

CALVINISM AND JOHN 6

Message 3

Words: 6487

INTRO: This is the third and last message I have called *Calvinism And John 6*. We covered a number of things I think important to understand when one looks at John 6 and how it is viewed by Calvinists. We have briefly gone over verses 1-36 in John 6 and we want to look at the rest of the chapter in light of this topic.

I saw one article that used John 6:37 and on, to prove God's sovereignty in the Calvinistic definition of the word sovereign. An understanding of this chapter is helpful to understand John 6:44. It is about physical food verses spiritual food. The spiritual food, like eating the Lord's body and drinking His blood, which the Jews found a hard saying, is believing in Christ and living it. He gave His body that we might live and He gave His blood that we might live. And we must partake of them both by believing in Him.

To understand this message, most will probably have to listen to it more than once. Calvinists claim to be thinkers above others, and I challenge them and all of us to think. Context is one of the most violated principles of Bible interpretation and this chapter is about Jesus as the true Messiah and the bread of life. In verses 1-14 we have the account of where Jesus turned 5 barley loaves and two small fish into enough food to feed five thousand men plus women and children. It is an amazing miracle and it was done with a purpose. This chapter is 71 verses long and the whole chapter has to do with bread; literal bread and its likeness to spiritual bread. Literal bread is food that becomes useful when it is eaten; spiritual bread becomes useful when it is believed and it is believed when it is put into practice. It is about faith, the eating of spiritual bread. This account leads us to the subject of bread when Jesus turned five loaves and two small fish into enough food to feed over 10,000 people. We looked very briefly at verses 1-36 in the previous message and now we will look at the rest of the chapter.

X. CALVINISM AND THE CONTENT OF JOHN 6:44

So, let me begin by reading verses 35-36 once more, verses we covered last message. It says:

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.

The word, 'to believe' is key in the book of John, occurring 86 times. It is key in John 6:29-69 and occurs 8 times. Believing that Jesus is the true Messiah is a key issue in this chapter. Sovereignty, and predestination do not occur at all, while election occurs once in verse 70 where Jesus said, "Have I not chosen you twelve."

If these Jews had been spiritually minded, they would have recognized Jesus as the long promised Messiah of the OT. But only a few recognized Him because only a few were spiritually minded. Anna had recognized Him when He was a baby. Why? She was spiritually minded and knew the Scriptures. Simeon recognized Jesus when He was a baby. How so? He was a man who believed the OT. Anna and Simeon were of faith. The crowd Jesus is dealing with here are not of faith. Faith is always the issue. I believe it is the answer to all of the TULIP. It is the answer to Romans 9. It is the answer to this chapter as well.

When I decided to do these messages I did not realize how important our subject is in today's Christianity. Let me recommend this link to you on youtube <https://youtu.be/4M0NXW15Ts4>. It is called, "Calvinism: Its Present Influence and Impact Tomorrow." You will be amazed at how the TULIP links men like John MacArthur and Rick Warren and antisemitism.

Verse 36:

36 "But I said to you that you have seen Me and yet do not believe.

Here we see the failure to believe. It is after this that we run into a passage that the Calvinists use to support their view of election. We begin in verse 37:

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.

We see in this verse that the Father has the believer first. He then gives the believer to Jesus. So why does the Father have the believer first? First of all, when man sins, he is separated from God. That is true for all man at all times. Isaiah 59:2 says, "But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear." When man is separated from God, in order to be saved, reconciliation has to take place between the sinner and God. So Romans 5:10 says, "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." When we get saved through Christ by repentance and faith, we are first reconciled to God. Once the sinner is reconciled to God, he is then a child of God, and belongs to Him. He has been born again, not by election, but by faith. And now that Jesus has come as the Messiah, God gives the believer to Him and the reason for this we will see later.

So Jesus says in verse 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." The Father gives those to Jesus who have been reconciled to God first. Well, it is unthinkable that when we are reconciled to God and God gives the believer to Christ, that Christ would reject such a believer! This is the very reason He came and died for sinful man, and that is what we have in the next verse.

But how does the Calvinist see this verse? John Gill says, "...the whole body of the elect are here meant, who, when they were chosen by God the Father..." end quote. Further, the coming to Christ in this verse is seen as believing. Since in Calvinism, one must be born again before He can believe, the unbeliever is caused to be born again by God, and now that he is born again he comes to Christ by believing in him. So a person is not born again because he believes, he believes because he is born again. That is backwards in my understanding of Scripture.

