

To Whom Has the Arm of the Lord Been Revealed?

John 17:6-8 October 1st, 2006

This morning we **continue** our *verse by verse examination* of the
Lord's Prayer for His own ... the High Priestly prayer of Jesus ...

A prayer for the

glory of God to be manifested in the salvation of His people.

Jesus wanted His disciples to *hear, record, and read* this
inter-Trinitarian conversation where
He discusses with His Father **them** (and **us**)
and **their** (and **our**) future

What a **privilege we are given** to get such a *glimpse* of this
holy conversation.

Too much of the subject matter of contemporary pulpits
puts the focus on **man's social interaction with man,**
and fail to
permit **God to speak about His relationship with man.**

As I said last week, *though much of the church*
avoids passages such as these for various reasons,
we must never avoid them.
God has given these texts to us for a **purpose.**

This prayer is **rich** in **high doctrine,** but at the *same time*
it is a doctrine that is **most beautiful.**

Beautiful, that is,

If we will **receive** it as such.

If we will set aside our **biases** and **corrupt human understanding**
of what we deem as **fair** and **unfair,**
we find in such passages
the most beautiful expressions
of **God's love** for us ...

The more we *discern* the **Father's interest in us,**
the greater our **confidence** when we come to Him a prayer.

Last week we looked at verse 5

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

And we looked into the Scriptures concerning the glory which the *Son of God* had **before** time, space and matter **existed.**

We saw how the **glory** of the *Son of God* is **manifested** in the **finished work** of the cross ... that *even before the world was*, the *eternal Son of God* was **glorified** as the *slain Lamb*.

We saw and will see again today that, Christ is speaking of a *special company* which had been given to Him by the Father, before the world was ...

How great would be our **assurance** as we **approached the throne of grace**, if only we realized that the **Father's heart** had been **set upon us** from the beginning of all things!

And this is one reason we are given a **glimpse** of **eternity past**, so that we might **know** and **appreciate** and as Eph 3:18-19 says,

may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which surpasses knowledge, that ye might be filled with all the fulness of God.

Consider the following excerpts from this prayer:

"...glorify Your Son, that the Son may glorify You, even as You gave Him authority over all flesh, that to all whom You have given Him, He may give eternal life ... 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. ...
I ask on their behalf; I do not ask on behalf of the world,
but of those whom You have given Me; for they are Yours; ...
While I was with them, I was keeping them in Your name
which You have given Me; and I guarded them and not one of
them perished but the son of perdition, so that the Scripture
would be fulfilled.”*

On John 17, J. W. Hendryx writes:

*In His great condescension, infinite mercy and affectionate love,
God, in Christ, from all eternity has chosen, set apart and marked
a people for Himself.
This is foundational to the Bible and we must not neglect to consider
our salvation from this ‘God's-eye’ view that He has so graciously given
us in the pages of Holy Scripture.
His elect have been set apart for sonship, privilege and honor
as they are united to Christ by His Holy Spirit.*

Once again today, and again next week, we will camp out
on these **beautiful verses** of John 17
which **shine a ray of glory** from eternity past
a ‘God’s eye view’
on the matter of **God’s sovereign election**.

We may not understand all of the subtleties and details
of this matter, but we are **thankful** that before time and space,
God had a people on His mind,
whom He **intended** to and **set out** to save.
whom He set apart for sonship, privilege and honor

As David wrote

Such knowledge is too wonderful for me!

Up to this point in this *High priestly prayer* of Jesus,
Christ has prayed for Himself ...

Like the *High Priest*, who on the *Day of Atonement*
entered the Holy of holies,
had *first* to **atone for his own sins**
before entering in on behalf of the people of Israel.

