

“Christ Will Lose None of His Own”

John 6:39

Introduction: From what we saw this morning, that God will cause all things to work together for good to those who love Him, to those who are called according to His purpose, it will follow that none of those who love Him and are called by Him will ever be lost. How can everything eventually work together for their good if, in the end, they fall away and end up in everlasting sufferings? Paul’s statement in Romans 8 would then make no sense at all. But as we have seen this morning, God sanctifies and uses even the sins of the saints to bring about some good in their lives, and in this we should not only show our gratitude through a life which is wholly devoted to His honor and glory, and that of His Son, but we should also be prepared to continue that thankfulness and service for all eternity, for that is what God has in store for us, if we love Him. Our passage this evening bears this out as well.

In John 6, after Jesus had fed the five thousand with the five loaves and the two fish, He withdrew to a mountain to be alone, while His disciples went into a boat and began to cross the sea to Capernaum. Jesus later joined them by walking to them on the water, while they were struggling with the oars to get across against a strong wind, having already gone three or four miles. When they first saw Him they were frightened. But when they realized who He was, they received Him into the boat, and immediately found themselves at the place to which they were going. When the people who had been fed realized that He was gone, they also got into small boats and went across the sea. When they found Him on the other side, they began to question Him about when He had arrived. But Jesus, in His characteristic style, did not waste time talking about the matter, but began to get at the heart of their questions. He said, “Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves, and were filled. Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man shall give to you, for on Him the Father, *even* God, has set His seal” (vv. 26-27). They then began asking Him for that food. They wanted another sign, like the one He had performed before, like the one God had formerly given to His people by feeding them with bread from heaven. Jesus then pointed to Himself as the true bread. He said, “I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst” (v. 35). He was saying that they needed to believe on Him, they needed to receive Him as their spiritual bread for their spiritual life and nourishment, even as they had received the physical bread for their physical life and nourishment. But in spite of this instruction, they were not willing to believe. Jesus said, “But I said to you, that you have seen Me, and yet do not believe” (v. 36). But He was not discouraged, for He said, “All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out” (v. 37). Even though these did not believe, there were those who would, for Jesus knew that the Father had given Him a host which no man could number. And if any of these should come, they would surely believe, and Jesus would certainly receive them. And then Jesus gives this reason. “For I have come down from heaven, not to do My own will, but the will of Him who sent Me. And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day” (vv. 38-40).

This evening, I would like for us to focus on verse 39, to see that

*None of those whom the Father has given to Christ shall ever perish, but shall certainly be raised up by Him on the last day.*

### I. First, I Want You to See that God Promises that None of His Elect Shall Ever Perish.

- A. Jesus says, “And this is the will of Him who sent Me, that of all that He has given Me I lose nothing.”
  - 1. Literally stated, He says that God’s will is, “That everything which He has given to Me I should not be deprived of anything from it.”
    - a. Now certainly this is all inclusive and comprehends all of the governments of the world, as well as control over all of Creation.
    - b. All has been given into His hands. There is nothing which can be wrested from Him. He will hold on to everything.
  - 2. But in our passage, there is a more immediate focus. It is the fact that Christ will be deprived of none of those persons whom the Father has given Him.
    - a. I hope all of you realize by now that the Bible clearly reveals that one of the rewards which Christ receives for His work as Mediator is a multitude which no man can number.
    - b. When the eternal Son of God submitted to the plan of the Father to redeem some of fallen mankind, the Father promised Him a reward.
    - c. This is called by some theologians “The Covenant of Redemption.” It is that eternal agreement between the Father and the Son, that the Son would take upon Himself our nature, and that He would take our place in fulfilling the requirements of the covenant of works, that covenant by which we could not gain eternal life, because we had fallen. As a reward for this, the Father gives to Him a posterity, a seed, those whom the Father had chosen and whom He would redeem.
    - d. This is seen in Isaiah 53:10-12, where the prophet writes, “But the LORD was pleased to crush Him, putting *Him* to grief; if He would render Himself *as* a guilt offering, He will see *His* offspring, He will prolong *His* days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see *it* and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors.
    - e. This covenant of Redemption became the basis upon which God established the covenant of Grace, which is an agreement between the Father and Christ and the elect in Christ.
      - (i) Christ, not only now as the eternal Son of God, but as the God-man, agrees to become the surety, or the guarantee for the elect, that the requirements of the covenant will be met for them.
      - (ii) The price for eternal life has not changed since the Fall. It is perfect obedience. But in a fallen state, none of Adam’s children can give that obedience. Left to themselves, they would all surely perish.
      - (iii) But Christ undertakes to fulfill all of the requirements for them, and He does so

