

46b ACTS

Let's pick up our study now, looking at this concept, based on the word that Paul uses before Agrippa, *progenosco*, to know beforehand. It is a theologically significant word, even though it's only used three times in the scripture. We were looking at Romans chapter 8, verses 29 and following, and we saw that the knowledge of God beforehand causes him to mark certain people out for a certain particular purpose, with a view toward.

And it is not with reference to salvation, the subject under discussion is not salvation, it doesn't say all things work together for good for the saved or for those who aren't going to the lake of fire, it's those who love God. Well, the second place, other than our Acts passage, where *progenosco* occurs, is in the second epistle of Peter. Second Peter, chapter 3, he is talking about the day of the Lord.

In 2 Peter 3, verse 10 and following, the day of the Lord will come like a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat. Both the earth and the works that are in it will be burned up. Now, this is about as big a cataclysm as you can imagine.

The elements themselves are going to melt with a fervent heat, there is going to be a big noise. You know, what do they say in outer space, no one can hear you scream? Well, this is going to be such a big event that it is going to make a noise. Peter says, therefore, since all these things will be dissolved.

What are these things? Everything. Accomplishments, we talked the other night about J. Paul Getty and Howard Hughes and all the other great famous Rockefeller and J.P. Morgan and all these other guys that have made their fortunes and been influential in the past. They are all gone and dead.

And everything that they ever owned, that they ever touched, that they ever did, is dissolved. The only thing they carry forward with them is any righteousness that has been assigned them from God by faith. Some of them weren't saved and so that's a non-issue, there won't be any.

You and me, we still have the chance to accrue some of that kind of capital. Because we're still alive, we're still given some time and so we can take what time remains to us, exercise faith, be assigned that righteousness that comes from Christ. Recognize that this is a short and temporary exercise here on this earth, preparing us for the eternal future.

That's what Peter says here in verse 11 of 2 Peter 3. Therefore, since all these things will be dissolved, what manner of persons ought you to be? How should we then live? How should we live? How should we live? Righteousness alone. Therefore, beloved, looking

forward to these things, be diligent to be found by Him in peace without spot and blameless. Now, I don't know about you, but I accumulate spots and blame all the time.

I am continually manifesting my corrupt nature, all of us do. We spot and blame all over. We are worse than toddlers with leaky diapers.

We just can't go very far without defiling ourselves, right? So, how can it be that Peter is saying, be diligent to be found by Him in peace without spot and blameless? Well, we have to know how to be cleansed. This is an ongoing process. If we're going to be found by Him without spot and without blame, it isn't that we never incur any spots or any blame, it is that we know how to recover.

And that, of course, is acknowledging, confessing, walking in the light so that those episodes are fewer and further between. Consider that the long-suffering of our Lord is deliverance. What kind of deliverance? This is not salvation from the lake of fire.

Once again, we find a use of the word *soterias* that has the idea of deliverance from discipline, deliverance from loss. The longer the Lord delays His return, the more time we have. It is a deliverance.

It's a blessing that we have a little bit of time. We look forward to and hasten the day of His return, but we recognize that the delay is a salvation. Because we can still bank some righteousness.

We can still operate in faith. We can learn some things that we need to know. We can prepare ourselves so that on the day of His coming, we are not ashamed.

We are not ashamed. There will be shame. There will be blame.

There will be loss. Read Romans 2 at the coming of the Lord. Paul says, I work with you, I labor with you, I am in labor pains with you until Christ be formed in you.

Why? Because Christ formed in us is the hope of glory. That's how we'll be able to stand at the judgment because we look just like Christ. There is no judgment coming to Christ.

He took what we deserve so that we can claim what He deserves. We do it by faith. Our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand.

Romans chapter 9 is one of those hard to understand passages. Romans chapter 8 is one of those hard to understand passages, which untaught and unstable people twist to their own destruction. They twist it.

Make it say something it doesn't say. I had an example of twisting that took place this week. I got an email from a guy who found a quote from Dr. Criswell on the World Wide

Web.

He found it on the Nationalist Movement website. The Nationalists are basically Aryans, white supremacists, but they don't come out and say it. They're more subtle.

They're more crafty. They're more intelligent. They're not big, dumb, southern crackers.

They are sophisticated, intelligent workers from within, and you have to look hard to find out exactly what their agenda is because they're crafty and they're clever and they don't get themselves sued. They don't get themselves arrested, but they are pushing this essentially racist agenda nonetheless. They quote Dr. Criswell from a speech he gave back in 1956 standing in front of the South Carolina legislature.

