

Matthew 11:20-20

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 18 November 2018

Preacher: Paul Levy

[0 : 00] It's been a great weekend of seeking to share the good news of the Lord Jesus. I don't know how you feel after a weekend like that.! How you feel after you've maybe spoken to somebody about the Lord Jesus or the gospel.

The story is told of a fisherman. He spent an entire day in the river. He didn't catch a thing. He had absolutely nothing to show from his day. And when he got home, his wife greeted him and said, Oh dear, I really hope we'd have some fish for supper. Didn't you catch anything?

And he said, No, I didn't catch anything, but I think I may have influenced a number. And I think that is often how we feel after we've spoken about the gospel.

Many Christians, when they look at their record in telling others about Christianity, they feel like that. Perhaps it's been very hard to catch fish. But maybe we hope we've influenced a number, but we're not really sure.

And I think in the issue of speaking about the gospel, it's really easy to become disillusioned because of our apprehension. The problem is that if we've been a Christian for any length of time, we've been here before.

[1 : 15] We know there's been times where we've put maximum effort in and had faith, and yet it seems to have had such little impact.

So well done. We've managed to pluck up the courage to invite our friends, and they came. We've lent them books. There was a really clear gospel talk. The preacher didn't embarrass you. You've had that low cringe factor. And yet your family and your friends, they seem as hard as ever. And I'd be really surprised if many of us are not often quite discouraged and disillusioned and apprehensive about the whole thing.

And none of us like failure, and we can be really afraid of that. And so what we normally think is, well, I've got to repress that fear, and I've got to get on with it, even if it seems like a duty.

And I would say, well, that is noble, but I don't think that's the best way to go forward in telling others. And this passage that was read to us brings lots of the doubts and apprehensions and fears that we have as Christians out into the open.

[2 : 23] And let's try and address them in the light of Jesus. Number one, let's face reality. Look at verses 20 to 24. Face reality. Verse 20 is really a remarkable verse.

Then he, that is Jesus, began to denounce. He began to speak against the cities where most of his mighty works had been done, because they did not repent. That is very devastating and hugely informative.

It is extraordinary. Just look at it again, verse 20. Jesus did great miracles. He spoke to them. And at the end of the verse, they did not repent. The little towns, they were, in northern Galilee, they were uniquely privileged.

The Son of God, he walked their streets. He performed mighty works among them. Some of them we read about in the gospel, but most of Jesus' mighty works we don't know about. There were many, many more miraculous deeds that Jesus did, and they were recorded in the Bible.

And yet, they did repent. Small towns where everyone knew what was happening, and where everybody would know somebody who had benefited enormously from Jesus' healing ministry.

[3 : 37] Maybe they'd be at the picnic, you know, where he provided 5,000 of them with bread and fish. If ever a community was going to turn back to God, and repent and turn away from the way they were going, and they were going to cast themselves on God's mercy, well, surely it would be those towns, wouldn't it, in northern Galilee?

It would be those people. They'd seen divine power at work. It had been demonstrated to them, and yet, they did not repent. And instead of that, what they have is Christ's reproach, don't they?

He says, woe to you Bethsaida, woe to you Chorazin, woe to you Capernaum. And the word woe, it's a word which mingles pity. And if you want to paraphrase it, it's how greatly will you suffer? Jesus is saying, how my heart aches for what is about to happen to you. And Jesus doesn't say these words in verse 21.

He doesn't say them in triumph. He's not really happy. He's not saying woe to you. There's no sense of resentment. There are tears in his eyes as he speaks these words because they've not repented.

[4 : 49] They've not turned around and turned towards God. And the reason is explained the fate of these seaside towns.

The people in these towns, they were devout Jewish people. They were religious people. They often went to synagogue. They would travel up to Jerusalem to go to the great feasts. And yet, Jesus says, it's going to be worse for you on the Day of Judgment than Israel's most ancient enemies, Tyre and Sidon.

Or it's going to be worse for you guys when I come again than it will be for Sodom. Which is the kind of stereotypical, archetypal statement of God's justice, isn't it?

God's judgment. Where burning sulfur rains down Sodom and Gomorrah. And God says, Jesus says, it's going to be worse for you on that day than it was for them.

And the reason Jesus says that is because they had these Galilean times more light. They knew more about God. They knew more about who Jesus was than the sinners of Sodom and Sodom ever were.

