

## Reasons Jesus Rejoices, Part 4

Luke 10:22

The scribes, the Pharisees, the elders, the chief priests, they considered claims like that one to be blasphemous. John 10:33, they said, "It's not for a good work that we are going to stone you." Notice, "We're going to stone you." "It's not for your good works. It's not for healing the blind, making the lame walk, curing people of leprosy, raising the dead." Notice, they acknowledge his good works. "But we're not going to kill you for any of those works of supernatural power, but for blasphemy because you, being a man," how could they say that? "You, being a man make yourself God."

Let's get a little closer into this statement, verse 22, see exactly what Jesus is saying here because he's not "making" himself to be God. He is God. First of all, Jesus is not talking here just about, not just about knowledge, but about exclusive knowledge. "No one knows," and then, "except the Father" and "except the Son." Consider the bare statement, just subject and verb: "No one knows." Not anyone. There is a sphere of

knowledge, and no one has access to that sphere of knowledge. Everyone is locked out of it.

Let's add the direct objects, now. "No one knows who the Son is"; "No one knows who the Father is." So the sphere of knowledge we're talking about here is divine knowledge. Anything having to do with God, Father, Son, who God is, no one has it. No one has it. All is lost, you might think, until we read the subordinate clauses. First, "No one knows who the son is," ah! "except the Father." And then, "No one knows who the Father is except the Son." So there is a sphere of knowledge, divine knowledge, and all are locked out of that sphere of divine knowledge except these two persons, Father and Son. Exclusive knowledge.

Second statement: Jesus is talking about comprehensive knowledge, here. The word is *ginosko*; it speaks of knowledge, comprehension, understanding. It can refer, *ginosko*, in, in contrast to the, to the verb *oida*, which is more about, can be in context, knowing about facts, realities, scientific knowledge. *Ginosko* can speak of an intimate knowledge, a deep

knowledge, a knowing of experience. You could even say in a lot of cases, relationship, intimate relationship.

There's a parallel statement in Matthew's Gospel, as I said, Matthew 11. Some commentators see what Matthew records, what Luke records, though almost the same, word-for-word recording, some see them as recording the same event at the same time. Others see this as a little bit different.

But nevertheless, in Matthew's account, Jesus used an intensified word, form of the verb *ginosko*; it's *epiginosko*. It's got a prefix on the front of it, a, a preposition that prefixes the front of that verb. And so whenever you have a preposition on the front of a verb, it intensifies it. So what is he saying in Matthew's account? Jesus, Jesus is saying, "No one knows" or "knows exactly," "knows fully," "knows completely who the Son is except the Father and who the Father is except the Son."

Luke uses, Luke does use the simpler form, *ginosko*, but he uses this direct object. He's talking about the content of knowledge, and he's saying the exact same thing here. This is

talking about a complete understanding, a full comprehension of who the Father is and who the Son is. He's making the claim, here, that the Father and the Son possess exact, full, complete knowledge of one another. "No one knows who the Son is except the Father and no one who the Father is," his identity, his nature, his attributes, all that is God, "no one knows him except the Son."

So Jesus claims, first, exclusive knowledge, comprehensive knowledge, exhaustive knowledge of the Son by the Father, of the Father by the Son. Thirdly, Jesus is here talking about what can only logically be concluded is infinite knowledge. It's infinite. It's limitless. The fancy term we use for that is "omniscience."

That's the sole purview of deity. By saying, "No one knows who the Son is except the Father," Jesus is saying that the knowledge of the Son is so infinitely vast that no one except an omniscient Father is able to know it. No one can know the Son except an infinite, limitless Father. Only the Father can comprehend him fully. Only the Father can know him exactly,

completely, exhaustively. Only the Father is able to do that because the Father is God. He's omniscient; he's all-knowing.

So Jesus begins this statement of self-disclosure, telling, by telling everyone, "Look, in order know me fully, you gotta be to be God." And anybody who says Jesus didn't, never claimed to be God just haven't read their Bibles. They're just not reading. Or they're reading, they're not reading very deeply. They skim over a verse like this, it's a little bit puzzling to them, and they just keep on moving. The identity of the Son, the essence of the Son, is of such a nature that only an infinite God can comprehend it. That's what he's saying. One must possess the essence of deity to comprehend the full knowledge of the Son. To plumb the depths of the knowledge of the Son, one must be divine, and there is only one who is divine: the Father. And he alone it is that has that ability by virtue of divine omniscience, one of his attributes.

Conversely, then, by saying, "No one knows who the Father is except the Son," Jesus is making an identical claim, to deity, to omniscience, to perfect knowledge. He's able to know who the Father is in his essence, in his nature, the fullness of

his infinite attributes, his blessed infinite perfections. Jesus knows them all because he himself possesses the same essence, the same nature, the same fulness of deity. "For," Colossians 2:9 again, "in him the whole fullness of deity dwells bodily."