So, **Christ prays *first* for Himself.**

He prays *specifically* that:

He would be glorified
so that He might glorify the Father ...

that the Father is **glorified** in the fact that
Christ finished the work given Him by the Father,

Now, this **glory** He asked for was *specifically*
the glory He had *before the world was.*

But beginning our text today, He **turns to pray** for those to whom
He has **given eternal life ...**
the ones to whom **He has manifested the Father's name.**

The **transition** from the **request** with reference to **Himself**
into the **request** for His people
is like the *colors of a rainbow* –
where one **bleeds** into the next *unnoticeably.*

In the same way, the **glory** of Jesus Christ bleeds right into
the **salvation of His people.**

God is glorified in saving men ...

so to move from the subject of **God's eternal glory**
to the **saving of His people** is *most natural.*

He is about to **pray FOR His disciples**,
but **before** *praying for them*,
He first lays out the **basis** upon which
the Father **should** hear this prayer ...
Here, *before* Jesus **prays for them** in verse 9 ...
He *reminds the Father* that these are **the ones given to Him**.
That **He** has *manifested the Father's name to them*.
That **they** have **received and believed on Him**.
And upon this **basis**, He then makes His *petition* and *plea for them*.

This is a good model for us in prayer.
It is never wrong to "*remind God*"
of **His promises** and pray upon their basis.
Its **not** that God **needs** to be *reminded* ...
But as we pray with such a **Biblical basis** for
God *hearing* and *answering*,
this too gives us **confidence** before the throne of grace.

There is no Biblical basis for us to pray:
Lord give me that Mercedes
However, there is a Biblical **warrant** for
Lord, provide for my needs today,
give me this day my daily bread.
And as we **pray the Bible**, as we **call upon God**
for that which He has **already promised** He would give us,
it brings much **confidence** and **faith** to our prayer,
so that we can **ask** without *wavering* and *doubting*.

So, the Lord does **not** begin by *asking for the blessing of His disciples*;
rather in John 17:6 to 10
He **first** *describes the ones* he was about to **pray for**
it is *presentation*, in John 17:6 to 10
And in John 17:11 and 12 He moves on to *supplication*.

John 17:6

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.

He begins by

directing His attention to His work for them
the Son declares that to them he has manifested or made known the Father's name

In John's prologue, John 1:18, we see that this was part of Jesus' work ...
to **manifest** the Father's name ...
that is reveal the character of the Father.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Declared is ἐξηγήσατο ... Jesus is the *Father's exegete* ...

In the same way the preacher exegetes the text to
reveal, unveil and illuminate the meaning of the text ...
Jesus reveals, unveils and illuminates the Father.

The Son alone was competent for this.

Christ had manifested the Father's perfections
in His own perfect life,

Jesus prays:

I have manifested thy name

In this, Christ fulfilled the prophecy, (Ps. 22:22)
"I will declare thy name unto my brethren"

Jesus is sent to **declare, reveal, manifest** the *name of the Father*.

“*The name*” stands for the *whole person*.

Jesus reveals **God the Father** – His *nature* – His *attributes* –
His *perfections to the disciples*.

So *perfectly* did Christ fulfill this office that He could say, (John 12:9)
"He that hath seen me hath seen the Father"

But take note:

*I have **manifested thy name** unto [WHOM?]*

the men which thou gavest me out of the world:

Only those who had been **given Him by the Father**
were able to **receive** this manifestation.

Our text clearly states that the **Father gave a subset of men,**
out of the world, to Jesus Christ.

To *THESE particular men*, **Christ has manifested Himself**
And *these particular men* are those which have **kept the Word of God.**

These are those, who have **received** and **kept** God's Word
firmly believing and trusting in the *person and work of Christ*.
Revelation is **not** made *indiscriminately*.

It was made to those whom **God the Father gave to Jesus**

This is **consistent** with the *manner in which*
God has **ALWAYS** revealed Himself ...

In the OT, God did **not** make **His name known** to *everyone* ...
He *specifically* did so to **His covenant people** ...

To these people, He revealed His **covenant name**, “*I AM.*”

God has always **covenanted** with a **chosen people**

The *difference* in the New Covenant, is that **God's election** is no longer based upon *flesh and blood* ...
it was no longer **limited** to the **people** of a *national heritage*.

But in the New Covenant, *the Great High Priest* **intercedes for** and **redeems people from every tribe and tongue and nation.**

Who are born, not of the blood, or of the will of the flesh, or of the will of man, but of God ... born of the Spirit – born-again – not into an earthly kingdom, but a heavenly one!

We found last week, that *these people* with whom God is **entering into covenant** are **chosen from before the world was** ... and *these* are the ones **given to the Son**.

We saw this same phraseology in John 6:37

All that the Father gives me, shall come to me;

Who are those who come to Christ?

