

# Blessed Are the Eyes that See What You See!

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## Introduction

### The Text

<sup>21</sup> In that same hour he rejoiced in the Holy Spirit and said, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will. <sup>22</sup> All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.”

<sup>23</sup> Then turning to the disciples he said privately, “Blessed are the eyes that see what you see! <sup>24</sup> 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.” (Luke 10:21–24)

### O What a Privilege!

- A. I wonder if you realize what is now beginning to take place in this room here this morning.
  - 1. God is coming near to us by the Spirit and drawing us closer in toward His Son.
  - 2. Jesus is coming near to us by the Spirit and drawing us closer in toward His Father.
  - 3. Prophets and kings of old are now starting to turn over in their graves with longing, so wishing they could hear what you and I are now getting to hear and to see what you and I are now getting to see.
  - 4. As we read and listen, Peter tells us, angels are clamoring to the edge of heaven, as it were, and peering down on us in hopes of catching a glimpse of the glory revealed to us in the gospel we are here now expounding.
- B. O what a privilege to be here this morning gathered around and under God’s word which has been, according to our text, preeminently delivered to us by way of His Son.
  - 1. If you come in sleepy this morning, it is my prayer that you leave exhilarated—amazed in the face of sovereign grace and the blessing that is now yours in Christ!
- C. But here now let us begin to make our way through our text for the morning. We shall proceed bit by bit through three headings: (1) The Trinity’s Thrilling Joy (v. 21); (2) The Son’s Stunning Purview (v. 22); and (3) Our Blessed Eyes (vv. 23-24).

## (1) The Trinity’s Thrilling Joy (v. 21)

### Capturing Our Attention

- A. As we approach our text we come straightaway to this idea of Jesus’ rejoicing: “In that same hour he rejoiced . . .” (v. 22a). There are at least three reasons why this description of Jesus rejoicing here should capture our attention:

1. In the first place, we need to understand that the Greek word translated “rejoiced” is actually much stronger than the English does justice. It is not the same word used a couple times just before back up in v. 20. It is a word that more fittingly means “to be exceedingly joyful; to exult; to be overjoyed” (BDAG).
    - a. One commentator writes: “Rejoiced is far too colourless a translation for [the Greek word here], which means a positive exultation ([or to be] ‘thrilled with joy’, Moffatt)” (TNTC).
      - i. It’s as if Jesus is turning up the wattage here. This is not just rejoicing, this is being thrilled with joy. In California it might be like the difference between saying, “I’m happy” and saying, “I’m amped”, or “I’m stoked”, or something like that. You’re turning up the wattage. This joy is especially bright.
  2. But secondly now, Jesus’ rejoicing here should capture our attention because this is actually one of only two times in the gospels where Jesus is actually described as rejoicing (the other being John 11:15). As another commentator writes: “[this] is the most exultant description of Jesus in all Scripture” (PNTC).
    - a. Now, certainly we are to assume that Jesus could always be characterized by joy (it is a “fruit of the Spirit” after all). And certainly we are to assume that, while He was on the earth, He rejoiced on plenty of other occasions.
      - i. But the fact is: This is still one of only two instances in all the Gospels where the writers were particularly inspired to point it out.
  3. But there is a third reason why we ought to be captured by this description of Jesus’ rejoicing here. And that is precisely because this joy is shown to be not only characterizing Christ in this moment, but all members of the Trinity.
    - a. Did you notice that the trinity makes a sort of cameo appearance here in our text—here, before much of trinitarian theology would be worked out in the epistles and things.
      - i. At the beginning of the verse, we read that “. . . He [the Son] rejoiced in [through] the Holy Spirit . . .”
      - ii. And then, at the end of the verse, attention turns to the Father and Jesus speaks of His “good pleasure”. The ESV translates the Greek as “gracious will”, but the word eudokia literally means “good pleasure” or “satisfaction”. The idea is that the Father is delighting in something, taking joy in something.
- B. So this rejoicing of Jesus here is: (1) intense in its expression; (2) rare in its recording; and (3) shared in its experience.

