

Giving Thanks With Jesus

2024.09.15 Morning Sermon in **Matthew 11:25–26**

²⁵At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes. ²⁶Even so, Father, for so it seemed good in Your sight.

Main idea: Jesus gives to us to thank God as He does: for His character and His pleasure in judging, but especially in saving.

Introduction: how does Jesus respond to the reality in vv21–24? By thanking His Father (v25a)! This may seem strange to you, and you need to get to the bottom of why.

1. Thanksgiving for hiding (v25b).

- a. God’s glory “hidden in plain sight” in the creation. Hidden because of us, not because of the creation.
- b. Repentance/conversion and welcome “hidden in plain sight” in the gospel. Hidden because of us, not because of the gospel. Even for those with great redemptive-historical privileges like Capernaum.

2. Thanksgiving for revealing (v25c).

- a. If you have repented and believed, it is not because you have figured things out, but because God has removed scales from your eyes and de-petrified your heart!
- b. If you have repented and believed, it is because God has opened your eyes not only to the truth about Christ, but to the truth about yourself: that you are an infant!

3. Thanksgiving for decreeing (v26).

- a. This was born of God’s good pleasure in that eternity in which there was nothing but God Himself.
- b. He is not responding to anything in the one whom He saves, nor is He under any necessity to decree or to save.

Conclusion: From all eternity, there has been divine blessedness in the knowing and loving and delighting among the Father, Son, and Spirit. As Jesus sees His Father bringing unworthy and unable sinners into that blessedness, He overflows with thanksgiving. And so should you! But how can you? You must begin by receiving His welcome (v28–30).

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Matthew 11 verses 25-27. These are God's words. At that time. Jesus answered and said, I thank you Father. Lord of Heaven and Earth. That you have hidden these things from the wise and prudent. And have revealed them to babes. Even so father For so it seemed good in your sight.

All things have been delivered to me by my father. And no one knows the son, except the father. Nor does anyone know the father? Except the And the one to whom the son Wills. To reveal him. Amen. Thus ends this reading of God's inspired and inerentwort. He blesses both the reading and the preaching of it, please be seated.

There's a dreadful reality that we heard about in verses 21 through 24 in particular last Lord today. And that is that there are those in the visible. Places like courts and betsaida and especially Capernaum. Capernawhich seemed as if it were exalted to heaven, Undoubtedly in this day, with Various Mighty works that the Lord Jesus was doing in different places and Capernaum having one of the great places Probably between Capernaum and Nazareth.

but Most of all in Capernaum. More of these Works were done than anywhere else, and they probably thought themselves very blessed by God, very honored among all the cities among all of the towns and the people that here was the place where Jesus had done the mightiest works.

They were exalted unto heaven in their mind. What the Lord Jesus announced generally speaking of Capernaum. That it would be more tolerable for the land of Sodom. In the day of judgment. Than for them. Very sobering reality, very Grievous. Reality. The Lord Jesus showing that grief. By starting. His speech in verse 21 with To you.

There's a very Dreadful reality that Even in churches. The word. Preached Faithfully and truly, and never was a preached more Faithfully or truly than when Jesus, preached it. And even in churches. Many mighty works are done. Where there are many, who Are raised from the dead spiritually. And given to walk and to see Given to find themselves to be poor.

Who have the gospel preached to. These mighty works of the Lord Jesus. Even in such churches. It may be true of many among them. That they're not so much. Exalted unto Heaven. But that it would be more tolerable for The sodomites in the day of judgment than for them.

And the other is to this Grievous reality to this reality. That Jesus says woe to you. Of course and woe to you. They say it and implied. To Capernaum. Although he only says the two woes in verse 21, Act that time. Our text this morning. Begins with a Time reference.

Is connected to it. Is on the occasion of These walls that are pronounced on chords and betsaida and Capernaum. How does Jesus respond to the fact? That many to whom he had preached. And before whom he had done, those Mighty Works. We're going to perish in their sins. And he says, Thank you.