[6 : 04] And these words spoken by Jesus are spoken in sorrow and compassion by a love that wants to warm.

A love that sees and knows everything. And so Jesus draws the curtain back for you and I and he shows us what is going on. Jesus says, if those pagan cities, Tyre and Sidon, Sodom and Gomorrah, if they've received the privileges that you've received in Northern Galilee, Bethsaida and Capernaum, things would have turned out very differently.

The point that Jesus is making is this. There's no shortage of evidence. He did many of his mighty miracles there. There was nothing deficient in the miracles.

They demonstrated the supreme power of God. And when they saw it, it could only be attributed to the sovereignty of God. There were sufficient witnesses in themselves.

They showed his authority over nature, the ceiling of a storm. They showed him in his authority over sickness, over the devil himself, over death, over hostile powers.

[7 : 19] But even though they saw those miracles, first hand, those miracles didn't bring them to their knees in faith and repentance. And we've got to ask ourselves, why, haven't we?

People sometimes say to me, well, if I could see God's miraculous power at work, I'd turn to him. Millions would turn to him.

But that just isn't true, because these people saw it, and yet they still didn't repent and believe. They were unwilling to change their minds. They were unwilling to redirect their lives. And the fact that they turned their back on Christ's authority and power only makes them more guilty.

They refused the most straightforward and immediate revelation of God that anyone has ever had. And they just turned away.

Now, you and I, you've not seen these miracles. You've not. But we have had 2,000 years of Christian history. And you have a Bible in a language that you can understand.

[8 : 24] And you have access to the Christians while you're here this morning. And yet all around us, and maybe even some here, reject Jesus' authority. And we just say no.

And the truth of this passage is a really sobering one, because it says that you can never encounter Jesus Christ without increasing your responsibility. You can never encounter Jesus Christ without increasing your responsibility.

If we go away from Jesus not believing, then our guilt is much greater. So many Bibles available. So many churches. So many witnesses in this city. It is an awesome thing to turn away from the light that God has given. And the real tragedy of Galilee is that they did.

And their crime was negligent indifference. They did nothing. If you look at the towns talked about in verse 21.

[9 : 33] In those towns, when you read through the record of Jesus' life, there is no record of anger or antagonism towards Jesus in those towns. There was in Nazareth.

But not in those towns. There is no record of anything by way of response. They are not happy. They are not antagonistic. They are not angry. They don't repent. They just sit on the fence. And this is what I want to try to get across to you this morning. Is they neglected Jesus. And by neglecting Jesus, they rejected Jesus. Because if you neglect Jesus, if you reject Jesus, what you are saying is, well I prefer myself. And I prefer to live under my own authority. And I will decide how I will live. And I will turn my back on the God who made me. And the God who gave his son to rescue people like me from his righteous anger.

[10 : 39] And I won't bother. And the Bible says that is the sin of all sins. To turn your back on a God of grace.

And what we do like Capernaum is we elevate ourselves in our thinking. We think, well we're fine. I'm okay. I'm alright. I'm better than most. In fact, I'm better than nearly all. Like that complacent town that was so pleased to have Jesus doing those miracles. But actually neglecting Jesus. That action of sinful rebellion will actually consign. Look at verse 23. It's so shocking, isn't it? And you Capernaum. Will you be exalted to the heavens? That's where you think you're going. Actually you'll be brought down to Hades, the place of death. Down from the pretension of thinking, well I'm on my way to heaven. I'm to actually the pit itself.

[11 : 42] You'll face the reality. And so have I. That something needs to happen inside of us. Something has to change within us. If we're ever going to respond to the Lord Jesus.

And if anyone has cause to be disappointed and disillusioned. Well it's Jesus, isn't it? Jesus spent weeks in these towns. He spent months there. He spent years there. He spent time with them. He'd healed some of them. He'd gone out of his way to show his glory. And who he was to them. And yet they did not repent. And if anyone should be disillusioned here this morning. I think it's a real encouragement for us to look at Jesus. And find that Jesus is not saddened. And he's not surprised. And so we go from facing reality firstly. To finding the reasons. Look at verse 25 and 26. And that links verses 24 to 27. What is Jesus' reaction as he pronounces this woe of judgment?

