

Matthew 11:1-30

Jesus and John the Baptist

11 After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns of Galilee.^(a)

² When John, who was in prison, heard about the deeds of the Messiah, he sent his disciples ³ to ask him, “Are you the one who is to come, or should we expect someone else?”

⁴ Jesus replied, “Go back and report to John what you hear and see: ⁵ The blind receive sight, the lame walk, those who have leprosy^(b) are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. ⁶ Blessed is anyone who does not stumble on account of me.”

⁷ As John’s disciples were leaving, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed swayed by the wind? ⁸ If not, what did you go out to see? A man dressed in fine clothes? No, those who wear fine clothes are in kings’ palaces. ⁹ Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ¹⁰ This is the one about whom it is written:

“I will send my messenger ahead of you,
who will prepare your way before you.”^(c)

¹¹ Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he. ¹² From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence,^(d) and violent people have been raiding it. ¹³ For all the Prophets and the Law prophesied until John. ¹⁴ And if you are willing to accept it, he is the Elijah who was to come. ¹⁵ Whoever has ears, let them hear.

¹⁶ “To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others:

¹⁷ “We played the pipe for you,
and you did not dance;

we sang a dirge,
and you did not mourn.'

¹⁸For John came neither eating nor drinking, and they say, 'He has a demon.'¹⁹The Son of Man came eating and drinking, and they say, 'Here is a glutton and a drunkard, a friend of tax collectors and sinners.' But wisdom is proved right by her deeds."

Woe on Unrepentant Towns

²⁰Then Jesus began to denounce the towns in which most of his miracles had been performed, because they did not repent. ²¹"Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.²² But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. ²³And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades.^(c) For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. ²⁴But I tell you that it will be more bearable for Sodom on the day of judgment than for you."

The Father Revealed in the Son

²⁵At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. ²⁶Yes, Father, for this is what you were pleased to do.

²⁷"All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

²⁸"Come to me, all you who are weary and burdened, and I will give you rest.²⁹ Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. ³⁰For my yoke is easy and my burden is light."

Axiom 1: The Gospel, or revelation, fragments sociology

- Without fragmentation, there is no salvation: one must "choose sides"
- A believer must give up sociological identity (1 Thessalonians 1, Matthew 13:44-46, Philippians 3:4-11)
- Sociological Assimilation causes the dismissing of the Word of God

Axiom 2: Revelation produces no unity, no consensus

- Thus believers are considered to be the problem
- Social liability
- Revelation shifts social dynamics: Either revealed norms or sociological norms, not both
- The “no admittance” rule
- Definition of axiology: The study of the nature of value and valuation, and of the kinds of things that are valuable.
- The field of axiology: either a revealed axiology that leads to stability, or sociological axiology
- The “no unity” limit: Not negative social effect
- Contradicts sociological logic (11:19)

Axiom 3: Revelation isolates believers within the sociology

- Forms:
 - Intellectual (unintelligent)
 - Psychological (abnormal)
 - Political (marginalized)
 - Economic (containment)
- Sociology demands to hold a monopoly on representations
- No co-variances between revealed representations and sociological representations
- Isolation—the issue of who controls the representational universe.

Axiom 4: Revelation produces a determined opposition

- Polarization
- Belief/believer considered an organic threat
- Sociology sees self protection as the “reasonable” solution

Axiom 5: Worldly sociology seeks to be elevated about eternal origins

- It becomes a privileged reference frame
- 11:20-24 shows it either sanctions or disapproves
- According to the Gospel, sociology should be reformulated on the bases of eternal origins and eternal reality
- Analysis of the average becomes the norm, so there is the “normal” and the “kooky”

Axiom 6: The Behavior Rule

- Endurance—for the long haul
- Resist temptation that’s supplied by sociology
- Know the Gospel – to overcome the counter-narrative
- Be contrarian—not part of the majority or consensus
- Considered priorities: are revealed, not sociological

Axiom 7: The case for ontological conditions

- Two conditions: Judgment and grace
- Three cities disregarded this axiom
- The wrong ontological assumption is a true heresy
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Axiom 8: Rejection of revelation is undergirded by “intellectualism”

- The “wise” and “the learned” verse 25
- Intellectualism is itself a doctrine in which knowledge is the result of pure reason
- Revelation is regarded as a discarded epistemology
- In intellectualism, nothing stands beyond or above human reason
- Logically, then, nothing stands beyond or above man
- An entire symbolic universe becomes closed off to them (v. 25, “hidden.”)
- Revelation exceeds the grasp of intellectualism! We are not morons.

Axiom 9: Revelation always elevates the soul and mind (vv. 28-30)

- It elevates the soul over flesh, and man over sociology
- This is the internal cosmos externalizing to the concrete cosmos
- A psychic causal arrangement that provides results in the temporal world
- This forms a behavioral map

Axiom 10: Revelation raises the minimum or eliminates it

- Minimalism always seeks the lowest allowable value
- It is an attempt to hang on to personal privilege
- It does not conduce to hidden knowledge (v. 25) nor to the approval of God (v. 26)