

Lk, 10:21-24 (WCF 3:3-8) “Hidden and Revealed”

For the Children: It is sometimes rude to keep secrets – like when you whisper to a friend, but exclude others around you. At other times, it is wrong to share a secret – one that may cause harm if it gets out. We often make mistakes in keeping or telling secrets, The Lord is never wrong in His decisions to keep the truth from some sinners, but to reveal it to other sinners. Before the world began, God already knew what was best in bringing some sinners to know Him. We cannot question His Wisdom, for who are we compared to God? **Questions:** Why did the Lord Jesus rejoice when the 70 disciples reported on their mission? How can we rejoice over the fact that some people don't believe in the Lord? How should we respond to the fact that God has chosen, before the world began, some people for salvation and some for condemnation?

Introduction:

First Point: The Joy of the Lord Jesus

- 1) Great Rejoicing: V. 21 emphasizes the greatness and exuberance of the Lord Jesus' joy. That joy was “in the Holy Spirit,” who had filled Him for His Messianic mission (4:18-19) – a mission that was now bearing fruit. The word “praise” also implies joyful celebration.
- 2) At That Very Time: This outburst of joy occurred literally “in the same hour” in which the 70 reported the success of their mission to the places on Jesus' planned itinerary. The 70 also expressed joy in that (10:17).
- 3) Two Reasons for the Joy: In Luke, the rejoicing follows immediately upon the report of the 70; but in the parallel account in Matthew 11:25-27, around that time the Lord also noted the rejection of the message of the 70 in some places. The Lord then rejoices and praises the Father in view of both types of response. Not that the Lord rejoices in rebellion. Rather, He rejoices that the Gospel is accomplishing God's purposes, which involve the demonstration of His grace and mercy in those who accept the Gospel; and His holiness, justice and power in those who do not. We are called to a similar joy e.g., by the imprecatory Psalms (such as Pss. 5,10, 12, 109).

Second Point: The Confession of the Lord Jesus

- 1) An Open Confession: The word “praise” literally means an open, celebratory confession of the Father – and the Son, “in the Holy Spirit.” To confess, here, means “to say the same.” Father, Son and Holy Spirit are “saying the same” about the response to the Gospel.
- 2) About the Hiding and Revealing of the Gospel: The Lord praises the Father that the truth has been hidden from some but revealed to others. It is hidden from the “wise and intelligent” and revealed to “infants.” But this is not merely God's response based on how men react to the Gospel. This is referring back to God's eternal decree – His predestination of the elect to salvation and the “reprobate” (those passed by) to condemnation. This is evident from the fact that the hiding/revealing was “well-pleasing” in God's sight – according to His eternal, unchangeable good pleasure and purpose. The “hiding” and “revealing” are a once-for-all determination by God. See also 1 Thess. 5:9, 1 Pet. 2:8, Rom. 9:21-22, Jude:4 and Prov. 16:4. This is a difficult subject, to be handled with care (WCF 3:10). We keep in mind also Rom. 9:20.
- 3) About the Son's Unity of Purpose: The Lord Jesus confesses that He has the same power as the Father to hide or reveal. As God, He is equally divine. As man and Messiah, He has been fully equipped for His mission (v. 22). He has the same eternal purpose as the Father, therefore no one knows the Father except those to whom Jesus reveals Him.
- 4) A Proper Response: The proper (and careful) response to all will involve joyful confession and praise of God, as we see His sovereign power and grace at work (WCF 3:8); humility, since none of us deserve the grace of having the truth revealed to us; comfort, in knowing that God's work in us is based on an eternal, unchangeable decree; but also diligence, in that God has predestined means for outworking His purposes. We are held accountable for our use of the means and response to them. Hence Jesus command to the weary to “Come!” to Him, in the Mt. 11 context of these words about the decree.

Conclusion: