

All right. Well. I guess. As you can tell, we are looking at

Luke chapter 10, once again. And. This time, we are going to be looking specifically, at **verses 16 through 24**.

So this is **Luke chapter 10. Verses 16 through 24**. Which.

I suppose might feel a little bit like a bit of review for some of you, if you were here last week, because we looked at this whole passage last week. All the way from. Verse 1 through verse 24. Which is a lot. Obviously.

That's a lot of verses. For us.

And I actually felt, after preaching, like there's just so much, here, in these verses, that it is worth taking a couple of weeks to think about them. Especially. Because.

The applications, that we find in these verses, once we understand what Jesus is saying, are just so important, and so relevant to our lives right now. That I wanted to make sure, even if it means, taking another Sunday, to work through this, once again. That we don't miss it. Because. This is Jesus talking to his disciples.

To his followers, and not just to the twelve specifically, but, actually to a whole group of people, who were following Him. I mean. We saw back up in Luke 10. Verse 1.

That it was seventy or seventy two, whom He was sending out, to minister on His behalf, and one of the reasons He is talking to them, and, giving them instructions, here, is because, he knows, that their mission, what he is sending them to do and to accomplish, is going to end up taking them some place, very different, was going to end up resulting in something very different, than what they initially had in their heads.

When they began to follow Him. **In terms of expectations, at least in the short term, short term expectations. We've been saying. It's like from Luke chapter 9 on. Jesus is turning their expectations on their head, and I guess, I am just wanting you to feel that, as we come together today, to look at verse 16 and following, once again, because, that's basically the context.**

We are looking at a group of people, who are thinking one thing, and wanting one thing, and even getting excited about, and expecting one thing to happen, that looks very, very positive. To them. Only to have something, very different happen instead. And I mean. Just. Imagine. They are thinking, these disciples, they are thinking, they are going to Jerusalem to watch Jesus, ascend to a throne, and Jesus is saying, that they are actually, going to Jerusalem. To watch him die on a cross. And it's hard to think, of a much a greater contrast, actually, in terms of expectations, than that. In terms of what they were hoping, was going to happen in the next few years, and what, Jesus was saying was going to happen. It doesn't get much more different than that.

It's kind of like. Thinking you are going to a birthday party, a surprise birthday part, that's what you are expecting, you found out about it somehow, and so you are walking into a room, thinking you are going to this surprise birthday party, only to walk in and find out, you are going to be. Executed. Instead. It's that drastic. It's that shocking. And Jesus has been doing whatever it takes. For pretty much the whole last chapter.

To help the disciples. Begin to understand that. I mean. He's laying it on thick. He's hardly holding anything back.

I am going to suffer. He says. Be rejected, and die. And. He says in verse 23.

You know if you are going to follow me, you have to be willing to do the same.

“If anyone would come after me, let him deny himself and take up his cross daily and follow me.”

Which can lose its punch these thousands of years later, but in case we were wondering what exactly that means, Jesus goes on to say in verse 24.

“For whoever would save his life will lose it, but whoever loses his life for my sake will save it.”

And while obviously, losing your life for Jesus' sake, and taking up your cross, may involve more than just, being willing to physically die for the gospel, it certainly, doesn't mean less. Especially here.

As Jesus is looking at these disciples whom He knows are anticipating being given positions of honor in the days ahead, as He ascends to the throne, that's what they are thinking, and he's saying actually, that if you keep following me, most of you are going to put in the position, where you might die a terrible death, as a result.

Instead. And. I mean. You know. You name an expectation. And. Jesus is turning it upside down For these disciples. Like. For example. They were arguing about who was the greatest. Which means.

They were thinking about being great. And important. And known. And respected. That's what they were expecting. And yet Jesus says, actually in verse 48, that when it comes to following him.

It doesn't work like that, at all. The least is the greatest. To be great, you have to be small. And, it goes on.

