

The Unbelief of the Jews Announced and the Sovereign Plan of God Affirmed

Pt.6

John 6:30-40

John 6:30–40 (NKJV)

³⁰ Therefore they said to Him, “What sign will You perform then, that we may see it and believe You? What work will You do? ³¹ Our fathers ate the manna in the desert; as it is written, *‘He gave them bread from heaven to eat.’*”

³² Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. ³³ For the bread of God is He who comes down from heaven and gives life to the world.”

³⁴ Then they said to Him, “Lord, give us this bread always.”

³⁵ And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. ³⁶ But I said to you that you have seen Me and yet do not believe. ³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. ³⁸ For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰ And this is the will of Him who sent

Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

Introduction:

The Salvation Army Handbook on Doctrine says, "Some truly converted people have fallen from grace, and the danger of doing so threatens every Christian" ([St. Albans, England: Campfield, 1969], p. 139). Throughout the years eternal security has been a hotly debated issue in theology

Disagreements about the security of salvation persist within Christendom. Roman Catholics and Arminians consistently maintain that genuine faith can be lost and that few if any Christians can be assured of their salvation. Reformed Christians vigorously assert that true believers will persevere in their faith and that all true Christians can be sure of their salvation.

“Perseverance,” not “eternal security,” is the traditional Reformed term used to convey the truth that a true Christian will remain true to the faith. The term *perseverance* takes seriously the fact that the Christian life is a struggle. We struggle against sin and doubt over the course of our lives in order to remain in faith. The term *perseverance* is also less susceptible to perversion than *eternal security*. Many believe eternal security means that

if a person has confessed faith at anytime in his life, that person is saved even if he later falls into unrepentant sin or repudiates Christ. This perversion denies Jesus' teaching that if we love Him we will obey Him (John 14:15).

An advantage of the term *eternal security* is that it reminds us of our existential need for stability. The changes associated with human existence create in us a desire for security. Undoubtedly, salvation is the arena in which we most need to feel secure. When professing Christians fall away, we often fear that the same will happen to us. In the end, any confidence in our security has to come from the One who does not change.

Eternal Security is the teaching that God shall with no uncertainty bring into their eternal inheritance those who are actually justified — delivered from the curse of the law and have the righteousness of Christ reckoned to their account — and who have been begotten by the Spirit of God. And further it is the teaching that God shall do this in a way glorifying to Himself, in harmony with His nature and consistent with the teaching of Scripture concerning the nature of those who are called saints.

It is *the* truth which establishes a Christian in assurance of salvation. The doctrine of election in itself cannot do this. Justification cannot do this. The doctrine of sanctification cannot do this. Not even the doctrine of glorification does so. Yet each of these is incomplete without Eternal Security. Election, Justification,

Sanctification, and Glorification are all hypothetical — mere possibilities — until Eternal Security complements and completes them by showing *how* they are applied to specific individuals.

Review

I. The Unbelief of the Jews Announced

³⁵ And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. ³⁶ But I said to you that you have seen Me and yet do not believe.

II. The Sovereign Plan of God Affirmed

A. The Plan Stated

³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

In this Great text we see.

1. Sovereign Election
2. Irresistible Grace
3. Perseverance of the Saints
4. Preservation of the Saints

1. Sovereign Election =====Unconditional Election
v37 **All that the Father gives Me**

2. Irresistible Grace =====Effectual Calling
v.37 **will come to Me**

3. Perseverance of the Saints===== Continued belief
v. 37 **and the one who comes to Me**

4. Preservation of the Saints=====Eternal Security
v.37 **I will by no means cast out.**

1. Sovereign Election =====Unconditional Election

³⁷ **All that the Father gives Me**

2. Irresistible Grace

³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

1. The Reason Men don't come

1. Total Depravity
2. Bondage of the Will

2. The Reason they do Come

1. Effectual Call
2. Irresistible grace

2. Perseverance of the Saints

John 6:37 (NKJV)

³⁷ All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out.

John 6:40 (NKJV)

⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

John 6:37 (YLT)

³⁷all that the Father doth give to me will come unto me; and him who is coming unto me, I may in no wise cast without,

John 6:40 (YLT)

⁴⁰and this is the will of Him who sent me, that every one who is beholding the Son, and is believing in him, may have life age-during, and I will raise him up in the last day.'

