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Luke

Chapter 10 - An Unexpected Evaluation

Astonishing Insight into Divine Assessment (vs. 21-24)

Luke 10:21-24: At that very time He rejoiced greatly in the Holy Spirit, and said, "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight. All things have been handed over to Me by My Father, and no one knows who the Son is except the Father, and who the Father is except the Son, and anyone to whom the Son wills to reveal Him." Turning to the disciples, He said privately, "Blessed are the eyes which see the things you see, for I say to you, that many prophets and kings wished to see the things which you see, and did not see them, and to hear the things which you hear, and did not hear them."

What an amazing passage in which we're allowed to go into the mind and heart of God. Could you imagine? I remember thinking as a young person, "I wonder what God's like. What is He thinking? How does He think? What's important to Him?" You get to have all kinds of imaginations in your head. Certainly, as you go to the Old Testament, you realize that, wow, He's pretty big. You read the Book of Genesis, and you go, "Everything? Everything was created by Him?" And of course, Scripture will just reaffirm this in the Gospel of John. Nothing was created that has been created except through Him. What a great God He is. There's no doubt about that. You read in Exodus and you see that He seems to be involved in a group of people and He's so involved that He's going to rescue them. He's going to actually miraculously rescue them from the Egyptians. And so, He does. He parts water, bread from heaven; rock brings forth water. It's an amazing thing. And you begin to see these great events. I think, and the Book of Hebrews kind of repeats this, what kind of took the Israelites back was He was so awesome that they didn't even want to come close to Him; the sound of the rumbling of mountains. Can you just imagine

the earth shaking from under you every time God talks? Then someone says, "Do you want to go visit Him?" "No, you go ahead. You go first." So, you realize that certainly, He's a great God.

When I was in public grade school, we used to pray a prayer when we ate lunch, "God is great, God is good." Those two phrases are how the prayer opened up. And I still say to this day, it's the greatest theology that we could embrace. Not only do we have to understand that He's great, and there's nothing, there's no one beyond his power and His greatness, not only in power, but in His ability to think or omniscience, all-knowing. But beyond that, He's good. So, to imagine that the greatest of great is good is just such a wonderful thought to come into our minds.

And so, you read through, and then you see pictures like Isaiah 6, in which Isaiah comes before the throne of God and His train is flowing through the temple. I mean, just a magnificent picture that you see. And then Ezekiel 1, the chariot of God and a wheel within a wheel and eyes within the thing and lightning bolts dashing around Him.

And you go, "Wow, what a scene that is." And you realize that there's no one greater than God, no doubt about that.

But what is He thinking? How does He feel? What's important to Him? John will say, "No man has seen God at any time." The word that he uses is actually in the perfect (tense) when he talks about "seen". And what he means by that particular phrase is not only the visual, but more specifically the perception. Another way of putting the phrase would be something like this, "No man has perfectly understood God at any time. But the Only begotten, from the bosom of the Father, He has explained Him." An interesting Greek word that's used within that particular text makes reference to a folding. And it kind of is the picture of, perhaps in that day, a scroll, unfolded. So, the only begotten from the bosom of the Father has unfolded the scroll. It's no wonder that in that particular chapter He's referred to as the Word of God. And the Word became flesh, and we now began to read in a very three-dimensional way what God is like. I mean, as Hebrews 1 would say, that's the exact representation of

His nature. Wow. That's quite a lot to swallow, isn't it? I mean, I wouldn't have thought that He'd be thinking the way that Jesus thinks. Scripture has given us insight. And in this particular passage, we have the rejoicing of Christ. The NAS translates it, "He began to show great joy in the Holy Spirit." The NAS actually adds the word "holy," but we know that obviously it is the Holy Spirit, because it's the Spirit of God's Son, which is the Holy Spirit, as Scripture tells us. But what a magnificent picture, because when it's making reference to "in the Spirit," He's feeling these things, it's inviting us into His heart. And we're allowed this door, this window of such, to begin to comprehend in such a way what God is like.

