1. **Luke 7:24-28**

* Who has Jesus chosen to speak about to the crowd?
* What might a “reed swayed by the wind” represent about a person’s life?
* Does that statement seem fitting for what you know about John the Baptist?
* **2 Kings 1:2-8, Mark 1:4-6**
* How did John the Baptist dress and who did he resemble from the past?
* What is Jesus asking the crowd to consider then, when he states, “Then what did you go out to see? Someone dressed in fine garments?”?
* What type of people dress in “fine garments” according to Jesus?
* **Isaiah 40:3, Malachi 3:1-2, 3:23**
* What do these **Old Testament** reading have to do with what Jesus is stating?
* According to Jesus who is the greatest of those “born by woman”?
* Considering Jesus is always truthful, and the Holy Scripture is always without error, how could this statement be accurate while Christ Himself is present on earth?
* Reflect back on all we have considered so far, and compare John’s faith with those who are swayed by the wind like “a reed”, and compare John’s attire, to the attire of those in “royal palaces”, and share a thought about Jesus’ perspective.

1. **Luke 7:29-30**

* How did the strict interpreters and followers of God’s Law accept Jesus’ message?
* Why might this message have seemed offensive to them?
* How did the tax collectors and common people respond to Jesus’ message?
* Is this still the case today, please share why or why not?

1. **Luke 7:31-35**

* Consider the children arguing with one another whom Jesus is speaking of and share what might the “music” and singing represent.
* Considering this is directed to those who are not responding to “the righteousness of God”, what does it mean that those people “did not dance” and/or “did not weep”?
* Reflect on **verse 33** and share what you believe to be Jesus’ point to this statement?
* **Proverb 9:1-6**
* Reflect on the **Proverb** and **verses 34-35** of **Luke**, and share a thought that comes to mind.
* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 38*

”Now He compares to a **reed**, a thing **tossed about** and so to speak, reeling, and shaken to and forth by **violence of the winds**, the **man who lives in worldly honors and pleasures**, and in the grandeur of temporal sovereignty. For there is nothing stable or firm or unshaken with such people, but things change frequently in an unexpected manner, and to that which they did not anticipate, and their **prosperity lightly passes away**. For true it is, that ‘all flesh is grass, and all the glory of man as the flower of grass, the grass withered and the flower falls’. Did you then, he says, **go out into the desert to see a man like a reed**? This, however, possibly **he is not**, but of **a different character**, than one of those who live in pleasures, and are desiring to be clad in beautiful garments, and value childish honor. And yet **one does not see persons such as these dwelling in the desert**, but at the **courts of kings**, and as for the blessed Baptist’s garments, **it was of camel’s hair, and a leather belt**.”

* **St. Ambrose** (339 AD – 397 AD) *Exposition of The Gospel of Luke 5.109*

“If then, **Christ is a prophet, how is John greater than all**? Surely, we do not deny that Christ is a prophet? On the contrary, I maintain both the **Lord is a Prophet of Prophets**, and that **John is greater than all**, but of those born of a woman**, not a Virgin**. For he was greater than those to whom he could be equal in the condition of birth. But there is **another Nature** which is not to be compared with human generations. There can be no comparison between **man and God**, for each is preferred to his own. So, there could be no comparison of **John** with the Son of God, so that he is thought to be below the Angels.”

* **St. Ambrose** (339 AD – 397 AD) *Exposition of The Gospel of Luke 6.7*

“Therefore, the **prophets sang songs** with spiritual measures, resounding with the prophecies of universal salvation, **the prophets wept**, softening the hard hearts of the Jews with doleful lamentations. **Scripture taught us to sing** solemn canticles, to chant **spiritual songs** also, to **dance wisely**, when the Lord said to Ezekiel ‘Clap with your hands and stamp with your feet’, for God, the Judge of conduct, would neither require the theatrical gestures of a dissolute body, nor order unseemly noises from men, nor the applause of women, in order to lead the prophet only to the jests of actors and the softness of women. The revealed mysteries of the resurrection do not accord with the precise taunts of the dance. There is, indeed, seemly applause for **good actions and deeds**, the **sound** of which **goes forth into the world**, and the **glory of things well done** reverberates. There is an **honorable dancing** with which the spirit capers and the body **exalted with good works**, when we hang our instruments upon the willows.”

* Please share something meaningful that stood out for you today in this study.