Because. The disciples were thinking, man, if we are with Jesus, than, we are just going to roll on over, any one who opposes us. And. They were expecting judgment on their enemies. And so when the Samaritan village rejected Jesus, they were like bring on the thunder, and yet, instead, Jesus says, no, that's not what's going on.

And it just keeps going. On. Death, weakness, being rejected, and not retaliating, not getting any revenge, homelessness, poverty. This was, obviously, a very different vision of their future, that Jesus was describing, than the disciples were imagining when they first began following Him. And. Really. It only gets more intense, in chapter 10. I am trying to put you in the disciples' position as they listen to Jesus. Because. These are all individual expectations. For my life. For me as a disciple. And yet now Jesus is looking at the nation as a whole.

As he is sending the disciples out. And tells them. They are basically going out to offer the kingdom that was promised in the Old Testament. To Israel. And. Israel. Is going to reject it. And. Israel. Is going to reject them. As well. Which. Of course. Is why. After describing their mission. Jesus ends, verse 12, and 13 and 14, with all this talk about woe and judgment on different towns in Israel. And. That's a prophecy. This is what you are going to do. This is going to be the result. And. I guess. I am just not sure. I can express, how shocking, this must have been. For them. Because the disciples were thinking about the Messiah's mission, in terms of the

salvation of Israel, so, it only makes sense, that they must also have been thinking of themselves, as kind of like Israel's heroes, as well, riding in to save the day. When Jesus is saying.

Actually. Your mission is going to result. Not so much in salvation for this generation in Israel. But. More judgment. Instead. It is kind of like. I was watching a sad movie this week. And I don't like sad movies.

But it was Emily's idea. She said that we should all watch this movie.

And it was about this little German boy, back in the days with Hitler, who ended up making friends with this little Jewish boy who was in a concentration camp. And. He would sit outside the fence and talk to this boy and they became friends. And one day.

The little Jewish boy's father went missing, and so the German boy, wanted to help him, find his dad, and so he got out this shovel, and started digging, and he actually dug under the fence, and climbed his way into the concentration camp.

Because, he thought he was going to be a hero, and help his friend find his father, when, what actually ended up happening was that, they both, got thrown into this place where they killed Jews, and dying instead, and that's how the movie ended, and it was just so incredibly sad, and I was like, why did I watch that?

And, I don't know, maybe one reason is because it illustrates to a certain extent what was happening to these disciples. As they were following Jesus. Because, while at that moment, they thought they were riding in there to save Israel, the reality was, very different. Their ministry was going to end. With death for most of them.

And judgment for most of Israel, as well. And so you are looking at them, in chapter ten, and you are asking, as their dreams are kind of coming crash down around them, at least in their minds, what is there for them to be happy about? As the realization. Of what is really happening. Begins to dawn on them. What, exactly, is there for them to find hope in? **And that I think is an important question.**

Because, while in some ways our situation is, obviously, different than seventy disciples, in that, you know, we are not being sent out to offer the kingdom to Israel while Jesus is walking around here on earth, like they were, in other ways, our situation is very similar to that of these disciples, because as we go out there to follow Jesus, there is a whole lot about following Jesus right now that is different than we would have expected.

And honestly. That is pretty sad. As well. And so we obviously, need to know, like they did, what is there for us to be happy about? You know? If following Jesus doesn't necessarily mean I am never going to be sick. And.

If following Jesus doesn't necessarily mean I am always going to get the job.

And. If following Jesus means I probably will suffer, and probably will be rejected, and probably will experience, all these difficult things right now, what is there for us to find confidence and joy.

In? And. I think. Really. Verses. 16. Through. 24. Of. Chapter. Ten. Begin. To answer that question. **One.** First.

Jesus says. **"The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects**

him who sent me." And. Obviously. Jesus is talking to these disciples as he's sending them out. And. He's saying. There's a very unique kind of relationship between these disciples and Jesus. In that.

When they went out and spoke, they were speaking as his representative, and so as they delivered the message he gave him, to these towns and villages, it is actually, as if Jesus himself, were there, with them, personally delivering that message. And that means.

