A Marriage Arranged in Heaven

(John 6:36-47; 64-71)

10-20-2024

Introduction: v.36

- No one comes to the Son, except by the Father!

I. ***People can only come to Jesus, if God the Father***
<u>GIVES</u> them to the Son (v.37-40; 64-71)

II. ***People can only come to Jesus, if God the Father***
<u>DRAWS</u> them to the Son (v.41-44)

III. ***People can only come to Jesus, if God the Father***
<u>TEACHES</u> them of the Son (v.45-46)

Conclusion: v.47

The Father's selection of you to become part of the Bride for His Son should cause you to give God all the glory and praise!

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Introduction:

Why is it that some people believe and others do not? Is it because some are better, brighter, or more independently righteous than others? No. It is because of a work that God graciously does in some and not in others.

“However much men and women are commanded to believe, and are held accountable for their unbelief, genuine coming to faith is never finally a matter of autonomous human decision.” (Carson, p. 302-303).

v. 36

“Ye also have seen Me, and believe not” – The crowd Jesus addresses saw Him; they saw the miracles; they witnessed His miraculous feeding of the 5,000 with 5 biscuit-size pieces of bread and 2 sardine-size fish. And yet they remained unconvinced of their need to believe on Him.

“They have seen only a mightily endowed man, a potential king (6:14, 15), not the Son of God who perfectly expresses the Father’s word and deed (5:19ff). They have seen only bread and power, not what they signify. This crowd has witnessed the divine revealer at work, but only their curiosity, appetites, and political ambitions have been aroused, not their faith” (Carson, p. 290).

How is it that even Judas Iscariot, who witnessed Christ’s life, testimony, words and works remained a hardened unbeliever? (cp. V. 64-71).

How is it that people today, perhaps many that hear this message, will remain unrelated to Jesus Christ?

Answer: They will not, yea, cannot, come to Jesus Christ for salvation, unless God the Father initiates a work in their hearts and brings them to His Son, Jesus Christ.

The Bible describes the relationship between believers and Christ as being that of bride and Groom (Eph. 5:22ff)

John 17:2 *- "that He [Jesus} should give eternal life to as many as thou [the Father] hast given Him" (cp. v. 6, 24)*

Note: The Father's selection of those who would belong to the Son perfectly corresponds to the metaphor of the "Bride of Christ" (Jn. 3:29; Eph. 5:23-32; Rev. 19:7, 9; 21:9; 22:17)

Basic teachings of the Bride metaphor -

a. Election - The Father chose a Bride for His Son (Jn. 6:37, 39, 44, 65)

b. Engagement The downpayment of the Holy Spirit has been given to all believers with a promise of Christ's return to receive His purchased possession (Eph. 1:13-14)

c. Rapture - the Son is coming back to receive only His Bride unto Himself (Mt. 25:1-13)

d. Wedding - Eternity with Christ (Rev. 19:7-9, 21:9)

This arranged marriage is implied by Christ's words throughout this passage in John 6.

- No one comes to the Son, except by the Father!

I. People can only come to Jesus, if God the Father **GIVES them to the Son (v.37-40; 64-71)**

v. 37

The emphasis in this verse is on the Father giving people to His Son. Notice the repetition in context (v. 39 – "All which He hath given Me"; v. 65 – "Except it were given unto him")

Just as in that first century Jewish culture a father would get a bride for his son (as Abraham did for his son Isaac, through his servant Eliezer), so God the Father selects some people (in no way basing His selection on any goodness in themselves) to be given to His Son.

Some might read this verse and wonder: "I don't know if I am one of God's elect"; "I struggle with assurance of my salvation and am not sure that I am one of His chosen ones." Well, the question is: Did you come to Jesus? You would not have come to Him if you were not elected to do so.

Salvation involves divine sovereignty (**"the Father giveth"**) and human responsibility (**"shall come"**). However, the order of timing or the initiative always begins with God and never man.

“From our human and limited perspective, we cannot see how divine sovereignty and human responsibility can work together; but from God’s perspective, there is no conflict. When a church member asked Charles Spurgeon how he reconciled these two, he replied, “I never try to reconcile friends.” It is the Father’s will that sinners be saved (I Tim. 2:4; II Peter 3:9) and that those who trust Christ be secure in their salvation. Believers receive eternal life and Jesus can never lose them.” (Wiersbe, p. 312).

All who are foreordained to be gifts to God’s Son will have eternal security; not one of them could ever lose his salvation. The reason: Christ will never release them; He will never cast them away (*ekballo*).

Those who teach that a believer can lose his salvation are not looking at salvation from Christ’s perspective. It is He who holds on to us, and not we who hold on to Him in order to retain our salvation (Jn. 10:28-29).

v. 38
Christ’s will is to do the Father’s will. And everyone whom the Father says will be part of Christ’s bride will be accepted by the Son.

Christ would never reject someone the father gave to Him.

v. 39
‘I should lose nothing” – None of God’s people will be forgotten, abandoned, or forsaken. None will be misplaced, discarded, or lost. Infinitely more than Christ’s desire that “nothing be lost” (Jn. 6:12) of the fragments of leftover bread is His desire that nothing be lost of His children.

“Raise it up again” – speaks of the resurrection of the just, while will occur at Christ’s second coming (at the time of the Rapture) (I Cor. 15:51-57; 1 Thes. 4:13-18; Mt. 24:31, 40-41).