[12 : 49] That will come because they've rejected him. Well the disciples and the crowd. They're permitted to listen in on Jesus' praying. And listen how Jesus prays. Look at verse 27. He says at that time Jesus declared.

And he prays to you. He says I thank you Father. I thank you Father. Lord of heaven and earth. He's not in despair is he? But in elation. He's full of thanksgiving. And he says I praise you Father. Lord of heaven and earth. That you've hidden these things for the wise and understanding. And you've revealed them to little children. And then he explains to them in verse 27.

And he explains to them doesn't he. This incredible truth. All things have been handed over to me by my father. And no one knows the son except the father. And no one knows the father except the son. And anyone to whom the son chooses to reveal him to. The father whom Jesus speaks to.

[13 : 49] Is the master. He is the lord of heaven and earth. He is the sovereign ruler over everything. He is the absolute monarch. Verse 26. Who governs the world by his good pleasure. And so the heavenly father Jesus says is the one who is right. And who knows best. And he rules his creation accordingly. And he demonstrates through Jesus in his miracles. That sovereign power. Jesus shows divine authority. Now look at verse 27. This showing of his authority has been given to him by his father. But they didn't see that. Do you remember these people? They are blind to that. And so as we try to get our minds around this. What Jesus is showing us. Is not that God. Has refused to reveal his true nature. Of his son to them. But they have disqualified themselves. From receiving it.

[14 : 47] They've refused. To put themselves in a right attitude. Towards God. They've insisted. In verse 25. Can you see that? They think that they were wise. And they think they had understanding.

And they refuse to welcome. God revealing himself. As little children. Little babies. And that's the root of the problem. That is why they reject.

Jesus Christ. That is why people reject the Lord Jesus. It's not an intellectual problem. It's a personal. And a moral problem. And the contrast.

That Jesus draws. In verse 25. Is between those. Who are self-sufficient. And those. Who consider themselves. To have a wisdom. And they have all that they need. In order to sit.

In judgment. On God. And on the other side. The contrast. Is those who are willing. To be taught. The thing about. Little children. At the end of verse 25. Is not that little children.

[15:44] Are innocent. They're not. But in verse 25. They are not self-sufficient. And so little children. Are dependent. Little babies aren't they.

Little children. Need to be instructed. And guided. And have things shown to them. And if little children. Are going to make progress. Then they need to be teachable. And that requires.

Doesn't it. A certain amount of humility. That isn't always. A commodity. That children are very strong in. And children. As they grow older. Into adulthood. They decrease.

In that commodity. So we know. Don't we. That if you build something. With bricks. And Lego. With a little child. And you build a tower. And you get right to the top. And it needs a little bit. Of precision. What often happens.

We know. Don't we. That the child. Loses patience. And pushes the tower. And it all comes down. They're not. Really willing to be taught. We might grow.

[16:41] More sophisticated. As we grow older. But the same thing. Happens in our lives. You and I. Find it very. Very hard. To be taught. Don't we. We want.

To think of ourselves. As wise. And learned. And understanding. And we have to submit. To God. Telling us. Actually. You know.

Nothing. You're like little babies. Who are dependent. Upon him. You know. It's like. When you get. New technology. We talked about it.

In Sunday school. Isn't it. Children. When your mom. And dad. Get a new phone. Or a new. iPad. And. You are able. To work. The phone. Or the iPad. Better than your parents.

And you try. To teach your mom. And dad. How to use the phone. Or the iPad. How do your parents. Respond. I know. What I'm doing. I know. I don't need you. Teach me. Is it. When Sydney.

[17:36] As parents get older. My father. You can teach him. Nothing about an iPad. But he can't. Turn off. We're like that. Aren't we. We really struggle. To admit.

I. Don't. Know. We thought. We're wise. Learned. There's something. In human nature. Isn't it. Every single human being.

No matter what culture. You're from. That likes to think. We know. We know. Best. Best. And when it comes.

To Christianity. We like to think. That we know better. Than God. Well there couldn't be. Anything more arrogant. Than that. Because every time. We reject. Jesus authority. In our lives. That is what we're.

Actually doing. Revelation of God. Comes to those. Who are humble. And dependent. To those. Who are willing. To learn from Jesus. To those. Who know.

[18:30] That it is hidden. So their attitude. Was false. But their arguments. Are flawed. That's the other thing. We see. That's the other reason. Why couldn't they see it? We tend to think.