But when one takes this passage as a whole, as we will see later, those the Father gives to Jesus have first come to the Father by believing the OT Scriptures. When they

believe the OT Scriptures they will recognize Jesus as the Messiah and God will give the believer in the Messiah to Jesus. We will see this in verses 44-45.

In John 17:6, just before Jesus was crucified He said these words: "I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word." They first belonged to God and God gave them to Jesus. And how did they come to belong to God? They believed. And it is unimaginable that Jesus would reject those that recognize Him as the Messiah. That is the very reason why He came. We see this now in verse 38, and I'll read verse 39 as well:

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.

Now we must learn something very important here in these two verses that relates to our subject. God has a will and Jesus has a will too. He has things He wants, things He desires. And when you have a desire, a wish, or a will, the subjunctive mood of the verb or an infinitive usually, if not always follows. The subjunctive mood of the verb is the mood of possibility, not certainty. If the verb is in the indicative mood then it is not wished for.

Now note that this verse does not use the indicative mood of the verb like this: "The Father has promised that of all He gives Me, I will lose nothing." A statement like that would be certain proof of the perseverance of the saints. The Calvinist and the OSAS views, in my estimation, do not pay enough attention to the moods and tenses of verbs when it involves salvation.

Now God has a will. He has things that He wishes to happen. But surprisingly even God's will does not always happen. Neither does Jesus' will always happen. He said to the Father when He was in Gethsemane when that bitter cup was given to Him; not my will but thine be done. As a matter of fact, with regard to salvation, salvation is dependent, not

on God's will, but on man's will. God finished His part when Christ died, was buried and resurrected. So 2 Peter 3:9 says, "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that ANY should perish but that ALL should come to repentance." God does not will that any should perish. That is what He wants. But the very clear facts are that by far the majority of time His will does not happen. What is the problem? It is not God's will that is the problem, it is man's will. Why are most not saved? It is not because God has reprobated them. It is because most do not will to be saved.

Now the Calvinist cannot read such a verse as we have here without glasses severely colored by his doctrine. Listen to Kistemaker. He says of our verse: "The doctrine of the *perseverance of the saints* is taught here in unmistakable terms..." But the doctrine of perseverance is not even mentioned here. It has to be read into the verse.

Now in our passage in John 6, the word for *will* is *theleema*. In 2 Peter 3:9 the word *willing* is 'bouleemai'. It is stronger than *theleema*. He greatly desires that none perish. How often is God's will or desire accomplished in salvation? Very, very seldom. Of all mankind, few ever truly get saved. His will is generally thwarted. Man is hindered from getting saved by a sinful nature and demonic influences. Scripture does not say God has reprobated them, rather it says the devil has blinded their minds (2 Cor. 4:4).

Now remember Calvinism says that God has rendered certain all events of the universe, past, present, and future (353). If God determined that the majority of mankind should be lost, how could He will them to be saved? Are His will and His determination in disagreement? But listen now to John Calvin himself on 2 Peter 3:9. He says:

But it may be asked, If God wishes none to perish, why is it that so many do perish? To this my answer is, that no mention is here made of the hidden purpose of God, according to which the reprobate are doomed to their own ruin, but only of his will as made known to us in the gospel. For God there stretches forth his hand without a

difference to all, but lays hold only of those, to lead them to himself, whom he has chosen before the foundation of the world, end quote. Now I ask you, does that comment do your reasoning powers any bit of good? It helps me not at all and seems to be directly against what the verse says in plain words.

Now back to our verse. It was God's will that Jesus should lose none of those that God gave to Him. So we ask, does God's will always happen when He wishes that Christ should not lose any believer that He gives to Him? Does Christ never lose any? Listen to John 17:12. Jesus said:

12 *"While I was with them (the believers) in the world, I kept them in Your name. I mentioned earlier that we would yet see why God gave believers to Jesus. Here we see why. It is so that He will keep them and it is so that none will be lost. I read on... 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,* end quote.

God's will was that Jesus should lose none. But now we find that He lost one, and it refers to one of twelve. We must ask, was it a fault in Jesus that He lost Judas? No. Judas had a free will that God would not violate. Now some say, "Well, Judas was never saved!" Notice what Jesus said of those that include Judas here. He said, "Those whom You gave Me." That is the same wording of our passage. God gave Judas to Jesus. God gives those who accepted Christ as the Messiah to Christ in our passage. So we must ask, did God give to Jesus an unsaved man so that he might betray Him? Unthinkable! Furthermore, if Judas was never saved, how could Jesus lose him? How can you lose what you didn't have? And still further, listen to Matthew 10:1:

1 *And when He had called His twelve disciples to Him, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.*

Notice He empowered 12 disciples and the list in the next verses includes Judas.

