

Matthew 11:27

Authorized King James Version (KJV)

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.

Analysis

'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.' This verse contains profound Christological and soteriological truth. 'All things are delivered unto me' (πάντα μοι παρεδόθη/panta moi paredothē) asserts Christ's universal authority—the Father has committed all things to the Son (Matthew 28:18, John 3:35, 17:2). The mutual knowledge between Father and Son is exclusive and complete: 'no man knoweth the Son, but the Father'—Jesus's identity is ultimately mysterious, fully known only by God; 'neither knoweth any man the Father, save the Son'—knowledge of God comes exclusively through Jesus. The climax: 'he to whomsoever the Son will reveal him' (ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι/hō ean boulētai ho huios apokalypsai). The Son sovereignly chooses to whom He reveals the Father. Reformed theology sees this confirming both exclusivity (no one comes to the Father except through Jesus—John 14:6) and divine sovereignty (revelation depends on Christ's will, not human effort).

Historical Context

This statement follows Jesus's prayer thanking God for hiding truth from the wise and revealing it to babes (v.25-26). Now Jesus explains His role: He is the exclusive

mediator between God and humanity. In first-century Judaism, knowledge of God came through Torah study, temple worship, and rabbinic tradition. Jesus claims to supersede all these—He alone truly knows the Father and alone can reveal Him. This claim to unique, mutual knowledge with God is implicit deity claim. Jesus positions Himself as exclusive access point to God—scandalous to Jewish ears, foolishness to Greeks (1 Corinthians 1:23). Yet early church affirmed this exclusivity: 'there is one mediator between God and men, the man Christ Jesus' (1 Timothy 2:5). Modern pluralism rejects this exclusivity, claiming many paths to God. But Jesus's words are unambiguous: knowledge of God comes only through Him, and He reveals the Father only to those He chooses. This exclusivity drove early Christian mission—they possessed what the world lacked and needed.

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How does Jesus's claim to exclusive knowledge of the Father and sole ability to reveal Him challenge religious pluralism?
2. What does it mean that knowing the Son and knowing the Father are mutually dependent—can you have one without the other?
3. How does the sovereignty in Jesus's phrase 'whomsoever the Son will reveal' shape your understanding of evangelism and conversion?

Interlinear Text

Πάντα	μοι	παρεδόθη	ὑπὸ	τοῦ	πατέρα	μου	καὶ	
All things	unto me	are delivered	of	G3588	Father	my	and	
G3956	G3427	G3860	G5259		G3962	G3450	G2532	
οὐδεὶς	ἐπιγινώσκει	τὸν	υἱὸς	εἰ	μὴ	ὁ	πατέρα	οὐδὲ
no man	knoweth	G3588	the Son	G1487	G3361	G3588	Father	neither
G3762	G1921		G5207				G3962	G3761
τὸν	πατέρα	τις	ἐπιγινώσκει	εἰ	μὴ	ὁ	υἱὸς	καὶ
G3588	Father	any man	knoweth	G1487	G3361	G3588	the Son	and
	G3962	G5100	G1921				G5207	G2532
ὃ	ἐὰν	βούληται	ὁ	υἱὸς	ἀποκαλύψαι			
to	whomsoever	will	G3588	the Son	reveal			
G3739	G1437	G1014		G5207	G601			

Additional Cross-References

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

Luke 10:22 (Parallel theme): 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.

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 2:23 (Parallel theme): Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

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.

John 3:35 (Parallel theme): The Father loveth the Son, and hath given all things into his hand.

John 6:46 (Salvation): Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

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 7:29 (Parallel theme): But I know him: for I am from him, and he hath sent me.

John 17:6 (Parallel theme): I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

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