There was, at that time, if you recall, a big push for integration. There was a lot of resistance. A lot of people weren't ready to shift gears yet.

When it came to the church, Dr. Criswell said, it isn't so much that integration is a bad thing, but in the church it may not be a necessary thing because people tend to congregate based on worship styles that they prefer, and it's not always along racial lines. It could be any one of a number of things, but he said black churches have a particular way of worshiping. They have a particular way of singing, and they have their churches and we have our churches, and he admired them.

He gave them much credit. He said he had heard some of the best sermons he had ever heard in black churches, heard some of the best singing either. He said they out-sing us, they out-preach us, they out-evangelize.

He had nothing but good things to say, but these nationalist guys took one little excerpt where he said they have their churches and we have ours, and they said W.A. Criswell was an arch-segregationist and tried to keep the blacks out of the Southern Baptist Convention all the way up until he retired, which is patently false. It's libelous, it's slanderous, it's completely untrue, and they said a similar thing in another place. Well, this guy stumbled across it on the web, and so he wrote me, and he said, what's up? And so I gave him an excerpt from Dr. Criswell's 1968 sermon called The Church of the Open Door, where he goes on for paragraph after paragraph saying we have all kinds of people in our church, and we welcome them, and we receive them.

We have children from the Buckner home of all colors, and he said I will not stand up here and give the gospel and then be afraid that somebody of a different pigmentation than mine is going to respond. How could I explain it to that little child? How could I explain it to God that I preached the gospel, that I was afraid that somebody from another color might come forward? He said, great God, how could I do it? You give me the words. You tell me what I'm supposed to say to God if I'm afraid that a black or a Mexican or a Japanese person is going to respond when I give the gospel.

You tell me how to defend that before God. Those were his words. Well, people can take words and twist them and make them say something they were never intended to say, take them out of context.

Untaught and unstable people twist to their own destruction just as they do the rest of the scriptures, and you find over and over again, as with Calvinism, as with Reformed theology, it takes the very scriptures that try to communicate the truth to us and twists it. Now look at verse 17. You therefore, beloved, since you know this beforehand... What verb do you think that is? There's a Bible in that black case.

If you can hand it to me, I want to read you something out of that. You therefore, beloved, since you know this beforehand, beware. Pro Gnosko.

Now, I want to read you something out of the notes in my... What's this thing called? The Reformation Study Bible. The Reformation Study Bible purports to tell us what foreknowledge is all about. This is from a note that they put back in Malachi.

Because you remember that Paul, in Romans 9, quotes Malachi. Jacob have I loved, Esau have I hated. So, they have a note here in Malachi, the purpose of God, predestination, and foreknowledge.

Okay, back in Malachi. Predestination is a word often used... This is what I'm reading now. It's to signify God's foreordaining of all the events of world history.

Now, how you get that out of Romans 8, 28, and 29, I have no earthly idea. God foreordained all the events of human history. It doesn't say that, does it? Show me the verse that says, God foreordained Hitler.

God foreordained the ovens. God foreordained Satan's fall. God foreordained Eve eating the fruit.

That's blasphemy. God is not the author of evil. That's what the Bible does say.

God is light, and in him is no darkness at all. If God ordains all the events, that means God ordains sin. God commands and predestines sin.

That's patently false. It's a lie. It's straight out of the pit of hell, and it's blasphemy.

Foreordaining all the events of world history, past, present, and future. The usage is quite appropriate. In scripture and historic Protestant theology, however, predestination refers specifically to God's decision made in eternity, before the world existed, regarding the final destinies of individual persons.

That's not in scripture either. The final eternal destination of people is not ever stated in scripture to be the prehistoric decision of God. It's never stated in scripture.

In general, the New Testament speaks of the predestination, or election, of particular sinners for salvation and eternal life. Romans 8.29, Ephesians 1.4.5, and 11. We don't have time to go to Ephesians.

Trust me, I did my exegetical on both my short and long exegetical on Ephesians 1. It's an invalid citation. Although, scripture also on occasion ascribes to God an advanced decision about those who are finally not saved. Romans 9.6-29. Vessels of wrath fitted for destruction, etc.

