

October 15th, 2017  
 HEAVEN A WORLD OF LOVE  
 John 17:25-26

We have spent a considerable amount of time in John 17. It has been so precious to my soul, and I hope to yours as well. John 17 is known as Jesus' high priestly prayer. Jesus in the plain hearing of His disciples lifted up His voice to His Father and prayed for everything that the church needs to get home to glory. Dear congregation if you want to know what you really need in this life, go to John 17. Jesus left nothing out. He prays for everything that believers need in life and in death. "I am praying for them. I am not praying for the world but for those whom you have given me" (v.9) If you are a believer, Jesus is praying for you, and everyone of these prayers are precious realities that cannot fail.

First, Jesus prays for your **salvation**. Look at v.1, "Father, the hour has come; *glorify your Son* that the Son may glorify you," When Jesus prays "glorify your Son" He is speaking about His death for sinners. What an amazing prayer! We often anticipate exciting events with eagerness. Marriages, the birth of our children, being reunited to an old friend. Jesus is looking at the most horrifying event in the history of the universe and He's saying 'Father, I'm ready. This is what I came for. Punish Me for them. My life for theirs.' Jesus prays for your **salvation**.

Secondly, Jesus prays for your **preservation**.<sup>1</sup> Look at v.11 "Holy Father, *keep them* in your name." Salvation is not salvation if you can lose it. You can never go to hell. I love how Westminster puts it:

"This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and

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<sup>1</sup> The list of these "tion" descriptors originated from John MacArthur's *The MacArthur New Testament Commentary: John 12-21*, (Chicago, IL.,: Moody Publishers, 2008), pg. 302

unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, [and] the abiding of the Spirit.”<sup>2</sup>

Jesus prays that truth for you: you **preservation**.

Thirdly, Jesus prays for your **jubilation**. Look at v.13 “...these things I speak in the world, that they may have *my joy* fulfilled in themselves.” Jesus doesn’t just want your soul, He wants your joy. As Paul said in **1 Corinthians 1:24** “we work with you *for your joy*.” No one, no one is more for your joy than Jesus Christ.

Fourthly, Jesus prays for your **sanctification**. Look at v.17 “*Sanctify them* in the truth; your word is truth.” If you are not being renewed after the image of your Creator, you cannot have joy. Holiness is happiness. Jesus prays that you would die more and more to sin, and live more and more unto God.

Fifthly, Jesus prays for your **unification**. Look at v.22 “The glory that you have given me I have given to them, *that they may be one* even as we are one,” Jonathan Edwards has said

“...though [unbelievers] join together in their enmity and opposition to God, yet there is no union or friendliness among themselves—they agree in nothing but hatred...They hate God, and Christ, and angels, and saints in heaven; and not only so, but they hate one another, like a company of serpents or vipers, not only spitting out venom against God, but at one another.”<sup>3</sup>

But because believers have been united to Christ, we have been united to one another. This union is a present union, not something we have to create. It

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<sup>2</sup> WCF 17.2

<sup>3</sup> Jonathan Edwards, *Charity and Its Fruits: Christian Love as Manifested in the Heart and Life*, (U.S.A.: Great Plains Press, 2012), pg. 216

was created the moment Christ saved us. Jesus saved us not only so we could delight in Him, but so that we could delight in each other.

Sixthly, Jesus prays for our **glorification**. Look at v.24 “Father, I desire that they also, whom you have given me, may be with me where I am, *to see my glory.*” As F.F. Bruce has said “[The] glory on which Moses *could not look* has now been displayed among men and women [in Jesus Christ].”<sup>4</sup> Jesus prays that one day very soon, you will see the one thing than which nothing greater can be conceived: Jesus Himself—the glory of the Father.

Today’s verses are a continuation of that theme. And I need to be honest. Before I really examined v.25-26 I thought v.24 was the climax of Jesus prayer. How can you conceive of better news than to behold the Son of God? To see Jesus is Heaven *itself*. But I was corrected—v.25-26 is the climax. Yes, Heaven *is* the fullness of joy because we see the Son of God. We will hear Jesus say “Enter into the joy of your master” (**Matthew 25:23**) All our troubles will finally be over. We will get to be with our Savior—the one *for whom* our souls were made—the one *in whom* our souls find rest—the one *to whom* belongs all honor and praise and glory.

