

Hidden Hills Sovereign Grace Baptist Church
Sunday Sermon

Date: April 18, 2021

Text: Matthew 11:1-15

Scripture Reading: Matthew 11:1-15

Subject: John the Baptist sends a question to Jesus

In the preceding message from Matthew 10:1-42, we considered:

1. The sending forth of the 12 apostles to the lost sheep of the house of Israel.
2. They were to take no extra things but to rely on the Lord to provide their needs.
3. The empowering of them to heal the sick, cleanse the lepers, raise the dead and cast out devils.
4. They were to preach saying, "The kingdom of heaven is at hand."
5. They were to salute the houses and remain where they were received – and if the house would not receive them, they were to shake off the dust of that place as a testimony against them.
6. The Lord warned them to beware of men who would bring them up before governors and kings for Jesus sake, saying to give no thought about what they should speak for the Holy Ghost would speak for them in that hour.
7. The Lord told them that he did not come to bring peace on earth, but a sword. From henceforth families would be at variance because of the gospel and Jesus. None of his people would lose their reward – even if it were but a cup of cold water in the name of a disciple.

Let us now proceed to chapter 11.

Matthew 11:1 (KJV) *And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.*

We will recall that I read this verse in the last message and mentioned that Jesus followed his apostles to the very cities where he sent them to preach saying, "The kingdom of heaven is at hand." He had told them this:

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Matthew 10:23 (KJV) *But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.*

So, we see that Jesus himself departed from Galilee to teach and to preach in their cities.

Matthew 11:2 (KJV) *Now when John had heard in the prison the works of Christ, he sent two of his disciples,*

Now when John had heard in the prison the works of Christ,

-- We do not know exactly how long John the Baptist had been in prison, but while there – and before he was beheaded, he had heard the works of Jesus Christ. Let us now recall why John the Baptist was imprisoned:

Luke 3:19-20 (KJV) *But Herod the tetrarch, being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison.*

Mark 6:17 (KJV) *For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.*

Luke 7:16-19 (KJV) [These words are written after Jesus had raised the dead son of the widow in Nain] *And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about. 18 And the disciples of John shewed him of all these things. 19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?*

He sent two of his disciples, -- That is, John the Baptist sent two of his disciples. These disciples were followers of John the Baptist. We might ask: Why did John the Baptist send these two disciples? These disciples had seen the raising of the widow's son in Nain and other miracles. We believe John the Baptist had no doubt as to the identity of Jesus Christ because his identify was attested to John by the Father.

John 1:32-34 (KJV) *And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God.*

John Gill wrote this comment about why John the Baptist sent these two disciples (I agree with him): "It was because it was more honourable to Christ, and that they might be proper witnesses of what they saw and heard; and since it was not so much for himself, as for the sake of his disciples, that these messengers were sent."

What did these two disciples say to Jesus?

Matthew 11:3 (KJV) *And said unto him, Art thou he that should come, or do we look for another?*

These are the words of the two disciples who John the Baptist sent to Jesus: “Art thou he that should come, or do we look for another?” We will see that Jesus words to them must have had a wonderful impact on these two disciples of John. The answer came from the lips of the Son of God about whom John the Baptist had already borne record. Now these two disciples of John the Baptist would hear his gracious words and they too would realize that “Never man spake like this man!”

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Matthew 11:4-6 (KJV) *Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me.*

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: -- Jesus' words tells us that he knew of their telling John the Baptist about the things they had seen as he remained in the prison. “Shew John **again** those things which ye do hear and see:” They had seen them with their own eyes and were certainly creditable witnesses to the gracious works done by the Son of God. Obviously, the disciples of John the Baptist saw the blind receive their sight, the lame walk, the lepers cleansed, the deaf to hear, the dead raised up, and the poor having the gospel preached to them.