Father. Thank you. Father. Now this rubs the flesh the wrong way. This rubs all men, the wrong way. Every one of us who are only partially Sanctified and that means every one of us. in this room. Or I suppose there are maybe those who are not at all Sanctified because you have not believed into Christ and are Um frustrated or maybe not aware enough to be frustrated.

Very frustrated in pursuing Holiness because you can't find it in your heart. If you don't have Christ, it's not in your heart. Or maybe you're not frustrated because you think it's just all outward things and you think you're doing pretty good. But every one of us then who still are not perfected in Holiness, not conformed to the image of the one who here says I thank you Father.

Every one of us has a difficulty. Thinking about thanking God. And praising God. For the punishment. Of all those who despise him. Forever. In. And so if this seems strange to us, That Jesus says to his father, I thank you, F. That you have hidden these things. Then we need to get to the bottom of And the why is not?

Because, God is a monster. That's what? Our sinfulness would say. And yet, God is not a monster, and Christ is not a monster and we Are the monsters. And so we need to get to the bottom of this thankfulness. That Jesus responds to the fact that there will be many.

From. Courts and, and Saida. Capernaum. Who perish on their sins. By saying I thank you. Father. And we see the reason for his thankfulness. In three ways in verses 25 and 26. First. The he is thankful for God's hiding for his father's hiding. Some things. Then he is thankful for his father's, revealing other things to other people.

And third in verse 26. He's thankful for how this came to be determined. That to these particular ones. It would be revealed. And from these other ones, it would be hidden. And so he thinks God for hiding. The knowledge of Christ. Hiding repentance and welcome. Those are the two big things, you remember, John came, very, seriously preaching to be converted and to repent, but the people didn't want seriousness about repentance and conversion.

They wanted lightness. They wanted to play wedding. If you remember from last, week's passage Jesus came. Welcoming all to God in himself. Welcoming sinners of every kind unto this repentance. And this salvation into fellowship with himself, Which they would put away their former identities and now be identified by being joined to the Lord Jesus Christ.

But there were those who wanted to Play sour religion, Works religion. Self-Superior. Religion.

And so there's a triple gratitude thanks giving to God for hiding from those. Hiding the knowledge of Christ, from those who are playing at religion, Thanksgiving for revealing. The knowledge of Christ. Conversion. Repentance from sin and welcome unto Jesus. to certain others and for the decree that brought this about the which translated in verse 26 is for, so it seemed good in your sight.

So, That's what we'll do. We hope to do by God's help in the first part of the sermon is to consider that triple gratitude. And then, to come to the Second part of the sermon in verse 27. To find that. It is these three gritudes come from an eternal gratitude from a Triune.

Gratitude. That there is a joy, a delight in knowing the son that is the Father's Delight from all eternity. And that there is a joy, a delight in knowing the father. That is the son's Delight from all eternity. And that this Delight, this Joy, this knowledge of God, of course.

God is not obligated to give to anyone but just as it has pleased, the father to reveal. Certain things to certain ones. in verse 25. So also it pleases the son, who Wills to reveal the father In verse 27, it pleases the To bring. Sinners to bring creatures and not just creatures, but Sinners.

Into the joy of knowing. The father. And the Which we've already heard. Which we've already heard from chapter three. The Lord Jesus does by the spirit. And so, those are the two big things about this Thanksgiving. Two big things that we need, not only The spirits help to wrap our minds around or or begin to understand.

About Jesus's Thanksgiving, but To bring us into his own Delights, his own Joys so that we won't just understand why Jesus is thankful but have our hearts formed so that we will begin to be thankful like Jesus is Don't you want to follow Jesus? And to be like him in every way?

Did he not say that he has spoken to us? Not so that our joy would be full without being changed? But so that his Joy would be in us. So first, you need a joy transplant, and then you can have your joy augmentation. That his Joy would be in And then, Our joy would be full.

So first, the triple gratitude, the three things for which Jesus is thankful at that time Jesus answered and said I thank you, Father. Lord. Of Heaven and Earth. Now Jesus of course, is identifying himself to us. Lord of Heaven and Earth. There's no mistaking. Some people will take the word kurios, which is the Greek word for Lord.