1 Corinthians 2 reminds us that empirical reasoning cannot understand God. So, eye has not seen, ear has not heard, nor has it entered into my heart or your heart. We don't have the ability to imagine what God is like.

However, it goes on to say, but we have the Spirit of God, which is the Spirit of Christ within us. There's insight that Scripture gives us, and more specifically, that the Spirit of

God's Son gives us, into what God is like that, to me, is more than spectacular.

In the setting of this chapter, we have almost a building up of where God is going. And ultimately, my understanding of the chapter is that He's going to end up with just the cherry on top. And how He's going to end is He's going to go, "See, this is what's most important to Me." And He's going to end this chapter in this way. The process is literally unfolding before us. It reminds me in some way of many of the books of the Bible, but I oftentimes think of the Book of Romans where the whole process is reminding us that we're all sinners. He'll declare that in particular in Chapter 3, "all have sinned and fall short of the glory of God." "There are none righteous, no, not one." And there's a realization that we're all sinners. He has to do that because there are those that are being condescending and critical to others and saying, "Look at those bad sinners." And He goes, "What do you think? You're not?" And so, He has to bring them to that point. But in the process of bringing that point, He brings them to what is necessary for them to be accepted by God. And

He gives that wonderful example in Chapter 4 of Romans of Abraham. And it was by faith that he was accepted. It's, by the same way, that you'll be accepted, by believing in what He did for you. All have sinned and fall short of the glory of God. But Christ became our intercessor, and we received that wonderful gift.

By the time you come to Romans 8, you have this great picture of God's love. I mean, you can't help but read chapter 8 and go, "Wow, He really loves me." Especially as you get to the end. I mean, "What can separate you from the love of God?" as He states towards the end. "If He spared not His own Son," one of my favorite passages, "how would He not with Him freely give us all things?" And you're just beaming in love with God. But don't get too comfortable because He's setting you up. Because remember, the purpose of the Book of Romans is for you to walk by faith. So, then He introduces Chapter 9. And that's the monkey wrench. Because He'll say something like, "Before they were born, Jacob I loved, Esau I hated. Before they'd even done anything, right or wrong." And you're sitting back and you're going, "Whoa. That's not

good.” And He goes, “I thought you believed in My love.” God will oftentimes bring us to points and give us a litmus test, so to speak, to see if we really do believe. It's no different than John 6, where He tells His disciples, “Unless you drink My blood and eat My flesh, you're not going to be saved.” And then they want to leave. They go, “How gross that is. It's un-kosher.” So, why was He doing that? And of course, as Scripture begins to reveal, He was literally separating those that were genuine and those that weren't; those that would trust Him no matter what. Because the whole matter is that your faith can't be based on what you comprehend. Your faith has to be based on trust in Him. There is a love for Him. I can't comprehend everything that He does. And I can't understand everything that He does. But that's not faith. Faith is the substance of things that are not seen. So, it's not about the things that I can comprehend.

As we come to this particular chapter, in some ways, there is that leading up to. And at the beginning of the chapter, what it's really about is whether or not you're going to receive God's peace. He sends out 70 disciples,

and the question is, "Are you going to receive?" John will put it this way, "As many as received Him, to them He gave the right, the power, the authority to become sons of God or children of God, even to those who would believe on His name." Will you receive Him? And of course, they're going around to different houses, knocking on the doors, whatever they do. And the question is, "Will you receive the peace?" If they do, then peace be upon that house. But if they don't... So, then you begin to ask questions like, "Well, so, what is the greatest crime to God? What is the worst thing that I could ever do?" And in this particular passage, He'd go, "I know what you're thinking, 'The worst people that ever existed were the people in Sodom and Gomorrah. They're the worst people.'" He goes, "Nope. They're the one here in Capernaum and Bethsaida that think that they're righteous just because they had Me in their presence, but they rejected Me." You begin to realize that we perceive things and the way that God thinks by virtue of degrees, perhaps, of our sin. But God says, "It's not about that. It's about whether or not you receive Me." Now, what we're talking about ultimately is relationship. The thing that