## What?!

- A. For these reasons especially we ought to be leaning in now with one burning question: What is Jesus (with the Spirit and the Father) rejoicing in here? What is getting them all worked up?
1. In a word: Sovereign grace.
- B. But let me unpack that by looking more closely at v. 21. Look at what Jesus particularly identifies as the object of His rejoicing: “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will [good pleasure].”
1. So, on the one hand, God is hiding the truths of His kingdom and Son from “the wise and understanding”—the educated, the intelligentsia, the elite, the ones whom the world would find most worthy of a privileged place in God’s kingdom.
  2. And, on the other hand, God is instead revealing the truths of His kingdom and Son to “little children”—to infants, to babies, to the helpless, the needy, the weak, the nobodies, the people that everyone else just passes by with little notice or regard.
    - a. And Jesus, the Spirit, and the Father see this and say: “Yes!” They leap for joy at the thought.

## Why?!

- A. And we ought to be asking yet another question: Why? Why would this evoke so much joy in God?
1. Well, I think it must be because such activity reverses what went wrong with men in the first place. The whole enterprise of creation was derailed when man made a run on God’s throne. “I don’t want or even need God. I will be God.” And this insanity has embedded itself in our nature ever since.
    - a. Arrogance. Autonomy. Man’s imagined self-sufficiency. Like naïve little children playing make-believe, we pretend we could be anything at all without the Creator, that we in fact are the creator—of our own stories, of our own destinies. Truth be told, we cannot even take our next breath without the help of God!
- B. I referenced last time an article that outlined some of Michael Jordan’s personal struggles in retirement. He wrapped his identity, his joy, up in the game. It’s all tied to what he made of himself there. And it seems, at least at the time that article was written, that he’s refusing to come to grips with his own mortality.
1. What I didn’t share with you, and I think it’s relevant on this point, is that, when he would travel with his security team and things, do you want to know what his code name was? Yahweh. The covenant name of God. No wonder he is struggling to face his own mortality. For so long he’s thought of himself as a sort of God.
- C. And he’s certainly not alone in this.

1. We could talk about Kanye West who affectionately refers to himself as Yeezus and on his album by that name has a track entitled “I Am a God”.
  2. Or we could talk about another rapper Jay-Z who, again, affectionately refers to himself as Jay-Hova—an arrogant play on the name for God in the OT: Jehovah.
    - a. O it is true, what Paul says in [Rom 3:18](#), is it not? “[There is no fear of God before their eyes.](#)” The only thing before their eyes is themselves.
- D. These are men with their names in the lights. They are known. They are loved. The world would look to them and think they have made it. If you’re picking a team for the kingdom of God, if you’re going share your glory with anyone, surely it would be people like this. The wise and intelligent, the rich and the famous.
1. But our God takes delight in passing over such pomp and arrogance and drawing near to the most unsuspecting of individuals.
- E. Is that not what the whole gospel of Luke has been about to this point? I’m going to set My Son in a manger; in the little town of Bethlehem; I’m going to bring not the Jewish elite to Him, but shepherds; He’s going to hang not with the scribes and the Pharisees, but with tax collectors and sinners, with the broken and the beat up.
1. I’m going to overturn the madness of this world by way of sovereign grace. I’m going to tie the tongues of those boasting in themselves and I’m going to loose the tongues of those boasting in Me: “<sup>27</sup> [But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong;](#)<sup>28</sup> [God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, \[Why?! . . .\]](#)<sup>29</sup> [so that no human being might boast in the presence of God.](#)<sup>30</sup> [And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, \[Why?! . . .\]](#)<sup>31</sup> [so that, as it is written, “Let the one who boasts, boast in the Lord” \(1 Cor 1:27–31\).](#)
- F. I love what John Piper has to say on this verse: “[The point of this is not that there are only certain classes of people who are chosen by God. The point is that God is free to choose the least likely candidates for His grace. Just as with the election of Abraham \(the unlikely idolater from Ur\) and Isaac \(the miracle-born son of old age\) and Jacob \(the younger of twins\), God contradicts what human merit might dictate. He hides from the wise and reveals to the most helpless and unaccomplished. When Jesus sees the Father freely enlightening and saving people whose only hope is free grace, He exults in the Holy Spirit and takes pleasure in His Father’s election” \(The Pleasures of God, p. 135\).](#)