**But** the fullness of *that joy*, that inexpressible joy, that joy that surpasses all knowledge (Ephesians 3:19) is *not* the best part. The best part is that it *forever increases*. Heaven is not static. Heaven is a fullness that forever increases. But how can that be? How can you be full and increasing at the same time? That seems like a contradiction. To be full *means* to be entire, to be complete. Fullness means to have within its limits all that it can contain.<sup>5</sup> In other words, to be full means you cannot increase. This is why v.25-26 is the climax of this prayer. Heaven is a place where there is a fullness that forever increases because Jesus never stops revealing God to us. Look at v.26 “I made known to them

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<sup>4</sup> quoted in Tristan McGrath’s “*And This Is Eternal Life: A Study Of Glory In The High Priestly Prayer*”

<sup>5</sup> Source: <http://webstersdictionary1828.com/Dictionary/full> accessed October 14, 2017

your name, and *I will continue to make it known*, that the love with which you have loved me may be in them, and I in them.” How long will Jesus do this? Forever. It’s true that we will be made morally perfect in Heaven. **1 Cor. 13:10** says “But when the perfect comes, the partial will pass away.” We are made perfectly *holy* in Heaven, but not omniscient. We will not possess all knowledge. God alone is omniscient. Our minds and hearts will still be finite, which means we still have a capacity to learn. Learn what? A better question is: learn who? The Triune God. That’s the promise Jesus makes in this prayer—that He will never stop revealing God to us. And as this happens, our souls are simultaneously full and increasing at the same time.

### *The Big Idea...*

Jesus never stops revealing the Father to us, therefore Heaven will be a world of love that is forever full and forever increasing

- ☆ Jesus Commences Our Knowledge of the Father
- ☆ Jesus Continues Our Knowledge of the Father

## I. Jesus Commences Our Knowledge of the Father

### **The fig leaves of the world**

Let’s look at **v.25** Jesus prays “O righteous Father, even though the world does not know you, I know you, and these know that you have sent me.” Jesus is not a universalist. Jesus is a particularist. Jesus never once taught that everyone will be saved. This prayer divides all humanity into only two parties: the unbelieving world that is headed for eternal misery, and the elect of the Father who are headed for everlasting joy.

And the *cause* of that division gets to the very heart of the gospel. Tim Keller recently said “You don’t go to hell for *being* a homosexual.” And this has

caused some Christians to shift very uncomfortably in their seats. Why? Do we think that heterosexuality gets us into heaven? Of course not. So then why is there discomfort with Keller's statement? Because Christians often dislocate what the main issue is. Keller went on to say "What sends you to hell is self-righteousness. Thinking you can be your own Savior and Lord."

Now consider that in light of what Jesus prays, He says "O *righteous* Father, even though the world does not know you." Jesus calls Him *righteous* Father. That is what the world rejects—God's righteousness. 'Father the world does not know you alone as the righteous One.'<sup>6</sup> Paul says of the unbelieving Jews in **Romans 10:3** "For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness."

This is the stumbling block to the gospel. Believing the gospel is admitting the worst things about yourself—that everything you've ever done deserves punishment. "No one does good, not even one" (**Romans 3:12**) There is nothing harder than this. When people reject the gospel, they are saying 'I'm not that bad. I don't need help. I certainly don't need someone to be punished for me. I'm a good person.' But to that Jesus says "No one is good except God alone." (**Luke 18:19**) Homosexuals are not good people. Church go-ers are not good people. Conservatives are not good people. Liberals are not good people.

The Christian is not the person whom God lets into heaven because He is a good person. There is no such thing. Who is the Christian? The Christian is the tax collector who says "God, be merciful to me a sinner" (**Luke 18:13**). The Christian is the blind beggar who cries out "Jesus, Son of David, have mercy on me!" (**Luke 18:39**) That is what the world does not know in the first part of v. 25. They do not know God as the *only* righteous Father. Dr. Martyn Lloyd Jones once said:

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<sup>6</sup> In what way does the the world not know our "righteous Father"? Romans 1:21 says of unbelievers "For although they **knew** God, they did not honor him as God or give thanks to him." So in a very important sense, unbelievers do know God. In fact the same Greek word γινώσκω ginōskō is used here as in John 17:25 "O righteous Father, even though the world does not **know** you." In John 17:25 the world does not **know** God as righteous Father. In Romans 1:21 the world does **know** God as omnipotent and eternal creator. In the first, they refuse to submit to His righteousness (Romans 10:3), in the second, they cannot deny that God exists through the mediate few of creation.

