

Main Idea: In John 6:28-40 Jesus confronted a religious crowd and made it clear what a sinner needs most, namely a heavenly diet. He did so by correcting three errors that plague the sinner.

- I. Jesus corrected the sinner’s faulty view of his ability (28-29).
  - A. He thinks he can work his way to God (28).
  - B. He needs God to do a work for him (29).
    1. The work God requires is to believe.
    2. The work God produces is genuine belief in His Son.
- II. Jesus corrected the sinner’s faulty view of his need (30-33).
  - A. He thinks he needs a sign (30-31).
    1. He has a distorted perspective of Jesus.
    2. He has a distorted perspective of the Bible.
    3. He has a distorted perspective of the past.
  - B. He needs to come to grips with the truth (32-33).
    1. He needs to think rightly about Moses.
    2. He needs to think rightly about the Father.
    3. He needs to think rightly about bread.
      - a. The bread of God is a person.
      - b. The bread of God is a person who gives life.
- III. Jesus corrected the sinner’s faulty response (34-40).
  - A. He needs to grasp who Jesus is (34-35a).
  - B. He needs to grasp what Jesus can do (35b).
  - C. He needs to grasp what he has failed to do (36).
  - D. He needs to grasp what the Father is doing (37).
    1. The Father is giving a gift to Jesus.
    2. The Father is giving a guarantee to people.
  - E. He needs to grasp what Jesus came to do (38-39).
    1. He came to do the Father’s will.
    2. He came to rescue the Father’s gift.
  - F. He needs to grasp what the Father’s will is (40).
    1. His will is to give sinners eternal life now.
    2. His will is to give sinners resurrection life at the last day.

Make It Personal: What kind of food are you eating?

How do you help a person see what they need most when they’re convinced that what they need most isn’t what they need most? Think about it. What people need most, of course, is to come to know Jesus Christ personally as Savior and Lord. But how do you help people realize that, especially if they think they’re already okay with God and have other needs in mind.

Jesus Himself faced a crowd filled with those kind of people in John 6. I’m intrigued by what He said to them, and by how He said it.

The Lord Jesus Christ is the greatest communicator to ever open His mouth on planet earth, and it’s amazing to watch how He addressed the lost religious multitude that came to Him in John 6. According to verse 59 He preached this message in the synagogue in Capernaum. On the previous day, while on the other side of the Sea of Galilee, He had fed five thousand hungry men, plus women and children. That miracle created such a frenzy that the crowd intended to make Him king by force, but Jesus refused to submit to their short-sighted whims. He’d come for another purpose and He would not be distracted from the cross that was waiting for Him in Jerusalem.

So He left the crowd and headed for a mountain to pray. Then during the night He walked on the water and caught up with His disciples in a boat, and then landed in Capernaum. When the

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\*\*Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

enthusiastic crowd couldn't find Him, they got into their boats, sailed west, and tracked Him down in Capernaum.

What we're about to see is what He told that crowd. Keep in mind this is a crowd of people with bread on their minds. That's what they want and it's what they think they need most, physical bread, the stuff of this life.

What would you say to that crowd? I'm amazed at what Jesus told them. He said they needed to change their diet. Pretty offensive, huh? He told them to stop working for food that spoils and to start working for food that endures to eternal life (27). And that's how Jesus began one of His most powerful sermons, His *Bread of Life* sermon. We're going to begin a close up look at that sermon this morning.

When you read John's Gospel something stands out, especially if you have a "red letter" edition. Jesus did a lot of teaching. Yes, you'll read about His miracles too, but John seems to include the miracles to set the stage for Jesus' teaching. MacArthur observes, "It is almost as though the apostle hurries through the accounts of Christ's miracles to get to His words. While His miracles reveal His divine power, it is Christ's words that correctly define who He is. Jesus is no mere wonder worker; He is the Son of God and the Messiah."<sup>1</sup>

We saw him do that at the end of chapter two, a brief mention of some miracles followed by a massive teaching segment in chapter three. The same in chapter five, a miracle at the beginning with another major teaching section at the end. And now again in chapter six. The feeding of the multitude leads to the teaching of the multitude.