The ones **the Father gives to the Son**

Who are the ones given to the Son?

The ones **who kept the Word of God**

That is how Jesus describes them ...

They have kept Thy word.

All of those whom have had *the arm of the Lord revealed* to them...

That is **all** to whom *Christ manifested the Father*

All the Father gives to the Son

Will come to Him.

And ***He will in no way cast them out.***

How can I know if I am in that number?

Well, *have you come to Christ?*

That is, are you **trusting in Jesus Christ** for your salvation?

How can I know?

Well, *where are you?*

There's only two places you can be ...
you are either in Christ or in the world.

Where do you feel most at home?

In the church? With the people of God? ... or ...

With the world? Doing the things of the world?

The text says that if you are in Christ,
then you were **given to Christ**, out of the world ...
out of (ek) **the world**.

Ek means **separated from** ... out of ... **separation from**.

God has called a separate, a peculiar, a holy people.

You **cannot be at home in the world** and be a child of God

If God has called you **out of the world** ...
and **given you to Jesus Christ**.

Don't even try ... it will **never work**.

If you have been given to Christ from the days *before the world was*,
try as you may to live like the world,
among the world and
for the world ...
the world will **NEVER be your home**.

Psalm 139 says,

You can **make your bed in hell**, and you'll find Him there!

You can **try to hide in darkness**, but even the **darkness is light to Him!**

Let's look at verse 6 again:

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.

While it is **true** that here in John 17:6 through 19 the Lord is **praying directly** for His apostles, it is **clear** that they are,
representative of all disciples
who would *follow after them*.

Christ **clearly describes** the ones for whom He here intercedes, in terms which are **common to all believers**.

There are three things mentioned here by Christ in which He **describe those** for whom He prays.

- 1) They have had the **name of the Father revealed to them**.
- 2) They are subjects of God's distinguishing grace
(chosen by God before the world was)
- 3) They have **kept the Word**

All three of these describe the same group of people.

Jesus' prayer speaks of:

- 1) what *He* had done, (*revealed the Father*)
- 2) what *the Father* had done, (*chosen and given*)
- 3) what *the disciples* had done (*kept the Word*)

Steps 1 & 2 - the **choosing** and the **revelation**
have **nothing to do with you**.

Turn to 1 Corinthians chapter 1.

There is NO INDICATION ANYWHERE in Scripture to suggest *the idea* that ***His choosing you***, had *anything to do with you*.

This was done without any conditions that man might fulfill, but was done *entirely* for **the good pleasure of God**.

Because of His great kindness and to the glory of His grace,
He *foreknew you* and **gave you to the Son** *as a bride*.

(As it was the *responsibility of the father* to **choose a suitable bride** for his son.)

Look at 1 Corinthians 1: 26 ...

Consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 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, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, that no man should boast before God.

In spite of *yourself*, in spite of your *stubborn pride* and *unbelieving heart*,
He chose to *have mercy upon you*
so that by **His doing** (look at verse 30),

But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption

Why? So that you could boast how you chose Christ?

No (v. 31) *as it is written, Let him who boasts boast in the Lord.*

God through an eternal decree, prepared
vessels of mercy ... for glory (Rom 9:23),

And *today if you are a disciple of Jesus Christ*,
it is *ultimately* because **God resolved to have mercy upon you**,
not because of any decision you came to.

There is the ‘*God’s eye view*’ of **salvation**.

But **now**, the next question of the **one concerned for their soul** is this:

How can I know whether I am chosen?

This is a **good question**, which can be answered in many wrong ways.

I say it is a **good question**, because the Scripture admonishes that we are to be **sure of our election**.

2 Pet 1:10-11

brethren, be all the more diligent to make certain about His calling and choosing you ... for in this way the entrance into the eternal kingdom ... will be abundantly supplied to you.

But **HOW** can we be **sure of His choice** ...

*particularly since **such information** lies within the mysterious and unknowable will of God.*

God does not release to us *whom* He has **chosen** from eternity.

If He would, **we would go right to them and preach to them ...**
and then **boast** of what an efficient ministry of the gospel we have.

Or we would be able to *immediately know* the **tares among the wheat**,
and **get them right out of the church**.

But these matters are **not for us to know**.

But if we don’t know who the elect are,
how can we **make our own election sure**?