For this reason, it is usual in Protestant theology to define predestination as including both God's decision to save some from sin, election, and the corresponding decision not to save others, reprobation. That just makes my skin crawl to even read this to you. It is sometimes asserted that God's choice of individuals for salvation is based on his foreknowledge that they would choose Christ as their Savior.

This, unfortunately, has been the response of people who recognize that there is a flaw and a fault in the idea that God chooses some to be saved and others to not be saved, which is basically double predestination, although Calvinists will never admit it. But if you fail to destine someone for salvation, what have you done? You have condemned them to hell. And it's specious and circumlocutious to say, well, just because God didn't destine you for heaven doesn't mean he predestined you for hell.

Well, what else did he do? If there's a pool of people all heading off the cliff, and God says, well, I destined you three to not go, what has he just done to the rest of them? I mean, so sins of commission are sins, but sins of omission are not? I mean, you can't have it both ways. Failing to do something good is all the same as doing something bad, right? If God fails to destine someone for salvation, oh, you shouldn't ask why God predestined some for salvation and others for not. You should ask why he destined anyone for salvation.

Just don't ask the question and everything will be fine as a response. Well, anyway, they address that. But listen, Forno in Romans 8.29, Prognosco in Romans 8.29, back to reading out of this note, Forno in Romans 8.29 indicates not only an advanced recognition, but also an advanced choice by God of his people.

It does not express... Now, let's think about our other two usages. Over here in 2 Peter, You therefore, beloved, since you know this beforehand, beware lest you fall from your own steadfastness. Since you know that the elements are going to melt from a fervent heat, since you know that the earth and heaven are going to disappear with a great noise, are you choosing this in some way? Do we have any say-so over that whatsoever? The fact that we know it ahead of time, that we prognose it, the fact that people knew Paul beforehand in Jerusalem, did they choose Paul? No.

It's a complete fabrication to read something into this word that is not there. What does

this say? Forno indicates not only an advanced recognition, but an advanced choice by God of his people. It does not express the idea of a spectator's passive anticipation of what will happen spontaneously.

Now, I believe there is a passive expectation of what's going to happen in 2 Peter. We know beforehand the heavens are going to melt with a fervent heat. I would call that a spectator's passive anticipation of what will happen.

People who knew Paul beforehand, they knew him beforehand. There was no special quality of that knowledge. They knew it beforehand.

Oh, no. It implies an advanced choice by God of his people. It does not express the idea of passive anticipation of what will happen.

God's knowledge, quote-unquote, of his people in Scripture implies a special relationship of loving choice. This is the standard line you get in Reformed theology to Forno. And the quote here, by the way, out of Genesis, is Genesis 4.1, Adam knew his wife Eve.

And it's a euphemism for sexual relations. And they say, well, you know, it's like the old song, to know him is to love him. And Adam knew his wife, he loved his wife.

Listen, Adam could have loved Eve all to pieces. Could have esteemed her as high as the stars in the heavens. Esteem doesn't make babies.

No, in Genesis 4.1, is not preference or choice or high esteem or advanced recognition. It is copulation. So, if you're going to cite Genesis 4.1, then what does no mean in Genesis 4.1? It means Adam copulated with his wife Eve.

So now, are you going to pull that forward into prognosco? I think not. Not unless you're going to go with Zeus and Leta and the swan and the whole Greek idea that the gods would come down and father children in some carnal sense. I mean, this is very lousy logic.

And it is poor hermeneutics. It is faulty interpretation of Scripture. It is reading one's theology into the Scripture instead of looking at Scripture and finding the theology that is already there.

What does Scripture say? God knew beforehand that certain people would love him and would respond to the call. And he has set aside them for a special purpose. They're going to stand with Christ so that he can be the firstborn among many brethren.

He's going to clothe them in the robe of white, the righteousness robe. He's going to reflect his glory in them. He justifies them.

What does it mean to be justified? To be assigned righteousness. Look at Romans chapter 4. What does it mean to have righteousness? It is symbolized in that white robe.

You stand with Christ.

4.0 in Romans 8.29, these people say, indicates not only advanced recognition, but an advanced choice. It is God with a knowledge of his people implying a special relationship of loving choice. That is just false.

I'm not lovingly choosing the earth to melt with a fervent heat. The people in Jerusalem did not lovingly choose Paul back when he was in Jerusalem. I don't think he was especially popular.

I think he was kind of obnoxious, as some of us are. I think he was kind of a know-it-all. I think they were happy to turn on him when they found a good excuse.