And blessed is he, whosoever shall not be offended in me. – Blessed! this is true of anyone who is not offended in the Lord Jesus, but it seems here to be most appropriate to these disciples of John the Baptist who brought a question to the Lord. Were these

disciples of John offended at Christ? They probably were and this is why the Lord spoke these words. It may be that the disciples of John were offended in him because Jesus and his disciples did not fast and did not lead such an austere life as they and their master did. Perhaps it was because of the lowliness and obscurity of Christ's kingdom. Those things together with the imprisonment of John, and the many reproaches, afflictions, and persecutions, which did, and were likely to be faced by a godly person.

Matthew 11:7-10 (KJV) *And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

CF: Luke 7:24 (KJV) *And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?*

And as they departed, Jesus began to say unto the multitudes concerning John, -- So the disciples of John departed from Jesus to return word to John the Baptist in prison. As they departed, Jesus began to say unto the multitudes concerning John, -- Jesus took this opportunity before the whole company, who undoubtedly had heard what had been said between him and the disciples of John. Jesus would now say some things concerning John the Baptist's character and ministry. Why did he do this? No doubt it was to remove any wrong opinion they may have had of John the Baptist. It could be that the questions made caused some

of them to become doubtful of John. Jesus words were also to put them in mind of their original thinking about John's ministry when they went out in large bodies to be baptized of him in Jordan. How could they have grown indifferent to so great a man and his ministry? Jesus' words about John certainly are not flattery but they are the truth about John's work and character.

What went ye out into the wilderness to see? – Many, many people went out into the wilderness of Judaea where John was preaching and baptizing. What was it that led such multitudes of them into the wilderness? What did they expect to see there?

A reed shaken with the wind? – John the Baptist was firm and stable in his sentiments and ministry, his preaching was not yea and nay, his word and doctrine were continually the truth. He spoke plainly and confessed that he was not the Messiah, but the Messiah's forerunner. John certainly was not a reed to be tossed this way and that way by every wind of doctrine. His words were plain and easy to be understood; John did not mince words and he is the same man now as he ever was.

But what went ye out for to see? A man clothed in soft raiment? -- Did you expect to find John the Baptist clothed in raiment made of soft materials, as fine wool, cotton, silk, etc? Were you surprised to see him roughly dressed in a garment of camel's hair with a leather girdle about him? A man whose diet was locusts and wild honey?

Behold, they that wear soft clothing are in kings' houses. – *"Behold, they which are gorgeously apparelled and live delicately, are in kings' courts."* (Luk. 7:25). Nobody would expect a desert preacher to be clothed in the soft and gorgeous clothing of those in king's houses.

But what went ye out to see? -- Yea, I say unto you, and more than a prophet. – If it were not a man like a shaking reed or one in gay clothing, what did you go to see?

A prophet? -- This was the truth of the matter, they expected to see a prophet, and they believed he was one; this was the common voice of the people; all held John to be a prophet. This made Herod afraid to put him to death, and the Pharisees to speak against his baptism.

Matthew 21:23-26 (KJV) *And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26 **But if we shall say, Of men; we fear the people; for all hold John as a prophet.***

Yea, I say unto you, and more than a prophet. -- when they saw John the Baptist, they saw not only a prophet, but one that was greater and more excellent than any of the prophets that went before him. Why is that? Because the Old Testament prophets prophesied of the Messiah who was yet to come. Their words were not so clear or easy to be understood. These spoke of him as to come, but John the Baptist pointed him out with his finger, and declared that he was already come. John saw Jesus and showed him to others. John had seen the Spirit of God descending on him and remaining on him, and he himself baptized Jesus in the River Jordan who John reported to be the son of the God. Because it was

John's office as the herald of Christ, and the administrator of baptism to him, those facts gave him a preference to all the prophets. In this sense, John the Baptist was unique because he was the only prophet so used of the LORD.

For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. – This speaks of what is written in the book of Malachi about God's messenger, John the Baptist.

Malachi 3:1 (KJV) *Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.*

Or, as the scripture declares of John the Baptist when the people came to his baptism: "*For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*" (Mat. 3:3). This refers back to Isaiah 40:3 which prophesied of John.

Isaiah 40:3 (KJV) *The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.*

That John the Baptist was a unique prophet, the LORD's messenger sent to prepare the way of the Lord – and to prepare a people ready for the Lord, we see in the New Testament. The Apostles John writes that about John the Baptist saying that he was a man sent from God.

