

## Introduction

How many of you have ever been disappointed by someone? How many of you have ever been disappointed when the actions of someone has not met your expectations of how that person should behave? I have. I am sure that many of you have shared my experiences of disappointment when your expectations were not met.

I have found that this is particularly true with my Christian brothers and sisters. I expect them to act Godly. I expect my brothers and sisters to be honest with me. I expect them to be truthful. I do not expect them to lie to me. I expect my brothers in the Lord to act ethically. I expect them to act honorably. I expect Christians to be people of their word. I expect them to keep appointments. And when they do not, my expectations are not met, and I can be disappointed.

A few weeks ago I promised to bring a certain book to church for Sherrie. I got caught up in all the other things I was doing that morning, and neglected to bring the book. She was looking forward to reading that book, and she was expecting me to bring it, so when I did not bring the book, she had to be disappointed. I apologized, and I also took the book to her house that afternoon. When our expectations are not met, we can be disappointed.

With unbelievers, I have a different expectation. I do not expect them to act according to Biblical principles. I do not expect them to act like Christ. They are not followers of Christ, and so I do not expect them to act like a follower of Christ. But, with my brothers and sisters in Christ, I expect them to do what is right.

Today's passage is about expectations. John the Baptist had expectations of the Messiah. The Jewish people in general had expectations of the Messiah. Many of these expectations were right but some of them were right, but the timing was not right. They lacked understanding about when these things were going to take place. The Jewish people also had expectations about John the Baptist. In our passage today, Jesus addresses these expectations, and then weighs in on the decision that must be made when one is introduced to the "Expected One."

When we look at the book of Acts, we find that the early church continued to have some of these same expectations. After Jesus had risen from the dead, he appeared to them. When they saw Him, they asked, "Lord, is it at this time You are restoring the kingdom to Israel?" You see, this is what John the Baptist, and the Jews, expected the Messiah to do when He came. When Jesus did not restore the kingdom to Israel, their expectations of the Messiah were not met.

(Acts 1:6) "So when they had come together, they were asking Him, saying, "Lord, is it at this time You are restoring the kingdom to Israel?"

I love how Jesus answered the saints at that time. He told them that it was not for them to know times or epochs which the Father had fixed by His own authority. Then, He tells them that they have a job to do. He has asked the church to be His witnesses, not to be people who interpret the exact timing of all the things that will take place in the end times. Then, He reminded them of their job and what they should concentrate on. He said, "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."

(Acts 1:7-8) “He said to them, "It is not for you to know times or epochs which the Father has fixed by His own authority; {8} 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.”

Church, we have a job to do. Our job is to stay filled with the Holy Spirit and to be His witnesses in the East Mountains, Albuquerque, and to the remotest parts of the earth. You have not heard me talk much about the end times. I know people who are pre-tribbers. I know people who are post-tribbers. I know people who are mid-tribbers. I just tell people that I am a pan-tribber. That means however it pans out. I have a job to do. You have a job to do, and it is not for you and I to know the times or epochs which the Father has fixed by His own authority.

When Y2K was about to happen, I had a man in the church that I was pastoring that was gung ho on preparing for Y2K. Randy thought the world as we knew it was going to come to an end. He had a storehouse of food and other things so that he was fully prepared. He asked me to make Y2K the theme of our men’s conference that year. I did make the end times the theme of the conference, but I did not talk about Y2K. He was so angry with me for that. A couple of years ago, Randy called me and apologized for being angry with me. He apologized for his misguided focus.

Most of the teaching on the end times that Jesus did revolved around being prepared. The end times is about being prepared. It is about having oil in your lamps when the bridegroom comes. It is about having wedding clothes on. It is about knowing Christ. It is about preparation. The exact times are not for us to know. The main point of this is that the early church still had expectations about what the Messiah had come to do, and they wanted to know when it was going to happen. John the Baptist had certain expectations of what the Messiah would do when He came. One of those things was to restore the kingdom of Israel.

The context of our passage today is John sends two of his disciples to Jesus to find out if he is the Expected One, or are they to look for someone else. John’s mission was to prepare the way for the Lord. If Jesus was not the Messiah, John needed to know this.