I tend to be way too predictable in my preaching. Jesus certainly wasn't. Scan down through His sermon in chapter six and you'll see that Jesus used all kinds of curious language, saying things like, "The work of God is to believe (29)." What? Believing is a work? Then He used illustrative language, telling people who want bread, "I am the bread of life (35)." And He even used offensive and confrontational language when He told them, "You have seen Me and still do not believe. All that the Father gives Me will come to Me (i.e. "If you really knew the Father you would believe in Me"; 36-37a)."

The fact is, if you're eating the wrong kind of food, you won't be interested in the food your body needs. Every mom knows that.

"Can I have a candy bar, mom?" says the ten year old.

"No," says mom. "We'll be eating dinner in twenty minutes. No candy." She knows what a snickers bar does to the appetite of a boy who needs solid nutrition if he's going to grow into a healthy young man, and she loves him enough to tell him.

So does Jesus. He knows what you need, and He tells you. That's why in John 6:28-40 Jesus confronted a religious crowd and made it clear that what a sinner needs most is not what the sinner thinks he needs most. He needs a change in diet, and if that's to occur, he needs to start thinking differently about three subjects that Jesus addressed in the opening of this sermon.

#### I. Jesus corrected the sinner's faulty view of his ability (28-29).

Verse 28—"Then they asked him." *They* is the crowd of seekers in Capernaum, the ones Jesus just told to stop working for food that spoils and start working for food that endures to eternal life. They asked Jesus two questions (in verse 28 and then in verse 30) and then made one demand (in verse 34).

Question one, "What must we do to do the works God requires?" That question reveals so much about how the sinner views himself, doesn't it? Simply put...

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<sup>1</sup> John MacArthur, p. 242.

**A. He thinks he can work his way to God (28).** He knows God has standards, *requirements*. He sees them when he opens the Law-book. What do we need to do, asks the crowd, to reach the standard?

Sort of makes me think of the man on the street corner with the sign, “Will Work for Food.” He doesn’t want a handout. He wants to earn what he gets.

Interesting, isn’t it? Jesus just said, “You need food that endures to eternal life, and the Son of Man will *give* it to you.” But the sinner responds, “No thanks. I’d rather work for it.”

Don’t miss the word *do*. The sinner thinks he can *do* something to merit God’s favor. Case in point, the rich young ruler. Remember him? He asked Jesus in Matthew 19:16, “Teacher, what good thing must I *do* to get eternal life?” So the sinner thinks he can earn his way, *work* his way to God. But can he?

*No*, says Jesus. To the contrary...

**B. He needs God to do a work for him (29).** Listen to the Master’s response in verse 29, “Jesus answered, ‘The work of God is this: to believe in the one he has sent.’”

That’s odd. What work does God require of the sinner?

1. *The work God requires is to believe.* We don’t usually think of *believing* as a work, but Jesus says it is. But it’s not a work the sinner does for God. It’s a work that God does for the sinner. *The work of God* is to believe, says Jesus.

How will a sinner who thinks he can earn his bread ever receive the gift of bread his soul desperately needs? God must do a work for that sinner, and once accomplished, the sinner will believe. To a works-minded Pharisee named Nicodemus, Jesus said, “You must be born again (3:7), born of the Spirit (3:8), born from above (3:3).” And what’s the evidence that God has done the work of new birth? The sinner *believes* (John 3:15, 16, 18). God’s work produces the only work He requires of the sinner. The sinner *believes*.

Believes in what? In a set of doctrines? In a church creed? What does the sinner believe when God does a work in his heart? Jesus tells us, “The work of God is this: to believe *in the one he has sent.*” That’s critical.

