

SERIES: LUKE: THE SON OF MAN, THE SAVIOR
HAS COME, WEEK 52

TITLE: **JOHN'S DOUBT**

TEXT: LUKE 7:18-23

INTRODUCTION: (1) HAVE YOU EVER HAD
**DOUBTS ABOUT GOD'S WILL, GOD'S WAYS OR
GOD'S WORK? HAVE YOU EVER DOUBTED THE
LORD ON ANYTHING?**

*WELL WEBSTER'S **DICTIONARY DEFINES THE**
WORD DOUBT AS DISTRUST, AN INCLINATION
NOT TO BELIEVE, UNCERTAINTY AND A LACK OF
CONFIDENCE.

** NOW AS WE PUT THOSE DEFINITIONS
TOGETHER WE SEE THAT DOUBT REALLY IS A
LACK OF TRUST, A LACK OF FAITH, A LACK OF
CONFIDENCE, A LACK OF CERTAINTY ABOUT
SOMETHING, A LACK OF BELIEF.

*** AND A LACK OF BELIEF AND FAITH IS A PROBLEM THAT THE BIBLE DEALS WITH REPEATEDLY, FOR A LACK OF BELIEF AND FAITH HOLD BACK THE BELIEVER FROM GROWING AND FOR THE UNBELIEVER IN COMING TO TRULY KNOWING CHRIST AS LORD AND SAVIOR.

**** FOR EXAMPLE, WHEN IT COMES TO THE BELIEVER, OUR LORD REBUKED HIS DISCIPLES A NUMBER OF TIMES FOR A LACK OF FAITH, IT SEEMS AT TIMES THAT HE GAVE A PARTICULAR SPEECH TO HIS DISCIPLES ON A REGULAR BASIS, **"O YE OF LITTLE FAITH"**.

- AND SOMETIMES WE THAT ARE CHRISTIANS **SAY TO OURSELVES, "O ME OF LITTLE FAITH"**. SOMETIMES WE SAY LIKE THE MAN IN MARK 9:24, "LORD I BELIEVE BUT HELP MY UNBELIEF." AND HOW MANY OF US HAVE DOUBTED THE LORD, HAD A LACK OF CONFIDENCE OR TRUST IN HIM, I HAVE MORE TIMES THAN I WANT TO CONFESS.

(2) AND OF COURSE, FOR THE PERSON WHO IS NOT A TRUE BELIEVER, A CHRISTIAN, FAITH OR GENUINE BELIEF IS THE CONDITION OF SALVATION. AND SAVING FAITH IN THE NEW TESTAMENT IS NOT GENUINE UNLESS IT INCLUDES REPENTANCE, (QUOTE EPHESIANS 2:8&9, ROMANS 5:1 AND ACTS 20:21).

* AND REPENTANCE AND FAITH GO TOGETHER. REPENTANCE IMPLIES FAITH. AND GENUINE SAVING FAITH MEANS TURNING FROM TO. TURNING FROM SIN, OUR WAY, TO TOTALLY TRUST JESUS CHRIST FOR OUR SALVATION HIS WAY, WHICH RESULTS IN A CHANGED LIFE AND NEW DESIRES.

** IT IS AGREEING WITH WHAT GOD SAYS ABOUT OUR SIN AND SEEING WE ARE LOST BY GOING DOWN OUR OWN PATH AND TURNING FROM IT TO BELIEVE THE GOSPEL AND EVERYTHING ABOUT CHRIST IN SCRIPTURE, SUBMITTING COMPLETELY TO JESUS CHRIST AND HIS AUTHORITY AND PLACING COMPLETE AND EXCLUSIVE TRUST IN HIM FOR SALVATION, IN HIM AND HIM ALONE.

*** SO FAITH IS ESSENTIAL FOR THE UNBELIEVER TO BE SAVED AND FOR THE BELIEVER TO GROW. NO FAITH WILL DAMN THE UNBELIEVER AND LITTLE FAITH IS DESTRUCTIVE FOR THE BELIEVER.

**** YET FOR THE TRUE BELIEVER, WHEN TRUE SAVING FAITH HAS TAKEN PLACE, GROWING IN OUR FAITH IS A PART OF GROWING IN GRACE, A PART OF THE SANCTIFICATION PROCESS.

(3) AND THE MORE WE GROW, THE MORE WE WILL TRUST IN THE LORD AND THE LESS WE WILL LIVE IN DOUBT.

