



JOHN 6:37-47 | JESUS WILL LOSE NOTHING

- Verse 37 –
 - Verse 37 answers to verse 36, which is the great dilemma of the passage. The **work of God, that ye believe on him whom he hath sent** (v. 29) was a work not being realized.
 - With this, it appeared the work of God was going to fail, and that Jesus was a guilty party to the failure. Jesus comes now to assure everyone that **all that the Father giveth me shall come**.
 - There is a spirit of definite accomplishment in the words. The word **all** is emphasized in Greek by its position.
 - Jesus assured them that **all...shall come**, but He does not indicate *when they shall come*. In John 5:43, He had already said that they will receive *another* before they receive Jesus, thus we can speculate that only in the *end times* will **all that the Father giveth me...come to me**.
 - It is important to see that the pronoun **that** is neuter.
 - The passage does not say “all whom,” but “all that.” This is a singular neuter pronoun (one thing, no gender).
 - If this was talking about individuals, we would expect a plural masculine pronoun (in Greek, the masculine pronoun can be used for mixed genders of people).
 - For examples of the plural masculine, see John 5:21, 13:18, and especially John 17:11, 12, and 24, along with John 18:9, which speak of a gift of the Father, exactly as verse 37 currently under consideration.
 - The only *responsible* conclusion is that Jesus is speaking of *the gift of a thing, of which thing Jesus will lose nothing*. This is what the grammar says, let’s allow the grammar to say it!
 - What *thing* has the Father given to His son? It is His *inheritance* and *His throne/dominion*.
 - Of this, He will lose nothing, in spite of the fact that things do not look so good in the circumstances.
 - However, note that in the second part of the verse, there is an additional statement about **him that cometh to me**.
 - This statement is *not in the neuter* but in the masculine singular and speaks of the *individual*.
 - Notice that it does not speak about the individual being given by the Father (as with the earlier part of the verse), but rather it is concerning the individual who, presumably of his own will, **cometh to me**. This one Jesus will **in no wise cast out**.
 - To use verse 37 as a prooftext for Calvinism is most irresponsible.
- Verse 38 –
 - We do not know exactly what **mine own will** is, but it has been set aside for **the will of him that sent me**.
 - These words are, of course, almost exactly like the words of Jesus in Gethsemane found in Luke 22:42.
 - There, the will of the Father was the cross, the will of the Son was **remove this cup from me**.

- The overall message of this verse seems to be Jesus saying, “I would love to start the Kingdom today, but the Cross must come first.”
- Verse 39 –
 - Here we have three previously held theories confirmed:
 - The Father’s will involved resurrection, and thus the death and resurrection of Jesus Christ, so that He would be **Lord both of the dead and of the living** (Rom. 14:9).
 - That the grammar speaks of a *thing* that will not be lost but rather raised. The neuter is again used, twice: **all which he hath given me** and **raise it up again**.
 - That this will not take place at this time, but rather **at the last day**. Compare 1 Corinthians 15:51-52, which is not about the rapture but the resurrection of the nation on the last day.
- Verse 40 –
 - Just as in verse 38, the national will is compared with the opportunity for the individual, one not cancelling the other. It was the will of the Father that **every one which seeth the Son, and believeth on him, may have everlasting life** and be raised up **at the last day**.
 - Two things must be noted:
 - This *sounds like the Pauline message*, but is it?
 - This should be taken literally: Jesus is speaking to those in His audience: **every one which seeth the Son**. Nobody alive today has *seen Jesus*. There is no need to spiritualize this statement.
 - Those who saw Jesus needed to believe on him.
 - This verse does *not* teach *grace alone, faith alone* (i.e.: the Pauline message). It teaches the requirement of belief, but does not teach that the believers who see Jesus are free from the Law (nor anything else). We must avoid *eisegesis* of our experience into the experience of those in Jesus’ day.
 - From this verse we can learn nothing more than what it says: *it is the Father’s will that everyone who ever saw Jesus would believe on Him and also have eternal life and also be raised up on the last day*.
 - This says nothing about the pre-tribulation rapture, but rather speaks of the **last day**. This does not at all disprove a pre-tribulation rapture. Instead, it reinforces the concept that the Pauline mystery (of which the rapture pertains) is as yet unrevealed, and that the only resurrection revealed at this point is the one which takes place **at the last day**.
- Verse 41 –
 - It is almost as if the audience did not hear what Jesus was saying, but was focused on their own agenda.
 - It becomes clear that the audience wanted a Messiah King, but that they were not willing to accept Jesus as such a King if He insisted on being the Son of God.
- Verses 42-43 –
 - The Jewish people expected a Messiah who was both Son of God (Psalm 2:7) and one who was *born of a woman* (Gen. 3:15). So, while the problem could be “we know Joseph and Mary and don’t think Messiah would come from them,” it is more likely something more closely related to the scriptures and Rabbinical teaching.
 - John 7:27 gives insight, and Rabbinical teaching was that Messiah would be born in Bethlehem but then hidden until he began to reign. The emphasis in the Greek is **we know**, thus their conclusion was that Jesus could not be Messiah.
 - Jesus spoke directly to the situation: **Murmur not among yourselves**. Sometimes the best way to stop murmuring is to bring it to light!
- Verses 44-47 – *stay tuned!*