- by giving in their place a perfect obedience to the Law.
- (iv) And not only this, He also makes a perfect atonement for their sins which is able to remove all of their guilt once and for all.
  - (v) All that is required of them to receive what Christ has done is that they repent and believe. But since they cannot even do this, Christ also merits the work of the Spirit, and sends the Spirit to indwell them and to make them willing and able to believe.
  - (vi) Once He is present, the Spirit begins the work of restoring them into that holy image of God which they lost in the Fall, creating in them a desire to again do the holy works of God.
  - (vii) But because they are still polluted by sin and will yet commit many sins, the Son Himself becomes their Advocate before the Father who continually pleads His merits on their behalf.
  - (viii) Therefore, there are no sins that any of the elect can commit which will ever damn them.
- f. Now if Jesus lived for them, died for them, was raised from the dead for them, sent His Spirit to indwell them to cause them to repent and believe and to obey His holy commandments, and continually intercedes for them, do you think that any of them will ever be lost? How could they be? Could a more perfect and complete redemption ever be conceived of?
- g. Jesus said, “My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand” (John 10:27-28).
- h. Paul wrote, “For whom He foreknew, He also predestined *to become* conformed to the image of His Son, that He might be the first-born among many brethren; and whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified. What then shall we say to these things? If God *is* for us, who *is* against us? He who did not spare His own Son, but delivered Him up for us all, how will He not also with Him freely give us all things? Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Just as it is written, ‘FOR THY SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.’ But in all these things we overwhelmingly conquer through Him who loved us. For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 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” (Rom. 8:29-39).
- i. If you are one of Christ's sheep, if you have been foreknown and predestined by God to be conformed to the image of His Son, Paul says that you will be glorified, Christ says that you have eternal life, you will never perish, and all the powers of hell or this world cannot possibly separate you from God.

B. Jesus says, “This is the will of Him who sent Me.”

1. The One who sent Him is God, as a part of the covenants of Redemption and of Grace, as I have already said.
2. And if this is the decreed will of God, who is there in heaven or earth or under the earth that could possibly thwart Him?
  - a. Nebuchadnezzar acknowledged, “And all the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and *among* the inhabitants of earth; and no one can ward off His hand or say to Him, ‘What hast Thou done?’” (Dan. 4:35).
  - b. David proclaimed, “Thine, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Thine is the dominion, O LORD, and Thou dost exalt Thyself as head over all” (1 Chr. 29:11).
  - c. If God wills that He will give to His Christ those for whom He laid down His life, He will do so, and nothing could ever possibly stop Him!
  - d. Jesus said, “This is the will of the One who sent Me, that everything which He has given to Me I should not be deprived of anything from it.”