Some consider these **words** in John 17 ...

*“**Yours they were**”*

in a metaphysical sense

Cultists and Determinists

suggest that God had created a finite number of souls
in the beginning and **puts them into bodies over time.**

That is **absolutely false ... blatantly occult!**

In light of the entirety of Scripture we can only **interpret these verses**
in an **eschatological sense ... that is, as occurring IN TIME.**

Though God stands *outside of time*, He gives a people to Christ **IN TIME**
He draws people to Himself **IN TIME.**

The prophecy associated with the *New Covenant* is
“all will be taught of God.”

So, as John 6:45 states:
***“everyone who has heard and learned from the Father,
comes to me.”***

God does not *choose*, and then leave that choice in eternity ...

But, Eschatologically ... that is **IN TIME** ... He draws, He teaches ...
And **IN TIME**, His people hear and learn and come to Christ.

God promised to reveal His name to His people

In passages such as Isaiah 52:6, Ezekiel 39:7

“My people shall know my name”

Though chosen and known from the foundation of the earth,
it does **not mean** that **God created the souls and *knew them*,**
in eternity past ...

Rather **He knows us according to foreknowledge,**
because He stands in eternity, outside of time.

But He works in and through time

to **save the elect**
through the means of **revelation and faith.**

So God promised, *My people shall know my name,*
And Jesus fulfills that promise by
manifesting the Father's name to the men who the Father gives him

But He does so through the means of the **Word** and **faith**,
As people hear and learn, they come to trust, and thus
that which was ordained before time,
comes to pass IN TIME.

So no one is **saved** by election.
No one is **saved** apart from faith.

And our *making our calling and election sure,*
does not depend upon some *mystical feeling*:
feeling that you are *elect* or *not elect*,
but is dependent upon the **present state** of **your faith**.

This is **vital** to **understanding your own salvation**.

As we begin to understand to the **concept** of **election**,
it can become *enticing* for us to think of
our salvation as based upon election ...

You can begin to wonder if indeed **you are chosen**.

some have been **led astray** in this,
supposing that they **are elect** *because*
of a **prayer they prayed**
or supposing themselves not elect because
they are **battling a severe temptation** or **trial**.

This has also led to the *hyper-Calvinistic idea* that
since one cannot do **anything to be saved**,

*all he need do is sit around and wait
for God to do the work.*

NO!!!

We **must do** what we are **commanded to do** ...
that is *repent and believe the Gospel.*

So the manner in which you *make your calling and election sure*
is **not** by asking God to reveal to you whether you are **elect** ...
or even to **assume** that **you are elect**

But rather *examine yourself to be sure* that you are *in the faith.*

THE FAITH ... that is, DO YOU BELIEVE?

Don't let Satan will play mind games with you with **election** ...
he knows the truth, and he will try to pervert it,
if he can get you confused.

Turn to 1 John 5.

So Jesus prays for:

- 1) *Those* who have had the **name of the Father revealed** to them.
- 2) *Those* who are **subjects of God's distinguishing grace**
(*Those* who, *by virtue of divine decree*, **belonged to the Father.**)

AND ...

- 3) *Those* have **kept the Word**

So the question to ask yourself as you consider His **calling** and
choosing of you ... is ...

*are you **keeping the Word?***

*Tereo ... are you keeping it, guarding it, keeping it before your eyes,
hiding it in you heart.*

Are you obeying the precepts of God.

1 Jo 5:3

*For this is the love of God, that we keep His commandments;
and His commandments are not burdensome .*

This is *also* the **basis** of preservation of the saints ...
or what some call the perseverance of the saints.

(Depending on your point of view)

From a 'God's eye view' we are preserved by God.

That is *the born-again believer* will be **preserved**
by the Father,
on the basis of the **intercessory blood of Christ**,
which pleads on our behalf *before the throne*

However the disciple must also persevere ...

that is "**keep the word**" (by the **empowering grace** of God)

This denies the *popular evangelical doctrine* of

"once saved always saved,"

The antinomian idea

which suggests that "believing" *men* who **never change**
and **do not** have *one ounce of love for Jesus Christ*,
but claim Him to be "Lord"

are saved, no matter how far they apostasize ...

NO!!!