In this Great text we see.

1. Sovereign Election
2. Irresistible Grace
3. Perseverance of the Saints
4. Preservation of the Saints

4. The Preservation of the Saints

³⁷All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. ³⁸For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰ **And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day."**

Things that do not prove eternal life

Seven conditions that do not prove or disprove genuine saving faith.

1. Visible Morality

There are some people who just seem to be good people. They can be religious, moral, honest, and forthright [trustworthy] in their dealings with people. They may seem to be grateful, loving, kind and tenderhearted toward others. They have visible virtues and an external morality. The Pharisees of Jesus day rested on visible morality for their hope and yet some of Christ's harshest words were directed at them for this very thing.

Many who possess visible morality know nothing of sincere love for God. Whatever good works they appear to possess, they know nothing of serving the true God and living for His glory. Whatever the person does or leaves undone does not involve God. They're honest in their dealings with everyone-but God. They won't rob anyone-but God. They're thankful and loyal to everyone-but God. They speak contemptuously and reproachfully of no one-but God. They have good relationships with everyone-but God. They are like the rich young ruler who said, "All these things [conditions] have I kept, what do I lack?" Their focus is on visible morality, but that visible morality doesn't necessarily mean salvation. Jesus told one of the

Pharisees "you must be born again" (John 3:6), not "you must put on an external morality." People can "clean up their act" by reformation rather than regeneration-so reformation in itself is not a mark of saving faith.

2. Intellectual Knowledge

Another condition that can be misleading is intellectual knowledge. People can possess an intellectual understanding and knowledge of the truth and yet not be saved. While the knowledge of the truth is necessary for salvation, and visible morality is a fruit of salvation, neither of these conditions by themselves translate into true saving faith. People can know all about God, all about Jesus, who He was, that He came into the world, that He died on the cross, that He rose again, that He's coming again, and even many details about the life of Christ-and still turn their backs on Him.

That's what the writer of Hebrews was warning against in Hebrews 6:4-6. There were people in the church who knew all about God and understood gospel truths. They even had a measure of experience with gospel truth. They'd seen the ministry of the Holy Spirit at work in people's lives-and yet knowing all of that, they stood in grave danger of turning away and rejecting Christ. In Hebrews 10 the writer warns this kind of man that he is treading underfoot the blood of Christ by not believing what he knows to be true. There are many people who know the Scriptures but are on their way to hell! A man cannot be saved without the knowledge of the truth, but possessing that knowledge alone does not save.

3. Religious Involvement

Religious involvement is not necessarily a proof of true faith. According to Paul there are people who possess an outward form (a mere external appearance) of godliness but who have denied the power of it. They have an empty form of religion. Jesus illustrated this when He told of the virgins in Matthew 25. They waited and waited and waited for the coming of the bridegroom, who is Christ. And even though they waited a long time, when He came they didn't go in. They had everything together except the oil in their lamps. That which was most necessary was missing. The oil is probably emblematic of the new life; the indwelling of the Holy Spirit. They weren't regenerate. They had religious involvement but were not regenerate. A person can be visibly moral, know the truth, be religiously involved, and yet not possess genuine saving faith.

4. Active Ministry

It is possible to have an active and even a public ministry, and yet not possess genuine saving faith. Balaam was a prophet who turned out to be false (Deuteronomy 23:3-6). Saul of Tarsus (later becoming the apostle Paul) thought he was serving God by killing Christians. Judas was a public preacher and one of the twelve disciples of Christ-but he was an apostate. In Matthew 7:22-23 Jesus said, "Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" Those whom Jesus spoke of

had been involved in active and public ministry-but Jesus said he never knew them. Sobering words indeed.

5. Conviction of Sin

By itself, even conviction of sin is not a proof of salvation. Our world is filled with guilt-ridden people. Many even feel badly about their sin. Felix trembled under conviction at the preaching of the apostle Paul, but he never left his idols or turned to God (Acts 24:24-6). The Holy Spirit works to convict men of sin, righteousness, and of judgment, but many do not respond in true repentance. Some may confess their sins and even abandon the sins they feel guilty about. They say, "I don't like living this way. I want to change." They may amend their ways and yet fall short of genuine saving faith. That's external reformation, not internal regeneration. No degree of conviction of sin is conclusive evidence of saving faith. Even the demons are convicted of their sins-that's why they tremble-but they are not saved.