God holds greater than anything else is relationship. The worst thing you could do is reject Him. We all have sinned. We all fall short of the glory of God. Even our righteousness is like filthy rags. The question isn't, "Are we a sinner?" We oftentimes put it in the context of, "Yeah, but we're not as bad as the other person." God says, "That's not the issue. The issue is, do you receive Me? That's the issue." And so, of course, the disciples go out and they're doing all these great miracles, and they're coming back and they're going, "I'll tell you what, the demons were subject to our power, to our authority. We're excited about that." He goes, "Stop it, don't rejoice over that. Rejoice over the fact that your names are written in heaven. In that, you ought to rejoice." Now, in both cases, He's kind of setting us up. And what He's revealing is, we don't see things like Him. We have a perception, and quite frankly, in our own minds, we might go, "Well, we're pretty close." And God goes, "No, you just don't think anything like Me. You have no idea what this is all about. This is all about My love for you and My desire to have a relationship with you. That's what this is about." So, it is at this point that we pick up and we

actually are seeing the excitement. Could you imagine just kind of seeing Christ going, “Man, this is great.” Because the word that He uses is actually only used in a few places where it talks about that He rejoiced greatly in the Spirit. And one of the places is with Mary, in which she heard that she was going to be expecting with the Christ child. And you could just imagine how she was rejoicing. Well, the same word is used in this passage. It's interesting that the disciples had been excited about the fact that the demons were subject to them. And it refers to the word “rejoicing,” but it's actually not the same word. This is a “greatly rejoicing”. And it has a connotation of, even though He's doing it in the Spirit, it has a connotation of somebody jumping up and down.

So, pick up with me in verse 21 of the passage as we begin to actually come into the heart of God.

(Luke 10:21) “At that very time He rejoiced greatly in the Holy Spirit, and said...”

I guess at this juncture He just couldn't keep it quiet.

What we know is that there was great joy within Him, but He just couldn't keep it to Himself. Because the word that

He uses is that He begins openly and publicly declaring what He's happy about. So, the word "praise" there is actually that kind of open declaration.

"... "I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants (babes)..."

You say, "Well, it probably doesn't mean babes." He actually uses the word "*nēpios*," which means "newborn". And it actually comes from the foundational word, which means you can't speak. So, I mean, you're pretty young when you can't speak. You do not have the ability to declare anything. He says, "You actually reveal this to those that have not the intelligence to speak." That's kind of what He's saying.

"... have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight."

"It was Your goodwill, and it was Your graciousness that would do it this way." Now, what's amazing about this verse is how excited He got over that particular statement, "You gave Me babes!"

In a way, it's kind of repeated in Matthew 11. But I like the way it's addressed in Matthew 11, if you turn there with me. It kind of goes into a little bit more explanation in verse 25.

It says,

(Matthew 11:25) “At that time Jesus said, “I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent...”

Oh, kind of adding that stuff in, huh?

“... and have revealed them to infants.

(Matthew 11:26) Yes, Father, for this way was well-pleasing in Your sight.

(Matthew 11:27) All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son...”