Some scholars say that we do not know when John sent these two disciples to Jesus. They say it could have been before he pronounced Jesus to be the Son of God. They say it could have been prior to his arrest and imprisonment. According to Luke, that is not the case. We found out in our introduction to the Gospel of Luke that he investigated everything carefully and wrote it in consecutive order. Therefore, those scholars who hold that view cannot be right. Luke’s account is in consecutive order.

(Luke 1:3) “it seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus;”

In Luke three, Jesus was baptized by John the Baptist. At that time there was a voice from heaven that declared that Jesus was the Son of God. In that same passage, John was arrested and put into prison. We do not know how soon afterwards he was put into prison, but it was after Jesus’ baptism.

(Luke 3:18-22) “So with many other exhortations he preached the gospel to the people. {19} But when Herod the tetrarch was reprimanded by him because of Herodias, his brother's wife, and because of all the wicked things which Herod had done, {20} Herod also added this to them all: he locked John up in prison. {21} Now when all the people were baptized, Jesus was also baptized, and while He was praying, heaven was opened, {22} and the Holy Spirit descended upon Him in bodily form like a dove, and a voice came out of heaven, "You are My beloved Son, in You I am well-pleased."

In John’s account, Jesus was identified by God to John as the Messiah. The Lord said to John that the one that you see the Spirit descending upon and remaining is the Son of God. Therefore, John had a prophetic word about the identification of Jesus, and then he had the voice out of heaven at the time of Jesus’ baptism. John knew Jesus to be the Messiah. He was also there for Jesus’ baptism, and had not yet been put in prison.

(John 1:31-34) “I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water.” {32} John testified saying, "I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. {33} "I 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.' {34} "I myself have seen, and have testified that this is the Son of God.”

This account in Luke is subsequent, and is while John was still alive, but in prison. Matthew makes it very clear in his account. He starts out by saying, “now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples and said to Him, ‘are You the Expected One, or shall we look for someone else?’”

(Matt 11:2-3) “Now when John, while imprisoned, heard of the works of Christ, he sent word by his disciples {3} and said to Him, "Are You the Expected One, or shall we look for someone else?”

But John’s expectations of the Messiah and what he was personally experiencing in prison did not match up. He thought that if Jesus was the Messiah, and was restoring the kingdom of Israel, then he would not be imprisoned, which is where he is. His expectations were actually working against his faith, and what He knew to be true. His unmet expectations were causing him to doubt what God had already spoken to him about Jesus.

Our passage today is entitled, “Are You The Expected One?” In it, Jesus responds to the question posed by John’s disciples if He is the Expected One or are they to look at someone else. Second, Jesus deals with the expectations of the people about John the Baptist. Third, He discusses the two responses to the question, “are you the Expected One.” When you and I are introduced to Christ, we have a decision to make, and Jesus discusses those responses. Let’s look at our text together.

Are You The Expected One?

1. John’s Expectation of the Messiah
2. People’s Expectation of John
3. Responses to Christ

(Luke 7:18-35) "The disciples of John reported to him about all these things. {19} Summoning two of his disciples, John sent them to the Lord, saying, "**Are You the Expected One**, or do we look for someone else?" {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?'" {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. {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." {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! {26} "But **what did you go out to see?** A prophet? Yes, I say to you, and one who is more than a prophet. {27} "This is the one about whom it is written, 'BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.' {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." {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. {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.' {33} "For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!' {34} "The 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!' {35} "Yet wisdom is vindicated by all her children."

## 1. John's Expectation of the Messiah

The passage begins by John's disciples briefing him about what is going on. What has gone on since John has been imprisoned? Here are some of those things which Luke has recorded.

(Luke 7:18) "The disciples of John reported to him about all these things."