6. The Feeling of Assurance

Feeling like you are saved is no guarantee you are indeed saved. Someone may say, "Well, I must be a Christian because I feel that I am. I think I am one." But that is faulty reasoning. If thinking one is a Christian is what makes one a Christian, then no one could be deceived. And then, by definition, it would not be possible to be a deceived non-Christian, and that doesn't square with the whole point of Satan's deception. He wants people who are not truly saved to think they are. Satan has deceived multiplied millions of religious people into thinking they are saved

even though they are not. They may say to themselves, "God won't condemn me. I feel good about myself. I have assurance. I'm ok." But that doesn't necessarily mean a thing.

7. A Time of Decision

So often people say things like: "Well, I know I'm a Christian, because I remember when I signed the card," or "I remember when I prayed a prayer," or "I remember when I walked the aisle" or "went forward in church." A person may remember exactly when it happened and where they were when "it" happened, but that doesn't necessarily mean anything. Our salvation is not verified by a past moment. Many people have prayed prayers, gone forward in church services, signed cards, gone into prayer rooms, been baptized, and joined churches without ever experiencing genuine saving faith.

These are seven common conditions or tests that don't necessarily prove or disprove the existence of saving faith. What then are the marks of genuine saving faith? Are there some reliable tests from the Word of God that enable us to know for certain whether one's faith is real?

Thankfully there are at least nine biblical criteria for examining the genuineness of saving faith.

³⁷All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. ³⁸For I have come down from heaven, not to do My own will, but the will of Him who sent Me. ³⁹This is the will of the Father

who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. ⁴⁰ And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

v.37 I will by no means cast out.

ἐμὲ οὐ μὴ ἐκβάλω ἔξω,

ἐκβάλλω (1544)

verb: second aorist, active, subjunctive, 1st, singular

[Find all occurrences \(approximately 80\)](#)

- 1 to cast out, drive out, to send out
 - 1 with notion of violence
 - 1 to drive out (cast out)
 - 2 to cast out
 - 1 of the world, i.e. be deprived of the power and influence he exercises in the world
 - 2 a thing: excrement from the belly into the sink
 - 3 to expel a person from a society: to banish from a family
 - 4 to compel one to depart; to bid one depart, in stern though not violent language

- 5 so employed that the rapid motion of the one going is transferred to the one sending forth
 - 1 to command or cause one to depart in haste
- 6 to draw out with force, tear out
- 7 with implication of force overcoming opposite force
 - 1 to cause a thing to move straight on its intended goal
- 8 to reject with contempt, to cast off or away
- 2 without the notion of violence
 - 1 to draw out, extract, one thing inserted in another
 - 2 to bring out of, to draw or bring forth
 - 3 to except, to leave out, i.e. not receive
 - 4 to lead one forth or away somewhere with a force which he cannot resist

³⁹ This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, **ἀλλὰ**
ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

ὃ δέδωκέν

perfect, active, indicative, 3rd, singular

δίδωμι (1325)

verb: perfect, active, indicative, 3rd, singular

[Find all occurrences \(approximately 416\)](#)

1 to give

2 to give something to someone

1 of one's own accord to give one something, to his advantage

1 to bestow a gift

lose

ἀπολέσω

ἀπόλλυμι (622)

verb: aorist, active, subjunctive, 1st, singular

[Find all occurrences \(approximately 93\)](#)

- 1 to destroy
 - 1 to put out of the way entirely, abolish, put an end to ruin
 - 2 render useless
 - 3 to kill
 - 4 to declare that one must be put to death
 - 5 metaph. to devote or give over to eternal misery in hell
 - 6 to perish, to be lost, ruined, destroyed
- 2 to destroy
 - 1 to lose

Matthew 8:25

And they came to Him and woke Him, saying, “Save us, Lord; we are **perishing!**”

Matthew 9:17

Nor do people put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are **ruined**; but they put new wine into fresh wineskins, and both are preserved.”