* BUT LIVING IN DOUBT IS SOMETHING WE DEAL WITH AS BELIEVERS ON OCCASION. AND DOUBT COMES AT TIMES WHEN WE GO THROUGH DIFFICULT CIRCUMSTANCES.

** DOUBT COMES WHEN WE HAVE INADEQUATE KNOWLEDGE OR **UNDERSTANDING OF GOD'S** WORD. DOUBT COMES FROM UNFULFILLED EXPECTATIONS, WHEN THINGS DO NOT WORK OUT THE WAY WE THINK THEY SHOULD.

*** AND DOUBT COMES FROM WORLDLY INFLUENCE, WHEN WE BELIEVE THE LIES OF OUR WORLD SYSTEM AND SATAN AND DO NOT TRUST IN THE SOVEREIGN PLAN AND PROMISES OF GOD.

**** AND DOUBT IS SOMETHING THAT ALL OF US HAVE TO DEAL WITH, REGARDLESS OF OUR SPIRITUAL CONDITION.

(4) AND BELIEVE IT OR NOT, DOUBT WAS A PROBLEM THAT JOHN THE BAPTIZER HAD IN A STAGE OF HIS LIFE AS HE WAS IN THE MIDST OF A GREAT TRIAL BEING CONFINED TO A PRISON CELL.

*** AND OUR LORD'S WORDS ABOUT JOHN ARE "AMONG THOSE BORN OF WOMAN, THERE IS NO ONE GREATER THAN JOHN, IN LUKE 7:28A.**

** YET JOHN, A GREAT MAN OF GOD, WAS GOING THROUGH A TIME OF DOUBT AND ACTUALLY SENDS TWO OF HIS DISCIPLES TO JESUS AND **ASKS THE QUESTION, "ARE YOU THE EXPECTED ONE, OR SHALL WE LOOK FOR SOMEONE ELSE?"**

*** BELOVED, JOHN NEEDED REASSURANCE, HE WAS PERPLEXED, POSSIBLY CONFUSED, AND **JESUS SENDS A MESSAGE THROUGH JOHN'S DISCIPLES TO HELP REASSURE HIM.**

**** AND LET ME PAUSE HERE AND SAY, IT SHOULD BE REASSURING TO US THAT EVEN A **MAN OF JOHN'S SPIRITUAL STATURE AND POSITION WAS SUBJECT TO DOUBT. HE'S NOT A PLASTIC SAINT BUT A REAL PERSON.**

(5) AND DOUBT IS SOMETHING WE DO IN OUR **HUMANNESS. AND I'M** BY NO MEANS TRYING TO EXCUSE DOUBT OR LACK OF FAITH, BUT TO EXPLAIN IT HAPPENS AND WHAT WE CAN DO TO CORRECT IT WHEN IT HAPPENS IS THE CONCLUSION OF OUR MESSAGE TODAY.

* WITH THAT SAID, **I'VE TITLED THE MESSAGE, "JOHN'S DOUBT."**

** AND UNDER THAT TITLE, **WE'LL LOOK AT 3** POINTS. NO. 1 THE **REPORT OF JOHN'S** DISCIPLES, V. 18; NO. 2 THE RELUCTANCE OF JOHN, VV. 19&20; AND NO. 3 THE REMINDER FROM JESUS TO JOHN, VV. 21-23.

*** AND WITHOUT FURTHER INTRODUCTION, LOOK AT LUKE 7:18 PLEASE **WHERE WE'LL SEE** OUR FIRST THOUGHT TODAY, THE REPORT OF **JOHN'S DISCIPLES.**

I. THE REPORT, (READ V. 18)

A. NOW AT THIS PARTICULAR POINT OF TIME IN LUKE 7, JOHN THE BAPTIZER HAD BEEN IN PRISON FOR MANY MONTHS AND POSSIBLY AS LONG AS A YEAR.

* AND JOHN EVENTUALLY WOULD BE BEHEADED BY THE ORDER OF HEROD ANTIPAS, THE SON OF HEROD THE GREAT AND RULER OF GALILEE AND PEREA.