## Not Exactly Flattering

- A. Now, if I’m the disciples here, and Jesus is sharing this with me. I’m not so sure I like what I hear. This is not exactly a flattering idea for me, is it?
- B. Remember the context now. The 72 have come hot off the mission field, reveling in their triumph. Jesus sees their joy and He says, “Listen, I’m glad you’re happy and all but it’s not settled in the right

things. Don't rejoice in what you are able to do, rejoice that your names are written in heaven—rejoice in what my God has done on your behalf, in sovereign grace."

1. "And let Me expand on that a bit. Your names weren't written in heaven because of your inherent value or greatness, because you were better than the rest. It's not like the names written on the plaques that line the Hall of Fame, or the names engraved on the stars in Hollywood's Walk of Fame. No. My God often hides Himself from those people in their arrogance, and instead He reveals Himself to little kids, to infants, to the needy, the desperate, the lower class—to people like you!"
  - a. "Because when the world sees what God makes of you by His grace there is no one in their right mind who will think you could have done this. And in those pronounced moments of revelation the world will be turned right side up again and the God will be seen in all of His glory and grace."
- C. Isn't that it though? I love that text in [Acts 4:13](#): "Now when they [leaders in Israel] saw the boldness of Peter and John, and perceived that they were uneducated, common men, they were astonished. And they recognized that they had been with Jesus." Why? Because there's just no other way to explain this.
  1. Why did a number of my classmates and even my own parents give their lives to the Lord after watching how I became a Christian and how God changed me? Well, they knew it couldn't be me.

## But Not a Little Encouraging

- A. You might say, "Man, this is not encouraging at all." But I'm telling you it's some of the most encouraging news in all the world.
  1. The culture tells you that happiness is found in being made much of, in being praised, in having your self-esteem massaged a bit. But I'm telling you there is incredible freedom in letting that go and owning up to the fact that you're not all that, that you aren't God, but rather you desperately need Him.
- B. Furthermore, what this text is saying is that it is actually those who feel like they are the most far gone, the most beyond the reach of God's love, who are in fact the closest to Him, the most likely candidates of grace!
  1. You might think that your sin, or your past, or your ignorance, or whatever disqualifies you—destines you for the sidelines in God's kingdom. But this text is saying it's that sort of stuff that particularly qualifies you, if I could be so bold. God loves, He rejoices, to move towards the foolish, and the weak, and the guilty. He takes joy in that. That's a game-changer. No one on earth will treat you like this. But He does.
    - a. That's why Paul comes out saying: "I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me [. . . because His grace is sufficient for me, His power is made perfect in my weakness]" (2 Cor 12:9).