When the people in these towns heard the disciples and accepted what they were saying, they were not just hearing and accepting the disciples. They were accepting Jesus. Which. Also means, if they rejected the disciples, they were actually rejecting Jesus, and not just Jesus, either, but also the One who sent Him. And I am talking. About. God the Father. Himself. Obviously. Which. Is huge. I mean.

That is a huge reason for. Confidence. And. Joy. Even when life is confusing. Even when life isn't working out. For at least two reasons. The first one being the fact. **There is a kind of solidarity between Jesus and his disciples.** And. Solidarity means unity. And. It's a unique kind of unity. Jesus has with his disciples. In that it's so tight.

That. To reject the disciple. Was to reject Jesus. And. Just think about that. Because. It's like. There's no way you could reject the disciple, who was there, delivering that message for Jesus, without also, at the very same time, rejecting Jesus. As well. Which. Of course. Was meant to be an encouragement to them, because it's painful to be rejected, obviously, and it can create all kinds of questions, like, is this me, is there something wrong with me, and yet, obviously, if these disciples could just look back and see. They were not just rejecting them, personally.

They were also, really, rejecting Jesus. Which. Is painful. Of course. But for different reasons. It is a different kind of pain. If you know what I am saying. And it's actually a shared pain, because it is one that Jesus felt along with the disciples, and I think also along with us, honestly, as well, because, there's not just a solidarity between Jesus and these original disciples, way back here in the gospel of Luke, chapter 10. As we read the rest of the Bible. We see there is also a very real solidarity between Jesus and us. And. God the Father and us. As well. And this. Means. We are not just wandering through this world on our own. Or anything like that. As believers. We are representatives of Jesus. And. There's such a tight connection between Jesus and us, that as we go out there to represent Jesus, and people reject us, and attack us. They are. I was going to say. It's like they are. But it's not. Like. They are. It's real. They actually are, rejecting Jesus, and attacking Jesus, as they reject us, and attack us. Which. Is why Jesus says to Saul. Later. You remember in the book of Acts? Moving forward from Luke to a story that's told in the book of Acts. But. It's the same principle. Really. Because.

Jesus says, to Saul. **"Saul, Saul, why are you persecuting Me?"** And. Really. If you know the story that seems like a strange question, because who was Saul actually persecuting. He was persecuting Christians. And yet the point is just like with these disciples in Luke 10, there is still such a tight connection between Jesus and His followers. Even now. That when someone persecutes Christians they really are persecuting Christ. And I think honestly, understanding just how tight this connection goes. Is one of the best means.

For overcoming discouragement. In this world. When we can believe this and feel this. Because what is one of the primary reasons we so often get discouraged? When we are suffering. It's not just the suffering that discourages us. That's hard, but that's not the primary thing that discourages us, I don't think, I think, it's this feeling that we are on our own, no one understands, no one's with us, we are out there, suffering, by ourselves, and yet, as believers, that's one feeling that's never true for us. We might feel it, of course.

But it's not true. Because we are never really on our own. As followers of Jesus. There is a union that goes so deep, a solidarity, between us and Jesus, that, we can say, like the disciples, as we represent Jesus, when people reject us, ultimately, they are rejecting Him. And I know for me personally. As a pastor. Something I've struggled with sometimes, as I've been preaching, and people aren't liking what I am saying, or they are not interested. Is becoming so discouraged. Because, I am thinking selfishly. As if it were somehow my message and my ministry, when obviously it isn't, if I am sharing the Word of God, because, if I am sharing the Word of God, and not just much me, if any of us are sharing the Word of God with others, it's not so much about them and us, really. As it is about them and an encounter with God Himself. Because, like the disciples, when we faithfully deliver the message Jesus gave us, which we have now revealed in His Word, here, in this book, the Bible, we are not just speaking for ourselves.

We are actually speaking for Jesus Himself. We are ambassadors of God which actually, if you look down, at verse 16 again, is probably the fundamental thing, Jesus is saying to them. **"The one who hears you hears me."** Which. Is. Absolutely huge. You know.