It's used to translate in the Greek copy of the Old Testament. It's used to translate the word, Yahweh. Or if you use the the German vowels, and or the German consonants and the Vowels from Adonai Jehovah. And the word Lord is is used to translate that that way and they say, well, the Lord Lord also just means sir master.

And, it doesn't necessarily mean that he means Yahweh and some who are trying to deny that Jesus is the Lord Jehovah the Lord Yahweh. Well, then go into places that call him Lord and say see, It's just being meaning, sir or master or as a title of respect.

Not Not the exclusive deity, the one living and true God. Well there's no mistake here. Which use of the word Lord. As Jesus calls his father. Father. In the context, in which part of the Father's lordship as Yahweh is that he alone can know the son. And that the son alone can know the father.

And that where the father expresses his lordship? Choosing to whom. Reveal. And from whom to hide, according to his own good pleasure in verse 26, the Expresses his lordship in verse 27. By willing to reveal to the reveal of the father. To the same ones that the father is willing by his son and spirit.

To reveal these things. And so there can be no question what sort of Lord Jesus is. What sort of Lord is the father and the son, And the Holy, So he says I thank you, Father, Lord of Heaven and Earth. I thank you, Father. Yahweh. So Jesus here. Praying as a man.

Although there are not two persons of Jesus. A human person. And a Divine person, there are two Natures in Jesus. The human nature and a divine nature. He's just one Divine person. He doesn't say here. I thank you. God. He says I thank you Father. He is praying as the Eternal son, who has now taken upon himself a Humanity.

For the sake of being our priest. So that his act of obedience doesn't just qualify him as the unblemished sacrifice. But, Our obeying is counted for us just like Adam's sin is counted against us as our own sinning. So Jesus is obeying is counted for us as our own obeying And he says I thank you.

Father, Lord of Heaven and Earth. That you Have hidden these things. From the wise. And prudent. Now exactly in what in which way are they wise and prudent? First Corinthians 1 helps us a little bit on this.

Why isn't prudent the way men think of wisdom and Prudence. In 1st Corinthians 1, the Apostle says beginning in verse 18, for the message of the Cross is foolishness. To those who are perishing. But to us, who are being saved, it is the power of God. For it is written.

I will destroy the wisdom of the wise. And bring to nothing the understanding of The Prudent. Where is the wise? Where is the Scribe? Where is the disputer of this age has not. God made foolish. The wisdom of the world. For since in the wisdom of God, the world through wisdom did not know God.

It pleased God through the foolishness of the message, preached to save those who believe. For Jews request a sign. And Greeks seek after wisdom, but we preach Christ crucified. To the Jews. A stumbling block. The Lord. Of Heaven and Earth the Creator. Became a man in order to be crucified that is a stumbling block.

To unbelieving Jews. To the Jews are stumbling back into the Greeks. Foolishness. A crucified man as your savior and your God. I can't believe any such a man could be a God. Along the one living and true God, which is also nonsense to the Greeks. So, the Jews can't believe.

That God could be this man and the Greeks can't believe that this man could be God but that is the necessary thing to believe. Because that is how God Saves. That is the one to whom. In whom he brings us to himself when he gives us conversion when he gives us to have our mind exchanged for a new one.

When his Holy spirit, gives us repentance and Faith. The way that that Faith saves is by joining us to this Christ. This God, man, But that is the very thing. That God had hidden from courts. And Capernaum. Generally speaking. That is the very thing that God, Hid from those.

Who are wise? In their own eyes. Who are prudent? In their own site. That's Jesus is referring to and he says, hiding these things from the wise and The Prudent, and we actually heard the Apostle. A quote from Isaiah 29 to which Jesus is eluding here. Is a passage that was Very prominent and Jesus is thinking.

Remember when he was rebuking the, the Pharisees. for adding to the Instruction of God about worship and You must always eat only with washed hands and And they had come down on his disciples. For not washing their hands in the times and in the ways that the Pharisees said to wash hands and That was a rule that the Pharisees had erected so that you wouldn't accidentally contract any Uncleaness and and so forth.