## (2) The Son's Stunning Purview (v. 22)

### A Johannine Bolt from the Synoptic Blue

- A. Now, as we come to consider the Son's Stunning Purview, look at v. 22 once more: "All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."
- B. Many scholars have spoken quite exaltingly of this single verse in Luke's gospel. One goes so far as to identify it as "perhaps the most important verse in the Synoptic Gospels" (A.M. Hunter).
1. It's referred to in these terms because of what it reveals to us of the Son. The Christology here—the view we get into the person of Jesus the Christ—is perhaps unlike anything else in the Synoptics (Matthew, Mark, and Luke).
- C. Certainly, it reminds us of stuff we read in John's gospel, which has led some to call it "a Johannine bolt from the Synoptic blue" (TNTC). I love that! It's as if from out of the blue sky of the synoptics, a thunderbolt from the storm cloud of John's gospel strikes!
1. In John it is often understood that we get what you might consider a heaven-down perspective on the person of Jesus. John holds no punches. He comes out of the gate swinging, as it were, concerning the majesty and glory of the Jesus: " <sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. . . . <sup>14</sup> And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth" (John 1:1, 14).
- D. But in the three synoptic gospels we get a Christology that moves in the other direction—from the ground-up. You watch Him develop and grow. And people's awareness and understanding of who He really is and what He's come to do slowly develops throughout the course of the narrative. Everyone's always talking amongst themselves, asking: "Who is this?" And they're coming to various conclusions all along the way.
1. Even when Jesus speaks of Himself it always seems a bit veiled in mystery and ambiguity, but then here, in Luke 10:22, like a Johannine bolt out of the Synoptic blue . . . He just says it: "All things have been handed over to me by my Father, and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him."
- E. What an astounding statement! It really does sound like statements recorded all over John's gospel:
1. "No one has ever seen God; the only God, who is at the Father's side, he has made him known" (John 1:18).
  2. "No one can come to me unless the Father who sent me draws him" (John 6:44).
  3. "[The Pharisees] said to him therefore, 'Where is your Father?' Jesus answered, 'You know neither me nor my Father. If you knew me, you would know my Father also'" (John 8:19).
  4. " <sup>6</sup> Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. <sup>7</sup> If you had known me, you would have known my Father also. From now on

you do know him and have seen him.”<sup>8</sup> Philip said to him, “Lord, show us the Father, and it is enough for us.”<sup>9</sup> Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father” (John 14:6–9).

## What Does This Mean for Us?

- A. So what does all of this mean for us? Well, put simply, it means that the only way you and I are going to rightly know and relate to God is through the person and work of Jesus Christ. That’s it!
- B. Now I know I just committed a capital crime in our relativistic, pluralistic, post-modern society. I know that there are few things our culture now finds more offensive than claims of absolute truth, of right and wrong. Such things are too exclusive, too intolerant for our evolved sensibilities. We find it horribly offensive.
- C. But it ought not to be so! The fact that God can be known through Jesus Christ is not meant to be an offensive thing but an astounding thing!
  - 1. For what do we learn about God from Him? That God pursues His enemies, that He loves the weak and helpless, that He welcomes the outcast and the sinner, that He is willing to lay His own life down as an offering for our guilt, that we might be brought into His kingdom, and family, and glory.
    - a. Whatever could be offensive about a God who so loved the world He sent His only Son that whoever believes in Him might not perish but have eternal life?!
- D. But isn’t that just it? It’s offensive because God says I need His help. I need His rescue. I need His Son. Or I perish. “What do you mean I need You? Who are You? Do You know who I am? I’m doing just fine thank You. Driving my Tesla to my fortune 500 company in the morning, then back home to my multi-million dollar home in the evening. God? His Son? I don’t need this.” The truth of Christ is hidden from their eyes.

## (3) Our Blessed Eyes (vv. 23-24)

### Summoned into the Joy of God

- A. But the crazy thing is that Christ has chosen to reveal Himself and the Father to me and to you. That’s where He goes next with His disciples in [vv. 23-24](#).
  - 1. I love the emphasis there on “privately.” Note that: “[Then turning to the disciples he said privately . . .](#)” The idea is: “Not everyone gets access to Me like this.”
    - a. That’s why He goes on to say what He does next: “[23b Blessed are the eyes that see what you see! 24 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.](#)”
- B. This is a summons into the joy of God. It is an invitation to rejoice in the sovereign grace that has turned in your favor. You did not merit it. You cannot account for it. But you can rejoice in it!

- C. Believe it or not, the whole context in all of this has been about our joy. Jesus is concerned that we have the real thing.
1. Back in [v. 20](#), He's saying: "Don't rejoice in that, rejoice in this."
  2. And then in [v. 21](#), He's saying: "Now let Me show you what it looks like." And He just exults in the sovereign grace of God for lowly folk.
  3. And then here in [vv. 23-24](#), it's as if He's saying: "Now come on in. Doesn't this look better than getting all hyped about what you can do? How big your salary is, what car you drive, how high your GPA is, how successful your ministry is, or whatever." He's saying: "Man, it's amazing to just rejoice in how great God is and how gracious He has been to you. Come on in. Blessed are your eyes because they see Me."