



b) *2<sup>nd</sup>: Jesus is the One Who Perfectly Fulfills the Father's Will (vv 36-40).*

i) *Question: If Jesus is right, then why is there so much misunderstanding of Him?*  
Some Jews thought: When Messiah comes, all Jews will come to him and know him. But if people do not come to him, does this mean he is a failure? *Answer: No!* Jesus makes it very clear – He is completely successful, even if not all respond. *Why?* Because He perfectly fulfills the Father's will. *What is the Father's Will? See vv 37-40. These are strong verses which teach the truth of divine election.*

ii) *In this context, it underscores who Jesus is.* It also reminds us of the truth of election.

a) *V 37a – All the Father gives me, will come to me (=Jesus does not fail). V 37b – I am not going to throw them out – I will keep them in (=litotes). Litotes (=you affirm one thing by denying the opposite). Emphasis is this: Not one given by the Father to the Son can be lost... unless you think Jesus can fail!* But this is an impossibility! Good news is – Jesus will *not* fail to bring his people to salvation. To water down this text is to undercut the sovereignty of our Lord.

b) *Now with that said, it is important to stress that the teaching of divine election is not an isolated teaching in Scripture.* The entire canon of Scripture, from beginning to end, underscores God's initiative to save. In the history of the church, there have been 2 main views on 'divine election.'

(1) *Conditional.*

(2) *Unconditional.*

c) *Here is the biblical data on divine election.*

(1) *Presuppositions/Non-negotiables:* God is sovereign – Lordship; Humans are fallen [=total depravity (Gen 6:5; 8:21; Ps 51:5; Jer 17:29; Jn 1:12-13; 3:6; Rom 3:10-18; 8:5-8; Eph 2:1-3, etc.).

(2) *God has chosen a people marked out for his own redemptive purposes* (Gen 12:1-3; Dt 7:7; Rom 8:31-33; Eph 1:4-6; 1 Thes 1:4; 2 Thes 2:13).

(3) *Election means that God chose us before time* (=Eph 1:4-6).

(4) *God's election of us is unconditional.* There is no evidence that election is based on foreseen faith or goodness in us (=1 Cor 1:26-29; 2 Tim 1:8-10; 1 Pet 1:1-2; Acts 13:48; Eph 1:11-12; Eph 2:8-10).

(a) See Romans 9.

(b) The nature of 'foreknowledge' (see e.g. Rom 8:28-30).

(5) *We come to know God's election of us when we repent and believe* (Acts 13:48; Rom 10:13-15a; 2 Thess 2:13; 2 Tim 2:10; 2 Pet 1:5-11; 1 Jn 4:19).

(6) *Election does not oppose the free offer of the gospel, it instead grounds it* (Matthew 11:25-27; John 6:35-37; Acts 18:9-10).

(7) *Election is one aspect of God's sovereignty over the world.*

c) **3<sup>rd</sup>: Jesus is the Perfect Revelation of God to Us (vv 41-48).**

d) **4<sup>th</sup>: Jesus is the Savior of His People because He Gives His Life for Us (vv 49-58).**

i) *This is very physical language.* It starts in v 50. Then see vv 51, 52, 53, etc. Is this an allusion to the Lord's Supper? Some have thought so. Also see Roman Catholic teaching at this point.

ii) *I don't think it refers to the Lord's Supper and it's not evidence for Roman Catholic teaching.* Why not? Here are some reasons.

iii) *Why does Jesus use this language?*

a) *See the cultural background related to food.*

b) *See v 51 – This bread is my flesh which I will give for the life of the world.* Basically what we have here is an exclusive claim tied to substitutionary atonement. Jesus dies the just for the unjust; he dies, we live. He pays for our sin; we are declared just because of his death. We have life because he takes our death.

c) *See other themes in John's Gospel.* E.g. Lamb of God (=ch 1); temple which must be destroyed (=ch 2); serpent on the pole – tied to crucifixion (=ch 3); dies instead of the nation (ch 11); kernel of wheat (=ch 12). The whole point of the book is to lead to his death (=cross). Jesus is *not* just a revealer, power man – but He is the crucified one for us.

#### 4. Concluding Reflections and Application Points.