Benjamin Warfield, writing on the person of Christ, refers to this passage and writes this, quote, "Our Lord, speaking in the most solemn manner, places himself in a position not of equality merely, but of absolute reciprocity and interpenetration of knowledge with the Father." That's an important statement. Let me repeat it: "Our Lord places himself in a position not of equality merely, but of absolute reciprocity and interpenetration of knowledge with the Father. It is as if the being of the Son were so immense that only God could know it thoroughly, and the knowledge of the Son was so unlimited that he could know God to perfection." End quote.

This is essential knowledge that the Father has of the Son, and by "essential," I mean the knowledge the Father has by virtue of his essence. By virtue of his being God, he's able to comprehend the Son, and vice versa.

Jesus' knowledge, like the Father's, is not acquired either. It's equal with the knowledge of the Father, comprehending all that the Father comprehends. The knowledge of the Son is divine, and that means, just like the knowledge of the Father, it's archetypal, perfect, intuitive, innate, immediate, simultaneous, conscious, necessary, absolutely free.

The Spirit of God has that kind of knowledge, too. We read in 1 Corinthians 2:10, "The Spirit searches everything, even the depths of God." That word "depths" is *bathos*. It refers to, *bathos* is used literally to refer to ocean depths, and especially in contrast to mountain heights. Figuratively, *bathos* speaks of a great or an extreme degree of anything that which is inexhaustible.

So the Spirit searches the depths of God, that is, the inexhaustible, infinite, measureless depths of God and his being. He's able to know it all. Verse 11, 1 Corinthians 2, "No one comprehends the thoughts of God except the Spirit of God." Well, that is the same Spirit that Jesus possesses. It's the same Spirit in whom he rejoices here, verse 21. It's the same

Spirit of truth who testifies in agreement with what Jesus says here.

The only persons with access to this entire sphere, universe of knowledge, divine knowledge, which is an infinite universe of knowledge, are divine Persons, Father, Son, and Holy Spirit. There's a mutuality of this knowledge. The Father knows the Son; the Son knows the Father. There's a reciprocity of full comprehension. There's an interpenetration of the Father and the Son, the knowledge that they have, full, complete understanding going both ways, an understanding that none but a divine essence can comprehend. And there's also an exclusivity here, which means the circle is so tight between the Father and the Son that no one is getting in apart from God's decision.

So the Father and the Son share absolute authority; they possess infinite knowledge. Now, thirdly, third point for your outline, Father and Son exercise sovereignty. They exercise absolute sovereignty. Jesus praised the Father for his sovereign prerogative. Well, what was that prerogative back in verse 21? Hiding saving truth from the proud and revealing saving truth to



the humble. "Yes, Father, for thus what is, it was your good pleasure."

But now Jesus says the sovereign prerogative to reveal things, saving-truth things, has been handed over to him. Jesus claims divine sovereignty. "No one knows who the Father is, who the Son is except the Father, or who the Father is except the son," and then, "anyone to whom the Son chooses to reveal them." Jesus praises God for his sovereign prerogative to conceal and reveal.

And now we find out that Jesus possesses sovereign prerogative to reveal the knowledge of the Father to whomever he chooses. It's the word *boulomai*," referring to his willing, his willing, his decision, his determination. That's what Jesus told the Apostle John, Revelation 3:7, "The words of the holy one, the true one, who has the key of David, who opens and no one will shut, and shuts and no one will open."

Jesus possesses the sovereign prerogative of God, so that Father and Son together possess equal right to accomplish the divine decree. God the Father has chosen, and God the Son

executes the divine decree to reveal knowledge of the Father to those whom he's chosen. Amazing claims! Amazing!

But we do also recognize that these are not surprising claims based on what we've been reading. We've actually been prepared for this by what Luke has written so far. What we're reading now makes perfect sense based on everything we've read, everything we've learned about Jesus in Luke's Gospel. We've been prepared to receive him this way. Sharing divine authority, the Son has the right to reveal. Possessing divine omniscience, the Son has the ability to reveal. Exercising divine sovereignty, the Son has the freedom to reveal.

Last point, this is what connects these truths to us as guilty sinners standing before a holy God. Number four: Father and Son grant knowledge of salvation. What a blessed truth! Father and Son grant knowledge of salvation. Regardless of who you are, what your status is in this life, how strong or weak you are, how rich or poor, regardless of where you stand on the social scale, where you intend to climb, whether you've given up climbing, whoever you are and whatever has brought you in here this morning, all ground is level at the Cross.

Where do you stand before a holy God even if you have one sin? One. Let's say your, all your life, there's two, Jesus said, "All the law and the prophets are summarized in two commandments," right? "Love the Lord your God with all your heart, soul, mind, and strength; and love your neighbor as yourself." Let's just say, for sake of argument, like the rich young ruler, "All these things I've kept since I was young." "All these things I've kept."

Well, I call you deceived. David says, Psalm 51, "In sin my mother conceived me." "I mean, I've been going, I, I've been errant from the, from the womb," David says. Okay, so let's just grant that you're the exception, and like the rich young ruler, you've kept all the law of God perfectly since you were, just came out of the womb.