“At the last day” – the final day of this present age. The day marking the end of this age and the beginning of the “Day of the Lord.” This evil age, dominated by the prince and power of the air—Satan—will one day come to an abrupt end when Jesus returns, and then God will judge the earth for its evil. Note: the phrase “last day” does not necessarily imply that the earth is destroyed and is no more in existence after that day, as some assume.

Just as the phrase the “last hour” in 1 Jn. 2:18 did not mean that no more hours would follow, so the phrase “last day” does not mean that no more days would follow. The phrase “last day” is theologically qualified. It refers tot he last day of this age or dispensation and the beginning point of the “Day of the Lord” (which will last for many days.

I encourage you to study all the references to the “Day of the Lord” in Scripture.

v. 40
"Seeth the Son" – we see by faith and not by visual sight (1 Peter 1:8; Jn. 20:29; 1 Tim. 6:16)

If you see Him for who He is and if you trust Him, you will be given never-ending life and will be lifted out of your grave and be clothed with immortality forever by Jesus Christ. Jesus will raise the dead!

Note: v. 64-71

Having heard Christ's message about how they would have to "eat His flesh" and "drink His blood" (a reference to partaking of Him by faith), the crowd would depart and no longer continue with Christ. After they got their "free lunch" (v. 26), they departed because they wanted nothing to do with Christ and His gospel.

Judas also would later defect (v. 70-71). Why would the 11 disciples stay with Him and the others leave? The answer is in verse 65.

II. People can only come to Jesus, if God the Father **DRAWS them to the Son (v.41-44)**

v. 41

The Jews grumbled or muttered complaints about Christ's claim to have come **"down from heaven."** They knew that such a claim implied His pre-existence and His supernatural nature.

v. 42

Jesus was the legal son of Joseph but not the genetic son of Joseph. Jesus did not originate from Joseph's seed (He was the virgin-born Son of God from heaven).

But the Jews did not believe this.

v. 44

"Draw him" – the word "draw" (*helkuo*) has the idea of "to take possession of" and to "drag" someone in a desired direction despite their initial resistance (cp. Rienecker, p. 234).

There is a general "drawing" of all men without distinction referred to in John 12:32, where Jesus said "And I, if I be lifted up from the earth, will draw all men unto me."

That drawing refers to both Jews and Gentiles being drawn to Christ because of Calvary; it does not teach universalism (that everyone without exception will be saved). Such a view contradicts Christ's point in John 6.

This drawing (in context) is a selective drawing whereby some are graciously pulled to Jesus and others are not. God is under no obligation to draw anyone to His Son; therefore, anyone who is drawn must really appreciate his gracious dealings in their life.

How does God "draw" people to Christ?

1) He uses the spoken presentation of the Gospel ("the foolishness of preaching" – 1 Cor. 1:21)

2) He uses His Word (the Bible) to draw on men's hearts

3) He convicts people of their sin; shows them the eternal danger they are in due to their sin; and He shows the remedy for sin—the payment Christ made on Calvary. [Man's natural tendency is to hide from Christ due to His love for sin (Jn. 3:19)]

4) God can use situations and circumstances (hardships and trials) to bring people to their knees before His Son

5) God uses the compelling attractive testimony of Christians who not only "talk the talk" but "walk the walk" to draw people to His Son.

It is ultimately through God's Word (whether read, preached, or heard) that people are drawn to Christ (Jn. 5:24; Rom. 10:17).

Whenever I witness or preach and give an invitation for people to "come" to Jesus (or to believe on Jesus), I do so with a full awareness that they cannot come unless God draws them to His Son. I am still expected to tell them to come, even though I don't know who will and who won't come or who can and who can't come. The Holy Spirit and the Bride still invite all people to "come." (Rev. 22:17).

III. People can only come to Jesus, if God the Father <u>TEACHES</u> them of the Son (v.45-46)

v. 45

When the Father draws people to His Son and "compels belief, it is not by the savage constraint of a rapist, but by the wonderful wooing of a lover (v. 45 implies) (Carson, p. 293).

Jesus makes reference to Is. 54:13 which states, "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

"Learned of the Father" – lit. "learned <u>from</u> the (*para*) the Father."

The Father, via His Spirit, teaches those He has chosen of one main theme: the Person and work of His Son, Jesus Christ.

To His chosen ones, the Father teaches of Christ's nature (His deity); His pre-existence; His virgin birth; His sinless humanity; His miraculous power; His substitutionary death; His bodily resurrection, and His gracious gift of eternal life.

EX: Peter came to acknowledge and confess Jesus as the "Christ the Son of the living God," not because man taught him but because the Father did (Mt. 16:17).

The only one to see God the Father was Jesus (Jn. 1:18).

Conclusion:

The fact that God the Father must bring a person to the Son (by giving him, drawing him, and by teaching that person of Christ) supports the following propositions regarding evangelism:

1) Manipulative gimmicks to “trick” people into getting saved must be avoided.

2) The soulwinner must rely upon God’s power and not his own persuasive ability to lead a soul to Christ

3) Prayer to God and dependence upon God are essentials to successful evangelism

4) The soulwinner should not become discouraged when the harvest is slow, knowing that God will save according to His will and his timing.

5) All praise should go to God for the harvest of souls and never to man’s methods or someone persuasive abilities.

v. 47
This is a great salvation verse:

*The assurance of salvation = “verily, verily”

*The requirement for salvation = “believeth”

*The object of belief for salvation = “on me” (Jesus)

*The duration of salvation = “everlasting life”

The Father’s selection of you to become part of the Bride for His Son should cause you to give God all the glory and praise!