- In chapter four, after fasting for forty days and being tempted in the wilderness, He went to the temple and read from Isaiah 35 and Isaiah 61. He read that He had been anointed to preach the gospel to the poor, free the captives, heal the blind, and comfort the oppressed. He then declared that this had been fulfilled today. Then, while in Capernaum, Jesus healed many people of various diseases, cast out many unclean spirits, and also healed Peter's mother-in-law.
- In chapter five, Jesus healed a man with leprosy, and also a paralytic. Matthew, the tax collector, and many of his friends left everything behind and began to follow Jesus.
- In chapter six, Jesus healed a man with a withered hand on a Sabbath. He chose twelve disciples to be His apostles. He also healed many people of diseases and cast out many demons. He also preached the Sermon on the Mount.
- In chapter seven, Jesus healed the centurion's servant in Capernaum. Then, in Nain, He raised up from the dead a widow's only son. Luke reported that this report of raising someone from the dead was spread all around.

(Luke 7:15-17) “The dead man sat up and began to speak. And Jesus gave him back to his mother. {16} Fear gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!" {17} This report concerning Him went out all over Judea and in all the surrounding district.”

John had personally been given a message by the Lord telling him that the one that he baptizes and the Holy Spirit descends upon and remains is the Messiah. He heard that, and he witnessed that event. **John had already declared that Jesus was the Son of God.** He also declared that Jesus was the Lamb of God that takes away the sins of the world. Now, he tells his disciples to go ask Jesus if He is the Expected One, or should they be looking for someone else. Even though Christ’s identity has been clearly revealed, **John’s expectations of what the Messiah would do are not being met.** If Jesus was the Messiah, He would be restoring the kingdom of Israel. And if He was restoring the kingdom of Israel, he would not be imprisoned. As it is, John is in prison and Jesus is not doing the things that He expects the Messiah to do. Therefore, he asks, “Are You the Expected One?”

(Luke 7:19-20) “Summoning two of his disciples, John sent them to the Lord, saying, "**Are You the Expected One**, or do we look for someone else? 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?'"”

There are lots of people with expectations of God. They want to know why people suffer if God is in control of all things. They want to know why bad things happen to them. They want to know why they are not healed, if God is the healer. People have expectations of God, and if He does not do the things that they think that God should do, they question whether He is the Expected One. Surely if Jesus was really God, He would not allow these bad things to happen.

The question that John poses to Jesus is the most important question that we have in life. We need a Savior, and if Jesus is not the Expected One, we need to be looking for someone else. Many times people get caught up in everyday life and never ask this question. It takes a death, major illness, or other life-changing event to get people to consider this question. But it is the most important question in life, because it helps determine where we will spend eternity. The answer to this question is “Yes!” Jesus is the Expected One, and we do not need to look for someone else.

At the 1993 Hartford Open I had just teed off on the 7<sup>th</sup> tee and as I turned to give my caddy my Driver, I spotted a young man in the gallery, just outside the ropes. He had a sweatshirt on that said, “College is where you learn to make important decisions.” I took a ball and a gospel tract out of my staff bag and walked over to the young man. As I handed them to him, I commented on his sweatshirt. I told him that college is where I made the two most important decisions in my life. I made a decision to follow Christ, and I met my beautiful wife.

The decision for me was based on finding out that Jesus is the Expected One. I grew up not seeing much evidence, just a lot of hypocrisy. When I found some Christians who were full of love, I saw that Christ is real. I saw that He is the Expected One, and I did not need to look any further.

Many people are like John and the early church. They have certain expectations of God. Since their expectation is not being met, they question whether God is real. One of the things that I like about the Vineyard is their view of the kingdom, which is now and not yet. The kingdom of God is here

and we see God's power manifested in healing, and deliverance. But, the kingdom of God is not here in fullness. Therefore, we still have sickness and disease. We still have suffering. It does not negate the fact that Jesus is the Messiah. It does not negate the fact that the kingdom of God is here. It just removes guilt and condemnation from unmet expectations that are not in line with the Scriptures.

Notice the response that Jesus gives to John's disciples. His response was two-fold. **Jesus' first response was demonstration.** Luke records "at that very time He cured many people of diseases and afflictions and evil spirits, and He gave sight to many who were blind." Our preaching of the gospel was never meant to be in words alone. Our preaching is never meant to be in words alone. The message of the gospel should have demonstration.