2. *The work God produces is genuine belief in His Son.* Keep in mind, these are “believers” with whom Jesus is speaking. They’re people of faith. They’re Jews. Just ask them, they’ll tell you. “We’re God’s people, heading for paradise. We’ve got the Law. We’ve got the temple. We just need to know what we need to do to stay in God’s favor. Tell us and we’ll do it.”

*Okay*, says Jesus. You need to *believe in the One He has sent.* He’s talking about Himself, right? It’s one of Jesus’ favorite ways of referring to Himself in John’s Gospel. He said it again and again back in chapter five. He is *the Sent One*.

5:24 “Whoever hears my word and believes in him *who sent me* has eternal life.”

5:30 “I seek not to please myself but him *who sent me.*”

5:37 “And the Father *who sent me* has testified concerning me.”

That’s quite a claim. You need to believe *in the One God sent into the world*, says Jesus. That’s *Me*. That is the only work that God requires of you. Not believing in Torah. Not believing in dogma. You must believe in a person, *in Me*.

But wait. Surely He requires more than just *believing*, doesn’t He? That’s what we tend to think. And so in our evangelistic efforts to reach our unsaved kids we try to get them busy for God doing good things, as if those good deeds will contribute to their standing with God.

Not so, says Jesus. Get a sinner to believe in Me, and then the works will come. Or as Paul put it in Ephesians 2, “For by grace are you saved through faith, and that not of yourselves (8).” And then, “For we are His workmanship created in Christ Jesus unto good works (10).”

But what does “believe” really mean? Is Jesus talking about some mental activity with this word? Is that what *believe* means, to agree intellectually with some facts? Do that, and you’ve done the work of God, and in you’re in His family?

No. If you want to know what Jesus means by *believe*, just look at the other verbs of response He uses in this section.

In verse 35 He says, “He who *comes* to me will never go hungry, and he who *believes* in me will never be thirsty.” So *believing* and *coming* are synonymous. To believe in Jesus is to come to Jesus. We see the same in verse 37, “All that the Father gives me will *come to me*, and whoever *comes to me* I will never drive away.” So believing in Jesus isn’t just saying something, or just praying something. It involves a shift in location, a move from where one is to somewhere else, to *someone* else. To believe in Jesus is to *come to Jesus*.

But what does that mean? Notice another synonym in verse 40, “For my Father’s will is that everyone who *looks to the Son* and believes in him shall have eternal life.” The person who believes is the person who *looks to the Son*. The verb (*theoreo*) means *to look at, to see, to watch closely, to view, to contemplate, to behold, to fix one’s gaze upon*. He doesn’t just look at some historical facts and give mental assent. He looks to the person of Jesus Christ. This implies that he stops looking at himself and stops trusting in his own merits, and he fixes his attention on the only One whose merit satisfies the divine standard.

So to believe in Jesus is to come to Jesus, to look to Him with the adoring and trusting gaze of the eyes of one’s heart. Which means the act of believing is highly personal and relational.

And lest we miss the point Jesus used a very graphic set of words to depict the nature of saving faith in verse 51. He says that the bread He offers is *His flesh* and He says that to experience eternal life a person must *eat His flesh* and *drink His blood*. Notice verse 53, “I tell you the truth, unless you *eat the flesh of the Son of Man and drink his blood*, you have no life in you.”

Some say He’s talking about the sacrament of communion here. The Roman Catholic church teaches that to obtain the benefit of Christ’s sacrificial death, a person must participate in the mass in which the merit of Christ’s work is transmitted through the elements. By eating the bread you are eating His flesh, and unless you do that you will not have eternal life.

But that misses the flow of what Jesus is teaching in John 6. What is the work of God? Doing something, like going to a mass? No. Verse 29 says, “It is *to believe*.” That’s what God requires of the sinner. Faith. Faith alone. Nothing more, nothing less than saving faith. But this faith must be placed firmly in the person of Jesus Christ, and the person who truly believes in Christ comes to Christ, looks to Christ, takes Christ into his life just as a person who takes in food and drink. He doesn’t just know about Christ. He truly *experiences* Christ.