Jesus' High priestly prayer is **effective** for the salvation of HIS people.

He intercedes for **His own**.

And the objects of this effectual prayer for **salvation** are

Those who have kept Thy word!!!

A disciple **must** and **will** continue with Him.
Remember back in John 6:66 ... when many

*"went back and walked no more with him,"
the Savior said unto the Twelve,
"Will ye also go away?"
Their answer, through Peter, was:
"To whom shall we go? Thou hast the words of eternal life"
(John 6:66-68).*

That is what is needed ... **belief** ... a *self-abandoning* **trust** ...
biblical **faith**

That is what **overcomes the world** ... Look at verse 4 (I John 5)

*For whatever is born of God overcomes the world;
and this is the victory that has overcome the world —
our faith.*

*And who is the one who overcomes the world, but he who
believes that Jesus is the Son of God?*

Get your eyes off of what you are doing to sanctify yourself —
and **put them on Christ** ...
look unto Jesus, the author and finisher of your FAITH.

Your **victory** is not in what you do ... but is in your **FAITH!**

Let's go back to John 17.

The Lord prays from the standpoint of **their faith**,
They have kept thy Word.
there is **no notice taken of their failures to understand that Word.**

We see Christ here as a **real Highpriest**, and **Friend**,
whose heart is filled with love for his own,
he simply describes
these “*men of little faith*” –
who within a few hours would all **forsake and deny him**,
– as those who have kept the Father’s word
Demonstrating in truth I Cor 13:5,
“*love takes no account of evil*” and
“*covers a multitude of sin.*”

How beautiful, to see **our great High Priest**,
not counting the feebleness of their faith and
their **frequent unbelief**,
against them.

Satan is an accuser, he **speaks evil** of **believers**;
but Christ, **our Advocate**, takes our part, and ever **speaks well of us**.

They had kept the Father’s word, imperfectly, yes.
But **love does not notice their defects**,

He goes on to **commend them even further** ...
let’s move on to verse 7-8 ... John 17 ...

What is it that these chosen ones **receive and believe**?

*Now they have known that all things whatsoever thou hast
given me are of thee. For I have given unto them the words
which thou gavest me; and they have received them, and have
known surely that I came out from thee, and they have
believed that thou didst send me.*

What **honorable words** these are, again especially considering
the **character** of the eleven men to whom they were applied.

Weak in their faith!
Slight in their knowledge!
Shallow their spirituality!

Never had a **great Master** such weak servants *as Jesus had* in the apostles.

The **application** *for us* is **quite comforting**.

It is evident that **the Lord** sees far more **in His people** than we see in ourselves or each other.

J. C. Ryle has written:

It is evident that Jesus sees far more in His believing people than they see in themselves, or than others see in them. The least degree of faith is very precious in His sight. Though it be no bigger than a grain of mustard seed, it is a plant of heavenly growth, and makes a boundless difference between the possessor of it and the man of the world.

Wherever the gracious Savior of sinners sees true faith in Himself, however feeble, He looks with compassion on many infirmities, and passes by many defects. It was even so with the eleven apostles. They were weak and unstable as water; but they believed and loved their Master when millions refused to own Him.

Another thing to take note of from the text ... look again at verse 8:

"For I have given unto them the words which thou gavest me;

The Savior had treated them as "friends,"
committing to them the intimate communication
which the Father gave to Him,
that they might know of the **Divine eternal relationship**
between the Father and the Son!

and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

*Slow of heart **they were** (and as **we are**),
yet they **received the truth**.*

Take note of the order here ...

1. Christ *gave the Father's word*
2. They "received" the word
3. They *came to know for sure* that **Jesus was of Divine origin**
4. In their *knowing, they believed*

"Faith cometh by hearing, and hearing by the word of God"
(Rom. 10:17).

This is **always God's order** ...

If we are to **grow in our faith**, *it can only come* as we **hear the word**,
that is,

To **hear it preached**,
Read it with **prayerful meditation**,
and **personally apply** the *word of God* in our lives.

We can only **receive** and **believe**, that which we **first KNOW**.
And there is **no way around this** ...

A disciple is described as one who **receives**, **believes** and **keeps**
the Word

I'm sure we've all heard about that *hypothetical person* who is
not a Christian, but lives like a Christian ...

how they would *rather be like them*,
than you, *Bible-thumping, pulpit-pounding* Christian.