That human wisdom. That is the master key. But here's an area of life. Where it isn't. It's not saying. That Christian life. And faith. And intelligence. Are in opposition.

It's not saying that. It's not saying. That ignorance. And the Christian life. Go together. They don't. But if wisdom. And learning. Are our criteria. Then we're putting ourselves.

Above God. My. Intellectual. Pride. Is a great barrier. To the good news. Of the Lord Jesus. What Jesus is saying.

Is the more that I rely. On. My wisdom. The more I disqualify. Myself. From God. Revealing himself. It's not wisdom.

[19:28] It's not understanding. It is. Revelation. Verse 25. Can you see that? Revealed. To little. Children. That is the way. God is pleased. To do things. That is the father's.

Good pleasure. You can't fight against that. And so. It is. It is good pleasure. So. None of us. This morning. Who've come to know. God. Through the Lord Jesus Christ. None of us.

Can boast. None of us. Can say. Aren't we wonderful? That. Because. The only way. That we come to know. God. Is by God.

Kindly. And graciously. Revealing himself. To us. Through the Lord Jesus. Jesus. Is putting your thinking. Straight. And he's saying. God deals with us. Our valious people.

Who he owes. Nothing to. In his mercy. And his grace. He moves towards you. He owes you.

Nothing. He doesn't owe us.

[20 : 23] Any revelation. Any revelation. Or any knowledge of himself. If he did. Owe it to us. He would be unjust. To withhold it. But he doesn't owe you anything. But the very fact.

That we have any revelation. Of God. Is a mark of his kindness. And his love. And his mercy. If we're talking about justice. The only thing.

That we deserve. From God. Is eternal separation. From him. Because of our rebellion. And so if God conceals himself. If God hides these things.

From the wise and learned. People who will not. Humble themselves. Before him. By the hardening of their hearts. By their refusing to repent. Like these cities of Galilee. Well we put ourselves.

Under the judgment of God. We give ourselves up. To the judgment of God.

[21 : 20] I found this really helpful. Look at verse 3. Verse 3 is really the key. I think that unlocks the chapter. John the Baptist is in prison. Do you remember? Jesus did amazing things. And John the Baptist from prison says.

Are you the one. Or should we look for another? Are you going to be some care. Or should we expect another? And we've thought about that. Quite a number of times. Over the last few weeks. And John.

Jesus answers that question. He says. John. You need to look around. And see what's happening. And one of the reasons. John the Baptist. Asks that question. We can see earlier.

In Matthew's gospel. In chapter 3. Is when Jesus. When John. Is at the height. Of his ministry. Turn back with me. To chapter 3. Verse 12.

When John. Is at the height. Of his ministry. And he's calling on these very cities. To repent. What does he do? In verse 11. He speaks in chapter 3. Of Jesus.

[22 : 16] Who will come. Who is mightier. I'm not worthy to tie up his true laces. And he's going to baptize you. With the Holy Spirit. And with fire. And then in verse 12.

He says this. His winnowing fork. Is in his hand. His winnowing fork. Is in his hand. And he will clear. The threshing floor. And he'll gather his wheat. Into the barn. But the chaff.

He will burn. With unquenchable fire. So Jesus. What's happening. John says. What is this ministry. That you've got. Are you the one who is to come.

Or should we look for another. Where's the judgment. That's what John is saying. Why haven't you kicked out the Romans. Why am I still in prison. Why have you not cleared. The threshing floor.

Why is fire.

Not falling from heaven. To burn up. All that is wrong. And sinful. Where's the judgment. And Jesus answers him. In verse 5. And says that his ministry. Is a ministry of mercy.

[23 : 11] Jesus says. The blind. They receive sight. The name. They walk. The deaf. Hear. The poor. Have the good news. Preach to them. But actually. As I've studied it this week.

There's a deeper. Answer too. And what Jesus shows us here. Is that judgment. Is actually happening. Already. The city of Galilee.

Where he'd done all those great miracles. They've turned their back on Jesus. They saw the deeds of mercy. And of love. And by turning their back on Jesus. They put themselves. Under the judgment of God.

It's going on. And realized. On the last day of judgment. That. That judgment. That God will make. Well it'll be revealed. It'll be open. But it's already happening.