Go down to verse 70 of John 6 now. It says:

70 Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?"

Note that Christ chose 12, so that includes Judas. Now in the word 'chose' we have election. Judas was one of the elect! God gave Judas to Jesus. Jesus lost him. We have seen that. No, God is not willing that any should perish and He never decreed that they should be lost, but His will does not always happen; as a matter of fact, it hardly ever happens when it comes to salvation. And some are lost after they are saved, as we see here.

Wherein lay the fault, Christ or Judas? Well, that is not even a reasonable question. You see, even the word *predestination* does not mean that what has been predestined will certainly be accomplished. The fault lies not in the Lord, but in man. I would encourage you to listen to our message on *predestination* on sermonaudio.

We go to verse 40:

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."

Here we find that it is God's will that everyone who sees the Son and believes in Him might have everlasting life. Now there is a very interesting use of verb moods here. The words, "Everyone who sees and believes" is in the indicative mood, the mood of fact. And God's desire is that those who see and believe may have everlasting life, subjunctive mood.

What it will take for them to have everlasting life is that they must continue to believe, present tense. And if they continue to believe, then He will raise them up at the last day. It is always dependent on faith and on continued faith. Faith is not a once for all thing. It must be a continued thing and the NT verbs regarding salvation show this over and over again and with this the Calvinist would agree. But the Calvinist does not believe he must continue to believe. The Calvinist believes he will continue to believe. Why is that? Because God predetermined his every

move. But this is unbiblical as we have seen in Judas, and as we will see in this passage yet. Verse 41:

41 The Jews then complained about Him, because He said, "I am the bread which came down from heaven."

42 And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How is it then that He says, 'I have come down from heaven'?"

From verse 41 we see they still have a problem. You see, their whole problem is recognizing Jesus as the Messiah. Once they recognize Him as the Messiah they come to Him. They complained that He said He was the bread that came down from heaven. So they reasoned among themselves that they knew Jesus was Joseph's son and they knew His mother. How could He say that He came down from heaven? You see, here is their major problem. For hundreds of years they have had the prophets and the prophets foretold everything about Christ, and now that Christ is here, they cannot understand who He is. Why not? Because they failed to understand the prophets because they failed to believe them.

43 Jesus therefore answered and said to them, "Do not murmur among yourselves."

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."

Now here is the verse we have been aiming for all along. The major question here is what is meant by the Father drawing people? Notice the word 'therefore' in verse 43. So we ask, wherefore? It is because they did not recognize Jesus as the Messiah. They said, "We know His father and mother, so how can He say, 'I am the bread from heaven'?" So they rejected Him and why did they reject Him? Because they had not been drawn by the Father. And so we have our question, how does God draw people? Is it by election? Is it by predestination? Is it by causing them to be born again so they can believe? Well, we notice that the whole context does not mention any of these things.

Calvin, in his commentaries does not answer in this verse how God draws people, but he does in the next verse. However he

does say that it is only the elect that God draws, but the verse says nothing about that.

Well, it is most fortunate that Jesus answers how God draws people in verse 45. Verse 45 is most crucial to understanding verse 44. So we go on:

45 "It is written in the prophets, 'And they shall all be taught by God.' Therefore everyone who has heard and learned from the Father comes to Me."

What makes this verse difficult is that the place Jesus referred to is Isaiah 54:13 and the context of this verse in Isaiah is that of a messianic prophecy. I cannot go into the subject of prophecy other than to say that prophecy is a special type of literature which has special rules of interpretation. I cover those rules in our series on prophecy. But there are some things that seem quite clear and I think enough can be established for the subject under discussion from those things.

Calvin's commentary on this verse says this of God's teaching: "In short, this teaching of God is the inward illumination of the heart." And regarding the word 'all' in that they shall 'all' be taught he says, "As to the word all, it must be limited to the elect..." He says that the coming to Christ means believing in Christ. In Calvinism a person cannot believe until he is born again. So it would follow that if the 'coming' refers to believing and the teaching of God is the inward illumination of the heart, that the new birth happens when one is illuminated.