Nobody ever says Paul was popular. He was probably envied because he was the pupil of Gamaliel, and not just anybody got that opportunity. So, Paul never says, oh, I was a big noise in Jerusalem.

People just loved me. He says, they knew me. They knew me as a Pharisee.

They knew that I was zealous for the law. There's no baggage implied. Well, so let's answer this question now.

What about some of these passages that seem to indicate that God is the mover and shaker in salvation? I'll tell you the most compelling passage is over in John chapter 6, the Lord Jesus himself. No man can come to me except the Father draw him. Now, here's a passage.

Here you've got the Bible talking. You're not having people reading weird meanings into words. Jesus says, no man can come to me except the Father draw him.

I want to know about that. That's something the Bible says. So, let's take a look at John chapter 6. And if you have a pencil, and you're not afraid to mark in your Bible, I would suggest that you underline the things that I will point out to you as we go through.

Let's go back to John chapter 5 and get the context of this saying. Jesus is proclaiming the truth of God to the people in John chapter 5. He talks about the fact that he is the Son of Man, that he is going to bear witness. There is another, he says in verse 32 of John 5, that bears witness of me, and I know that the witness which he witnesses of me is true.

And that, of course, is the Holy Spirit. The Holy Spirit gives him the power to do the miracles and so on. He says, you all have gone and sent people over to John to make sure I'm the real deal.

And he has borne witness to the truth. Yet I do not receive testimony from man, but I say these things to you that you may be delivered. This is John 5.34. I say these things that

you may be delivered.

John was the burning and shining lamp. You are willing for a time to rejoice in his light. Now, verse 36 is the first place you need to do some underlining.

He says, I have a greater witness than John's, for the works which the Father has given me to finish, the very works that I do, bear witness of me that the Father has sent me. Jesus said there's another who bears witness in verse 32. And in verse 36 he says, the works the Father has given me to finish, the very works that I do, bear witness of me.

If there's one that bears witness and the works bear witness, what does that tell you about the works? The one is the Holy Spirit. The Holy Spirit empowers the works just as he did for the prophets, just as he does for the apostles. Jesus said, all the things you've seen me do, you'll do these and more.

You'll do greater because it comes from the Spirit. It's not the deity of Christ. These bear witness of me specifically that he is from the Father.

The Father has sent me. You want to underline, the Father has sent me. These works that they see bear witness that the Father has sent him.

Okay? Then in verse 37 he says, the Father himself who sent me has testified of me. You have neither heard his voice at any time nor seen his form. Now look at verse 38.

But you do not have his word abiding in you because whom he sent, him you do not believe. What is the clear implication of verse 38? If you had his word abiding in you, you would believe the one that he has sent. Right? Why do they not believe? God has borne witness.

You do not have his word abiding in you. I know this because you don't believe the one that he has sent. So what is the cause and effect here? Lack of belief.

Lack of the word. Right? People who don't have the word don't believe. People who have the word believe in the one that God sends.

Because God marks him out by works, by the presence and power of the Holy Spirit. And if you have the word, you can look at Jesus and you identify him and you believe in him because you have a criteria for judging him. You say, he matches the prophecies of Isaiah.

He matches the prophecies of Ezekiel. The word of God in my soul shows me that this is the man I believe. Jesus says, look, if you had the word, you'd believe.

You don't believe because you don't have the word. That's what verse 38 says. Very important principle.

Why? Verse 39. It isn't that you don't search the scriptures. You search the scriptures, for in them you think you have eternal life and these are the very things that testify of me, Jesus says.

But look at verse 40. You are not willing to come to me that you may have life. Underline, you are not willing to come to me.

The phrase we are investigating here is come to me. Right? No man can come to me except the Father draw him. You can already begin to anticipate the conclusion, can't you? How does the Father draw people? He puts out his word.

He puts out the works. He puts out the Holy Spirit. And he says, look, this is my Son.

This is your Redeemer. This is your Savior. This is the Mashiach foretold in the Old Testament.

No man can come to me except the Father draw him. How does the Father draw? Jesus says, if you had the word, you'd believe. You are not willing to come to me that you may have life.

He says, I don't receive honor from men. I know you, that you do not have the love of God in you. Verse 42.

What do we know from elsewhere in John, later in chapter 14 and 15? The one who has God's word and keeps him is the one that loves him. So this makes sense, doesn't it? They don't have his word, and they don't love him. They are not willing to come to Jesus because they don't have his word.