Their arguments are flawed. They will not submit to his authority. And they think. Well we know it all. We don't need you to teach us. They think they know. They think they know.

[24 : 12] All there is to know about God. And they can make their way to him. But that shows. That they are disqualified. From ever knowing him. And so they put themselves. Under God's judgment.

And it happens. Sunday. By Sunday. By Sunday. As people hear God's word. The father's good pleasure.

The father is pleased. To reveal these little things. These things to little children. But unless I am prepared. To become. Like a little child.

Like a baby. And humble. My proud. And arrogant. Attitude to God. I'll never understand. The gospel. And I'll never respond.

And I'll turn away. Well those are the two reasons. Jesus gives. But finally. Let's try and follow. The rationale. Rational through. We face the reality.

[25 : 08] That people's hearts are hard. We see the reason. In his people. Are refusing to submit. To revelation. But what is the rationale. For us as a church family. And I think verse 27.

Is a wonderful verse. It's an awe. Inspiring verse. Look what it says. All things. Have been handed over.

To me by my father. And no one knows. The son. Except the father. And no one knows. The father. Except the son. And anyone. To whom the son. Chooses to reveal him.

Jesus is claiming. Isn't he. To be. The only agency. By which God. The father. Reveals himself. Jesus is saying. The father. Has delegated.

His total authority. To me. To Jesus. His son. Only the father. Fully knows the son. And only the son. Fully knows the father. And so that means. You can't figure it out yourself.

[26 : 06] You cannot figure out God. You have to receive. Revelation. The book of Job. Asks the question. Can you. By searching. Find out God.

The answer is no. You are entirely. Dependent upon. Revelation. But look. Jesus was a real man. A real man.

Who really lived. In history. And he claims. Such an exclusive. Knowledge. Of the unseen father. And he says. Only I have the right. Or the ability.

To reveal him. How does the father. Reveal these things. That have been committed. To the son. He does it. By the son. Himself. The Lord Jesus. He is.

The agent. Of revelation. And who are the recipients. Of revelation. Well. Look what it says. Those to whom. The son chooses. To reveal. Who are they? They're little children. Those who are dependent.

[26 : 59] On revelation. Those who are humble. Those who are teachable. Here is a man. Who is claiming. Total equality. Of God. Because he is the son of God. He's saying.

I have the very life. Of God. In me. I have nothing less. Than God. In the human flesh. And so. Jesus claims. To be the channel. Of revelation. But not only that.

He is the revelation. Himself. He is God. Walking the paths. Of our world. He is God. Giving. Life. And he is God.

Ultimately. Dying our death. And so. This is the summary. Really. Everything depends. On your attitude. To Jesus Christ. The whole of his life.

And his ministry. In the gospels. Is God's self revelation. For all time. For all the world. So. Jesus is saying. He is saying. You cannot know the father.

[27 : 58] Except through me. The son. Later on. The apostle John says. No one who denies the son. Has the father. But whoever acknowledges the son. Has the father also. You cannot go to God.

This morning. Apart from going through Jesus. He is the supreme revelation. Of God. So if the Galileans. Won't be taught. By the miracles. And the words of Jesus. And by the character of Jesus. And if they will not submit. Themselves. To his authority. They'll never be able to come to the father. They'll be cast out into darkness. And they'll be under his condemnation.

And his wrath. And so you see. This huge emphasis. On the authority. And person of Jesus. He came not just to be the rescuer. But he came to be the ruler.

He came not to just be the saviour. He is the son. Who is the sovereign. He makes the invisible God known. And only he can do it. For no one knows the father except the son.

[28 : 58] There is only one divine revealer. Because there is only one God. It's the very nature of the good news. That God is revealed in his son. And in him alone.

And it's that. Which shouts out to us. That human wisdom is totally and utterly inadequate. In this area.

That if you will not leave your wisdom. And your learning. And your understanding. And become babies. And humble yourself before God's revelation. You will never have eternal life. And I think that really helps us.

It helps me certainly. Because no matter how clear. The presentation of the gospel may be. No matter how low cringe the preacher is.

Do you. Do I. Have any ability. Or any hope. Of converting anyone. Do we. I want you to ask that question.

[30 : 03] And answer that question. Really in your heart. Can I convert you. No I can't. Can I convert anyone. No.

Do you really believe that. Can I convert you. I can't. But here is the truth.