“The Christian is not the strong man. He is a very weak man who has been given strength to know that He is weak. I would say of all men and women that we are all [helpless]<sup>7</sup>, the difference being that [unbelievers]<sup>8</sup> do not appreciate the fact that they are [helpless]<sup>9</sup>, whereas the Christians do.”<sup>10</sup>

### The mediation of Christ

Jesus goes on to pray, again in v.25 “even though the world does not know you, *I know you*, and these know that you have sent me.” Now I think this is a curious way of speaking. If the contrast is between the unbelieving world and believers, then why didn’t He pray “even though the world does not know you, *these* [as in believers] *know you*”? Why did He say “even though the world does not know you, *I know you*,”

Because it is only *through* the Son that we can know the Father. The church father Chrysostom says here “No man knoweth God, save those only who have come to know the Son.”<sup>11</sup> So this language is a recognition that Jesus *alone* knows the Father intrinsically.<sup>12</sup> We can only know the Father *extrinsically* through the Son. Jesus *alone* knows the Father immediately. We can only know

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<sup>7</sup> original “...weak, very weak”

<sup>8</sup> original “...the sinners”

<sup>9</sup> original “...weak”

<sup>10</sup> Iain Murray, *D. Martyn Lloyd-Jones, The First Forty Years, 1899-1939*, (Carlisle, PA.: The Banner of Truth Trust, Reprint 2012), pg. 98

<sup>11</sup> *Nicene and Post-Nicene Fathers, Vol. 14, Chrysostom: Homilies on the Gospel of Saint John and the Epistle to the Hebrews*, Ed. Philip Schaff, (Peabody, MA.: Hendrickson Publishers, 5th Printing 2012), pg. 305

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Likewise Calvin says here “The Son came out of the bosom of the Father, and, properly speaking, he alone *knows* the Father; and, therefore, all who desire to approach God must betake themselves to Christ, meeting them, and must devote themselves to him; and, after having been known by the disciples, he will, at length, raise them to God the Father.” John Calvin, *Calvin’s Commentaries Vol. XVIII*, (Grand Rapids, MI.: BakerBooks, 2009), pg. 188

<sup>12</sup> D.A. Carson, *The Pillar New Testament Commentary: The Gospel According to John*, (Grand Rapids, MI.: Eerdmans Publishing Co., 1991), pg. 570

the Father *mediately* through the Son. In other words, Jesus is praying: ‘Father *I alone know* You, and *I alone have made You known* to these who believe.’<sup>13</sup>

### The prophetic office of Christ

This is emphasis in these two verses. Five times Jesus mentions *knowing*.

#### v.25

“O righteous Father, even though the world does not *know* you”

“I *know* you”

“and these *know* that you have sent me.”

#### v.26

“I made *known* to them your name,”

“and I will continue to make it *known*”

Dear believer, what is the difference between you and an unbeliever? Why do you believe? You believe because Jesus *personally* revealed to you the Father. This is called the prophetic office of Christ—Jesus reveals to us the Father. That’s what Jesus means in v.26 “I made *known* to them [that is believers] your name.” What name? Righteous Father.

Think back to when you were first saved. The spiritual lights came on when you first realized that God is perfectly righteous, and that you were a sinner. What a moment of terror. To stand before the Living God whose eyes are too pure and holy to look at wrong.<sup>14</sup> You knew you deserved hell. But then Jesus made known to you the mercy of God. “In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.” (1 **John 4:10**) And you believed. What made you different than countless others who have that same message but have never believed?

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<sup>13</sup> This is a reiteration of **John 14:6** in prayer form “I am the way, and the truth, and the life. No one comes to the Father except through me.

<sup>14</sup> Habakkuk 1:13

Or perhaps you don't ever remember being saved. You grew up in a Christian home, and you always remember believing on the Lord Jesus Christ. What made you different from other children who grew up in Christian homes and yet never believed?

Or perhaps you have been like the prodigal son. You had a relationship with the LORD, and then you turned hard into the world and lived a very rebellious life of sexual immorality and drugs and alcohol and crime and yet somehow Jesus Christ brought you back to the fold. What made you different than the countless others who know of God and even Jesus Christ but who are walking in darkness still?