And Jesus says, you draw near to God with your hearts, or you draw near to God with your lips, but your hearts are far from him because you teach as doctrines, you teach as theology as, if it's from God, those things that are only required by men. And so you don't come near to God at all, because you're coming according to your thoughts and your ways.

Instead of According to God's thoughts and in God's ways. We're connected to the passage from last week, the verses Leading into this one, they're playing at religion. In that case, it was the it was the let's play funeral version. your disciples aren't burdened Enough by all of our rules.

Well, Jesus is alluding here to Isaiah 29. Where he says, therefore the Lord said inasmuch, as these people draw near with their mouths and honor me with their lips, but have removed their hearts far from me and their fear toward me is taught by the Commandment of men. Therefore behold I will again do a marvelous work among this people Work and a Wonder for the wisdom of their wise men shall perish.

And the understanding of their prudent men. Shall be hidden. You see what he's saying? He's saying here I am here. Christ is the one way to God. God, the son, having become a man in order to live obediently and die. Atoningly for for man's righteousness and for man's sin and to rise again, with power for man's spiritual life.

God, the son here as the only way to God and what are those to whom he preaches and before whom he does these Mighty Works doing, they're not repenting. Exalted in themselves. They're not considering themselves poor in spirit. They're not considering themselves babies. Who need to be delivered from all of their own so-called righteousness which is filthy and all of their own so-called wisdom which is foolish.

And to have Jesus as their righteousness and to have Jesus as their wisdom. And Jesus sees this happening and it's Grievous. In and of itself. It's Grievous in that. It's a wrong response to him. There's a wrong response to the gospel, it's Grievous in the consequences that are going to come upon them for it.

They're going to be damned. In the day of judgment. And so, will you, if you do not believe in the Lord Jesus Christ, if you do not have from him, this exchange of your former mind, your former self for a new self, that believes in Jesus, and belongs to Jesus, and has him alone as your righteousness and his sacrifice paying for all of your sin.

So that whatever you had been before is wiped out. The longer are you tax collector and sinner? But Table fellow of the Lord. Jesus, who has welcomed you to himself. These two big things that John had preached in Christ and preached that the people could not tolerate or understand.

If we don't believe in Christ and receive as welcome and respond to him as well. Lord willing here in in next week's text. Then we too will be damned and Jesus responds to this by saying This is what I said. This is what I and my divine nature. This is what my My spirit has said in the scripture in Isaiah 29, he didn't say, I think Isaiah 29, there weren't chapters yet in Isaiah Well, this is what I have said through Isaiah.

I will again, do a marvelous work among this people, a marvelous work and a Wonder for the wisdom of their wise men Shall Perish. And the understanding of their prudent, men shall be hidden. He's not just saying. I thank you Father that they weren't quite wise enough to get there.

That they weren't quite wise enough to figure that figure figure it out. He's saying I thank you, Father, that you are righteously and justly and in Holiness visiting upon their pride visiting upon their self-righteousness. Visiting upon their self-trust, their self-reliance, that which they deserve. For denying your glory, not only in the creation.

But in your son and your word, you the Living God in all of your Holiness which your people have not just now begun to despise. But so many of them have despised for hundreds of years. This is right for you to do. This is just for you to do.

This is Holy for you to do. Because they have despised you. And now they have despised your son. And this is faithful for you to do. Because you prophesied about it in your work. And you are keeping your word. You father are faithful and true. And so, it's not that there's some Sick Delight in the pain.

There is delight and Thanksgiving in the Holiness of God and the justice of God, the righteousness of God, the truthfulness of God in what he said before the faithfulness of God in fulfilling, what he has said. And just psychologically speaking. It is this thankfulness and joy of the Lord Jesus Christ.

That is so directed toward his father and consumed with the character of his father that you and I need. If we are going to wrestle grapple with the fact that people are going to hell, Suppose, you could get rid of all of the Sovereign Grace, all of the truth about Sovereign Grace in the rest of this passage.

Yes, it comes. Labels as a consequence of History, reformed theology, which just means in the 16th century that these truths were recovered from scripture in a large part of the church, or calvinistic theology. Which just recognizes that even in the 16th century there were those who were diverging from the papists but still. But still.