Well, let's look at the things that seem clear. The first thing that is clear is that Jesus gave verse 45 to explain what He said in verse 44. Second, there is quite a lot of agreement among commentators that this verse explains what the 'drawing' of verse 44 means. There is no evidence that the drawing refers to the new birth. Such a conclusion would support the conclusion that the elect are born again before they can believe in Jesus. So, what the drawing refers to must be gleaned from Jesus' own explanation in verse 45.

Furthermore, that the teaching of the Father happened prior to the drawing is also clear because the verbs 'heard' and 'learned' are in the past tense. Everyone who had both heard and learned from the Father, when the Messiah came, came to Him. If so, the drawing, since Jesus goes back to the OT seems to refer to the drawing by the Word of God, and many commentators agree. God has very clearly taught in the OT writings who the Messiah would be. They should have been drawn to Jesus through the Word of God. I think this much is quite clear.

So verse 45 helps us understand what the 'drawing' of verse 44 is. He draws men through His Word. Let me give support for that from commentators. Ellicott says of verse 45, "The words bring out the meaning of the Father's drawing referred to in verse 44" (VI:430). Albert Barnes says of verse 45, "This explains the preceding verse..." Jamieson Faucett and Brown say verse 45 corresponds to the drawing of verse 44. The Family Commentary says, "His doctrine about being drawn or taught of God was not new, but was the same which was taught in the Scriptures, and which they ought to have understood and believed."

The Fourfold Gospel Commentary says, "The Father had given the law as a tutor to draw to Christ (#Ga 3:24), and he had also sent forth his prophets for the same purpose. Those who had availed themselves of this instruction, and had learned the Father's lessons, were ready to come to Christ.. The Father had taught, but the people had not learned, just as their fathers had not learned.. In each case the people were to blame."

Gordon MacDonald's new commentary is helpful here. He says, "Having stated in strong terms that no man could come to Him unless the Father drew him, the Lord goes on to explain how the Father draws men. First of all He quotes from Isaiah 54:13", end quote. A little later he says, "He speaks to their hearts through the teaching of His precious Word."

So, how does God draw people? There is substantial agreement that it is through His Word. I think that is most clear in the next words in verse 45 which say: *Therefore everyone*

who has heard and learned from the Father comes to Me. How do people hear from God and learn from Him? Through the Word of God. The Holy Spirit works through the Word of God. God draws people to faith through the Word of God. So Romans 10:17 says, "Faith comes by hearing, and hearing by the Word of God." Faith does not come by election, or by being born again. Faith in the Word of God is what brings about the new birth. 1 Peter 1:23 says we have been born again by the Word of God, not election. James 1:18 says, "Of His own will He brought us forth (i.e., the new birth) by the word of truth." We are born again, not by election, but by the Word of God. And those who believed the Word of God before Jesus was born, recognized Him as the Messiah even when He was yet a baby. We see this in Anna and Simeon in the Christmas story.

We ask further, why did the Jews of Jesus' day and in John 6 not recognize Him as the Messiah? That is abundantly clear. They had failed to study and understand God's Word. The OT so clearly identified the Messiah that any spiritual person would be able to recognize Him. Anna and Simeon recognized Him when He was a baby. The angels had born witness to Him. The star had born witness to Him. Jesus' own words and works gave abundant evidence. There are two miracles recorded in this very chapter alone. The evidence was abundant. But they failed to recognize Him because they were not spiritual.

And after John 6, the twentieth miracle of 36 that Jesus did, had been done. In John 6 we have a record of Him feeding over 10,000 people with a few loaves and a few small fish. That is miracle number 19. Then He walked on water in this same chapter, which is miracle number 20. And still the Jews are quibbling. They were very unspiritual. Jesus' miracles did not help their spiritual blindness because they failed to believe God's Word.

The law, the prophets and the Psalms all bore witness to the Messiah. And when Jesus was born the shepherds, the angels, the supernatural star and Herod all bore witness to Jesus. Then John, the greatest of all prophets, bore witness to Him. And by now Jesus had done 20 miracles, and still they

continued in their stubborn unbelief. Their problem was not that they had not been elected, their problem was their unbelief.