John 1:6-8 (KJV) *There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe.*

8 *He was not that Light, but was sent to bear witness of that Light.*

Lest any thing that we are worshippers or followers of John the Baptist, let me say plainly that John the Baptist was not the Christ and confessed that he was not the Christ. We are followers of Jesus Christ. Jesus is the savior and He is Lord! Still John the Baptist came to bear witness of the Christ; to manifest him to Israel; and to prepare a people for the Lord to be used of him. John Baptized with water and he baptized Jesus Christ; he baptized all the apostles; and he baptized many more; then Jesus and the disciples baptized (though Jesus baptized not but his disciples). John's baptism was the same baptism as the baptism of Christ's disciples. To those who try and deny this we say, it cannot be proven scripturally otherwise. John the Baptist was a righteous man; he was a holy man; he was a powerful preacher; and he was a friend of the bridegroom who rejoiced to know that John must decrease, but Christ must increase. John's baptism was the same as Christian baptism in every way.

Matthew 11:11 (KJV) *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*

Verily I say unto you, Among them that are born of women – That is, by common birth from earthly parents.

there hath not risen a greater than John the Baptist: -- This is an emphatic way of saying that there *had never* been a greater man than John. Of all the prophets or other men born of women; that is, of all that God had raised up and called to any service among his people that have been in the world, since the beginning of it, Moses himself not excepted, there has not been raised up by

God a greater prophet than John the first administrator of baptism. Consider the uncommonness of his birth, his being filled with the Holy Ghost from his mother's womb, his exemplary life, the excellency of his doctrine; and especially, his work and office, as the herald of Christ, and the preparer of his ways.

Concerning John the Baptist, the following facts are so self-evident on the face of the record that no spiritual person can deny them:

It would not matter if men try to underscore "if" the word "baptism" has a thousand meanings, John's only act of baptism was immersion.

He immersed Jesus himself in the river Jordan, which is the only water baptism Jesus ever received. John the Baptist baptized all the apostles including Matthias who was chosen of the church to replace Judas.

The immersion which John administered, and which Jesus received, they both concurrently administered later, [Joh 3:22-23](#).

Both made disciples before they immersed them, [Joh 4:1-2](#).

This making of disciples and then immersing them is precisely what Jesus, after his resurrection, commanded in his Great Commission ([Mt 28:19](#)).

John immersed only those who heard with understanding - those who came to him and accepted the message he preached.

Those who accepted John's gospel did experimentally receive the knowledge of salvation in the remission of their sins ([Lu 1:77](#)).

Luke 1:76-77 (KJV) *And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; 77 To give knowledge of salvation unto his people by the remission of their sins,*

John “made ready a people prepared for the Lord,” ([Lu 1:15-17](#)). Those who were baptized of John in Jordan did Jesus receive without any reference to them being immersed again, ([Joh 1:35-36](#); [Ac 1:21-22](#)). All of which conclusively proves that the Baptism of John the Baptist is the same as Christian Baptism.

John made his disciples by preaching repentance and faith, [Ac 19:4](#) and [Mt 3:2](#). Jesus did the same thing ([Mr 1:15](#)).

Matthew 3:2 (KJV) *And saying, Repent ye: for the kingdom of heaven is at hand.*

Acts 19:4 (KJV) *Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.*

It is true that John’s baptism was unto “repentance”, [Mt 3:11](#), therefore the repentance with its fruits preceded the baptism therefore it was a baptism of repentance unto the remission of sins ([Mr 1:4](#))

Mark 1:4 (KJV) *John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.*

[Ac 2:38](#) is identical with our Lord’s other great commission, recorded by Luke, “And that repentance and remission of

sins” should be preached in his name among the nations, beginning at Jerusalem ([Lu 24:47](#)).