It kind of reminds you of the passage in Matthew 16 where Christ is asking, “Well, who are people saying that I am?” They say all kinds of different prophets, and even John the Baptist. He says, “But who do you say that I

am?" And Peter goes, "Well, you're the Christ, Son of God." He goes, "Flesh and blood didn't reveal this to you, but My Father did." In other words, we wouldn't have the ability to recognize who Jesus was, which is kind of the point of Isaiah 53. He had no stately form or majesty that we should even look on Him. I mean, why was He born in a manger? Why did He live the life that He did, and grow up in Nazareth? Why would He do that? Because your recognition of Him could not be through the physical. Eye has not seen, ear has not heard, nor has it entered into your heart. You couldn't look at Jesus and go, "You know, I ascertain, that's the Messiah." I mean, it was so difficult, by virtue of the physical, to recognize Him that even John the Baptist questioned, "I don't know, is this the guy?" So, what Scripture is telling us is that there has to be a supernatural, Divine intervention in which the Father Himself turns on the light, and He says, "He's the One." Because outside of that, you would not. And you realize that in and of itself is probably one of the greatest privileges. If your eyes have been opened, this is a magnificent miracle! I know that sometimes we look around and we go, "How come everybody else doesn't

see it?” It's a miracle to see. You wouldn't see it unless God opened up your eyes.

So, as you come back, this is repeated and really established in this passage as well in verse 22.

(Luke 10:22) “All things have been handed over to Me by My Father, and no one knows who the Son is except the Father...”

He clarified that.

“... and who the Father is except the Son...”

In other words, “You can't know what the Father is like unless you see Me, and comprehend what I'm about. I'm the one that defines...” or as Hebrews 1 would say, “I'm the exact representation of His nature.” You would not know what God is thinking. You would not know how He reasons. You would not know what's important to Him. You would not know His value system. None of that would you know, except when the Son reveals it.

“... and anyone to whom the Son wills to reveal Him.””

Then He turns, if you look at the passage, verse 23, to His disciples. I can just imagine what an interesting moment

this is, as He turns to His disciples, and He goes, “And I chose you.” That's such a great text.

(Luke 10:23) “Turning to the disciples, He said privately...”

The word that He uses here for “privately” actually has the connotation of those belonging to Him. It's sort of like, John 10, “My sheep hear My voice and they come. They're My sheep. They belong to Me.”

So, He turns to His disciples and He turns to those that are His and He said,

“... “Blessed are the eyes which see the things you see.””

He used the interesting word, “*blepō*,” which seems to convey a deep understanding of what's going on.

Now, what He goes on and says in verse 24,

(Luke 10:24) “For I say to you, that many prophets and kings wished to see...”

Interestingly enough, He doesn't use the Greek word “*blepō*,” but He actually uses the word “*horaō*,” which is kind of a surface thing. What He's saying is that there were a lot of kings and there were a lot of prophets that searched diligently to even get a glimpse. We're not even

talking about deep understanding; we're talking about just a glimpse of who God is. But they weren't able to do that. "But you actually have a deep understanding of who I am. Wow, are you the fortunate ones."

"For I say to you, that many prophets and kings wished to see the things..."

And I think in some way, this is the grand argument of Luke as you go through the Gospel of Luke. Luke is revealing to us that the very ones that you thought would be in the "know" are clearly not the ones in the "know" at all. I mean, by the time you come in to Luke 3, you have a whole list of people like Tiberius Caesar, Herod the Great, Pontius Pilate. I mean, it's just God's way of going, "Yeah, I know all these great people existed." And you go, "So, did You tell them?" He goes, "Nope. I told this recluse that wears these fur coats out in the middle of nowhere, and he's going to do the announcing." And you realize, "Okay, so He's not using conventional means." And all the way through the Gospel of Luke, it's emphasizing those that once again, as we put as a title, are unlikely to be the ones that you would choose in the kingdom. I mean, babes,

infants. Why would you choose a woman that's so up in years that it would be impossible for her to have a child and then say, "You're going to have a child and that would be John the Baptist"? Why would you take an indigent girl who was a virgin and say, "And you're going to have the Messiah"? And why would you take an older gentleman and elevate him who had been longing for the kingdom of God to be the one to see the Messiah? And why would you have this widow that's been serving almost all of her life in the temple, unrecognized probably by most, be the one that would then prophesy of these great things? Why would you introduce me, God, to these shepherds on the night shift? I mean, they don't even have the day shift. And why would you introduce to these individuals? And all the way through, and by the time you come to Luke 5, you have Jesus talking to multitudes and Peter just busy fishing and finally cleaning his nets. The night's over. We're in the middle of the day. You don't go fishing anymore. Nothing's going to happen. Nothing happened during the night. Didn't catch anything. And then He just says, "Take it out again." And Peter going, "I don't think so, but whatever You say." So, he takes it out there. And