It is **significant** that Jesus prays for those who have
received, **believed** and **kept**
the Word.

He PRAYS for **disciples** ... and disciples are known
not on **following the example of Jesus**,
but on **keeping His Word**.

So again, I ask you, what makes you a Christian?

Are you like the *nice unsaved man*,
who does what Jesus does, who acts like Jesus? or

Are you **KEEPING THE WORD?**

guarding it, keeping it *before your eyes*, *hiding it in you heart*.

When it comes down to *making a decision* or *choosing to act*
one way or another,

does the Word of God come back to your mind?

Are you obeying the precepts of God.

The commands of Christ?

Or *are they a **burden** to you?*

Be careful that you are not basing your salvation upon
a supposed election, or a one time revelation ...

for Jesus **describes** those who are His,
as those who have **kept the word**,
that is **received** and continue to **believe**.

I want to take a few moments *by way of conclusion*,
to go back to the **initial matter** brought up by John 17:6 ...
to consider the question

*To **whom** has the Lord **manifested** the Father?*

Or as Isaiah has written, which is the title of this sermon:

To whom has the arm of the Lord been revealed?

Let us **close** by turning to this **question** and its **answer** in Isaiah 53.

This evening at sundown is the **holiest day of the Hebrew year** –
the day of *Yom Kippor* ... (the Day of Atonement)

This, along with our text in John 17,
provides us with a *very appropriate context* to **consider**
Jesus *as* both the Great High Priest.

It is beautiful to see in John 17,
How as the Savior **comes before the Father**
as intercessor,
He presents "***His own***" *along with Himself.*

As we saw, he **first prays for Himself,**
as the **high priest of Israel** *first offered a bull for his own sin* ...
but then *seamlessly,* **Jesus prays for His own.**

It is the **fulfillment** of what had been so **strikingly foreshadowed**
by the *high priest of Israel* who in

Ex. 28:29 ...

***"And Aaron shall bear the names of the children of Israel in
the breastplate of judgment upon his heart when he goes in
unto the holy place, for a memorial before the Lord
continually"***

In the same manner, Christ, ***bears the names*** of
those given Him by the Father, upon **His breastplate** ...

So when our **great High Priest** entered the *presence of the Father,*
He bore our names on His heart!

But Jesus is more than this ... He is more than a High Priest ...

He IS the offering ... He IS the atonement ITSELF.

While it is true that God already loved us from eternity
and gave us to Christ before the world was.

It was only Christ's blood that made us fit objects of that love,
by saving us from wrath and making us holy.

It is the **blood of Christ** that **achieves** full salvation,
actual reconciliation, justification, sanctification,
adoption and brings many sons to glory

This is why Paul wrote,

*I determined to know **NOTHING** among you,
except Jesus Christ and Him crucified.*

*Friends, **that's why** we are here in church today ...*

That's what keeps me coming back to the house of the Lord

That's why the Jews rejoiced to go to the house of the Lord
*Because they knew **How blessed was the man** who's sin is covered!*

This is **WHY** Jesus came ... *to save His people from their sins*

This is His **High Priestly role** ... to make atonement!

And in John 17, Jesus is taking up His **High Priestly office**,
and he **intercedes** ... He is **entering the Holy of Holies**

Just as the high priest of Israel did on behalf of the nation of Israel,
(God's **chosen**, **natural** people) ...

For whom he **sacrificed** the **goat** and **spread the blood**
on the *mercy seat* in the holy of holies

and **God's wrath** is *temporarily* satisfied.

It is recorded that the **people celebrated** ...
as Yom Kippor ends with the
sounding of the ram's horn and **great celebrations**
for the people knew that **they were atoned** for ...

This was not in theoretical or
provisional atonement.

they knew that **the goat bore THEIR sin**
and **set THEM free** ...

They **knew** that the **blood** made true atonement,

for it is the blood by reason of the life that makes atonement.'
Lev 17:11

In John 17, the *parallel*, Jesus, the **Great High Priest**,
enters the holy of holies to intercede for *His own* ...
(God's **chosen**, *supernatural* race.)