I have always thought one of the greatest privileges in life would have been. Being able to hear. Jesus. Speak. Can you imagine? Because hearing Jesus speak is hearing God speak, and yet, these disciples are getting a privilege that is maybe even a little bit bigger than that. Because. Jesus is saying they were being given the opportunity. Not just to hear Jesus speak. But to speak for Jesus. And. I am talking. In such a real. And powerful way. That even though Jesus at that moment wasn't going to be physically present in the villages with them. As they went out. And as they spoke. And as they delivered the message Jesus gave them. It's like. Those people in those villages were actually going to be hearing Jesus speak. Through them. Which again. Is. Something as we are reading the rest of the New Testament that is extended out beyond these original disciples. As well. To anyone. Who is faithfully explaining the meaning of Scriptures. To others. If someone is faithfully explaining the meaning of Scriptures. Even now. Today. They are speaking.

Not just for themselves. But. Actually as a representative of God. And. Of course. The emphasis of course is on faithfully explaining. Because. I can't say I am speaking for God any time I open my mouth and say whatever I want to say. You know.

That would be a wrong understanding, to think that any time, I open my mouth, what I say is from God, that's just not true, and yet, at the same time, having said that, and rejecting that kind of false authority, that's affecting so many people out there. We shouldn't minimize the fact. That there is definitely something special going on, whenever you or I or someone open up God's Word, and accurately explain what it means, not bringing our own meaning into it, but explaining what God meant by it, there's something special going in that moment, because, in that moment, like these disciples, you are not just speaking for yourself. But ultimately, you are speaking for God. And. There's no privilege. I can think of. That's much bigger than that. I mean.

One of my favorite passages of Scripture. Is. 2 Corinthians 5. Verse. 20. And. Just to show you this extends beyond the disciples.

Because Paul's talking here about what God's done through Christ on the cross, and saying, in light of what God's done. "We are ambassadors for Christ." And. That means representatives. We are here to represent Christ, and he's speaking of us as believers, as Jesus' representatives, and we represent Jesus, in such a significant way, that as we preach the gospel, Paul says, "God is making his appeal through us." And. I mean. Again. God's pleading with people, that is what it means to make His appeal, and how, does He make His appeal, how does He plead with people, He makes His appeal. **Through us.** And that's why Paul goes on to say, "We implore you," which means, we beg you, and get this, we beg you, "on behalf of Christ." As we standing here. Begging you, it's as if Christ Himself were here pleading with you. "Be reconciled to God." And I am saying. If you are thinking straight. Which. We are not always.

We are not always thinking straight. But if you are thinking straight.

In terms of the kinds of things that should, be able to make you happy and give you hope, even when everything else in the world is confusing and not working out the way you thought. It should.

Being able, to speak to others on behalf of God, being able to speak the word of God to someone else, in such a way, that as they are listening to you speak, they are actually hearing God speak. Would. Most definitely. Have to be one of them.

And you know, I am almost wanting to shout this out, because I know, for me personally, I sometimes, make the mistake of thinking that just because something looks ordinary or feels ordinary, it is ordinary. And so, obviously, explaining God's Word to people, sometimes looks ordinary, and yet, we don't want to make the mistake of thinking that means, it is ordinary, because it most definitely is not. It's extraordinary. Because. Just think about what it would be like to hear Jesus or to hear God, that would be an almost indescribable kind of opportunity. And yet. Take that one step further. And imagine being given the privilege of being, the voice of God, you could say, in someone's life, and that's actually the privilege we as believers have, like the disciples did.

Here in Luke 10. As we go out, and speak God's Word accurately and faithfully, we are giving people the opportunity to hear from God Himself. **Two.** There's more. Verses 17-20. **"The seventy-two returned with joy, saying, 'Lord, even the demons are subject to us in your name!'"** And I am not sure if it's fair to read a note of relief in their voices, as they heard Jesus pronouncing all these woes, right before they went out, like, you know, hey go out and offer them the kingdom, and here's your pep-talk, woe, woe, woe to Chorazin, woe to Bethsaida, and Capernaum, you think you are so great, when are going to hell, as well, and it's like, that could have been discouraging, obviously, I would think, and yet, as they went out, they saw, that certain amazing things did happen, like for example, they were able to cast out demons, and so as they come rushing back, they are like, Lord.