there's all these fish, and he falls on his face. And what does he say? Do you remember what he says? "I am a sinner." Do you remember saying that? And then he's got these other fishermen that go along with them and they drop their nets. You go, "Wait, it's a bad time to drop your nets." But they're so enthralled with this Christ. And these are not learned men. Acts 4 tells us that they're not. They're not the intelligent, not the academics, but these are the ones that He chose to reveal Himself to. And Peter's eyes were open, and by the time you come to the end of that same chapter, who does he introduce? Levi. Matthew, who is a tax collector. And He turns to him, and He actually walks in his place of business and goes, "You." And he goes out with Him. Why this guy?

Luke will display these wonderful pictures of Zacchaeus, a wee little man, who was a major tax collector. But Jesus is going to go into his house, and salvation is going to happen in his house that very day. And he'll introduce us to women that begin to surround Jesus. And you go, "Well, these must be the holiest women in the world." No, that one was possessed by 7 demons. And this one

works for Herod. And you begin to realize, “Okay, so I'm obviously not seeing things the way You see things.” And that really becomes the great theme of the Book of Luke. You have no idea the way that God thinks. Because the last thing I would think is if you had these unintelligent individuals, and those are the ones that you called, I would say maybe I'd be in the sphere of mediocrity as far as my emotions. “Whoopee.” But He is major rejoicing, “This is exactly what I want!” And you can hear in the text, this didn't just happen, “My Dad's been looking for you.”

If you've ever read 2 Chronicles 16, I think it's verse 9 in particular, it says, “The eyes of the Lord are searching to and fro, looking for a heart that's wholly His.” In the realm of God's sovereignty and predestination, it's hard for us to imagine that in that realm, there's still a searching and a seeking. Nevertheless, paradoxes exist all the way through Scripture. And the fact of the matter is that it literally displays God's heart searching and His eyes searching for those that are wholly His. He's looking for those hearts. If we were to define who they were,

probably a lot of us would think like the disciples as we would look at the Pharisees and the Sadducees and we'd look at those long robes and the fact that the high priest would come out with all their garb and they'd come out of these grand and marvelous buildings. We'd go, "Well, they're going to go in first." And Jesus is going to say, "They're not even invited to the table." We just don't see things. And the very ones that we would almost be repulsed by, by virtue of the fact that I mean, you couldn't be any less than nobodies than some of these people that He calls to Himself and celebrates and is excited about. I'm just taken back, "Why are You so excited?" And what Scripture is doing is it's literally taking us into the heart of God and seeing What God loves most.

We come to the Gospel of John in Chapter 4, and of course, one of the most beloved stories of the woman at the well. But the statement that Jesus makes to this woman is, "My Father has been seeking those who will worship Him in Spirit and in truth." And we know that He's talking directly to her, which is conveying that through all of her looking in all the wrong places, pursuits,

He found her. And you realize it was an act of God that saw her. But He saw that heart. And what they all seem to have in common, which is a magnificent picture as you go in this, is clearly fundamentally “nobody's.”

In fact, if you turn me to 1 Corinthians 1, you'll see this principle given to us. And I know that we have repeated this in a number of ways and a number of times, but quite frankly, Scripture repeats it. And I think the reason why is, we just don't seem to get it.

(1 Corinthians 1:26) “For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble;

(1 Corinthians 1:27) but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong,

(1 Corinthians 1:28) and the base things of the world and the despised God has chosen...”

Have you seen the word “chosen” a number of times?