They don't love God. If they loved God, they would have his word and keep it. He says in verse 43, I have come in my Father's name and you do not receive me.

Somebody else will come in their own name and you'll receive him. Look at verse 44. How can you believe you who receive honor from one another and do not seek the honor that comes from the only God? People who do not seek honor from God are not going to believe in Jesus.

He says, how can you? You're not looking for honor from God. Why? You don't love him. You don't have his word.

You're not looking for acceptance from God. If you were, you would see me, you would accept me, you would believe in me. These are cause and effect.

The reason these people do not accept Christ, the reason they don't believe in Christ, is because they have already dismissed the importance of honor from God. They don't have his word and they don't love him. Cause and effect.

Do not think I shall accuse you to the Father. There is one who accuses you, Moses, in whom you trust. Look at verse 46.

If you believed Moses, you would believe me. The reason they do not come to Christ, the reason they do not accept Christ, is they have already rejected Moses. They said, you trust in Moses and yet you don't believe Moses.

You put your faith in the law, but you don't believe the law. Does this seem like an irony? Like an oxymoron? He says, Moses in whom you trust, accuses you. Because you're trusting in Moses, but you don't believe Moses.

How can that be? Do you think there are people who trust in church and who don't believe what the church teaches? Who are trusting in the Bible, but they don't really believe the Bible? People carry their Bible around like a lucky rabbit's foot. Put it on the dashboard. People go to church because they feel like some holiness will rub off and some sort of good luck from God will rub off.

You trust in Moses, but you don't believe Moses. If you believed Moses, you would believe me. These people don't believe Moses.

I mean, they don't believe in Christ, so obviously they don't believe in Moses because this is a statement from the Lord Jesus. Look at verse 47. If you do not believe his writings, how will you believe my words? It's all the same.

It's all or nothing. You either have God's word or you don't. You either accept God's word or you don't.

Jesus is God's word incarnate. They have already made the decision that they don't care about honor from God. They don't love God.

They don't accept His word. They don't believe His word. So how can they possibly believe, accept, and come to the word incarnate? Now, skip forward to chapter 6, verse 32.

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

Verse 35. I am the bread of life. He who comes to me.

What's our key phrase here? He who comes to me. I am the bread of life. He who comes to me shall never hunger.

He who believes in me shall never thirst. These are put in parallel, aren't they? To come to Him is to believe in Him, right? It's the same thing. I said to you that you have seen me and yet do not believe.

You've seen me and you're not coming. Verse 37. All that the Father gives me will come to me.

And the one who comes to me I will in no means cast out. Look at verse 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, this is a key phrase. Raise it up at the last day. And if your underlining comes to me, you can make a little circle or some other little mark next to raise it up at the last day.

It's going to recur and it's going to be a key. Jesus says, I've come down to heaven not to do my own will but to do the will of Him who sent me. This is the will of the Father who sent me that of all He has given me.

What has God given Him? All who come to Him, right? Who are the ones who come to Him? Those who believe in Him. Who are the ones who believe in Him? The ones who have been believing the Word of God all along. The ones who have loved God all along are the ones who are going to recognize, believe in, come to the Lord Jesus.

And Jesus says, All the ones who come to me, all the ones who believe in me, God has given them to me. That's the gift from the Father to the Lord Jesus. And He says, Come in the present tense because He doesn't say all the ones that have ever believed, Moses, Daniel, Joseph, the Old Testament saints, He doesn't say those are God's gift.

He says, The ones who come to me, He says, I have come down from heaven. The ones who believe in me and come to me, the Father has given them to me. They're my unique possession.

They are a subset of the group of believers that have existed on the earth up to that point. Jeremiah didn't come to the Lord Jesus. Jesus wasn't here yet.

Daniel, Ezekiel, the rest of those old parties, it's those beginning in that current generation that come to Jesus, who believe in Him, they are God the Father's gift to Him. All He has given me, I lose none. I raise them up at the last day.

And this is the will of Him who sent me, that everyone who sees the Son and believes in Him may have everlasting life. Didn't He just say that up in verse 33? The bread of God is He who comes down from heaven and gives life to the world. Those who believe in Him may have everlasting life.

I will raise Him up at the last day. Are you still with me? I will raise Him up at the last day. He said it in verse 39.