Has that happened in your life? Have you admitted that you cannot work your way to God but desperately need for Him to do a work in you, a work that results in simple, life-transforming faith in His Son? Have you responded to that work by coming to Christ, by looking to Christ, by *believing* in Christ for the saving of your soul?

How did this crowd respond? They changed the subject. Jesus wants them to think about *believing*. They want to talk about *bread*. Why is that? Because that’s the sinner’s second problem, the one Jesus confronts next.

## II. Jesus corrected the sinner's faulty view of his need (30-33).

It's not just his ability that the sinner misrepresents. It's his need.

Not surprisingly, the religious crowd in Capernaum didn't get it. They're not ready to believe in Jesus, not yet. They're still checking Him out. So they ask Him a second set of questions in verse 30, "What miraculous sign then will you give that we may see it and believe you? What will you do?"

The questions are related. First, they asked what must *we* do? Now, what will *you* do? What does the sinner think he needs? In this case...

**A. He thinks he needs a sign (30-31).** "Jews demand signs," said Paul in 1 Corinthians 1:22-23, "but we preach Christ crucified: a stumbling block to Jews."

They say they want a sign. That's funny. What do you call turning a boy's lunch into a meal for five thousand, if not a sign? He just gave them a sign less than twenty-four hours ago. As John Calvin remarked, "This wicked question clearly shows the truth of what is said elsewhere: 'A wicked and adulterous generation asks for a miraculous sign.'"<sup>2</sup>

And they have a particular sign in mind, too, based on what they said next in verse 31, "Our forefathers ate the manna in the desert; as it is written: 'He gave them bread from heaven to eat.'"

What's up with this request? It's revealing something, isn't it? Look at it and you'll see that the sinner has three distorted perspectives that keep him from seeing his true need.

1. *He has a distorted perspective of Jesus.* They want a miracle from Jesus. Give us one and we'll believe you. But they've reduced Jesus to a sideshow/Genie in a bottle. Do what we want, Jesus, and then we'll think about what You're saying.

2. *He has a distorted perspective of the Bible.* These are Bible-people, and they're using their Bible to justify their treatment of Jesus. They're quoting Psalm 78:24 (which resembles Nehemiah 9:15 and Exodus 16:4, 15, and Psalm 105:40). As the Good Book says, Jesus, "He gave them bread from heaven to eat."

They're talking about Moses, of course. And they're also revealing the common expectation of the first century Jews. Moses gave our forefathers manna, Jesus, and not just for one meal, but for forty years. That's what the Messiah's going to do when He comes, give us an unending supply of every earthly need we have.

Do that, Jesus, and we'll believe in You. That meal yesterday was a good start, but if You expect us to put our trust in You, we need more. Can you produce?

Right here is one of the great tragedies of the modern church growth movement. It says *yes*. In order to get the sinner to believe in Jesus, you give the sinner what he wants in the name of Jesus. Give him a good show on Sunday so he laughs. Give him self-help techniques so he feels better. Give him a pep talk about how good he is and how God is for him. Let him know that Jesus is there for him, and give him the idea that Jesus exists for his comfort. Then he'll believe in Jesus, and join your church.

But have you noticed how he doesn't stick around? Once the sinner gets what he wants out of Jesus, he may believe alright, but in what Jesus? He's certainly not believing in the Jesus of John 6. MacArthur offers the sobering assessment that the places today that draw the largest crowds have the lowest percentage of true believers.<sup>3</sup> He may be overstating the case, but if he's even close to being correct, we have a religious disaster on our hands. There are millions of people sitting in churches who say they believe in Christ and who think they're heading for

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<sup>2</sup> Calvin, quote taken from MacArthur, p. 243.