** NOW THE REASON JOHN WAS IN PRISON WAS **BECAUSE HE DIDN'T TURN IN HIS SERMONS INTO THE MAYOR OF HOUSTON, NO.**

** JOHN WAS IN PRISON FOR HE REBUKED HEROD FOR HIS ILLEGITIMATE MARRIAGE TO HERODIAS, THE WIFE OF HIS BROTHER PHILIP.

**** FOR MARK 6:17&18 SAYS: FOR HEROD HIMSELF HAD SENT AND HAD JOHN ARRESTED AND BOUND IN PRISON ON ACCOUNT OF HERODIAS, THE WIFE OF HIS BROTHER PHILIP, BECAUSE HE HAD MARRIED HER. FOR JOHN HAD **BEEN SAYING TO HEROD, "IT IS NOT LAWFUL FOR YOU TO HAVE YOUR BROTHER'S WIFE."**

1. SO JOHN IS IN PRISON. AND WHILE JOHN IS IN PRISON SOME OF HIS DISCIPLES WERE ABLE TO REPORT TO HIM ABOUT WHAT JESUS WAS DOING AND SAYING.

* AND SPECIFICALLY IN THE CONTEXT OF LUKE 7, THE DISCIPLES OF JOHN REPORTED TO HIM **ABOUT "ALL THESE THINGS."**

** AND ALL THESE THINGS HAVE TO DO WITH **HEALING THE CENTURION'S SLAVE AND THE RAISING FROM THE DEAD THE WIDOW'S SON OF NAIN**, THAT ACCORDING TO V. 17 OF LUKE 7, **"WENT ALL OVER JUDEA AND IN ALL THE SURROUNDING DISTRICT."**

*** AND AS JOHN IS HEARING THESE REPORTS, HE DOES SOMETHING WHICH WILL SHOW SOME RELUCTANCE, SOME DOUBT ON HIS PART.

**** **LOOK AT V. 19 PLEASE WHERE WE'LL START TO SEE OUR 2'D POINT TODAY, THE RELUCTANCE OF JOHN.**

II. THE RELUCTANCE, (READ V. 19)

A. NOW JOHN HAD ALREADY ANNOUNCED JESUS COMING AS THE MESSIAH, ADDRESSED HIM AS THE LAMB OF GOD, BAPTIZED HIM INTO THE JORDAN RIVER, AND DECLARED IN HUMILITY IN JOHN 3:30 (QUOTE IT).

** JOHN HAD ALREADY ACKNOWLEDGED JESUS AS THE CHRIST AND IN ESSENCE, TRUSTED HIM AS HIS LORD AND SAVIOR.

*** BUT NOW HE IS IN PRISON FOR HIS FAITH. AND JOSEPHUS, THE JEWISH HISTORIAN, COMMUNICATES THAT JOHN WAS IMPRISONED AT AN OLD FORT AT MACHAERUS, LOCATED IN A HOT AND DESOLATE REGION 5 MILES EAST AND 15 MILES SOUTH OF THE NORTHERN END OF THE DEAD SEA.

1. NOW JOHN WAS PLACED IN A DARK, STIFLING DUNGEON THAT WAS LITTLE MORE THAN A PIT. AND JOHN, A FREE SPIRIT, ONE WHO LIVED IN THE WILDERNESS, WHO PROBABLY NORMALLY DID NOT LIVE IN A REGULAR HOUSE, WHO WAS USED TO FRESH AIR, WAS COOPED UP AND LOCKED UP LIKE AN ANIMAL.

* AND IT HAD TO BE DISCOURAGING. AND HE HAD EXERCISED GREAT FAITH IN JESUS, AND HE WAS A FAITHFUL MAN.

**** BUT QUESTIONS LIKE, WHY DOESN'T JESUS GET ME OUT OF HERE HAD TO BE GOING THROUGH HIS MIND, WHY DOESN'T JESUS SET UP HIS KINGDOM AND DETHRONE HEROD, WHY IS NOT JESUS JUDGING THESE PEOPLE? WHY? WHY? WHY? (AND WE'VE DONE THAT IN TIMES OF STRUGGLE).**

*** HOWEVER, JOHN GOES TO THE RIGHT SOURCE, HE TOOK HIS DOUBTS TO JESUS, HE SENDS TWO OF HIS DISCIPLES TO JESUS WHOM PROBABLY HAD VISITED HIM IN PRISON, AND HE HEARS ABOUT JESUS WORKS THROUGH THEM AND SENDS WORD TO JESUS BY THEM. AND WHAT HE ASKS IS, ARE YOU THE EXPECTED ONE OR DO WE LOOK FOR ANOTHER?