Would not accept these Bible truths about Sovereign Grace, but never mind the labels. It's true. It's biblical scriptural. Truth that God hides these things. From those who are wise in themselves and prudent in themselves and especially not just the Greeks but especially the Jews. It's especially the Jews about whom he's prophesying in Isaiah 29.

First Corinthians, 1 applies that to the Greeks as well but it's especially the Jews in Isaiah 29. It's especially the Jews in courts and betsaida and Capernian.

And Jesus. Deals with the grief. Turning his attention. From those over whom he will weep. He will weep for what will come upon them. He often groans within himself. In response to unbelief. But then he turns his attention to his father. And he sees this as an expression. Of the Holiness of my father.

This is the expression of the justice of my father. This is the expression of the righteousness of my father. This is the expression of the truthfulness of my father. This is the expression of the faithfulness of my father. And now his heart. Which is grieving. Over the sin and the rebellion and even What will come upon them?

Is full of thankfulness to his father. And for you, and for me, This is one way that we desperately need to be conformed to the Lord Jesus Christ. Because even if you were trying to kind of Monkey around with the mechanisms. Which is going to really mess up. How you think salvation happens?

Because if you say, well, God doesn't ordain it and God doesn't do the hiding. And They they choose hell. And God says, yes sir. And, I know that sounds ridiculous, but it's Has been preached by George McDonald and C.S Lewis and Tim Keller and others in that vein of how they talk about hell, And that's not how Jesus talks about hell.

He says, I thank you, Father, that you have. You have. These things. From the wise and The Prudent. You see God's glory is hidden in plain sight. Is it a fault? In how marvelous the creation is. That there are people who look at the creation and don't conclude immediately, what a glorious.

God, there is who in wisdom and power, and goodness has made all of these things, each in their own way, and each beautiful and useful, and provided for the, the all of his creatures. And especially for man, giving him not only this world to live in, but the faculties to observe it and absorb it.

Is a is there a fault in the creation? Is it the Creations fault? That we don't look at it and respond and and glorify God this way. No, the fault is in. We see that which is evident in the created thing, we see and know that which is evident within us and we exert the effort.

To push down the truth and unrighteousness. Well, is there a Fault in Redemption? This Jesus. We have heard preached. In all of his glory and yet humbling himself to add Humanity to himself, to become a man in all of his perfect. Obedience in his love, and his mercy, and his power, and his welcoming Sinners of all kinds to himself to repent and believe.

So that the the Pharisees are beside themselves with the kinds of people that Jesus is saving.

Is there a fault? In how he redeemed us, or how he recorded it for us, or how he has told it to us. Is there really such a A big question. About whether he lived or died. Or whether the scriptures are really true. As they have evidenced themselves to be by God's power and by God's spirit, and by God's use of them, And proclaiming himself to is the Fault and the the scriptures or the gospel or the Christ of the Gospel.

Or is it not that we are wise? In our own eyes. And we are self-prudent. And that there are many, who Suppress the truth in unrighteousness with respect to the gospel and with respect to Christ just as much as all of humanity, Suppresses the truth in unrighteousness. With respect to the creation.

It is just of To give the children of Adam who sinned in Adam. To give them over. To the sin of suppressing, the truth of God's glory in creation. And it is just of God. To give the children of Adam who even get to hear the gospel. Over to their sinfulness and hardness in their first.

Father, Adam, and from their first father, Adam So that they suppress the truth in unrighteousness. Also, with respect to Christ. This. Incidentally. How second Thessalonians 1 describes it.

And Paul here is comforting. Comforting the persecuted. Believers. He says. Since it is a righteous thing with God to repay with tribulation those who trouble you. And, We heard some about it in this week's Isaiah passage and we'll hear more about it. Excuse me. Next week's, Isaiah passage and to give you who are troubled rest with us.

When the Lord Jesus is revealed from heaven, with his mighty, angels, inflaming fire taking Vengeance on those who do not know. God suppress the truth in unrighteousness with respect to the creation. Those who do not obey the gospel. Of our Lord Jesus Christ. This oppressed the truth, they suppress God's glory.