But you had one momentary lapse. I mean it's so small you can't even call it a millisecond lapse in loving God with all your heart, soul, mind, and strength. Let's just suppose. Do you know that that one little slip-up, that one inconsistency, is enough to condemn you to an eternal hell? Why? Because God, your

Creator, is worthy of all honor. He's worthy of your constant honor, and like everyone, Romans 1, we "fail to honor God as God or give thanks."

So my friend, join the rest of us in acknowledging you're not special, you're not unique, you're not going to save yourself. You're guilty, like the rest of us, and you need Christ, and you need to bow before him. Don't let pride harden your heart to the reality of what Jesus says here in verse 22, and this point we're about to make, that Father and Son grant the knowledge of salvation, because, my friend, you need salvation. This life is going to scream by. It is like vapor disappearing off the cup of your coffee at Starbucks. It's gone.

Jesus praises the Father, verse 21, he said, "because you've revealed these things." The verb *apocalypto*, "to disclose," "to make known." *Apocalypto*, "to uncover," specifically here in the context of divine revelation. "The Father has revealed these things to little children," to babes, barely able to walk, weak, powerless.

And now we see how the Father does that, in a direct line of revelation from the Father through the Son by the Spirit to his babes, his elect children. "No one knows who the Son is except the Father, who the Son, who the Father is except the Son, and," O, by God's grace! And "anyone to whom the Son chooses to reveal them."

You say, "I thought I chose God." Well, you did, but the Son chose it first. Get in proper line. Don't cut. It's not good for you. Let the Son choose first. Give him his due. It's his prerogative to take divine initiative, to choose whom he chooses.

Verse 23, "Turning to the disciples he said privately," listen, 'Blessed are the eyes that see what you see!'" Why? "Because I've chosen you." These are things pertaining to salvation, to the forgiveness of sins, to a clean conscience before God, to the fulfillment of all righteousness. Those two commandments, keeping them consistently, perfectly, without fail, Jesus did that for all who believe. It's because of this special revelation, because of the knowledge of salvation that

your names, verse 20, have been inscribed, written, stamped, registered in the citizenry of Heaven.

It's what Zechariah prophesied by the same Holy Spirit at the end of Luke 1, verses 77-79: "Jesus came," why? "to give knowledge of salvation to his people in the forgiveness of their sins, because of the tender mercy of our God, and the sunrise shall visit us from on high to give light to those who sat in darkness and the shadow of death, to guide our feet into the way of peace."

Peace, not just feeling good, not just feeling at ease. All that comes, but no more hostility with God. That kind of peace. Cessation of hostility, no more warfare, that kind of peace. God sent his Son into the world, and the Son has all authority and knowledge and sovereignty and grace to give the knowledge of salvation to his people and the forgiveness of their sins. According to his own good pleasure, the Father has chosen to dispense his saving knowledge exclusively through his Son.

As Jesus said, John 5:25-26: "Truly I say to you, an hour is coming, and is now here, when the dead will hear the voice of

the Son of God, and those who hear will live. For the Father, as the Father has life in himself, so he has granted the Son also to have life in himself."

God is the source of all being, and Jesus just made the claim, there, he's the source of all being. He's the one who gives life, like the Father gives life. Amazing claims, folks!

And notice how understated this is. It's without any fanfare or hype. Jesus just, he just says it. He's on the same level of God, same level. He shares absolute authority. He possesses that same infinite knowledge. He exercises the same degree of sovereignty, and he grants by his own will salvation.

Theologian Robert Raymond rightly said, "A higher expression of parity between the Father and the Son with respect to the possession of the divine attributes of omniscience and sovereignty and the dispensing of saving revelation is inconceivable." He's right.

Listen, no other religious leader in the history of mankind has made these kinds of claims. Even those who are clearly insane or megalomaniacs or manifestly fraudulent people, they don't even say this kind of stuff. They don't claim mutual, reciprocal, exclusive, interpenetrating knowledge with God. I mean, as soon as they say that, and it comes out of their mouth, the very next statement proves, "Nuh-uh!" You can tell! No one has made claims like this except the only one for whom they are fitting and appropriate: Jesus, the Son of God.

By the gracious will of Christ we see, we hear, we understand the knowledge of the truth. It leads to our great salvation, by his amazing grace. We just sang about that. Jesus has made use of his authority for us, his right to reveal. He's made a sovereign choice, and in freedom, he has chosen to reveal saving truth to us, to those who repent of our sins and bow our knee in humility and put our faith in him. It's only by faith in him, this God-man, this incarnate Son of God, that we can be saved.

Divine salvation by faith in Christ, by looking at his work on the Cross, it's been hidden from the proud, from the wise of



the world, through, who through human wisdom and strength can never, ever find their way to God. But that same salvation, faith in Christ, his Cross, it's been revealed to humble themselves and believe.

So as we said at the beginning, when we see the true identity of Christ, when we bow before his holiness and cry out with Peter, "Depart from us, O Lord. We're sinful people," he raises us up, though. He lifts us up and lovingly assures us that by faith our sins are forgiven. Our judgment has been meted out in his atoning work on the Cross.