Or think of the Apostle Paul's conversion. He was traveling on the road ready to persecute the Christians in Damascus and Jesus suddenly spoke to him in an audible voice "Saul, Saul, why are you persecuting me?"<sup>15</sup> And Jesus brought Him to know the true and Living God. What about the other men that were with traveling with Him? Why didn't they believe? Or think of all the accounts in the books of Acts where the apostles preached in the synagogues and some came to believe, yet others refused to believe and even became violent with the apostles. What made the difference between those who believed and those who didn't? Jesus. **v.26** "*I made known* to them your name,"

Dear believer, Jesus *personally* made the Father known to you. That's why you believe. He passed over others but He taught you. Not because you were better than others. You are just like the 11 disciples: You have been full of yourself like Peter. You have been party spirited and power hungry like James and John. You have been full of God-dishonoring doubt like Thomas. You have been spiritually dense like Philip and Thaddeus. You have been a coward like John Mark. You have denied Christ either in your words or your actions like Peter. There are unbelievers that are nicer, more well-behaved, and more suited to be saved than you. And yet, Jesus prays to the Father here two thousand years ago with you in mind "I made known to them your name."

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<sup>15</sup> Acts 9:4



## II. Jesus Continues Our Knowledge of the Father

### “And I will continue to make it known”

Please look down at v.26, Jesus says “I will continue to make it known,” meaning Jesus will continue to make the Father’s *name* known to us. What does that mean? It of course doesn’t mean that Jesus will teach us *what to call* the Father. No, to make the Father’s name known is show us who He is. There’s a verse in the Proverbs that helps illustrate this. **Proverbs 22:1** says “A good *name* is to be chosen rather than great riches,” The Hebrew word here can simply mean *name*.<sup>16</sup> But it can also mean reputation, fame or glory, which is why some other translations use the word *reputation* instead of the word name. So Jesus is praying “Father I will *continue* to reveal who You are—Your glory, Your reputation, Your fame—to those you have given Me.”

### God’s love is implanted in us when His name is made known to us

And then Jesus immediately tells us why He will continue to do this. v.26 says “I will continue to make it known, *that* the love with which you have loved me may be *in them*, and I in them.” The more we see of God—with our spiritual eyes—the more our souls will be filled with the very love that the Father has for the Son. In other words, seeing more of God fills us with the love of God.

This means two things. 1) That we are *objects* of God’s love. 2) That we are *subjects* of God’s love.

### We are objects of God’s love

v.26 says “the love with which you have loved me may be *in them*.” How much does the Father love the Son? **Ephesians 3:19** says that this love surpasses knowledge. That is what Jesus prays we will experience—a love that *surpasses* knowledge. The Father’s love for the Son is beyond all created intelligence to articulate. John Bunyan once said

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<sup>16</sup> Source: <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H8034&t=KJV> accessed October 14, 2017

“were all the saints on earth, and all the saints in heaven [David, Moses, Abraham, Paul, Esther, Mary, Peter etc]<sup>17</sup>, and all the angels to contribute all that they know of this love...and put it into one sum of knowledge they would greatly come short of knowing the utmost of this love, for there is an infinite deal of this love, yet unknown to them.”<sup>18</sup>

The love of the Father for the Son surpasses knowledge, because this love is an eternal love. Jesus prayed. in **v.24** “you loved me before the foundation of the world. Eternal love has no beginning, no end, and no middle Let’s take those one at a time.

### 1) **Eternal Love has no beginning**

How can you ever count the number of loving thoughts that the Father has towards the Son if there was never a beginning? You could start to count backwards from this moment, but you would never get to the beginning, because there is no beginning. That’s the the same love that the Father has towards us. **Psalm 139:17-18** “How precious to me are your thoughts, O God! How vast is the sum of them! If I would count them, they are more than the sand.”

### 2) **Eternal Love has no end**

Anything that doesn’t have an end, can ever be measured. Suppose a great mathematician imagined the largest number he could. And that number represented how much the Father loves the Son. Then he began multiply that number exponentially by the latest and most powerful computers on earth. And he never stopped, but spent every waking moment multiplying by tens of billions while always ever increasing in his skill. Were he to do all that, he would not be any closer to calculating the Father’s love for the Son than when He began.

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<sup>17</sup> my addition

<sup>18</sup> John Bunyan, *All Loves Excelling*, (Carlisle, PA.,: The Banner of Truth Trust, 1998), pg. 68

### 3) Eternal Love has no middle

Whatever has no beginning and no end *has no middle*. Which means that we cannot even know one half of God's love. Because there is no half. For something to be able to be divided equally, it must have a starting point and an ending point. But the Father's love for the Son has neither. And therefore, it's not just improbable, but it is impossible to even half of how much the Father loves the Son.

