

1. *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession* (Hebrews 4:14).

As our prophetic Mediator, it was necessary for Christ to announce the way of salvation.

This He did by preaching and teaching with an authority and conviction unlike any other (Matthew 7:29; John 7:46).

It was also necessary He confront error and hypocrisy (Matthew 23), while proclaiming the truth of His divinity.

This would eventually be the cause of His crucifixion (John 10:33).

Which leads us to Christ's second mediatorial office: High Priest.

No one disputes the role of the Jewish high priest to be that of offering a bloody propitiatory sacrifice to God on behalf of his people, the Day of Atonement being the High Holy Day specified by God for performing this crucial function (Leviticus 16).

Thus, the high priest made intercession for the nation of Israel, pleading God's forgiveness and remission of their sins.

Jesus Christ was the antitype who offered His own body and blood on the cross as satisfaction for the sins of His people (Hebrews 10:5-10; 9:11-14).

Having made satisfaction for sin, He now 'ever liveth to make

intercession for them that come to God by Him' (Hebrews 7:25).

The satisfaction and intercession of both the earthly Jewish high priest and our divine High Priest, Jesus Christ the righteous, are each coterminous in their extent.

COTERMINOUS: (adjective) "Having the same boundaries or extent in space, time or meaning."

Just as the Jewish high priest made atonement for none other than the sins of those who were Israelites by the flesh, so, too, does the atoning sacrifice of Christ make satisfaction for the sins of the true Israelites, the spiritual Israel of God (Gal. 6:16), consisting of Jew and Gentile, bond or free (1 Cor. 12:13), who are the spiritual seed of Abraham (Gal. 3:29), according to the election of grace (Romans 11:5), chosen by God before the foundation of the world (Ephesians 1:4).

Christ's intercession is on behalf of those for whom He made satisfaction, and for no others.

Those for whom He prays and for whom satisfaction is made are coterminous with those given Him by the Father.

A right understanding of John 17 is essential to clearing up much unnecessary confusion.

No one disputes this chapter contains the high priestly prayer of Christ before He makes atonement on the cross.

What *is* in dispute is the extent of Christ's atoning sacrifice.

Many sincere, sober and serious Christians believe and teach Christ's sacrifice was universal, made on behalf of all mankind.

However, such is not the case, and can be easily proven using Christ's own words to refute this pernicious error which deprecates the perfection, design, holiness and efficacy of Christ's substitutionary sacrifice.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him (John 17:1-2).

Although Christ has the power to give life to ALL mankind, it is to the glory of God that Christ gives eternal life to a specific, limited group, restricted in extent to as many as the Father has given Him.

Not one more, not one less.

These elect sinners were given Christ for the express purpose of His making satisfaction for their sins, as well as His being their Mediator in all other things necessary unto salvation.

It was the just eternal will of the Father that not all mankind would be spared judgment.

And it was also the gracious eternal will of the Father that not all mankind would be judged.

The distinction as to who would be spared versus who would

be judged was determined by the infinitely wise and ineffable counsel of God, contingent on nothing which we might view to be particularly good or evil in man.

God's will alone is the rule of what is right. There is no higher cause.

Besides, it is virtually impossible that He who is infinite and eternal could take counsel from that which is finite and is yet to exist.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent (verse 3).

Jesus was sent as Prophet to explain God our Savior.

He was to give them knowledge of the truth (1 Timothy 2:4).

He was sent specifically to teach and preach to those given Him by the Father.

Christ's prophetic office, therefore, must be effectual and coterminous with that of His priestly office which, in turn, must be effectual and coterminous with the eternal will of God.

To be otherwise is impossible because there is no defect in God, His wisdom or His power.

Thus far, we have learned eternal life is dependent on:

- (1) The eternal will of the Father.
- (2) The sinner's hearing and believing the truth of God, His

Son and the way of salvation.

(3) The satisfaction made by Christ.

(4) The intercession made by Christ.

I have glorified thee on the earth: I have finished the work which thou gavest me to do (verse 4).

Items 1-4 listed above must be coterminous in efficacy and extent, for any neglect or deficiency on Christ's part would not qualify as glorifying God or finishing the work for which He was sent.

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

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.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 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 (vs. 5-8).

Once again, Christ references all those given Him by the Father.

They have received and believed all His doctrinal truths, bar none.

I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine (verse 9).

Please read this verse carefully.

As High Priest, Christ does *not* pray for the world.....meaning all mankind.

He prays only for those given Him by the Father.

All others are excluded.

He prays for the salvation of those for whom He is about to make satisfaction.

Those for whom He is to make satisfaction must be the same ones for whom He prays as Intercessor.

For it is injurious to the wisdom of God to have Christ pray for the few, while dying for all.

Since intercessory prayer by the High Priest is essential to the forgiveness of sins, by Christ's neglecting to pray for all mankind a sacrifice intended for all mankind would be ineffectual and worthless to many.

Would the Father's plan of salvation be glorified by Christ's blood shed in vain?

Would the Father's wisdom be glorified by intending that which is impossible without the intercession of Christ?

CONCLUSION: There is perfect unity and harmony between the Mediation of Christ and the eternal will of God.

Those elected by the Father will come to the knowledge of

the truth.

They will believe the doctrines of God.

Satisfaction will be made on their behalf.

Their sins will be forgiven.

They will always have an advocate with the Father, ever making intercession for them.

NEXT: Christ merited faith for the Elect.