“... the things that are not, so that He may nullify the things that are,

(1 Corinthians 1:29) so that no man may boast before God.

(1 Corinthians 1:30) But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption.”

In other words, you can't boast in anybody else but Him. And I would say, “amen,” because when God called me, I knew. I mean, you didn't have to tell me I was a nobody. I knew I was a nobody. And I still am without Him. But it's that realization that He goes, “That's Mine.” Who is God seeking? Well, read what it says. The nobodies of the earth. And if you're sitting someplace and you're going, “Well, you know, I'm nobody, I'm not going to...” Wow! Christ is celebrating you! I mean, He's jumping up and down and He goes, “That's one of Mine! That's one of Mine!”

I mean, one of the great passages that you can't help but think of when He says, “You've given Me babes,” is there in Isaiah 28. In Isaiah 28, it starts off with a description of

Ephraim, which of the tribes was probably one of the wealthiest because they had the grape vines and they had a lot of agriculture, so it was very wealthy, so to speak. And he starts off that chapter by saying, "Woe to you, you proud, drunk Ephraimites." What they did, of course, is that in their pride, they were contemptuous in their attitude towards God. And even their priest, he goes on to say, "All your priests are filthy drunks." He then turns and He says in this particular text, "So, who do I turn to?" And he says, "I guess I have to turn to infants." And it really comes out of that particular passage. Those that don't know how to speak. This actually becomes the prophecy of Acts 2, where you have them speaking in tongues. Well, the whole message of them speaking in tongues is they're speaking in other languages that are not Hebrew. So, to a Hebrew, if you can't speak their language, you're like an infant. So, God says, "You know what I'm going to do? I'm going to speak through the other languages of the world, and that's going to be an indictment to you, and I'm going to show you I'm going to the babes."

Paul will actually use that text to describe tongues to the Corinthians in 1 Corinthians 14. And he'll quote that text from Isaiah to reveal that. The point all the way through is that God has gone to those that we would never expect, but those that are not telling God what He needs to do. It's a wonderful picture there in Romans 3 where it talks about the Law coming, and you go, "Well, what's the reason for the Law?" He goes, "You want Me to tell you what the reason for the Law is? To close every mouth." Now, you realize that the Jews think, "Well, we're somebody, we're somebody," and you can just see God going, "Stop talking. What do you think I gave you the Law for? So, you'd stop bragging." See? But the fact of the matter is, He went to us who said, "You know what, we don't know anything." He goes, "I'm just glad to hear you're not talking because you're the ones I'm going to..." And if you look at the way that He deals with the disciples, He'll tell them to do something, they'll go, "I guess we'll do it." You know, they don't understand, but there's no debate with them. They just do it. And it's the simplicity of that heart that God is looking for. What an amazing statement when you consider that Jesus will say

in John 14, "I go and I'm going to prepare a place for you." Could you just imagine that moment? And then He prays that magnificent prayer in John 17. It's like He turns to His Father, and He goes, "Father, You see these guys? I want them with Me forever." Why would God be excited about that? Why would God be excited about me being with Him? And it's that spirit of humility that will come before God and go, "It's all You." He goes, "Finally, somebody that admits the truth. Finally, somebody that would just be transparent in their relationship with Me." They received Him. They didn't proclaim themselves. They didn't point to what man could do. They just simply came before God and they go, "You're the One. And we're going to submit ourselves to You." And Jesus goes, "There's just no way you would see that unless the Father opened your eyes. But [He] opened your eyes and He chose you because you were ones that said, 'I don't have the answers.'" And Scripture will oftentimes say, "Humble yourself under the mighty hand of God and He will exalt you." And you have these wonderful pictures of the celebration of the Messiah.

I can't help but have you turn to John 17. You've got to end with that wonderful passage in which we see probably one of the greatest prayers, to me, one of the greatest prayers of all Scripture.