Dear believers that is how much you are loved by God. You are loved with a love that surpasses knowledge (**Ephesians 3:19**)

### We are subjects of God's love

But Jesus is saying more than this. He already told us that the Father loved us even as He loved Christ at the end of **v.23**. He's saying something more here. Look at **v.26** again. Jesus says "I will continue to make it known, that the love with which you have loved me may be *in them*." *In them* is the key phrase — "the love with which you have loved me may be *in them*." D.A. Carson says here

"The crucial point is that [Jesus]...promises that they [all believers] will be so transformed...that God's own love for his Son will become their love. The love with which they learn to love is nothing less than the love amongst the persons of the Godhead."<sup>19</sup>

What will this look like in heaven? Not only will you love the Father and the Son and the Spirit with a single hearted devotion, but you will love every other believer with the most perfect love. Imagine what it will be like to love the saints with such perfected love. There won't be any secrets or suspicions. There won't be any offenses given or received. There won't be one person in all of heaven that is not dearly loved and enjoyed by all the rest. Nobody will ever give the

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<sup>19</sup> D.A. Carson, *The Pillar New Testament Commentary: The Gospel According to John*, (Grand Rapids, MI.: Eerdmans Publishing Co., 1991), pg. 570

cold shoulder towards anyone else. Nobody will ever feel slighted. Nobody will be anti-social. There won't be any petty differences. All will passionately labor for the happiness of their neighbor. Nobody will ever become impatient. Nobody will ever wish that person would just shut up. There won't be any flattery or hypocrisy. Everybody will only ever say what they mean. And because every saint will be made perfect, only the most encouraging things will ever be said. There won't be any rivalry, or jealousy. Nobody will ever feel left out, because nobody will ever be left out. Nobody will ever second guess the motives of others—every motive will be pure. There will never be any division because of different opinions. No one will ever be depressed or anxious or stressed. And there will never be an ill thought towards one another.<sup>20</sup>

### **Jesus serves us up God forever**

This love exists between the saints because—v.26—Jesus is continuing to make the Father's name known to us. v.26 is not a reality that only happens in this life. Jesus says "I will *continue to make it known.*" For how long? Forever. When will we ever know the Father fully?<sup>21</sup> When we get to heaven our hearts will be perfectly holy—without sin. And our minds will be perfectly true—without any falsehood. But we will never know *fully* know the Father. God is infinite and only His infinite mind can fully know. This is why Jesus will never stop revealing to us the Father. Jesus will be serving up the Father to us forever. **Luke 12:37** "He will dress himself for service and have them recline at table, and he will come and serve them." We will simultaneously be full of love and forever increasing. Boys and girls, imagine holding a cup in your hand in which your parents start pouring your favorite drink. Only they never stop pouring. The more they pour into it, the more the cup grows. The more it

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<sup>20</sup> See Jonathan Edwards in how he describes that even where there is a disparity among the differing rewards that exist between the saints in Heaven, far from being a point of contention, it is a opportunity for more love. Jonathan Edwards, *Charity and Its Fruits: Christian Love as Manifested in the Heart and Life*, (U.S.A.: Great Plains Press, 2012), pg. 202ff

<sup>21</sup> I admit there are some Scripture that seem to suggest that we will. The chief one being **1 Corinthians 13:12** "For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known."

grows, the more drink it can hold. It is always full of drink, but it is forever increasing. That is what Jesus does for us. He will pour into your souls the wonders and glories of the Godhead. As you see more and more of who Christ is, you see more and more of who the Father is. And this will cause your souls to grow. Your capacity becomes larger. Your soul is that cup, you see, that takes in more and more of God. And as it takes in more and more of God, the more it increases. And this goes on without end. After billions of ages of being full and increasing, Jesus will still be revealing the Father to you. After billions of ages, past the age of the sun and the moon, you won't even have scratched the surface of fully knowing the love of the Father because there is no surface to scratch. Infinite cannot be subtracted from. Jesus never stops revealing the Father to us, therefore heaven will be a world of love that is forever full and forever increasing. That is Jesus' promise to you dear believer as He ends this prayer. That He will continue to reveal to you the Father. He will never stop.