Only He does not offer a **bull** or **goat** that can only *temporarily* cover sin,
but He *enters a greater tabernacle, one not made with hands*,

*Neither by the blood of goats and calves, but by his own blood
he entered in once into the holy place, having obtained eternal
redemption for us.* Hebr 9:12

And so with this blood, of the **perfect, spotless Lamb of God**,
God again makes a **covenant with man** ...

Not like the first one ... but one where He ...

gives them one heart and one way,
an everlasting covenant where He says,

*I will put the fear of Me in their hearts so they will not turn
away from me!*

*I will put my law within them, and on their heart I will write
it; and I will be their God, and they shall be my people.*

So when Christ comes and **offers** a *symbol of the covenant*,
he **seals it**,
as a marriage was sealed with the *exchange of a cup* ...

Christ offers the **cup** of the *new covenant in His blood*,
which we are told is *poured out for many*
(of which you are included) *for the forgiveness of sins*.

The **New Covenant in Christ's blood** seals and atones for your sin.
And **God is glorified!**

The **ultimate and supreme end** of **Christ's death**
is to **bring glory to God**;
which is **achieved** in the substitutionary and effectual atonement,
forgiving, reconciling ... on behalf of
All who have *had the arm of the Lord has been revealed* to them!

Let us conclude with the reading of Isaiah 53 ...

I will read with **minimal comment** ...
as I do, **listen** of *whom the prophet speaks*.

Of course we know, he speaks of **Christ**, but of whom else?
Who are the objects of this sacrifice?
Who are saved in this atonement?

Who hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor majesty; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

*4 Surely he hath borne our griefs, and carried our sorrows:
yet we did esteem him stricken, smitten of God, and afflicted.*

*But he was wounded for our transgressions, he was bruised
for our iniquities: the chastisement of our peace was upon
him; and with his stripes we are healed.*

*All we like sheep have gone astray; we have turned every one
to his own way; and the LORD hath laid on him the iniquity
of us all.*

[Take note of **whose iniquity, grief, transgression and sorrow,**
is **laid upon the Servant ...**
the pronouns “we” “our” do not change ...
the “us all” of verse 6,
is the same “we” that are healed in verse 5.

And notice it says, “we are healed” “we are made whole”
“we are saved” by this sacrifice, not may be saved ...
but by his stripes, we ARE saved!

Who are saved?

Those who have had *the arm of the Lord revealed to them!*
It is the same as Jesus’ words in *John 6 ...*

*all that the Father shall give me, shall come to me ...
and I will raise them up on the last day]*

*7 He was oppressed, and he was afflicted, yet he opened not
his mouth: he is brought as a lamb to the slaughter, and as a
sheep before her shearers is dumb, so he openeth not his
mouth.*

*He was taken from prison and from judgment: and who shall
declare his generation? for he was cut off out of the land of
the living: for the transgression of my people was he stricken.*

*And he made his grave with the wicked, and with the rich in
his death; because he had done no violence, neither was any
deceit in his mouth.*

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

[There is the **propitiation** ... *He became sin for us* ...
He bore our **sin**, bore the **wrath for our sin**,
became a **sin offering**, and *afterward, as a result*,
the *pleasure of the Lord prospered in his hand*]

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify MANY; for he shall bear THEIR iniquities.

[There you are again the **MANY** who are *justified*
are the **same ones** for whose *iniquities He will bear!*]

12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

The elect are *given to Christ, as a reward: vs. 11 again*

***He [The Father] shall see of the travail of his [the Son's] soul, and be satisfied [propitiation]: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. THEREFORE will I divide him a portion with the great, and he shall divide the spoil with the strong"* (Isa. 53:10-12.)**

You are the Father's gift to the Son ...

***because the Father was pleased with the perfect sacrifice,
He gave you to His Son, to be His bride,
He adopted you on the basis of this work,
He redeemed you, He purchased you!***

*not with perishable things like silver or gold ...
but with precious blood , as of a lamb unblemished
and spotless, the blood of Christ.*

That's why I'm here today ... and every week ...
to **proclaim** and **hear of** the High Priestly, intercessory
work of Christ *on my behalf.*

That **He paid the price that I owed, He bore MY hell,**
because He loved me!

May God be **glorified** in the **salvation** of
all to whom *the arm of the Lord has been revealed!*