If I really do believe that. I will actually keep on going. Telling people. I won't give up. Let me tease us out a little bit more.

Can I break the power of Satan. In someone's life. Can I. With all my. Presbyterian superpowers.

Can I. Can I do that. Can I.

Can you. Give life. To the spiritually dead. No. Can you argue. Or preach. Or persuade. Or emotionally.

[30 : 59] Move you. To embrace. Jesus Christ. Can I do that. No. Do you really believe that. No one knows the father. Except the son.

And those whom. The son. Choses. To reveal him to. I would say. If we're not realistic. About this. We will get very. Disillusioned. And discouraged. And in the end. We will give up.

Because. Humanly speaking. Telling others. About the Lord Jesus. Is a hopeless task. Until our foolish pride. Is shattered. By the inescapable fact.

We're living cloud cuckoo land. But the amazing thing. Is this. It is the father's. Good pleasure. To reveal himself. To babies. And what does the son.

Choose to do. He chooses to make. The father known. He chooses to make. The father known. As the one. Who welcomes. Sinners like you and I. And receives them.

[31 : 53] To himself. And rescues. Those who will humble themselves. And put their trust in him. Because. What man cannot do. What women cannot do. God does.

And he chooses. To reveal himself. And the glorious truth. At the heart of the gospel. Is it. Is it not you. Figuring out. God. You can have to do that. It is that God.

Has come down the ladder. To respond. To rescue. Why are you a Christian. This morning. If you are a Christian. You are a Christian.

Because God has chosen. To reveal himself. And in his infinite mercy. He has broken down. Your pride. And your wisdom. And he has made you. A little child. In his sight.

So that we have taken. His revelation. And understood it. By his grace. And that is why. We get on with gospel work. And we keep going on. With gospel work. That's why we keep going.

[32 : 51] Into the stars. And the language class. And in the children. And the young people's work. That is why we. We get out at Bucktailon. Because it's God. Who gives people new hearts. And it is God.

Who frees. Us from our blindness. And our slavery. And it is God. Who turns us. To trust in Christ. As the only rescuer. And it is God. Who raises. The spiritually dead. To life.

And none of us. No one knows. Who he will raise. And no one knows. When he will raise. And how he will do it. But he goes on doing it. We're going to sing.

To close our service. After we've been to the Lord's table. The famous thing. And can it be. Charles Wesley. Explains. What happened to him. He said. Long my imprisoned spirit lay.

Fast bound in sin. And nature's night. He couldn't do anything. He was chained up. He says. I feel I was in prison. He was at night. He couldn't see.

[33 : 48] Every one of us. Is in that situation. Naturally. You can't save them. You can't save yourself. And I can't save you. And then see what happens. Thine eye diffused.

A quickening ray. God took the initiative. God shone light. Into Wesley's life. He says. I woke. The dungeon flamed with light. My chains fell off. My heart was free.

I rose. Went forth. And followed me. And that is authentic Christianity. And that is what happens. As Jesus Christ. Is lifted up. And he is proclaimed. As the great revealer of God.

And as he rescues. Sinners. He chooses to reveal himself. And it happens. Doesn't it. According to his good pleasure. The mystery of his will.

It is a mystery. And yet it is very. Very clear. It couldn't be clearer. That there are these. Two truths in the Bible. That God is the one.

[34 : 44] Who chooses. Who he will reveal himself to. And number two. We are to tell people. To repent and believe. All people. And because God the son.

Chooses to reveal the father. To men and women. And boys and girls. It's because of that. We can have courage. And perseverance. To keep on going. And lots of people.

In this area. Will shrug it off. With apathy. And contempt. Some of us used to do that. Before we were Christians. But I want us. To go away this morning.

And to come to the table. Knowing that. Because the father. Is revealed by the son. And because it is. His good pleasure. To reveal himself. To those who are humble enough. To receive him. That no heart.

Is too hard. For the grace of God. Isn't that an amazing thought. Think of the person.

[35 : 41] In your mind. Who is. Too hard. To come to God. Maybe it's yourself. But the glorious truth. Is that no heart.

Is too hard. Jesus declared. I thank you father. Lord of heaven and earth. That you've hidden these things. From the wise. And understanding. And you've revealed them.

To little children. Yes father. For such was your gracious. Will. Let's sing.