**** NOW THE PHRASE EXPECTED ONE WAS A COMMON DESIGNATION FOR THE MESSIAH.

***** **AND EVERY JEW OF JESUS' DAY WOULD HAVE KNOWN THAT TO ASK IF HE WERE THE EXPECTED ONE WAS TO ASK IF HE WAS THE MESSIAH.**

***** SO JOHN WAS ASKING, ARE YOU THE MESSIAH, OR SHALL WE LOOK FOR SOMEONE ELSE.

***** AND UNDERSTAND THAT THE FACT THAT JOHN SENT TWO OF HIS DISCIPLES TO JESUS IS A STRONG TESTIMONY TO HIS FAITH.

- I MEAN IN HIS HEART HE BELIEVED THAT JESUS TRULY WAS THE MESSIAH AND TRUSTED HIM AS HIS LORD, BUT THE EVENTS OR LACK OF THEM CAUSED HIS MIND OR EMOTIONS TO PUT A CLOUD OF DOUBT IN HIS MIND.

1. AND HE WAS SAYING IN EFFECT, "I HAVE FIRMLY BELIEVED YOU ARE THE MESSIAH; BUT HAVE I BEEN WRONG?"

* AND BELOVED, JOHN WAS NOT ASKING FOR INFORMATION BUT FOR CONFIRMATION. HE BELIEVED BUT HIS FAITH HAD BEEN WEAKENED BY HIS CIRCUMSTANCES.

** BUT AT LEAST JOHN KNEW WHERE TO GO TO FOR ANSWERS, HE HAD HIS DISCIPLES GO TO JESUS.

*** AND THEY DO THAT IN V. 20. LOOK AT V. 20 PLEASE.

B. READ V. 20. NOW THESE TWO DISCIPLES DO WHAT JOHN TELLS THEM TO DO SO THEY GO TO JESUS AND TELL HIM THAT JOHN ASKED US TO **ASK YOU, "ARE YOU THE EXPECTED ONE OR DO WE LOOK FOR ANOTHER?"**

* JESUS ARE YOU THE PROMISED MESSIAH OR NOT?

** AND AGAIN JOHN MADE A WISE DECISION WHERE, INSTEAD OF KEEPING HIS DIFFICULTY REGARDING JESUS TO HIMSELF, OR TALKING IT OVER WITH OTHERS BUT NOT WITH THE RIGHT PERSON, HE TOOK IT TO JESUS AND HE SENDS **TWO OF HIS DISCIPLES BECAUSE HE CAN'T GO HIMSELF.**

*** AND BELOVED, WHEN WE HAVE DOUBTS, WE MUST GO TO JESUS AND GO TO HIS WORD FOR REASSURANCE. WE GO DIRECTLY TO HIM AND HIS TRUTH. JOHN HAS DOUBT, BUT CERTAINLY NOT UNBELIEF.

**** AND YES WE CAN GO TO OTHER MATURE BELIEVERS, BUT GOING DIRECTLY TO JESUS IN PRAYER IS A RARE PRIVILEGE.

1. WELL, IN THE PROVIDENCE OF GOD, **JOHN'S** TWO DISCIPLES ARRIVED EXACTLY AT THE RIGHT TIME, FOR CONFIRMATION BY SIGHT AND HEARING JESUS, IN WHOM HE WAS, THE MESSIAH.

*** LOOK AT V. 21 PLEASE WHERE WE'LL START TO** SEE OUR THIRD POINT TODAY, THE REMINDER.

III. THE REMINDER, (READ V. 21)

A. NOW JESUS DID NOT ANSWER WITH A SIMPLE YES OR NO, BECAUSE HE KNEW THAT WOULD NOT HAVE SATISFIED JOHN.

* SO UPON **JOHN'S DISCIPLE'S** ARRIVAL, IN THEIR PRESENCE JESUS PERFORMED MANY MIRACLES IN FRONT OF THEM, FIRST HAND.

** FOR WE SEE THAT RIGHT ON THE SPOT AND BEFORE THEIR EYES, JESUS PUT ON A DISPLAY OF MIRACLES PARTIALLY FOR THE PERSONAL **BENEFIT OF JOHN'S DISCIPLES AND EVEN MORE** FOR THE BENEFIT OF JOHN HIMSELF, AND OBVIOUSLY TO SHOW COMPASSION TO THOSE WHO WERE HEALED.