Acts 2:38 (KJV) *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Luke 24:47 (KJV) *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

Notwithstanding he that is least in the kingdom of heaven is greater than he. – John the Baptist, Jesus himself, and the 12 apostles had preached “The kingdom of heaven is at hand.” The message saying “Repent ye, for the kingdom of the kingdom of heaven is at hand” had been preached thereby introducing to Israel the king of the kingdom. What of John the Baptist? How is it that “the least in the kingdom of heaven is greater than he?”

1. The kingdom of heaven and all its scriptural definitions must be the subject of a future message as I have said to you several times. It will be an extensive message which I am not prepared to preach to you today.
2. The kingdom of heaven which is the same thing as the kingdom of God will be proven conclusively from scripture in that future message.
3. The kingdom of heaven and the church are not the same thing. The kingdom of heaven is larger than the church. The kingdom of heaven is composed of all who have shown themselves submissive to the authority of the king. This is best seen in the church because in the church are the obedient, believing, baptized disciples of Jesus Christ, the king. At the time of the writing of the scripture before us

both the kingdom and the church seem to have been seen the same. I plan to elaborate on this in the kingdom message.

4. Think carefully about what I say now. There are now and shall be in the time of the end, those in the kingdom who offend, and them which do iniquity. Such was Judas Iscariot and we are taught of God that there shall be false teachers among us who shall bring in damnable heresies. But scripture tells us that the Son of man shall send forth his angels, and they shall gather **out of his kingdom** all things that offend, and them which do iniquity.

- a. **Matthew 13:40-43 (KJV)** *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. **41** The Son of man shall send forth his angels, and **they shall gather out of his kingdom** all things that offend, and them which do iniquity; **42** And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. **43** Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

5. Let us continue with the thought of how the least in the kingdom of heaven are greater than John the Baptist. Those in the kingdom have been quickened, given repentance and faith, have had ears to hear the gospel, have repented of their sins and believed in their hearts that God has raised Jesus from the dead, and as disciples of Christ were baptized, and gathered into a church relationship where they are to be taught to observe all things which the Lord has commanded them. Certainly the very least of these is greater positionally than John the Baptist.
 - a. Let us consider the apostles in the kingdom. As you all know, these were set first in the church and therefore were in the kingdom as well. The apostles were chosen

of the LORD to be eyewitnesses of his death and resurrection. They, with the whole church had not merely heard of the baptism of the Holy Ghost but had experienced it. Their message was not that Christ is here, but “that Christ died for **our** sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present (about 59 AD), but some are fallen asleep.” (1Co. 15:3-6, in part). These were the apostles who also had supernatural gifts given them to heal the sick, cleanse the lepers, cast out devils, and raise the dead.

- b. The very least of us in the kingdom has also experienced the new birth, being made alive spiritually and given repentance and faith. After that we believed, we too were sealed with that Holy Spirit of promise which is the earnest of our inheritance. The Lord has placed us in the body, the church, as it has pleased him and given us all, without exception, gifts according to our individual ability – those gifts to be used to edify and build up one another in the church, the body of Christ. John the Baptist saw Jesus in his body of flesh, but we did not and have not seen him in his body of flesh, but wait for his second coming when we shall see him in his body of glory and be made like him. That we are greater than John the Baptist suggests that while John was the harbinger of Christ, he was not in the church or in the kingdom, as great as he was. But he was the friend of the bridegroom who rejoiced greatly at the voice of the bridegroom; in this, his joy was

fulfilled. John went on to say: "He must increase, but I must decrease." (John 3:29-30) Consider this – every one of us from the least to the greatest in the Lord's churches are in the kingdom of heaven.

Matthew 11:12 (KJV) *And from the days of John the Baptist until now the kingdom of heaven suffereth violence <971>, and the violent <973> take it by force.*

CF: Luke 16:16 (KJV) *The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth <971> into it.*

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, -- The term suffereth violence is translated from the Greek word: "βιάζω *biazo bee-ad'-zo*" This Greek word is found two times in the New Testament and is translated once (here) as "suffereth violence" and once in Luke 16:16 as "presseth." Webster's 1828 Dictionary defines violence as: Physical force; strength of action or motion; as the violence of a storm; the violence of a blow or of a conflict.