## Application

Our Doctrine: The Church makes the Father known through preaching the gospel

How does Jesus continue to make known the Father's name to us today? This side of heaven? I would argue that the chief means He uses is the preaching the gospel. The gospel of Jesus Christ is the clearest revelation of who God the Father is. **John 1:18** says "No one has ever seen God; *the only God*, who is at the Father's side, he has made him known." If we want the love of the Father towards the Son to be implanted in us, we have to have hear the gospel. And therefore it is imperative that we know what preaching the gospel looks like. It is possible to preach Jesus without preaching the gospel. It is possible

for me to preach these words, these words by Jesus, about Jesus, without preaching the work of Jesus.

Tim Keller provides an example of this. Year ago he had read two different sermons from two different preachers on Jesus' healing of the demoniac in Mark 5. He said that the first sermon was portrayed Christ as the great liberator. The demoniac was often in chains, and naked, and was a tortured man. He was alienated from society, and nobody could deliver him. What does Jesus do? He liberates him. He sets him free. Keller says

“And so the message of the sermon was, basically, that you come to Jesus and whatever your problem is, he can come into your life and make it right. He can heal you of what ails you. If you have low self-esteem, he'll show you how much he loves you. If you have addictions, he will release you from bondage.”<sup>22</sup>

Jesus is a liberator. Now he points out that there is much that is true and good in this first sermon, so long as one has realistic expectations of sanctification. And if he were preaching on this account, he would want to include many of those same points.

But in the second sermon the preacher connected it to the gospel. He said that the demoniac's life was a picture of us. We are sinners, enslaved to sin. If we are not set free, we will perish. We are in the same position as the demoniac. So the question is, Keller asks, “*Why can Jesus forgive and restore him?*”<sup>23</sup> The answer comes not in that story, but at the end of Jesus' life?

“There we see Jesus stripped naked, Jesus a prisoner, Jesus isolated and crucified outside the gate...That's the answer. Jesus was able to heal the demoniac even though he was a sinner because eventually he exchanged places with him...Jesus could come into this man's life and heal him because Jesus died for him and paid the penalty and essentially

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<sup>22</sup> Tim Keller, *Preaching, Communicating Faith in an Age of Skepticism*, (New York, NY.: Penguin, 2015), pg. 64

<sup>23</sup> *ibid*

bore all those things himself. He was stripped so we could be clothed. He was thrown into the deepest despair and agony so we could know God's love and forgiveness."<sup>24</sup>

Those two sermons present two very different concepts of Christ. In the first, the underlying message was that what Jesus does mainly is heal your hurts. Sin and grace were not a part of the message. Jesus was present, but the cross was absent. In the second sermon, the demoniac's misery painted the picture of the misery that Jesus willingly suffered on our behalf. Jesus became his sin bearer freely, without any help from him.

Dear congregation, the church must preach the gospel of Christ.

**Our Doctrine:** The Church makes the Father known through preaching the gospel

**Our Delight:** Jesus can make the Father known to us, because He was cut off for us

Five times in this passage, knowing the Father is what is emphasized. How can we truly *know* the Father? Remember that word to *know* is used as a Jewish idiom for marital intimacy. How can we have the type of intimacy with Him? As sinners we are filled with shame and guilt and fear. Shameful, guilty, fearful people cannot have true intimacy. It's impossible. That is why Adam and Eve put on fig leaves in the garden. They wanted to hide and control what God saw about them. They were no longer unashamed. That's what sin does, it alienates us from God. It cuts off any possibility of true intimacy with the Father. That's why a relationship with God is impossible on our end.

So how can Jesus promise that we will know the Father in the most intimate way? Because when He went to Calvary He took all our shame, all our guilt and all our punishment upon Himself. We were the ones who should

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<sup>24</sup> *ibid*

have been forsaken by God, but instead Jesus was forsaken “My God, my God, why hast thou forsaken me.” We were the ones who should have been eternally cut off from God, but instead Jesus was. **Isaiah 53:8** “He was cut off from the land of the living.” We were the ones who should have been crushed and put to infinite grief for our sins but instead Jesus was. “It was the will of the LORD to crush him; he has put him to grief.” (**Isaiah 53:8**)

Jesus became our substitute. The intimacy with the Father that He promises in this text is His intimacy. And He can give it to you freely because He took on your sin on the cross. This is the gospel. That you are a loved sinner in Christ. You are so loved that you don't ever have to despair when you do wrong—and you are still so sinful that you don't have the right to become self-righteous when you do right. You are the worse sinner that you know, and the most loved sinner that you know at the same time.

That is why you Jesus can make God known to you. Because He was cut off for you.