You'll never believe this. But even the demons are subject to us in your name! Stuff's happening!

It's really happening, and that's the kind of thing, we are normally rejoicing in, as well, it's normally, a whole lot easier for us to be rejoicing, as we see God being glorified through these obvious victories, the kind of things we can see with our eyes.

Which is why. Jesus' response is so important for us to really hear. As this church grows, and people are saved, it's easy for us to think God's at work, and to get excited, and that's great, but our joy has to come from something deeper than that.

Because. Like. Jesus says to these men. **"I saw Satan fall like lightning from heaven."** And his response is coming in two parts.

Because. They are coming back all excited, and they are like the devil is being defeated, and Jesus, is responding. I know. I saw.

Satan fall like lightning. Which. Is probably. Just a very graphic way of Jesus describing something that was actually happening as the disciples went out. And were casting out demons. He's saying. I know, the demons were subject to you in my name.

Because as you were going out and doing that, I was back here, watching, Satan, himself, being defeated.

And. This is not something that is surprising to me. And it shouldn't be to you, either. Because. Verse 20.

“Behold, I have given you authority to tread on serpents and scorpions.” And. Maybe, you are like serpents and scorpions, where did they come from? If you are paying attention. Because the disciples were just talking about casting out demons, and yet, I think that's the point, it's like Satan falling like lightning, it is not so much literal, as it is a graphic way of describing the kind of authority, Jesus had given these disciples over demonic powers. Which is what he goes on to say in the next phrase.

“To tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you.”

And that's obviously very easily misinterpreted as well, nothing shall hurt you, and sometimes people might think Jesus is saying, the disciples could just leap off buildings or something and never experience any kind of pain, and so, I want to show you something.

Because. If you turn over to Luke, 21, you'll see Jesus must mean something different because he says to his disciples in Luke 21, verse 16, “You will be delivered up even by parents and brothers and relatives and friends, and some of you they will put to death. You will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives.” And you are like, what? Some of you will put to death, but not a hair of your head will perish, how's that helpful?

Oh man, I will die, but good news, my hair won't, is that what Jesus means? Of course not.

Jesus has the long view, he sees heaven and hell, and so not perishing, is not going to hell, and I think, ultimately, nothing being able to hurt you, back in Luke chapter 10, means the same thing. As well. As the disciples were coming back, they were rejoicing, in what they saw, God was accomplishing through them. In that moment. And. Jesus is like, I know, I am the one who gave you that kind of authority, and, as I was telling you all this, about the cross, and the rejection of Israel. I wasn't meaning, that God's not going to work, and that Satan's not going to be defeated, no, I've got this totally under control, but what I was meaning.

Instead. Is that the essence of your joy can't come primarily, right now, from whatever successes you are seeing with your eyes in this world, because you are not always going to be able to see these successes with your eyes, in this world, right now, and so.

Instead. Your joy needs to come from something even bigger. And That's your salvation. “Nevertheless.” Verse 20.

“Do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”

And that, I think, is so incredibly helpful. Because. I know. I want to be able to rejoice in what I do for Jesus.

And of course if I am able to do anything for Jesus, it's only because Jesus allowed me to be able to do it for Him, you know what I am saying. Like with these disciples. They were excited because they were casting out demons in Jesus' name, and Jesus, says, yes I am the one who enabled you to do this, but don't rejoice in what you are doing, that the spirits are subject to you, instead rejoicing in what God's done for you. **Your names are written in heaven.** Which is a neat little phrase actually. Because the picture is of God up in heaven, writing something down. Can you imagine? God being like a scribe, up in heaven, with certain books, taking notes.