(Luke 7:21-23) "At that very time He cured many people of diseases and afflictions and evil spirits; and He gave sight to many who were blind. {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."

**Jesus' second response was to quote from Isaiah 35 and Isaiah 61** that "the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This is the same text that Jesus read from in the temple at the end of His forty days in the wilderness and began His public ministry. This was a Messianic prophecy, and these were the things that would accompany the Anointed One, the Christ, the Messiah. This is the same message that Jesus commanded His disciples to demonstrate when they preached the gospel. It is the same message that you and I have the mandate to preach and demonstrate. The preaching of Jesus is not to be in words alone, but in demonstration of the power of God.

(Luke 4:21) "And He began to say to them, 'Today this Scripture has been fulfilled in your hearing.'"

Notice how Paul preached the gospel in Corinth. He said that his message was not with superiority of speech or with persuasive words of wisdom, but in demonstration of the Spirit and of power, so that their faith would not rest on men, but on the power of God. This was Jesus' pattern. This was the pattern of His apostles. This was the pattern of the early church. This is also the pattern for us to follow.

(1 Cor 2:1-5) "And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. {2} For I determined to know nothing among you except Jesus Christ, and Him crucified. {3} I was with you in weakness and in fear and in much trembling, {4} and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, {5} so that your faith would not rest on the wisdom of men, but on the power of God."

This demonstration of healing and the preaching of the gospel are real signs of the Messiah. In Luke 4 at the temple, Jesus said nothing about restoring the kingdom of Israel. When Jesus was confronted by Pilate, He told him that His kingdom was not of this world. Jesus was setting up a kingdom, but it was not an earthly kingdom that the Jews were looking for.

(John 18:36) “Jesus answered, ‘My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting so that I would not be handed over to the Jews; but as it is, My kingdom is not of this realm.’”

In Hebrews 11:13, we find that many of the pillars of faith did not receive what they expected to receive. It ends by saying that they confessed that they were strangers and exiles on the earth. Our kingdom is not here on earth. Many of our unmet expectations have to do with things we expect here on earth. We need to realize that this is just temporary. You will receive those promises in due time.

(Hebrews 11:13) “All these died in faith, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

## 2. People’s Expectation of John

Jesus then addresses the expectations of the people towards John. He asked the crowds, “What did you go out into the wilderness to see? A reed shaken by the wind? 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. But what did you go out to see? A prophet?”

(Luke 7:24-26) “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! {26} “But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet.”

**John was a man of conviction.** He was a man of backbone and principle. He was not a reed shaken or blown by the wind. He did not sway in the face of public opinion or pressure. He was not like our politicians today who are afraid to do anything outside of the opinion polls. John’s only concern was doing what was right in God’s sight. He was a man of conviction.

John was concerned with accomplishing the work that was given to him. He was not a man who was concerned about or distracted by the luxuries in this life. He was focused on his mission. Jesus goes on to talk about John’s mission. **John was a prophet and his mission was to prepare the way for the Lord.** His job was to preach a message of repentance. **John did what he was called to do, but it was not what they were expecting.**

(Luke 7:26-28) “But what did you go out to see? A prophet? Yes, I say to you, and one who is more than a prophet. {27} “This is the one about whom it is written, ‘BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY BEFORE YOU.’ {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.”

Jesus concludes by saying that “he who is least in the kingdom of God is greater than he.” The message of repentance was merely to prepare the way for the Messiah. The most important response for any of us is to believe and receive the Messiah. Jesus was and is the Expected One. The most important decision for any of us is to believe and place our trust in the Expected One.

### 3. Responses to Christ.

In the final part of this passage, Jesus deals with this response. It says that “when all the people and the tax collectors heard this, they acknowledged God’s justice, having been baptized with the baptism of John”, which was a baptism of repentance. On the other hand, **the Pharisees rejected John and his message of repentance**. They rejected God’s purpose for themselves, and were not baptized by John.

(Luke 7:29-30) “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.”

When people are presented with the gospel, they have a choice to make. Am I going to place my trust in the Messiah and follow Him, or am I going to reject God’s plan and purpose for my life and reject the Expected One.