In unrighteousness. With respect to Christ with respect to the gospel, these shall be punished with Everlasting, destruction from the presence of the Lord, and from the glor, His power. When he comes in that day to be glorified, In his Saints and to be admired among all those who believe And so, on the day in which God is glorified and admired, he calmed Christ comes and he is glorified.

And God in his son is, is glorified in this, this ultimate way. It's also the day when the Everlasting destruction from the presence of the Lord and from the glory of his power, in that flaming fire, That is in which his glory is expressed. On those who have not believed.

It's the same day and how does the Apostle begin? Second Thessalonians 1 verse 6 since it is a righteous thing with God to repay. And what is Jesus saying here? I thank you God. That you have hidden your glory in plain sight. Not hidden on account of. How obscure it is in the creation.

But hidden on account of how dark the heart. Of those observing the creationists. Not hidden on account of how obscure God's glory in his son, is in the gospel. On account of how dark the heart is. Of. Who hear that? Gospel. Righteous thing with God. And is righteous of him to hide it.

Is that if you are sitting there and folding the arms of your heart saying that's not righteous, Then it is a righteous thing with God. That he would hide himself and hide Christ from someone who responds to him. And to his word and to his welcome to you. To believe in the Lord, Jesus Christ to come and have even that sin, even that Rebellion forgiven on account of Christ's suffering, the full expression of the fury of God for your despising, him and you are welcomed to God, in that way, and you instead fold your arms.

I refuse to believe in a God who.

There will be multitudes. Who think and praise God. When people who respond that way are damned in the last day. Because it is. And righteous of God to do so and he would be a monster if he didn't Because he would deny his own Holiness. He would treat himself the way the wicked are treating him.

And far be it from God. To be so Unholy and wicked. As to tolerate, Was to tolerate any despising of his glory. So, Thanksgiving. Thanksgiving for what he hides, but Thanksgiving. And we can say, especially We have to borrow our especially I think in in this case from Romans chapter 9, Where the vessels of Wrath prepared.

For Destruction are patiently, endured in order. Or so that. The riches of his glory. Would be made known upon vessels of Mercy. So this is the second thing is the first part of the triple gratitude thanking God for what he's hidden. The second part of the triple gratitude thanking God for what he reveals.

What he reveals, I think. just take the triple gratitude. today and Extend another week and do Triune. gratitude next Lord's Day. We'll see. We'll see how you're doing. The second thing for which he thanks him. Not just I thank you Father, Lord of Heaven and Earth that you have hidden these things from the wise and The Prudent.

And, but now also and have revealed them to babes Now, here you may be, and if you're responding to God by, by saying, I refuse to believe in a God. Who punishes people and sends them to Hell who in response to their sinning in Adam and despising his glory.

And all of the sins that they have committed since then would hide himself. Would hide his glory and salvation from I refuse To believe in him then then you're still being the wise and The Prudent. But if by God's mercy to you, then you cry out for that Mercy.

Even if your heart is responding that way, cry out Lord, the way that he's saying, I might respond. That's how I'm responding help me that. I don't come into this fire. I don't suffer this fate. One of the ways that he brings you into that. Is he makes you to know yourself as a baby.

He makes you to know yourself as an infant. That you're not just poor in spirit with respect to your righteousness. Your poor in spirit with respect to your understanding, because your ideas about spiritual things, your ideas about God, your ideas, about man, your ideas about hell, your ideas about salvation, they're all affected by your unrighteousness.

And so you come and you hear and you you read and you look and you say yes Jesus is thanking his his father for doing this. His his father God really does hide saving knowledge from people and he's right to do so. He's holy it is righteous in God.

To do this. I thank you Father for so it seemed good in your eyes or so it served or came from your good pleasure. This is what he had prophesied in Isaiah 29. Against the self-righteousness, and the self-wisdom, and the self-trust of Israel. Both at that time and in Jesus's time.