And that's a picture, that has a long history in the Bible, all the way back to Exodus, 32. When. After the people of Israel had turned their backs on God by making that golden calf, Moses was pleading with God, and he says in Exodus 32:32.

“But now, if you will forgive their sin – but if not, please blot me out of your book that you have written.”

And the idea there I suppose is that there is book that God's written and if your name is in that book you are forgiven and at peace with Him, and yet, if it's not, then you are going to be punished. And so, this is one of those themes that you can chase throughout the Old Testament actually. Like Isaiah 4:3. Where Isaiah's describing who is going to enjoy the coming Kingdom, he writes.

“In that day the branch of the Lord shall be beautiful and glorious, and the fruit of the land shall be the pride and honor of the survivors or Israel. And he who is left in Zion and remains in Jerusalem will be called holy, everyone who has been recorded for life in Jerusalem.” And Daniel. Talks about this as well. **“At that time.”** He says in Daniel 12, verse 1.

“Shall arise, Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book.” And, in the New Testament we'll see this book is sometimes called the book of life.

“Yes, I ask you” Paul says in Philippians 4:3, **“help these women who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.”** And I think this is just such a cool picture.

Because imagine being able to travel to heaven. And where's heaven you know, it's in this whole different realm, and it's God's home, and it's like you've traveled to heaven, and you are in God's home, and you look up on God's bookshelf, and you see, there's this very special book, that He's written, there, He's actually taken the time to sit down and write in, and the book is called Life, on the spine, it just says Life in capital letters, and so you kind of wander over there. And you somehow climb up and take this book down from the shelf. And it's just this huge book. And you open it up. And you see it's got this list of all these people, specific people, whom God's written down and described. And you are turning the pages, and you see. You. Your name is there. Written by God's own hand.

And of course this is just a picture, but it's a picture of what, it's a picture of being known by God, being chosen by God, being cared for by God, and being safe, being certain, being sure, that it's always going to be like that, forever and ever and ever, because your name is written there in God's book of life. Which. Jesus is saying back in Luke 10.

Is really the reason we should be rejoicing, because, obviously, we are so often excited about these things we see happening right now, and sometimes, it is because, it's bringing us some glory now. You know?

Like you can imagine someone in the church is able to write a book, and we have some gifted writers, so something like this might happen, and they write a book and it gets published and it starts selling and they are excited, and of course, they are excited because it is helping people and that is good, but I mean ultimately, which is really more exciting, you writing a book that mentions God or God writing a book that mentions you? That's number two. Now. **Three.** **“In that same hour.”** Luke says in verse 21. **“Jesus rejoiced in the Holy Spirit.”** And this rejoicing is in the extreme, as the word literally means, that Jesus was exceedingly joyful and apparently, this is the most joy-filled picture of Jesus that we have in the gospels. As. He's told his disciples he is going to die. And he's agonized over the fact that these Jewish towns and villages are going to be rejecting Him, the disciples

begin coming back, and he begins reflecting with them on their salvation, and, it seems to almost overwhelm Jesus, because He knows, the source of it, and so He is filled up with joy, and goes to God in prayer and says. **“I thank you, Father, Lord of heaven and earth.”** And right there, you have the Trinity, Jesus, who is called Lord back in verse 1, rejoicing in the Holy Spirit, as He’s praying to the Father, thanking Him. **“That you have hidden these things.”** These things, being what? Everything he’s been saying about the Kingdom of God, about Him being the Messiah, about how God was accomplishing His people’s salvation through Jesus’ work on the cross.