He says it in verse 40. The Jews complained, what are you talking about? You're the

bread that comes down from heaven. Aren't you the Son of Joseph and so on? How is it that you say I've come down from heaven? Jesus says, don't murmur among yourselves.

Verse 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. Isn't that an odd juxtaposition? No one can come to Me unless the Father draws Him and I will raise Him up at the last day. Once again, what is the equivalence that Jesus Himself has given us in these chapters? What does it mean to come to Him? It means to believe in Him.

Who can believe in Him? The ones who are already believing in God. The ones who already love God. The ones who already count the honor of God as an important thing.

No one can come unless the Father who sent Me draws Him. So the people who come to Him are drawn. How are they drawn? He's marked out by the Holy Spirit.

He's marked out by the works. He is foretold in the Word of God. All of which these people who come to Him are receptive to, right? And they are drawn.

Keep your finger here and turn over to John 12, 32. I, if I am lifted up from the earth, will draw all to Myself. There is a drawing of all, and yet there is a drawing that only is effectual for some, right? Only some respond to the drawing.

Jesus says, when I'm lifted up, I'm like the serpent in the wilderness. I will draw all men to Myself. But not everyone is drawn.

Just like the calling. It's equivalent. The call is issued to all believers, but the called are those who love God.

Who are the ones who love God? The ones who have His Word. The ones who value His honor. It's a subset, right? Same thing here in John 6. No one can come to Me unless the Father who sent Me draws him.

I will raise him up at the last day. It is written in the Prophets, they shall all be taught by God. Therefore, everyone who has heard and learned, notice that's a perfect tense, those who have heard, those who have learned from the Father, come to Me.

What's He saying? This is not a new thing. It's not a fresh decision when Jesus shows up. This is the continuation of the decision people have already made.

If you learn from God, if you've been taught by God, then you're going to accept the one sent from God. You're going to eat the bread from heaven, and He's going to raise you up at the last day. It's all the same thing.

Keep your finger here and go backward in John to chapter 3. Jesus talking to Nicodemus. John chapter 3 and verse 20. Everyone practicing evil hates the light and does not come to the light.

Everyone, read it again. Everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed. But he who does the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.

He values the honor of God. He has God's Word and keeps it. It's all the same thing, right? There's nothing new here.

There's nothing strange here. There's no predestination here. There's no mysterious drawing of a few.

Anyone who loves the Word of God, anyone who practices the truth, is going to come to Christ. God draws him. And we couldn't come unless we were drawn.

Why? Because we need the Word of God. We need the Spirit of God. We need the guidance of God.

We need the drawing ministry of God to come. How would we know that Jesus was the one unless God drew us to him by marking him out in prophecy, by marking him out by works of the Spirit, by marking him out as the Word incarnate? God has to draw us so that nobody can come unless the Father draws him. And Jesus says, I will raise him up at the last day.

Now, what does it mean to be raised up in the last day? We just immediately knee-jerk and say, well, that's resurrection, right? I'm here to tell you, this is not simple resurrection. This is being raised up. This is being lifted up.

This is being honored. This is being put on that rostrum. This is a reward.

This is walking with him in white. He says, I will raise him up at the last day. He says, I will honor him in the last day.

There's a perfectly good word in Greek for resurrection, and it's not used here. Anastasis, to stand again. It's not here.

Jesus says, those who recognize me, those who put their faith in me, those who as a continuation of their love for God and their valuing of his Word put their faith in me, I will raise up at the last day. This is blessing and honor and reward for those who see Christ, who recognize Christ, and who walk the narrow road. I will raise him up at the last day.

It is written in the prophets, they shall all be taught by God, verse 45 in John 6, everyone who has heard and learned from the Father comes to me. It's natural. This is the bread which comes down from heaven, verse 50, that one may eat of it and not die.

What is the bread from heaven? That you eat of it and not die? Look at verse 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. Eating the flesh and drinking the blood, a lot of people had trouble with that. They said, we have to be cannibals, transubstantiation, whatever.

Not at all. The words that Jesus speaks, the bread that comes down from heaven is life. The words that I speak to you, he says in verse 63, are Spirit and they are life.

But, verse 64, there are some of you who do not believe. Verse 65, therefore I have said to you that no one can come to me unless it has been granted to him by my Father. How does God grant it? He gives the word.

He marks it out with the Spirit. He declares it from of old. He marks out the way.

He lights the landing strip with lights. It is granted. It is given.

