

Luke 10:22

Authorized King James Version (KJV)

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

Analysis

All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. The phrase *panta moi paredothē* (πάντα μοι παρεδόθη, "all things are delivered to me") uses the aorist passive of *paradidōmi*—the Father has transferred complete authority to the Son. This "all things" (*panta*, πάντα) is universal: creation, redemption, revelation, judgment—total cosmic authority resides in Christ (Matthew 28:18, John 3:35, 13:3).

The mutual knowledge statement reveals the Trinity's mysterious intimacy: *epiginōskei* (ἐπιγινώσκει, "knoweth") means full, perfect, experiential knowledge—not mere intellectual awareness but complete understanding and communion. Only the Father fully comprehends the Son's divine nature; only the Son perfectly knows the Father's essence. This reciprocal knowledge is eternal, infinite, and exclusive to the Godhead.

Yet Jesus adds the stunning final clause: **and he to whom the Son will reveal him** (*kai hō ean boulētai ho huios apokalypsai, καὶ ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι*). The verb *apokalypsai* (ἀποκαλύψαι, "to reveal") means to unveil, disclose, make visible. Knowing God depends entirely on the Son's sovereign choice to reveal Him. No human effort, wisdom, or merit can penetrate this mystery—only the Son grants access (John 14:6). This is the heart of Reformed

soteriology: saving knowledge comes through Christ's gracious revelation, not human discovery.

Historical Context

This statement appears in Luke's travel narrative but parallels Matthew 11:25-27, occurring after Jesus thanks the Father for hiding truth from the wise and revealing it to babes. The context is the seventy's return from mission and Jesus' rejoicing in the Spirit. This is one of the most explicitly Trinitarian statements in the Synoptic Gospels, revealing the Father-Son relationship's depth and exclusivity. First-century Jewish monotheism struggled with such claims—Jesus asserts unique filial knowledge of God that transcends even Moses or the prophets.

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

1. How does the mutual exclusivity of Father-Son knowledge challenge human attempts to know God apart from Christ's revelation?
2. What does it mean that the Son chooses to whom He will reveal the Father, and how does this relate to election and evangelism?
3. Why is Jesus' claim to have 'all things delivered' from the Father so central to trusting Him as sufficient Savior and Lord?

Interlinear Text

καὶ	στραφεῖς	πρός	τούς	μαθητάς	εἶπεν	Πάντα				
and	G4762	G4314	G3588	G3101	G2036	All things				
G2532						G3956				
παρεδόθη	μοι	ὑπὸ	τοῦ	πατὴρ	μου	καὶ	οὐδεὶς	γινώσκει		
are delivered	to me	of	G3588	Father	my	and	no man	knoweth		
G3860	G3427	G5259		G3962	G3450	G2532	G3762	G1097		
τίς	ἐστιν	ὁ	υἱὸς	εἰ	μὴ	ὁ	πατὴρ	καὶ	τίς	ἐστιν
who	is	G3588	the Son	G1487	G3361	G3588	Father	and	who	is
G5101	G2076		G5207				G3962	G2532	G5101	G2076
ὁ	πατὴρ	εἰ	μὴ	ὁ	υἱὸς	καὶ	ὥς	ἐὰν	βούληται	
G3588	Father	G1487	G3361	G3588	the Son	and	he to whom	G1437	will	
	G3962				G5207	G2532	G3739		G1014	
ὁ	υἱὸς	ἀποκαλύψει								
G3588	the Son	reveal								
	G5207	G601								

Additional Cross-References

Matthew 11:27 (Parallel theme): All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

John 1:18 (Parallel theme): No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 10:15 (Parallel theme): As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

2 Corinthians 4:6 (Parallel theme): For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 John 1:9 (Parallel theme): Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

1 John 5:20 (Parallel theme): And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

John 17:2 (Parallel theme): As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Matthew 28:18 (Parallel theme): And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

John 17:26 (Parallel theme): And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

John 13:3 (Parallel theme): Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;