He’s looking at these disciples. Who don’t understand everything obviously, but they are saved, they are saved, and they are saved because at least at some level, they’ve seen the glory of Jesus, and they’ve come to embrace what God the Father is doing through Him. And Jesus is thinking. Now. About how that happened. Because there are all these other people with the same Bible, experiencing the same experiences, seeing all kinds of miraculous proofs, who are hardening their hearts and rejecting Him. And ultimately Jesus knows that it comes down to a supernatural work of God the Father in the hearts of people who honestly didn’t deserve to know or understand anything. And that’s the point. I think of Luke 10. Verse 21. Because we are all out here. And we’re all the same when it comes to God, from birth. We are blind, spiritually. To the point where God could take thousands of years to draw us a detailed picture of what Jesus looks like, put it in our hands, we could spend our lives studying it, and have Jesus show up, and look exactly like the picture said He would look, with all kinds of miraculous things happening all around him to confirm that, and still stare Him in the face, and say, no, you know what I don’t see it. That’s how we all are. That’s not just Israel that was like that, that’s how we all are, and yet, God sees that and stoops down, once again, like over and above all He’s already done, and enables us to see what’s there right in front of us already. And. As Jesus looks at these disciples. He’s just marveling because who does God the Father choose to do that for? Jesus says. **Not the wise and understanding. But the little children.** And what’s He mean?

Not literally little children because the disciples were grown men, obviously. The word little children goes back to Luke 9, where Jesus took a child and put him by his side, and used that child, of someone who was absolutely insignificant in the world’s eyes. And that’s what Jesus is saying. Here. In the middle of this crazy world, with all the difficult things that are happening, what is there for us to rejoice in, well, one there’s the fact that we get to represent Jesus, and then two, there’s the fact that we have eternal life, that it’s secure, and then three, it keeps getting deeper, there’s the fact that out of this whole world, filled with important, significant people, when God chose to stoop down and reveal Himself and what He’s doing to individuals, He chosen to do so, to insignificant, unimportant people like us. Jesus says. **“For such was your gracious will.”** And you could translate that. Actually. **“For so it pleased you well.”** In other words. It’s not just. That you know the gospel. And have seen Jesus. It’s that God the Father wanted you to, you are part of the great eternal plan of God, and that honestly, obviously is the Christian’s great privilege. And reason for joy. And confidence. And. I’m convinced. In this world. We have to keep coming back. Over and over to this. Because, there are a lot of things obviously that don’t make sense. That we don’t understand about what God is doing right now, about, how He’s accomplishing His plan, and, sometimes, we can even begin to get a little concerned, actually as to whether or not, God is still in control, able to accomplish what’s He said. And. Then we. Need to look at Jesus. **Because God’s enabled us to see Jesus and to know the truth about Jesus.** And. What’s the truth about Jesus, that has God specifically, revealed to us about Jesus?

Verse 22. **“All things have been handed over to me by my Father.”** And. This is obviously a massive statement Jesus is making about Himself, because first, you can see that Jesus says, my Father, there which, tells us something about the uniqueness. Of His relationship with God. And that uniqueness comes out most clearly I suppose in the statement itself, because Jesus says. That all things have been handed over to Him by His Father. Which means. What? Exactly? Because. Obviously. Jesus is not talking here about. Before the Incarnation. Before becoming man. As. God the Son. He was equal with God the Father. The Bible teaches that One God exists in three persons, God the Father, God the Son and God the Holy Spirit. And they are equal. I mean. John says Jesus is the One who made the world. **“In the beginning was the Word and the Word was with God and the Word was God. He was in the beginning with God. All things were made through him and without him was not anything made that was made.”**

And so as Creator God, before He took on human nature, all things obviously belonged to Him, because He made them. Which means. All things. Being handed over to Him. Must have to do with. Something. That happened. After He added human nature to His divine nature. And. I. Want to be careful Because this is a bit beyond me, I think. It would be easy to accidentally say something that is heresy. But at the very least. I. Think. This is Jesus’ way of reminding the disciples, that even though He has become man, and He is standing there right in front of them like that. He is in a position of unique authority. Because as we’ve seen all throughout the gospel of Luke so far, God the Father clearly has given this man Jesus sovereignty, authority, over absolutely everything, that exists.