But, the fact that God grants it and gives it and the fact that God draws is not determinative. Many are called and only a few are chosen. If calling is an effectual call, why is that verse in the Bible? Many are called and few are chosen.

If God's call is an effectual call, then many are called and many are chosen. Right? The Calvinists get all up in arms. How can you say that God calls in man? You are elevating man.

You are glorifying man that God could call and He could refuse. Not at all. What does the Bible teach? Satan is the guardian cherub of the throne room of God in his unfallen state.

He chooses against God. Adam and Eve are in the garden. The Lord comes and walks in the breeze of the day.

They choose against God. People throughout history have chosen against God. The only way you can make that work in a sovereignty-heavy theology is to make God the author of sin.

He is the effectual first cause of everything in history. That's exactly what they do. Yet they turn right around and say, we're not doing that.

But they are. What the Bible teaches is, God draws. Jesus said, if I be lifted up, I will draw all men to myself.

God draws. Nobody can come if God didn't draw. Nobody could be saved unless God made salvation available.

We couldn't come to Christ unless God sent Christ. How many times in this passage has Jesus said, I have been sent by the Father. I am the bread that has been sent from heaven.

I give you life. I can raise you up. Verse 54 of John 6, Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

Whoever eats my flesh and drinks my blood. Now we think, good grief, this is ghoulish. But he's talking symbolically, isn't he? My flesh is food indeed, and my blood is drink indeed.

He who eats my flesh and drinks my blood abides in me and I in him. This is having his word and keeping it, isn't it? This is entering into the substance and the reality of the new covenant in his body and in his blood. It is not salvation.

It is obedient faith after salvation. This is why Jesus says, He who eats my flesh and drinks my blood abides in me. This is a command of Jesus, just a few chapters hence.

In John 16 he says, Abide in me and you will bear much fruit. Right? It's an imperative. You abide in me.

He doesn't say, Hey, you're saved, you're going to abide in me. Because it's not automatic. It's a decision we make.

I will raise him up. This is the most misunderstood phrase in this whole section of the Bible right here. I will raise him up.

Everybody says, Oh, that's resurrection. We're going to stand up on the last day. This is, I will confess you before my Father.

I will confess you before the angels. I will stand with you as the firstborn among many brethren. That's what this is talking about.

As the living Father sent me and I live because of the Father, so he who feeds on me will live because of me. And this is Zoe life. This is life in the sense of fullness.

Life in the sense of fulfillment and purpose. This is the bread that came down from heaven, not as your fathers ate the manna and are dead. He who eats this bread will live forever.

Now, is the manna in the wilderness a picture of salvation for the Israelites? It is not. Coming out under the blood of the Passover lamb before they ever left Egypt is the picture of salvation in the Old Testament. What is the manna in the wilderness? Go to Revelation.

The one who overcomes, I will give of the hidden manna. It is spiritual truth. It is our daily sustaining food as believers.

This is the bread which came down from heaven, not like the manna in the wilderness. They ate it and they died. He who eats this bread will live forever.

He who eats this bread. This is an ongoing daily valuing of the Word because he who has my Word and keeps it is the one that loves me. The one who loves me is the one who comes to me.

The one who comes to me is the called. It's all a continuum. Do you see it? It is such a terrible twisting of the Scriptures to come in and rip verse 44 out of context and say no one can come to me unless the Father who sent me draws him.

In the act of sending Jesus, the Father draws. That's why Jesus said, the Father who sent me draws him. No one could come unless God sent the Lord Jesus.

So, progenosko, to know beforehand, is a word used three times in the New Testament. It is the simple act of knowing something ahead of time. Do not read love into it.

Do not read predestination into it. There is a clear message of Scripture that God has made a potential available to you and to me in Christ, through Christ. Any destiny that we have is because God has destined Christ for glory.

And if we are in him, then we too are destined for glory. It's our option. It's our opportunity.

And we ought to be motivated, because this life is so brief, to pursue understanding of the Word, to pursue love of God. That's why it's a command. To love the Lord God is a command, is it not? Why would it be a command if it was automatic in salvation? Loving God through understanding his Word and operating in the power of the Spirit is the key to standing with that select group along with the Lord Jesus as the firstborn in the age to come.

Father, thank you for revealing the truth to us through your Word and most of all through the Lord Jesus Christ. We pray that God the Holy Spirit will impress these principles on our hearts, help us to remember who we are, why we're here, and what our potential is through Christ. We pray it in his name.

Amen.