<sup>3</sup> MacArthur, p. 245.

heaven who are just like the people that Jesus confronted in John 6. They have a distorted perspective of Jesus and a distorted perspective of the Bible, and we're not helping them at all by just giving them what they want.

Jesus didn't. He told them they needed to *believe*, and then He made it very clear what *believing* means. He's going to tell them in verse 35, "He who *comes to Me*." You don't see the word "repentance" in John's Gospel, but the action is there. In order to have eternal life a person must *come to Jesus*, and to do that a person must leave where he is. As Spurgeon wisely put it, "You and your sins must separate, or you and your God will never come together."<sup>4</sup>

Coming to Jesus, explains Leon Morris, "stresses the movement away from the old life with its beggarly famine and its total inability to satisfy, and into all that association with Christ means."<sup>5</sup>

But there's a third distortion that keeps a sinner from Christ, namely...

3. *He has a distorted perspective of the past.* "Our forefathers ate the manna," said the Jews to Jesus. These people knew their past, and they put a lot of stock in it. Tradition, tradition. But as we'll see from Jesus' response, they really *didn't* know their past, but were using a distortion of it to justify their present unbelief.

We live on the edge of the Bible belt. I've talked to a lot of people over the years about their need for Christ, only to hear, "Oh, I'm saved and going to heaven!" And their justification? "I walked an aisle when I was a teen." Or, "I raised my hand in a revival meeting thirty years ago."

Is that the work God requires? Walking an aisle, or raising a hand? Is that what Jesus said? Nothing wrong with those actions, but they're not the work that God requires. This is. *To believe in the One He has sent.*

My friend, I hope you're not trusting the eternal destiny of your soul to some past work that *you* did. I hope you're trusting fully in the work that *He* did, so that when somebody asks you about your spiritual condition, you respond without hesitation, "My hope is built on nothing less than Jesus' blood and righteousness. I dare not trust the sweetest frame, but wholly lean on Jesus' name. On Christ the solid rock I stand."

How is a sinner who is clinging to a distorted perspective of Jesus, of the Bible and of his past, ever going to give a testimony like that? Something needs to happen, right?

**B. He needs to come to grips with the truth (32-33).** That's the very next thing Jesus told this crowd of seekers. Notice verse 32, "Jesus said to them, "*Amen, amen. I tell you the truth.*" That's what the sinner needs, to hear the truth. They don't need clever stories or pep talks or to have their emotions stirred. They need to hear the truth of God.

This particular crowd needed some particular truth to straighten out some particular errors, so Jesus gave it to them. Notice verses 32-33, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world."

Jesus says the sinner needs to change the way he thinks about three subjects.

1. *He needs to think rightly about Moses.* You think Moses gave you bread from heaven and you want Me to do the same. You're not thinking rightly. Moses didn't give you bread from heaven. You're giving Moses way too much credit.

And of course, that was the Jews' big problem, as with the moralist of today. He's thinking wrongly about Moses. He thinks he's okay with God because he has Moses on his side. "I'm a good person. I keep the Ten Commandments, just like Moses said I should." But he's wrong.

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<sup>4</sup> Charles Spurgeon, in MacArthur, p. 245.

<sup>5</sup> Leon Morris, p. 366.

They're not Moses' commandments. They're God's. And God never intended His commands to be a staircase for you to climb to Him. To the contrary, they reveal how much you need Him to come down and rescue you. Which is precisely what He did.

But it's not just the sinner's view of Moses that needs to change. Secondly...

2. *He needs to think rightly about the Father.* "It's not Moses who gave you the bread...It is *my Father* who gives you true bread." Who is the God who sent that manna to Israel, anyway? He is my Father, says Jesus, and I want you to know the truth about Him.

My Father is giving you something right now (notice the present tense, "gives). You think of God as a high and holy Judge, and He's certainly that, but He's also this. He's a gracious and generous Giver. He knows what you need and right now He is giving it to you, something wonderful, something that you need more than a lifetime supply of manna or anything else.