Matthew 10:6

but rather go to the **lost** sheep of the house of Israel.

Matthew 10:28

Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to **destroy** both soul and body in hell.

Matthew 10:39

He who has found his life will lose it, and he who has lost his life for My sake will find it.

Matthew 10:42

And whoever in the name of a disciple gives to one of these little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward.”

John 17:11–12 (NKJV)

¹¹ Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as *We are*. ¹² While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled.

John 18:8–9 (NKJV)

⁸ Jesus answered, “I have told you that I am *He*. Therefore, if you seek Me, let these go their way,” ⁹ that the saying might be fulfilled which He spoke, “Of those whom You gave Me I have lost none.”

John 10:27–28 (NKJV)

²⁷ My sheep hear My voice, and I know them, and they follow Me. ²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

40 And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.”

ἔχη ζωὴν αἰώνιον καὶ ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

may have everlasting life

ἔχη

present, active, subjunctive, 3rd, singular

σχέω (2192)

verb: Find all occurrences (approximately 734)

1 to have, i.e. to hold

1 to have (hold) in the hand, in the sense of wearing, to have (hold) possession of the mind (refers to alarm, agitating emotions, etc.), to hold fast keep, to have or comprise or involve, to regard or consider or hold as

2 to have i.e. own, possess

- 1 external things such as pertain to property or riches or furniture or utensils or goods or food etc.
- 2 used of those joined to any one by the bonds of natural blood or marriage or friendship or duty or law etc, of attendance or companionship
- 3 to hold one's self or find one's self so and so, to be in such or such a condition
- 4 to hold one's self to a thing, to lay hold of a thing, to adhere or cling to
 - 1 to be closely joined to a person or a thing

and I will raise him up at the last day.”

καὶ ἀναστήσω αὐτὸν ἐγὼ

emphatic I Myself will raise him up

Reasons to believe in the Eternal Security of the Believer

1. The Power of God

1 Peter 1:3–5 (NKJV)

³ Blessed *be* the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, ⁵ who are kept by the power of God through faith for salvation ready to be revealed in the last time.

John 10:27–30 (NKJV)

²⁷ My sheep hear My voice, and I know them, and they follow Me. ²⁸ And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. ²⁹ My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of My Father's hand. ³⁰ I and My Father are one.”

Philippians 1:6 (NKJV)

⁶ being confident of this very thing, that He who has begun a good work in you will complete *it* until the day of Jesus Christ;

Jude 1 (NKJV)

¹ Jude, a bondservant of Jesus Christ, and brother of James,

To those who are called, sanctified by God the Father, and preserved in Jesus Christ:

Jude 24–25 (NKJV)

²⁴ Now to Him who is able to keep you from stumbling,
And to present *you* faultless
Before the presence of His glory with exceeding joy,
²⁵ To God our Savior,
Who alone is wise,
Be glory and majesty,
Dominion and power,
Both now and forever.
Amen.

2. The Pardon of Christ

We are forgiven all our sin

Colossians 2:13–14 (NKJV)

¹³ And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, ¹⁴ having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.

Hebrews 8:10–12 (NKJV)

¹⁰ *For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.* ¹² *For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”*

1 John 1:7–9 (NKJV)

⁷ But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

⁸ If we say that we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness.

We are right with God

Romans 5:1–2 (NKJV)

⁵ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, ² through whom

also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

Romans 5:8–11 (NKJV)

⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. ⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ¹⁰ For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ¹¹ And not only *that*, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Romans 8:1 (NKJV)

8 *There is* therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

John 5:24 (NKJV)

²⁴ “**Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life.**

3. The Position of the Christian

Colossians 3:3–4 (NKJV)

³ For you died, and your life is hidden with Christ in God.
⁴ When Christ *who is* our life appears, then you also will appear with Him in glory.

Romans 8:28–9:1 (NKJV)

²⁸ And we know that all things work together for good to those who love God, to those who are the called according to *His* purpose. ²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren.

³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

³¹ What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. ³⁵ Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶ As it is written:

*“For Your sake we are killed all day long;
We are accounted as sheep for the slaughter.”*

³⁷ Yet in all these things we are more than conquerors through Him who loved us. ³⁸ For I am persuaded that

neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, ³⁹ nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.