Over nature. Over people. Over sickness. Over angelic beings. Over demons. And over death. And. Again. Even if we can’t work out all the mysteries of Jesus being fully God and fully man and having all this authority completely, we do know that. We know that’s who Jesus is. And. Jesus says. **“No one knows who the Son is except the Father.”** So. If we know this. Obviously. It’s because God the Father revealed Him to us. And. I mean. Do you understand what I am saying? Because, we just can’t take this kind of knowledge for granted, we know Jesus, we know about the incarnation, we know a little bit about the mystery of His person. And. That’s a knowledge.

That we could never access on our own. That’s locked to us. Unless the Father’s revealed it and He has, and what’s more Jesus goes on to say, not only do we know the Son. We also know the Father. For the same reason. Look at verse 21 and 22. In contrast. The Father’s revealed the Son to us, that’s verse 21 and that’s necessary because the Father the only one who really knows who the Son is, and in the same way, the Son is the only one who knows who the Father is. Verse 22. **“No one knows who the Father is except the Son.”** And, again. Can you imagine? Because. Knowledge of God the Father would be completely locked from us as well, we would go through this whole life separated from God, unable to know God, unless Jesus reveals Him to us. And that’s the thing.

He has. The end of verse 22. **“No one knows who the Father is except the Son and anyone to whom the Son chooses to reveal him.”** Which makes us. Extremely, extremely privileged as Christians. The best men, throughout history, the most clued in men, the men who best understood what was important in this world, would have wished, they were us.

Not because everything goes easy for us right now. Not because we are always healthy. Not because we have guaranteed prosperity.

But because, we know God and we know God because God wanted to reveal Himself to us, through Jesus. Which is huge.

Huge. Huge. And that's why. Verse 23. Jesus turns to the disciples. To his followers and says privately.

“Blessed are the eyes that see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear and did not hear it.” And. I mean. What is Jesus saying? He's saying you have it good.

Why? Because. They've seen something. They have been given revelation about God and about Jesus that people throughout history have longed to have. Kings. And. Prophets. And. This. Is. Revelation. And. This. Revelation. Is the most valuable and precious thing on the planet. Because. It's. Truth about. God. And. While. There's a lot of things we might want to have, there's a lot of things we might wish we had, there's nothing that compares to the value of knowing who God is and knowing what God is doing through Jesus.

On the cross. And Really. If you think back on the whole history of the world. I think. You'll see. We stand at a very unique point in salvation history. Because. God's been revealing all of this slowly, this is called progressive revelation, He hasn't revealed everything all at once, but slowly but surely, over the years, He's been revealing a little bit more, a little bit more, and there were people who were godly, and they understood the value of truth, and they were listening to what God was revealing and they were longing to know more and more, and yet, there were certain aspects that God chose not to reveal at that time to them, that He has chosen at this point in time. To reveal to us. And, listen, not just to, these disciples, but to us. We. Live at a point in time in salvation history when we have been blessed with an overwhelming amount of privileged revelation from God. We don't know everything we wish we knew.

Of course. And we don't know everything that we will one day know. But we know, so much more about than thousands and millions of people, who have lived before us. In fact, just listen to how Peter puts it in 1 Peter 1:10. “Concerning this salvation.” He writes.

“The prophets who prophesied about the grace that was to be yours searched and enquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories.”

And we are talking about Isaiah and Hosea and Jeremiah and Ezekiel, which means we are talking about really great men, who were coming to God, and asking. To know more. And. Peter says. You know how God responded? “It was revealed that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.” And that last phrase, is pretty, awesome isn't? I mean. How privileged are you? In the middle of the craziness of life, it's easy sometimes, to take for granted just how good we have it, and as a result, we sometimes, look at what's happening in our lives, and we honestly, feel like, what reason do we have for rejoicing?

And to a certain extent, I can understand that, because life can be so hard, and yet, on the other hand, at the same time, I kind of have to reject that, any attitude that is like oh, I have it so hard, and my life is so terrible, if I am a Christian. If you are a Christian. You might not have what you want. But. You do have what's most important. A purpose, you represent God. A future, your names are written in His book. And, most importantly, you have the truth, which has been revealed to you, by God Himself.