And what is His gift? It's *bread*. Huh? Bread? What kind of bread? *True* bread, that is, *real* bread, the kind that lasts as opposed to the physical bread that's gone in a meal. And where do you get this true bread? My Father sent it *from heaven*, says Jesus. He gives you the *true bread from heaven*.

There's the third subject the sinner needs to think about.

3. *He needs to think rightly about bread.* Talk about hooking the imagination of your audience! Can't you picture the quizzical looks on the listener's faces at this point? "What is He talking about? What is this bread that God is giving us?" He's making them curious, isn't He?

Then came His answer in verse 33, "For the bread of God is he who comes down from heaven and gives life to the world." This wonder bread is two things.

**a. The bread of God is a person.** It's not a *what*, but a *He*. And...

**b. The bread of God is a person who gives life.** And He doesn't skimp either. He gives it *to the world*.

Now take a look at what just happened in that synagogue. The people just asked Jesus two sets of questions. The first question reveals the sinner's faulty view of his own ability. He thinks he can work his way to God, but what he needs is for God to do a work for him so he'll believe in the One He sent. The second question reveals the sinner's faulty view of his need. He thinks he knows what he needs from God. He's got a punchlist for God, but his thinking is twisted. He needs to hear the truth so that he starts thinking right thoughts about Moses, about the Father's gift, and most of all, about the bread He sent.

"So that's all the sinner needs?" you say. "Just give him the truth and he'll respond?" Oh, he'll respond, alright. Watch how this crowd responded in verse 34, "'Sir,' they said, 'from now on give us this bread.'"

Great! They're ready to believe in Jesus, right? Actually, they're not, and by the time Jesus finishes this sermon, the majority of the crowd will just grumble and walk away from Him.

We'd better take a close look at what Jesus did next with this apparent raise of hands. These people are responding, aren't they? They say they want the bread. It's time to call for a response, isn't it? No. Actually, it's time to correct the sinner's faulty response.

### III. Jesus corrected the sinner's faulty response (34-40).

This crowd isn't ready to respond, and Jesus knows it. So He puts on the breaks and begins to address very carefully six subjects the sinner must grasp. If we neglect these subjects, we'll end up with faulty responses.

I don't want to rush through this. I intended to cover this in one message, but it's vital that we devote careful attention to these six subjects. Let me give them to you in skeletal form this week, and then we'll return and look at the flesh that Jesus put on those bones next time.

What does the sinner need? First...

**A. He needs to grasp who Jesus is (34-35a).** "Then Jesus declared," says verse 35, "I am the bread of life."

*I am.* The audience had just talked about Moses. Now Jesus takes them back to something Moses had heard at the burning bush. "Tell them I AM has sent you." You want bread from heaven? I am the bread. I am the bread of life.

For us bread is sort of an optional. It's on the plate perhaps but it's surrounded by all sorts of other things. In reality, bread puts on extra pounds so we limit its intake. Not so for the first century Jews. Bread was the staple of life. If you had bread you had the sustenance of life. Wiersbe is right, "What the people needed was not food but *life*, and life is a gift. Food only *sustains* life, but Jesus gives eternal life."<sup>6</sup> *I am the bread of life.*

This is the first of seven I AM statements made by Jesus in John's Gospel. It's worth noting that John is the only Gospel writer to include these sayings.

I am the light of the world (8:12), the door of the sheep (10:7, 9), the good shepherd (10:11, 14), the resurrection and the life (11:25), the way, the truth, and the life (14:6), and the true vine (15:1, 5).

My friend, before you can respond to Jesus you must know who He is. You cannot believe in the Jesus you want, but must believe in the Jesus who *is*. The sinner needs to grasp who He is.