1. FOR HE PERFORMS SOME GREAT MIRACLES THAT WOULD BE ASSOCIATED WITH THE COMING MESSIAH, LIKE CURING MANY PEOPLE OF DISEASES, AFFLICTIONS AND CASTING OUT DEMONS AND GAVE SIGHT TO MANY WHO WERE BLIND.

* **SO JOHN'S DISCIPLES SEE THESE THINGS FIRST** HAND AND ARE REMINDED BY A DISPLAY OF **CHRIST'S POWER THAT HE IS THE MESSIAH.** THEN JESUS ACTUALLY SPEAKS TO THE TWO DISCIPLES OF JOHN. LOOK AT V. 22 PLEASE.

B. READ V. 22. **NOW JESUS DOESN'T GIVE JOHN'S DISCIPLES A YES OR NO ANSWER BUT SAYS TO THEM GO AND REPORT TO JOHN WHAT YOU HAVE SEEN WITH YOUR OWN EYES AND HEARD WITH YOUR OWN EARS FROM ME.**

* AND ALTHOUGH JESUS DID NOTHING TO **RELIEVE JOHN'S PHYSICAL CONFINEMENT AND SUFFERING**, HE DID SEND BACK TO HIM SPECIAL CONFIRMATION THAT HE WAS INDEED PERFORMING MESSIANIC WORKS.

** LIKE THE BLIND RECEIVE SIGHT, THE LAME WALK, THE LEPERS ARE CLEANSED, THE DEAF HEAR, THE DEAD ARE RAISED UP AND THE POOR **THAT THE RELIGIONISTS OF JESUS' DAY CARED** VERY LITTLE FOR, THE POOR, HAD THE GOSPEL PREACHED TO THEM.

*** AND THOSE WERE MARKS OF THE MESSIAH IN ACTION AND IN PROPHECY. FOR ISAIAH IN ISAIAH 35:5 AND ISAIAH 61:1 PROPHESED THAT THE MESSIAH WOULD DO THOSE KINDS OF WORKS.

1. AND JOHN WOULD HAVE THE TESTIMONY OF HIS DISCIPLES TO CONFIRM THAT JESUS WAS THE MESSIAH AND THE TESTIMONY OF SCRIPTURES WHICH HE WOULD HAVE KNOWN BEING THE LAST OF THE OLD TESTAMENT PROPHETS IN A SENSE.

* SO JESUS GAVE JOHN CONFIRMATION, BUT **AGAIN BE REMINDED HE DIDN'T DELIVER HIM** FROM HIS TRIAL, BUT DELIVERED HIM FROM HIS DOUBT.

** AND MANY TIMES WE WANT DELIVERED FROM OUR TRIALS IMMEDIATELY BUT THE **LORD'S PURPOSE IS TO MAKE US MORE** DEPENDENT UPON HIM THAT WE TRUST HIM MORE AND GROW IN OUR FAITH, QUOTE I PETER 4:12&13, 16&19, PSALM 119:67&71&75, I PETER 1:6-9, JAMES 1:2-4, ROMANS 5:3-5.

*** AND WITH THOSE TRUTHS IN MIND, GOING BACK TO JOHN, HIS PHYSICAL CIRCUMSTANCE DID NOT IMPROVE, BUT HIS FAITH GREW.

**** NOW LOOK AT V. 23 **WHERE WE'LL LOOK AT**
OUR LAST VERSE TODAY WHERE JESUS GIVES A
BEATITUDE.

C. READ V. 23. NOW THIS CLOSING BEATITUDE
WAS PRIMARILY FOR THE SAKE OF JOHN. AND I
CALL IT A BEATITUDE, FOR THE WORD BLESSED
IS USED, THE SAME WORD THAT IS USED 9
TIMES IN MATTHEW 5:3-11 IN THE BEATITUDES
WHICH LIT. MEANS, HOW HAPPY, TALKING
ABOUT TRUE HAPPINESS IN CHRIST THAT HAS
NOTHING TO DO WITH HAPPENSTANCE OR
CIRCUMSTANCE, BUT OUR WALK AND
RELATIONSHIP TO HIM.

* AND JESUS SAYS: HAPPY (BLESSED) IS HE
WHO KEEPS FROM STUMBLING OVER ME.

** AND THIS STATEMENT WAS A GENTLE
WARNING, A TENDER REBUKE. "DON'T DOUBT",
HE SAID TO JOHN IF YOU WANT TO HAVE THE
BLESSING OF MY JOY AND PEACE.