(John 17:1) “Jesus spoke these things; and lifting up His eyes to heaven, He said, “Father, the hour has come; glorify Your Son, that the Son may glorify You,

(John 17:2) even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life.

(John 17:3) This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

(John 17:4) I glorified You on the earth, having accomplished the work which You have given Me to do.

(John 17:5) Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.

(John 17:6) I have manifested Your name to the men whom You gave Me out of the world; they were Yours

and You gave them to Me, and they have kept Your word.”

Now, if I could just summarize what He says in that wonderful passage, He fundamentally says, “For the first time in everybody's life, they're going to see You for Who You really are.” And what He's talking about in the text is that He's going to the cross. And whatever perception you have of God, this is the one that you need to focus on. Because Jesus said, “This is the hour when My Father is glorified, made evident.” You can even draw out of that a sense of epiphany. You're going to see His splendor. You're going to see His glory like you've never seen. And I know people will say, “Yeah, the mountain's quaking. That's a big thing. Things created.” God goes, “No, no. Nothing like that at all. Because none of those things reveal My heart like this. And Christ is going to that cross, and you're going to see Me like you've never seen Me before. But this is Who I am.”

So, then He proclaims in verse 6,

“I have manifested Your name to the men whom You gave Me out of the world; they were Yours and You gave them to Me, and they have kept Your word.

(John 17:7) Now they have come to know that everything You have given Me is from You.”

I don't know if you pictured this or not, but just shortly before this, He was washing their feet. So, you're going, “So, what's God like?” And God's going, “I'm washing your feet.” I don't know, have you thought about that? The Creator of the Universe is washing your feet. What is He like? How much does He love you? Why is He jumping up and down that you're going to be with Him?

I mean, the way that this chapter ends, if I could just take you to the end, He'll state this in verse 20,

(John 17:20) “I do not ask on behalf of these alone, but for those also who believe in Me through their word.”

That's us. We're in this picture.

(John 17:21) “That they may all be one; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me.

(John 17:22) The glory which You have given Me I have given to them, that they may be one, just as We are one;

(John 17:23) I in them and You in Me, that they may be perfected in unity, so that the world may know that You sent Me, and loved them, even as You have loved Me.”

I can't imagine that.

Watch verse 24.

(John 17:24) “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.”

“I want these with Me forever.” And you can just see Him jumping up while He's saying it. I mean, we get the picture of the communion together in the Gospel of Luke, and He turns to them, and He says, “I've been waiting for this meal. I mean, I've been waiting to have this meal with You. I can't tell you how valuable this time is with you.” Could you imagine God saying that to you? You say, “Well, what do I need to do?” But as many as received Him. “Oh, come on, receiving isn't that important.” His

eyes are searching for those who seek Him and those who will worship Him in spirit and truth. And what we're talking about is receiving Him in spirit and truth. You're genuine about it. You're real about it. You reach out your arms, and you say, "I want to be with You at least as much as You want to be with Me, I hope." And then God says, "No. No way you could match that one." But He wants us to long for Him as Isaiah cries out. Are you longing for Him? Do you want to be with Him? Then you happen to be one of those that He's jumping up and down about, and He wants you to be with Him like forever. Can you imagine how joyful it's going to be in heaven? We're all just going to be jumping up and down with Christ, so glad we're with one another. It gives us insight into the heart of God in a way that you hardly ever see it.

Closing Prayer:

Father, I give You thanks for Your word, and the encouragement that You give us, for the love that You've bestowed upon us. Behold what manner of love the Father has bestowed upon us that we should be called children of God. And such we are. We could never have imagined such a thing. We could never have imagined such a love; that the God Who moves the mountains, Who created all things by the word of His mouth, would be excited about being with me.

But as many as received Him. God's giving you an opportunity. Do you hear His voice? "My sheep hear My voice and they come." Something miraculous will happen. The Spirit of God will move your heart, and you'll embrace Him. There'll be others around you that won't. But you will.