Isaiah 61 says that the blind shall see. The gospel message is to be preached to the poor, the oppressed, the captives, and the blind. In one of Jesus’ conversations with the Pharisees, He said that their sin remains because they said they see. Part of placing our trust in the Messiah requires us to acknowledge that we have sinned and that we need a Savior. The Pharisees did not recognize their spiritual blindness. They did not recognize their need of a Lamb to wash away their sins. They saw themselves as already righteous and without a need for repentance. Therefore, they rejected John’ message of repentance and were not baptized.

(John 9:40-41) “Those of the Pharisees who were with Him heard these things and said to Him, "We are not blind too, are we?" {41} Jesus said to them, "If you were blind, you would have no sin; but since you say, 'We see,' your sin remains.”

When you and I come to Christ, we come in repentance. We turn away from our ways, and turn to God. We confess Jesus to be Lord and surrender our lives and our will to Him. We begin to follow Jesus and have relationship with Him. Becoming a believer is not praying a prayer for salvation and then living however we want to live. It is about following Christ, who is our Lord. It is about becoming obedient to Christ in every area of our life. It is about continually repenting or turning away from our sins and turning to Christ.

Jesus concludes with some final thoughts about the Pharisees. He gives a picture of children in a market place. He says we played the flute for you and you did not dance. We sang a dirge, and you did not weep. The message of the gospel has been given out, but it has been ignored. There have been excuses and judgments made. First, they rejected the messenger, John the Baptist, and then they rejected his message. John came and did not eat bread or drink wine, and they accused him of having a demon. John did not come packaged the way they expected. He did not live the way they expected him to live. And, he did not preach the message that they were expecting. He was calling for repentance, something that they did not feel that they needed.



(Luke 7:31-33) “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.' {33} "For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon!'”

**The Pharisees also rejected the Expected One.** Jesus came packaged differently than John. He came eating bread and drinking wine, and they accused Him of being “a gluttonous man and drunkard, and a friend of tax collectors and sinners!” They were going to find fault with the messenger and the message. Jesus made it clear that He did not come for those who are well, but for those who needed a Physician. Jesus did not come for the righteous, but to forgive sinners. Jesus spent time preaching the gospel to those who were poor in Spirit, and who understood that they were blind. This offended the Pharisees.

(Luke 7:34-35) “The 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!' {35} "Yet wisdom is vindicated by all her children.”

Jesus concludes by saying that wisdom is vindicated by all her children. Jesus is saying that the tax collectors and sinners had become children of God. They were being baptized for the forgiveness of their sins. They were repenting and their lives were being changed. They were walking in the wisdom of God.

Jesus had just told them that the wise man hears the words of Jesus and acts on them. It is like digging down and building your house on a rock. Their changed lives were vindicating wisdom. The Pharisees were not heeding his words and were not doing the wise thing. But **the lives of the tax collectors and sinners were vindicating wisdom**. Changed lives are a powerful testimony to the world.

## Conclusion

Since you have heard the good news of the Expected One, what is your decision. Do you believe that Jesus is the Expected One? Do you believe that Jesus is the Anointed One or Christ? If so, have you repented and turned away from your ways and placed your trust in Christ? Have you received the Expected One into your life?

Or, have you heard the good news of the Expected One, but have looked for excuses? That is what the Pharisees did. They grumbled and made excuses. They rejected God’s purpose for their lives. God has a plan for your life, and it begins by receiving the Expected One.

The message of the Messiah may have come from a messenger that you did not expect. The message of the Expected One may have come from someone like John, that was not dressed the way that you think he should dress. The message of the gospel may have come from someone with tattoos, and that is not how you think a messenger of Christ should be. The message of the gospel may have come to you with someone who still had issues in their life. All of us are a work in progress. Don’t reject the Expected One because of your expectations of the messenger.

If you have never received Christ, you have a choice to make. Are you going to accept or reject the Expected One. To receive Christ, simply confess that Jesus is Lord and that You believe that God raised Him from the dead. Receive Him into your life by simply asking Him to come into your life. If that is something that you have never done, but want to do this morning, pray with me now.