You you come and you hear these things and you say I have never thought of it that way, I am such I'm such a baby. I have hardly begun to understand God. And the greatness of his Holiness. And his righteousness and how everything is really all about him, he's the Lord of Heaven and Earth.

And we are about him. And even salvation is about him. You probably heard that. that complete red herring that useless and almost Contra useful. idea when you're discussing theological things and someone says, well I don't really believe this is a Salvation issue. Well, who made salvation King.

The reason salvation is glorious is because it's a glory of God issue.

You come and you say, Barely begun to understand. God or his glory, or his goodness, barely begun to understand my sinfulness in how many ways I see or am presented with the glory of God, whether in his creation or in his Redemption in his word and his son and his gospel.

And I have not seen the glory Because I'm a baby. And I need God to reveal it to me. I need his Spirit, the spirit whom his son, pours out from I need his Spirit to exchange my mind for a new one. That will see my sin for what it is and turn from it and hate it and see Christ for who he is and turn to him and trust him and love him and belong to him.

And if you've come to see that you're a baby, And then you have no righteousness in or from yourself. And that you've had all of these things ideas that you thought were spiritual wisdom, but they ended up being exactly the opposite of what the Bible actually teaches. That's exactly the opposite of what's true about God.

And what's true about us? What's true about the way in which man's will is free and the way in which man's will is bound, there's actually no question. Men, make real choices. There's also no question that man apart from God only chooses wickedly Apart from redeeming Grace. You know.

I've had all of these ideas that I thought were really gospel truth. And I turned out to to be entirely wrong. I'm such a baby. You know. How it is that, you have come to know those things. It's not that you studied real hard. Or that you had some inherent goodness.

By which eventually you studied enough that the intellectual Dam broke and the truth flooded in It's because This father. Of this. Revealed it to you. Over against what you deserved. Over against your, despising is Glory. Over against all of the mental resistance that belongs to being a despiser of his glory simply because it pleased him to save.

God decided to reveal himself, to you to reveal himself to you in his son to reveal his son to you as your savior. No wonder. Jesus is thanking his father, not only for the consistency of his Holiness and his righteousness and his Justice, and his truth and his faithfulness, because he's hidden these things, as he was right to do that.

He's thanking his father that without compromising a single particle of any of that in the character and Holiness, and Justice, and righteousness of God. He is revealing this truth to babies He's revealing this he is bringing people to know themselves as poor in spirit as hopeless and helpless and Without any goodness or righteousness except from.

And in Jesus Christ, How great is the mercy of God? And the love how marvelous is his salvation. As Jesus. Who has just thanked as God for hiding these things from the wise and prudent is now thinking is God for revealing these things to babies. He knows that he's here to die for those babies.

That apart from God, the son being their righteousness, paying for their sin, it actually wouldn't be right of the But because the father so loved them. He has given his son. To be the righteousness and sacrifice. And the greatness of the riches of his glory. We're being displayed on vessels of Mercy.

And so, there are some And bet said, And court. And Capernaum who have believed. And there's a great multitude from all of the Nations. Who will believe? And so that's the second thing. He was going to wrestle with people's unbelief as you and I wrestle with those who are going to die in their unbelief and who are going to be condemned with hell.

And there is a great grief over those things. As we're conformed to the image of Christ, We have a thankfulness towards God. Because God's glory and Holiness, and righteousness are a greater issue. And we're thankful to him for maintaining and displaying those things. And then we're also thankful that he endures with much patience vessels of Wrath prepared.

For that destruction, rightly, justly prepared for that destruction. In order to show the riches of his glory, Upon vessels of Mercy which say I thank you God that. You've revealed them to babes. What are the riches of your glory? That you would prepare vessels for Mercy who just deserved the same destruction.

As all those whom you would rightly parent, rightly punish And you of course, the first person you're ever thankful to God in that respect about is yourself. Oh, I thank you, God, that you have saved me. I deserved that hell. I didn't believe the right things about you, at all.

I may have even, maybe I even I heard about your salvation in Christ. I resisted the idea that he is, God, the son. I resisted the idea that he had genuinely become a man. I resisted the idea that I had no righteousness in me, and I needed him to be all of my righteousness and I could never do anything.