*** AND THIS GENTLE REBUKE DID NOT TAKE **AWAY FROM JESUS' ESTEEM FOR JOHN, AS HIS** TESTIMONY IMMEDIATELY AFTERWARD SHOWS IN VV. 24-28 OF LUKE 7. BUT AGAIN IS A **REMINDER, "DON'T DOUBT"**.

**** AND NOTE THAT THE WORD "STUMBLING" IN THE NAS, OR "OFFENDED" IN THE KJV AND NKJV AND ESV AND "FALL AWAY" IN THE NIV IS FROM A GREEK WORD WHICH ORIGINALLY REFERRED TO THE TRAPPING OR SNARING OF AN ANIMAL.

1. IT WAS USED METAPHORICALLY TO SIGNIFY AN ENTRAPMENT OR A STUMBLING BLOCK AND CARRIED THE DERIVED MEANING OF CAUSING OFFENSE.

*** AND JESUS' DIVINE MESSIAHSHIP AND THE** GOSPEL OF DELIVERANCE FROM SIN THROUGH FAITH IN HIM ARE GREAT STUMBLING BLOCKS TO SINFUL, UNBELIEVING PEOPLE, AND JESUS DID NOT WANT JOHN TO BE AFFECTED BY THE **WORLD'S SKEPTICISM** AND UNBELIEF.

** HE WANTED JOHN TO BE TRULY BLESSED AND NOT STRUGGLE. JESUS WAS REMINDING JOHN NOT TO BE TRAPPED BY UNJUSTIFIED ASSUMPTIONS ABOUT THE MESSIAH, ESPECIALLY FROM THE JEWISH CONCEPT OF A MILITARY PHYSICAL DELIVERER FROM ROME.

*** **JOHN DON'T DOUBT BY FALSE ASSUMPTIONS** OR YOUR CIRCUMSTANCES, LINE UP YOUR THINKING WITH SCRIPTURE AND THE EVIDENCES I HAVE GIVEN YOU.

AND AS I WRAP UP THINGS TODAY: (1) LET ME SAY AGAIN, IT SHOULD BE REASSURING TO US **THAT EVEN A MAN OF JOHN'S SPIRITUAL** STATURE AND GIFTS WAS SUBJECT TO DOUBT.

* AND **FROM THE TEXT AND FROM JOHN'S** SITUATION, AT LEAST 4 REASONS FOR HIS DOUBT CAN BE SEEN - REASONS THAT ALSO CAUSE MANY OF US AS BELIEVERS TO DOUBT, THINGS I HAVE EXTRACTED FROM JOHN MACARTHUR'S COMMENTARY ON LUKE 6-10.

**AND IN APPLICATION TODAY I WANT TO MENTION 4 OF THEM THAT I ALLUDED TO IN MY INTRODUCTION THAT LEAD US TO DOUBT, 4 THINGS THAT LEAD US TO DOUBT.

*** NO. 1 DIFFICULT CIRCUMSTANCES. AND JOHN WAS GOING THROUGH SOME TERRIBLE ONES IN PRISON.

**** AND WHEN A BELIEVER HAS FAITHFULLY AND SACRIFICIALLY SERVED THE LORD FOR MANY YEARS AND THEN EXPERIENCES TRAGEDY, PERHAPS EVEN A SERIES OF TRAGEDIES, IT IS DIFFICULT NOT TO WONDER WHY.

***** AND NEGATIVE CIRCUMSTANCES ARE PAINFUL AND TRYING, BUT OUR RESPONSE **SHOULD BE THE SAME AS JOHN'S, GOING TO THE LORD AND ASKING HIM TO QUELL OUR DOUBTS, ANXIETIES AND FEARS. AND WE GO TO HIM IN PRAYER, QUOTE PSALM 50:15, PSALM 55:22, I PETER 5:7 AND PHILIPPIANS 4:6&7.**

(2) NO. 2. A SECOND REASON FOR DOUBT IS INCOMPLETE REVELATION. JOHN HAD BEEN IN PRISON FOR MONTHS AND POSSIBLY A YEAR, HE HAD NO CONTACT WITH THE LORD, **HE DIDN'T** KNOW EVERYTHING THAT WAS GOING ON AND DID NOT HAVE THE NEW TESTAMENT, WHICH GIVES THE TOTAL PICTURE OF CHRIST, AND THAT HE DID NOT IN HIS FIRST COMING COME TO SET UP A KINGDOM AND BRING FIERCE JUDGMENT. WE KNOW THAT MOST LIKELY **JOHN DIDN'T KNOW WHAT WAS GOING ON.**