**B. He needs to grasp what Jesus can do (35b).** That's the end of verse 35, "He who comes to me will never go hungry, and he who believes in me will never be thirsty."

**C. He needs to grasp what he has failed to do (36).** That's the issue Jesus confronted in verse 36, "But as I told you, you have seen me and still you do not believe." It's often said that *seeing is believing*. That's not true. As G. Campbell Morgan observes, "Seeing is seeing. Believing is being sure without seeing."<sup>7</sup> These people saw, but they failed to believe.

**D. He needs to grasp what the Father is doing (37).** And He is doing something astounding, as Jesus points out in verse 37, "All that the Father gives me will come to me, and whoever comes to me I will never drive away." Incredible! Did you catch that?

1. *The Father is giving a gift to Jesus.* More precisely, it's a gift of people. In the Greek "all" is in the neuter, singular form, which "views those whom God gives to Jesus as a collective body, those chosen in Him before the foundation of the world."<sup>8</sup>

But it's not just a gift. What's more...

2. *The Father is giving a guarantee to people.* The gift will come. "All that the Father gives will come to me." And there's a second guarantee too, this one from Jesus. "Whoever comes to Me I will never drive away."

Don't miss Jesus' emphasis on the sovereignty of God in salvation. Leon Morris says, "People do not come to Christ because it seems to them a good idea. It never does seem a good idea to natural man. Apart from a divine work in their souls men remain contentedly in their sins. Before men can come to Christ it is necessary that the Father give them to Him."<sup>9</sup>

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<sup>6</sup> Wiersbe, p. 311.

<sup>7</sup> G. Campbell Morgan, p. 108.

<sup>8</sup> MacArthur, p. 246.

<sup>9</sup> Leon Morris, p. 367.



**E. He needs to grasp what Jesus came to do (38-39).** And what's that? He tells us in verses 38-39, "For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day."

Jesus mentions "coming down from heaven" seven times in this chapter (33, 38, 41, 42, 50, 51, 58). And here He makes it perfectly clear why He came...

1. *He came to do the Father's will.*

2. *He came to rescue the Father's gift.* And He will lose literally "none of what is given." It's neuter as in verse 37. This love gift is a package from the Father to His Son, and not one person in the package will be lost.

**F. He needs to grasp what the Father's will is (40).** Verse:40—"For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day<sup>10</sup>." What's the Father's will? Jesus highlights two divine intentions.

1. *His will is to give sinners eternal life now.* But that's not all.

2. *His will is to give sinners resurrection life at the last day.* My Christian friend, Jesus didn't die for you merely so you could go to heaven. The climax of your salvation is not heaven. It's the resurrection and the resurrection life that will follow in a new heaven and new earth that your Savior is preparing.

Let's finish with a question, a personal one. *What kind of food are you eating?*

Let me give you some labels. Pelagianism, semi-Pelagianism, and Arminianism are theological systems that make salvation dependent on man's will. God made salvation possible, but only man can make it a reality. God's hands are tied. Man is in the driver's seat.

But that goes against the clear Scriptural teaching of text after text. Consider a few...

John 6:44 "No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day."

John 6:65 "This is why I told you that no one can come to me unless the Father has enabled him."

Matthew 22:14 "For many are invited, but few are chosen."

Acts 13:48 When the Gentiles heard this, they were glad and honored the word of the Lord; and all who were appointed for eternal life believed.

Romans 8:28 And we know that in all things God works for the good of those who love him, who have been called according to his purpose.

Romans 8:29 For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.

Romans 8:30 And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.

Ephesians 1:4 For he chose us in him before the creation of the world to be holy and blameless in his sight. In love

2 Thessalonians 2:13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.

2 Timothy 2:10 Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

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<sup>10</sup> The last day is the judgment day. See 5:28-29

Titus 1:1 Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness—

1 Peter 1:1-2 Peter, an apostle of Jesus Christ, To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance.

1 Peter 2:9 But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.

George Muller's testimony...