1. Suffereth violence means strength of desire. Men in general who live under the light of the gospel, and are not atheists, desire the kingdom of heaven; that is, they desire to go to heaven rather than to hell. It is true that most people are not much concerned about it. These have passed through the wide gate and are walking the broad road which leads to destruction – there are many, many who are on that road. These, in their unconcern people live a secure and careless life. It is true that people do have a conviction of the misery of their state and circumstance in this present world. They want their present temporal state to improve and be made better, but the thought of actual forgiveness of sins and faith toward God is not part of their thoughts. Many, if not most people are consumed

with wanting this present life to be better and they are consumed in thinking of ways to get it done and are wrapped up in concern about it.

But to those whose hearts the Lord has touched, salvation – the forgiveness of sins and eternal life is desired by them above all things in the world. This concern is so great that it definitely shuts out all other concerns. Desire for forgiveness of sins and eternal life should not only be one concern among many others; but salvation and following Christ in the kingdom should be sought as the one thing needful, [Lu 10:42](#). And as the one thing that is desired, [Ps 27:4](#).

2. Pressing into the kingdom of heaven means earnestness and firmness of resolve. It will be as it was with the psalmist when he wrote: *"one thing have I desired, and that will I seek after."* Besides desires after salvation, there should be an earnest resolution in awakened sinners to pursue this as much as lies in their power – they are repenting of their sins and looking to Jesus Christ for forgiveness and salvation. These will take drastic steps to humble themselves and cry out as the publican at the hour of prayer saying, "God be merciful to me a sinner!" They will let nothing stop them to confess Jesus Christ as savior and Lord and seek baptism and church membership, then go on to walk the strait and narrow way which leads unto life.

I believe this is what was happening at the preaching of John, of Jesus and the Apostles. People were being affected by being quickened and would not stand still until they had knowledge of salvation and were a member of the Lord's church. They were pressing into the kingdom. These were the violent who took it by force.

Matthew 11:13 (KJV) *For all the prophets and the law prophesied until John.*

All the inspired writers and prophets, holy men of God, who were before John the Baptist, prophesied of the Messiah to come. They either spoke of him in obscure terms or presented the Messiah in dark shadows and figures. Unlike those prophets, John the Baptist spoke of Christ as already come. He spoke in plain terms and pointed the people to his very person. Since his time, there have been no prophecies concerning the first coming of the Messiah and his kingdom except the finishing of the New Testament, and its message is about Jesus' second coming and the coming kingdom on earth.

Matthew 11:14 (KJV) *And if ye will receive it, this is Elias, which was for to come.*

And if ye will receive it, -- This is a way of speaking was to show the doctrine which he was about to state was different from the common views of the Jews. He was about to state something which did not agree with their common expectation, and which, therefore, they might be disposed to reject.

This is Elias, which was for to come. -- Malachi records the prophecy concerning the coming of Elias (Elijah). Let's read it:

Malachi 4:5-6 (KJV) *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

In what way was John the Baptist Elias which was for to come? Let's look at Gabriel's words to Zacharias, John's father concerning John.

Luke 1:13-17 (KJV) *But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 **And he shall go before him in the spirit and power of Elias,** to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*

Please notice our Lord's explanation:

Matthew 17:10-13 (KJV) *And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of John the Baptist.*

Mark 9:11-13 (KJV) *And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.*

John 1:21-23 (KJV) *And they asked him, What then? **Art thou Elias?** And he saith, I am not. Art thou that prophet?*

*And he answered, No. **22** Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? **23** He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.*

Matthew 11:15 (KJV) *He that hath ears to hear, let him hear.*

This is the first time the expression “He that hath ears to hear” is found in the NT. It is found exactly eight times. Eight is the bible number for the new birth. It most certainly suggests that only some have “ears to hear.” Those are the ones born from above – the second birth.

In closing, let me add this. The term “he that hath an ear, let him hear what the Spirit saith to the churches” is found in the book of Revelation seven times. It will do you good to study the 2nd and 3rd chapter of the Revelation to consider that fact.

Brethren, suffer the word of exhortation. May God bless you saints; and may it please the LORD to save the sinners who hear.