Jesus, I believe that You are the Expected One. I believe that You are the Son of God and that God raised You from the dead. I believe that You died on the cross for my sins. Forgive me of my sins. I ask You to come into my life. I yield control of my life to You. I now confess You to be Lord of my life. I pray these things in Jesus' name. Amen.

There may be others of you that have other needs. There may be some of you who expected God to do some things for you, and they did not happen. Your expectations were not met, and you have been felt abandoned by God. You are disappointed and your faith has been tested. The Lord would say to you this morning that He has not forsaken you and He has not abandoned you. He would never do that. He knows everything that you have experienced and gone through. He has been there with you. He wants to comfort you and heal you. He wants to fill you with His power so that you can be His witnesses. But, you will need to get past your expectations. If this is you, let me encourage you to schedule a time to go and talk to someone on the pastoral team about those expectations. Let them help you sort all of it out. God has plans to use you. He has plans for welfare, and not for calamity. Make a decision right now to go to someone on the pastoral team to help you.

The gospel message is not just the good news about salvation. It is a message of power. If you are blind this morning and need to see, let us pray for you. If you have any kind of sickness or disease, Jesus is wanting to demonstrate His power in your life. Sometimes we think that healing is just for those outside the church. In Luke 4, Jesus went to Simon Peter's house, and his mother-in-law was sick with a high fever. Jesus prayed for her and she got up and began to wait upon them. This was healing for a family member, not someone who did not know about Jesus. Jesus is just as concerned about His children as He is those that do not know Him. If you have a need this morning, let God touch your life. Raise your hand, and let those around you pray for you this morning.

Some of you may be facing another decision. You have been coming to the East Mountain Vineyard for some time, but have not made a decision to join. God has been tugging at your heart, but you just have not done it. If God is leading you to join this church, let me encourage you to come forward and let us know.

**Introduction** (Acts 1:6-8, Luke 1:3, 3:18-22, John 1:31-34, Matt 11:2-3, Luke 7:18-35)

**1. John's Expectation of the Messiah** (Luke 7:15-23)

- John had already declared that Jesus was the \_\_\_\_\_.
- John's \_\_\_\_\_ of what the Messiah would do are not being met.
- Jesus' first response was \_\_\_\_\_. (Luke 7:21)
- Jesus' second response was to \_\_\_\_\_ from Isaiah 35 and Isaiah 61. (Luke 4:21, 1 Cor 2:1-5, John 18:36)

**2. People's Expectation of John** (Luke 7:24-28)

- John was a man of \_\_\_\_\_. (Luke 7:24)
- John was a \_\_\_\_\_ and his mission was to prepare the way for the Lord.
- John did what he was called to do, but it was not what they were \_\_\_\_\_.

**3. Responses to Christ** (Luke 7:29-35, John 9:40-41)

- The Pharisees rejected John and his message of \_\_\_\_\_. (Luke 7:31-33)
- The Pharisees rejected the \_\_\_\_\_. (Luke 7:34-35)
- The lives of the tax collectors and sinners were vindicating \_\_\_\_\_. (Luke 7:34-35)

**Introduction** (Acts 1:6-8, Luke 1:3, 3:18-22, John 1:31-34, Matt 11:2-3, Luke 7:18-35)

**1. John's Expectation of the Messiah** (Luke 7:15-23)

- John had already declared that Jesus was the \_\_\_\_\_.
- John's \_\_\_\_\_ of what the Messiah would do are not being met.
- Jesus' first response was \_\_\_\_\_. (Luke 7:21)
- Jesus' second response was to \_\_\_\_\_ from Isaiah 35 and Isaiah 61. (Luke 4:21, 1 Cor 2:1-5, John 18:36)

**2. People's Expectation of John** (Luke 7:24-28)

- John was a man of \_\_\_\_\_. (Luke 7:24)
- John was a \_\_\_\_\_ and his mission was to prepare the way for the Lord.
- John did what he was called to do, but it was not what they were \_\_\_\_\_.

**3. Responses to Christ** (Luke 7:29-35, John 9:40-41)

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