But there were a few who recognized Jesus. Philip, in John 1 recognized Jesus as the Messiah. And when he recognized Him he witnessed to Nathaniel. John 1:45 says, "Philip found Nathanael and said to him, 'We have found Him of whom Moses in the law, and also the prophets, wrote - Jesus of Nazareth, the son of Joseph.'" Here is how they all should have known who Jesus was. Philip and other disciples recognized Him as the Messiah before He ever did one miracle. How? From the Word of God!

Why did the Jews of Jesus' day struggle with Jesus' teaching? Because they had failed to believe the OT Scriptures. When Jesus was born, they all heard about Him. When He began His ministry, His works were reported throughout Israel. But very few believed the prophets, therefore very few believed in Jesus. If they had believed the prophets, like Anna and Simeon and the Apostles they would have believed in Jesus. Those who had heard and learned of Him were drawn by God. And God gave them to Jesus.

Of the words, "And they shall all be taught", if one studies the Isaiah context refers to all of Jerusalem, which there stands for the Jews, the very ones Jesus was speaking to here. Ellicott says, "The teaching is universal, but it may not be heard, and when heard may not be learnt" (VI:430). That was the Jews problem. He further says, "But this hearing and learning was the preparation for, not the substitute for, the fuller revelation in the person of the Son" (VI:431). If the Jews had studied the Scriptures they would have recognized Jesus as Messiah, and they would have accepted Him.

So verse 44 says, "No one can come to Me unless the Father who sent Me draws him..." It is clear from all of history that unless people are drawn through the Word of God, nobody can come to Christ. So Scripture says faith comes by hearing and hearing by the Word of God (Rom. 10). Throughout the time of the OT God drew men through the Word of God, which includes the prophets who prophesied about the Messiah.

There was no excuse for the Jews not to recognize Jesus as the Messiah when He came, which is the issue throughout this chapter and the four Gospels.

But when Jesus came, God gave those to Him who were reconciled to God by faith. And those like the Apostles who accepted Jesus as the Messiah gladly came to Jesus, and Jesus gladly received them. And then Jesus says of those that heard and believed and had now been given to Him, "... and I will raise him up at the last day." There never has been a time when salvation was apart from faith. It was so throughout the OT. It was so in the time of the NT, and it is so today.

But, something very significant happened when the Messiah died. Go to John 12. The witness to Jesus as the Messiah would now go, not to the prophecies about Him, but the fulfillment of those prophecies. So we go to John 12:32. Here Jesus said, *And I, if I be lifted up from the earth, will draw all men unto Me.* Here we have the same drawing of John 6:44. After the death, burial and resurrection of Christ, God began to draw people through additional evidence, the evidence of fulfilled prophecy in the Gospel. This evidence is the good news of the death burial and resurrection of Christ. Those who are at enmity with God are reconciled to God by the Gospel, and God gives them to Jesus for safe-keeping. So Scripture says we are kept by the power of God, through faith. And God does not want Jesus to lose any of those, and Jesus will do everything He can to keep the believer, but He will not violate man's free will. We saw this in Judas. God has chosen that the just shall live by faith. But once more, not nearly all who are drawn get saved. But some do.

So verse 45 is Jesus' explanation of verse 44. These Jews were not drawn because they failed to believe the prophets. That is why they could not believe in Jesus. It was not because they had not been elected. That has to be read into the passage because the passage says nothing like that. If they had believed the prophets, they would have believed in Christ. And unless they read and studied the prophets, the Father could not draw them. Those who have heard and

learned from the Father come to Christ. Jesus then explains further in verses 46-51:

- 46 "Not that anyone has seen the Father, except He who is from God; He has seen the Father.
- 47 "Most assuredly, I say to you, he who believes in Me has everlasting life.
- 48 "I am the bread of life.
- 49 "Your fathers ate the manna in the wilderness, and are dead.
- 50 "This is the bread which comes down from heaven, that one may eat of it and not die.
- 51 "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

So the one who truly believes is fed by the life of Christ. Believing, faith is the key to this whole passage. The Lord will give His life so that all might have life; not physical life, but spiritual life. Jesus' saying that He is the bread of life troubles the Jews. The reason is that they did not believe the prophets, therefore they could not understand. We read on in verse 52:

- 52 The Jews therefore quarreled among themselves, saying, "How can this Man give us His flesh to eat?"
- 53 Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.
- 54 "Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.
- 55 "For My flesh is food indeed, and My blood is drink indeed.
- 56 "He who eats My flesh and drinks My blood abides in Me, and I in him.
- 57 "As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me.

