

# Luke 7:30

Authorized King James Version (KJV)

But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

## Analysis

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Jesus questions: 'And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?' (Greek 'tini oun homoiosō tous anthropous tes geneas tautes'). The rhetorical question introduces parable illustrating His generation's perverse response to God's messengers. The comparison method follows prophetic tradition—Isaiah, Jeremiah, Ezekiel used illustrations to expose sin and call to repentance. Jesus's question implies His generation's response is so unreasonable it requires parable to expose absurdity. Reformed theology recognizes human depravity's irrationality—sin doesn't make sense, yet humans persist in it. Romans 1:21-22 describes humanity becoming 'vain in their imaginations... professing themselves to be wise, they became fools.' The parable that follows (Luke 7:31-35) demonstrates how people find fault with both austere prophet (John) and sociable Messiah (Jesus)—revealing problem isn't messengers' methods but hearers' hardness.

## Historical Context

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Jesus's generation witnessed unprecedented privilege—John's prophetic ministry and Jesus's own presence, teaching, and miracles. Yet widespread rejection occurred. This paradox required explanation. The coming parable would show that problem wasn't insufficient evidence but willful resistance. Jewish audiences expected Messiah to match their preferences; when He didn't, they rejected Him. Early church faced similar accusations—criticized for both Jewish particularism and Gentile inclusion, both asceticism and liberty. Pleasing everyone is impossible;

faithfulness to God matters. Modern application includes recognizing that faithful gospel ministry will face contradictory criticisms. The solution isn't modifying message to please critics but maintaining biblical fidelity regardless of response.

## Related Passages

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**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

## Study Questions

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1. What does Jesus's rhetorical question reveal about His generation's unreasonable response to God's messengers?
2. How do contradictory criticisms of Christian ministry demonstrate critics' hardness rather than ministers' failure?
3. What is the proper response when faithful ministry faces persistent rejection or unreasonable criticism?

## Interlinear Text

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οἱ	δὲ	Φαρισαῖοι	καὶ	οἱ	νομικοὶ	τὴν	βουλὴν	τοῦ
G3588	<b>But</b>	<b>the Pharisees</b>	<b>and</b>	G3588	<b>lawyers</b>	G3588	<b>the counsel</b>	G3588
	G1161	G5330	G2532		G3544		G1012	

θεοῦ	ἠθέτησαν	εἰς	ἑαυτοὺς	μὴ	βαπτισθέντες	ὑπ'
<b>of God</b>	<b>rejected</b>	<b>against</b>	<b>themselves</b>	<b>not</b>	<b>baptized</b>	<b>of</b>
G2316	G114	G1519	G1438	G3361	G907	G5259

αὐτοῦ

<b>him</b>
G846

## Additional Cross-References

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**Luke 13:34** (Parallel theme): O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

**Jeremiah 8:8** (Word): How do ye say, We are wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain.

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