Even to prepare myself to believe in him. I resisted all of these things and still you saved me. Still, you gave me a new mind. Still, you brought me to repentance still, you gave me to believe in the son whom you had given in the first place to suffer the hell that I deserved on the cross.

To suffer on the cross. The hell that I deserved. If you have repented and believed it is not because you figured things out, but because God, removed scales from your eyes and de-petrified your heart. And you thank him for that, but then. You realize of course, as marvelous as it is to be overwhelmed by the fact that God would do this for you.

That he's doing this for others. And he has done this for others for thousands of years. It, it puts the Believers with whom, he's gathered, you in his church, in a new light, it puts the churches, even the ones that have a great deal of imperfection. Even the ones that are very too much like that, SATA and quartz and Capernaum but still, there's the preaching of the Gospel there.

And there are some who are and you say, I thank you, God, that you are revealing The saving knowledge of Christ to people even there. It doesn't mean that you want them to stay in their error. But how can you not be grateful to God? How can you not Delight in God and his love and his Mercy?

To Those whom he is saving.

And so that's the second thing. Yes, we're definitely just doing gratitude. The the three things to be grateful for will come to the the Trinity in 27, Lord willing next week. Even so father for so, it seemed good in your sight. Now this is A difficult. translation, it doesn't really read like that.

It says. Something to the effect of yes, father. This became From your good pleasure, or your good pleasure became this.

Before you The sorry, the the in your site is Language for before you meaning in your presence alone or in before you The substance of it is this. There is. Nothing in the one whom God Saves. That compels God to save him. And there's nothing. Injustice. Or Holiness.

That requires that. God save From all eternity. In God himself. The only deciding factor. For from whom these things would be hidden. And to whom these things would be revealed. Is the good pleasure of God. He doesn't have to save at all. He just decides to be pleased. To do it.

And Jesus here, doesn't just thank his father. For hiding. Saving knowledge from those who deserve to have it hidden from them. And he doesn't just thank his father in the second place. For revealing saving knowledge. To those babies who also deserved to have it hidden from them but God an overflowing mercy and love showed it to them.

He, thanks his father. For the decree. Of whom he would hide from and to whom he would reveal it. He thanks his father for the good pleasure. That is behind the choice of election. For the good pleasure that is behind the choice of reprobation or deciding. Who will end up damned?

So, Jesus, is thanking God. Thanking his father. With whom he is, God, and will come to that more fully next. Next. Lord's Day, God willing. He's thanking him. For being himself. He has always. from all eternity been one God with the father. And with the spirit Each of the persons delighting in the other two persons.

And delighting in the Holiness that they have. The one God, the Holiness that he, the one Triune God has the righteousness, the Justice, the love. Which doesn't first have expression in love to. Creatures or even Sinners. But love among the father and the Son and the spirit. And Delight.

Within the godhead. And so, if you are From whom these things have thus far been hidden. I urge you from the word of God. To confess that God is righteous, not just to hide it from a world out there. But he would be righteous to hide it from you.

But he is also the God who has been pleased to reveal it to babes. So cry out to him, that he would reveal it to you. That he would make you to know him as he is and his son as he is and your sin as it is. And his son's payment for that sin.

That he would give you to come to himself. So that you may be thankful. Like, Jesus is thankful. Because he is your righteousness. And he is the sacrifice that has taken away your sin. And now, by his Then by his Spirit. He will make you like himself. May he give you?

To have his own. Thankfulness. Amen. Let's pray.

Lord, some of us have Wrestled with these things, perhaps, many of us or some of us are not even sure what we believe about these things. Others of us. Have seen the truth, but have not felt the Gratitude. We pray for the help of your spirit that he would use this portion of your word.

To press us into the shape of the Lord Jesus. And just as Christ is your wisdom to us in other ways. So also we would have his mind, his wisdom. With regard to things like election and hardening and reprobation. And the decree So that our hearts would be full of Jesus's own thankfulness to you.

And we might, Enjoy you to lighten you. And glorify you forever. Grant that we ask in his name. Amen.