine.
Note: Interestingly, the only two times these words are used are here and in Luke’s account of the same incident. (cf Lk 7:34)
 - c. This was a false accusation leveled by wicked men.
 - d. We will see the same thing today in our lives. (cf 5:11; Lk 6:22; 1 Pet 4:14)
 3. “The children” are those who could see both John and Jesus and understand their conduct. (cf Prov 17:24; 1 Cor 1:24, 25)
 4. Jesus was teaching that those who made up that generation were not satisfied either way.
- IV. Jesus was rejected in places where He had done many mighty works. (20-24)

- A. Jesus begins to “upbraid” the cities by name. Upbraid means to rebuke or denounce. (20-22)
1. He pronounces woes on Chorazin and Bethsaida. (cf Mk 8:22-25; Lk 9:10; Jn 1:44)
 Note: This may be a clear indication of just how few of Jesus’ miracles were recorded. (cf Jn 20:30, 31; 21:25)
 - a. Neither mighty works nor mighty words could move that “generation”.
 - b. Jesus and John came preaching repentance, but these cities would not repent. (cf 3:2; 4:17)
 2. “Sackcloth and ashes” would indicate an expression of sorrow for their sins. (cf Job 42:6)
 - a. This was very common in Old Testament times. (cf Isa 15:3; Jer 4:8; Jonah 3:5, 6, 8)
 - b. This would be voluntary humility.
- B. Jesus’ hometown is included in the upbraiding. (23, 24) (cf 4:13)
1. Capernaum saw many mighty miracles. (cf 8:5-7, 13; Lk 4:23; Jn 4:46-54)
 2. Sodom was destroyed because of the sins in that city. (cf Gen 19:24, 25; Jude 7)
 - a. Capernaum had seen more light than the city of Sodom. (cf 4:15, 16; 2 Cor 4:6)
 - b. From this passage, we know that Chorazin and Bethsaida also received much light.
 3. Sodom would have been saved through repentance.
 - a. Repentance is necessary to be acceptable before God. (Lk 13:3, 5; 2 Pet 3:9)
 - b. Jesus says those in Sodom would have repented at all the signs that those of Capernaum had a chance to see.
 - c. Sodom was so totally destroyed by God we still don’t know where it was. (cf Gen 19:24, 25) Why? (cf Gen 13:13)
 - d. When God destroys, it is a complete job.
 Note: Spiritual fornication outweighs fleshly fornication according to these verses. We have been warned!
- V. Jesus invites all to come to Him. (25-30)
- A. Jesus thanks God for a proper revealing of the plan. (25, 26)
1. There is a transition here from those who rejected Him, to those who accepted Him.
 - a. “Wise and prudent” means those who *thought* they were wise and prudent. (cf 1 Cor 1:26, 27; 2:6-8; 3:18-20; 2 Cor 4:3)
 - b. “Babes” means those teachable and humble.
 - c. Our own children are great examples in this simple truth.
 2. “For it seemed good in thy sight” is the best answer for everything. “...thy will be done.” 26:42
 - a. The Father deemed it right and Jesus said, “that is good enough for me.”
 - b. He should be our example in all things. (cf 1 Pet 2:21)
- B. Jesus claims equality with the Father. (27)
1. “All things are delivered” is speaking prophetically. (cf Jn 3:35)
 - a. Literally not fulfilled until the resurrection. (cf 28:18; 1 Pet 3:22)
 - b. Jesus is now above all things. (cf Eph 1:20-22)

2. “No man knoweth” is a relative statement.
 - a. Many people knew Him, but did not fully understand Him.
 - b. Only God, at this point, knew the full extent of Jesus’ human and divine sides.
- C. Jesus offers an invitation to those with burdens. (28-30)
 1. In the context, this must be thought of as an invitation to the Jewish nation. (cf Isa 1:4)
 - a. It carries to all people of all nations today. (cf 28:18-20; Mk 16:15)
 - b. The “labour” and “heavy laden” must refer to acts and burdens of sin. (vs 28) (cf Gen 3:17-19)
 2. The labour and burden of Jesus’ yoke is not only lighter, but brings comfort to the soul.
 - a. His yoke brings a freedom unknown before His time. (cf Gal 5:1; 1 Jn 5:3)
 - b. There is no lighter burden than to truly serve Jesus. (cf Rom 8:18; 2 Cor 4:17)

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