58 **"This is the bread which came down from heaven –not as your fathers ate the manna, and are dead. He who eats this bread will live forever."**

59 **These things He said in the synagogue as He taught in Capernaum.**

All kinds of errors have been made regarding the eating of Christ's flesh and drinking His blood. Jesus is the true bread from heaven. The true bread is spiritual, not physical. Eating the bread and drinking the blood is believing the Word of God and acting upon it. John 1:1-3 says of Jesus, "In the beginning was the Word and the Word was with God and the Word was God." He is the living Word. Whoever eats His flesh and drinks His blood, that is reads or hears the Word of God and believes and does it will live forever. Those who ate manna in the wilderness died. Those who eat this bread will never die. Verse 60:

60 **Therefore many of His disciples, when they heard this, said, "This is a hard saying; who can understand it?"**

61 **When Jesus knew in Himself that His disciples complained about this, He said to them, "Does this offend you?"**

62 **"What then if you should see the Son of Man ascend where He was before?"**

63 **"It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.**

64 **"But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who would betray Him.**

65 **And He said, "Therefore I have said to you that no one can come to Me unless it has been granted to him by My Father."**

Why can no one come to Christ unless it is granted to him by the Father? The Family commentary says of this granting, "the meaning of this is the same as his being drawn or taught of God, ver #Joh 6:45", end quote. Why can no one come to Christ unless it is granted, or given to him by the Father? Verse 64 is very clear. It is because they do not believe,

and what they fail to believe is that Jesus is the Messiah. If they would believe Jesus is the Messiah based on the Word of God, God would grant them the privilege of coming to Christ. Faith is the answer to almost, if not every passage used by Calvinism. In Romans 9, the stronghold of Calvinism, the missing element in their teaching is faith. I might recommend our messages on the doctrine of election available on sermonaudio.com/mecl.

So, unless a person is reconciled to God by faith, God will not give us to Christ. No one can come to Christ unless he is first reconciled by personal decision to trust the Word of God. And when a person is reconciled to God, God will grant a person to come to Christ.

66 From that time many of His disciples went back and walked with Him no more.

67 Then Jesus said to the twelve, "Do you also want to go away?"

68 But Simon Peter answered Him, "Lord, to whom shall we go? You have the words of eternal life.

Christ's teaching had offended the Jews. Those who had once followed Him now left. And Jesus asked the disciples if they too would leave and they said, "Where will we go? You have the words of life." Now look at what he says in verse 69:

69 "Also we have come to believe and know that You are the Christ, the Son of the living God."

No one will ever come to God unless they first believe that Jesus is the Christ. He is the true Messiah. Verse 70:

70 Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?"

Now I want you to notice that the twelve were elected. That is what the word 'choose' means. And one of them was a devil. So verse 71:

71 He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve.

Judas is the one of the elect that Jesus lost, as we saw earlier.

CONCL: In conclusion, anyone considering Calvinism or who is in Calvinism, I want to recommend for your reading the book: *What Love Is This?* by Dave Hunt and, *Calvinism: None Dare Call It Heresy*, by Bob Kirkland and *The Dark Side Of Calvinism* by George Bryson. You will not really be open to truth if you don't do that. That doesn't mean one has to accept their teaching, but in light of the questions that surround this teaching one needs to consider it objectively.

And the answer to John 6:44 which says: "*No one can come to Me unless the Father who sent Me draws him*", is this: God draws people to recognize Christ, the Messiah, through the Spirit empowered Word of God. Without this drawing no one can come to Christ. No one needs to wait to see if they are one of the elect. God has made choice in eternity past that He will only have those who believe in His Word. He has chosen that the just shall live by faith. These are the elect.

Do you feel like you are one of the non-elect? Then go to God's Word. Read God's Word. Listen to the preaching of the Word of God. Many recommend that one start by reading the book of John. Listen to verses like John 3:16, "For God so love the world (everybody), that He gave His only begotten Son that whosoever (includes anybody, everybody) believes in Him should not perish but have everlasting life."

If you read God's Word you will have no trouble realizing you are a sinner. And then, to become one of God's elect, repent of your sins and believe in the Messiah, Jesus Christ.

And then, for those who are believers, they can with full confidence witness to the lost, because they can become one of the elect by repenting of their sins and believing in the Lord Jesus Christ. God has so chosen that He will only have those who repent and place their faith in the Lord Jesus Christ. The Gospel is for the world, for whosoever, for all. There are no preferred customers in salvation, rest assured about that.