* AND MANY BELIEVERS TODAY ALSO DOUBT CERTAIN TRUTHS ABOUT GOD BECAUSE OF INCOMPLETE INFORMATION, BECAUSE THEY HAVE INADEQUATE KNOWLEDGE OR **UNDERSTANDING OF GOD'S WORD.**

** BUT THE CHRISTIAN WHO IS IMMERSSED IN SCRIPTURE HAS NO REASON TO STUMBLE. FOR WHEN GOD IS ALLOWED TO SPEAK THROUGH HIS WORD, DOUBT VANISHES LIKE MIST IN THE **SUNLIGHT. LET'S BUILD UP OUR FAITH BY BUILDING GOD'S WORD INTO OUR LIVES.**

(3) NO. 3. A THIRD CAUSE OF DOUBT IS WORLDLY INFLUENCE, FROM WHICH NOT EVEN THE GODLY JOHN WAS COMPLETELY INSULATED.

* FOR WHAT JESUS WAS PREACHING AND DOING DID NOT SQUARE WITH WHAT MOST JEWS THOUGHT THE MESSIAH, THE EXPECTED ONE, WOULD DO AND JOHN PROBABLY SHARED SOME OF THOSE MISCONCEPTIONS. (A POLITICAL DELIVERER, ONE WHO WOULD JUDGE ROME, ETC.)

** AND LIKEWISE PEOPLE TODAY, INCLUDING SOME BELIEVERS ARE CONFUSED AND PERPLEXED ABOUT THE PLAN OF GOD.

*** THEIR MINDS ARE SO FULL OF THE IDEAS OF PEOPLE AROUND THEM AND THE WORLD AND THEIR OWN IDEAS, THEY FAIL TO UNDERSTAND **GOD'S PLAN WHEN THEY READ IT IN SCRIPTURE.**

**** BEWARE AND GUARD WHAT GOES INTO YOUR **MIND. DON'T ALLOW IDEAS AND** PHILOSOPHIES FOREIGN TO SCRIPTURE TO CONTROL YOUR THINKING, FILL YOUR MIND **WITH GOD'S WORD AND APPLY** PROVERBS 4:23, COLOSSIANS 2:8 AND II CORINTHIANS 10:5.

(4) AND THEN NO. 4. UNFULFILLED EXPECTATIONS LEAD US TO DOUBT. AND THE FACT THAT JOHN INSTRUCTED HIS DISCIPLES TO **ASK, 'SHALL WE LOOK FOR SOMEONE ELSE' SEEMS TO INDICATE THAT JOHN'S** EXPECTATIONS ABOUT THE MESSIAH WERE UNFULFILLED.

* AND AGAIN WE GO BACK TO EXPECTATIONS ABOUT THE LORD THAT ARE NOT BIBLICAL AND EXPECTING HIM TO DELIVER US FROM A TRIAL THAT HE HAS PUT US IN.

** AND WE NEED TO GIVE OUR EXPECTATIONS TO THE LORD AND GET TO KNOW HIM BY THINKING OF HIS ATTRIBUTES SO WE CAN TRUST IN HIS HIGHER WAYS, QUOTE ISAIAH 55:8&9, ROMANS 8:28, PSALM 62:5, PSALM 62:8.

(5) AND BELOVED, LET ME REMIND YOU, WHEN WE DOUBT AND ARE FAITHLESS, THE LORD REMAINS FAITHFUL, FOR II TIMOTHY 2:13 SAYS FOR HE CANNOT DENY HIMSELF.

* AND EVEN WHEN WE DOUBT HIM, GOD IS FAITHFUL TO US. AND DOUBT DOES NOT CAUSE A TRUE BELIEVER TO LOSE HIS RELATIONSHIP TO THE LORD, BECAUSE GOD CANNOT DENY HIS OWN PROMISES TO THOSE WHOM HE HAS SAVED BY HIS GRACE.

** AND BECAUSE OF HIS FAITHFULNESS, WE CAN GO TO HIM EVEN WHEN WE DOUBT HIM. IN FACT, ONLY BY GOING TO HIM AS JOHN DID CAN **OUR DOUBTS BE RELIEVED. (LET'S PRAY).**