## **II. Ultimately, How Will We Know that This Is True? Jesus Says, “I lose nothing, but raise it up on the last day.”**

- A. The fact of the resurrection will vindicate Christ’s claim that He will lose nothing.
  1. Remember what we saw in an earlier sermon on John 5:25-29.
    - a. Jesus has the power to send forth His Spirit to breathe life into the dead and to cause them to live. “Truly, truly, I say to you, an hour is coming and now is, when the dead shall hear the voice of the Son of God; and those who hear shall live” (v. 25).
    - b. But Christ also has the power to raise them, and all men, from the dead. He also said, “Do not marvel at this; for an hour is coming, in which all who are in the tombs shall hear His voice, and shall come forth; those who did the good *deeds* to a resurrection of life, those who committed the evil *deeds* to a resurrection of judgment” (John 5:28-29).
  2. Jesus will lose nothing of what the Father has entrusted to Him.
    - a. He will receive our souls into heaven when we die. Paul writes, “Therefore, being always of good courage, and knowing that while we are at home in the body we are absent from the Lord--for we walk by faith, not by sight-- we are of good courage, I say, and prefer rather to be absent from the body and to be at home with the Lord” (2 Cor. 5:6-8).
    - b. He will also raise our dead bodies from the grave on the day of His coming. Again, Paul writes, “But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man *came* death, by a man also *came* the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the first fruits, after that those who are Christ’s at His coming, then *comes* the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death” (1 Cor. 15:20-26).

- c. And by His intercession for us and our continual union with Him, we will forever be kept from sin and judgment and will live forever with Him in the perfect bliss and blessedness of heaven.
  - d. Jesus said, “I lose nothing.”
- B. But the interesting thing here is the time element of the resurrection of the saints. “I lose nothing, but raise it up *on the last day*.”
1. Currently, we are living in what is called “the last days.”
    - a. The coming of the Son of God into this world signaled their beginning. The author to the Hebrews writes, “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, *in these last days* has spoken to us in *His* Son, whom He appointed heir of all things, through whom also He made the world” (Heb. 1:1-2). Peter also writes, “For He was foreknown before the foundation of the world, but has appeared *in these last times* for the sake of you who through Him are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God” (1 Pet. 1:20-21).
    - b. Peter also recognized that he was seeing the fulfillment of prophecy that signaled that he was in the last days. He quotes the prophet Joel, “‘AND IT SHALL BE IN THE LAST DAYS,’ God says, ‘THAT I WILL POUR FORTH OF MY SPIRIT UPON ALL MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHESY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; EVEN UPON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT’ and they shall prophesy” (Acts 2:17-18). He said this in response to what was happening on the day of Pentecost. He was not referring to some future time.
  2. But, although we are in the last days and have been since Christ came, there will finally come the “last day.”
    - a. When is this day? We don’t know when, but we do know that it will be the last day.
    - b. Does this mean that there are no more days beyond it? No, but it does mean that there are no more days like those with which we are now familiar.
    - c. We know this because it is the day in which this world ends and the new begins.
    - d. John is the only one who uses this expression, “the last day,” and he only does so in his Gospel. By looking at how he uses it, we can get an idea of what it means.
      - (i) In our text, the last day is the day in which Christ will raise those whom the Father has given Him.
      - (ii) The same is true in verses 40, 44, and 54 of this chapter where this phrase also occurs.
      - (iii) This expression again is found in this context in 11:24, where Martha says to Christ regarding Lazarus her brother, “I know that he will rise again in *the* resurrection on the last day.”
      - (iv) But what helps to further narrow it for us is the last time it is used by Christ in 12:48, where He cries out to the crowd, “He who rejects Me, and does not receive My sayings, has one who judges him; the word I spoke is what will judge him at the last day.”

- (v) What we know about this day then is that it is the day in which those who are Christ's are raised, and it is the time at which those who are not Christ's are judged. Doesn't this agree perfectly with John 5:28-29 which puts the resurrection and the judgment of the just and the unjust together. And doesn't this also agree with 1 Corinthians 15:23-26, where Paul wrote concerning the resurrection, "But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, *then comes the end*, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power. For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death."
- (vi) The last day of human history is the day in which Christ raises the dead and judges them. There therefore cannot be a period of a thousand years of earthly history which follows, for the resurrection and final judgment is at the end of it all. Notice also that it is at this time that Christ delivers up the kingdom to the Father. It is not when He begins to reign.
- (vii) All that remains after this is the eternal state. A careful examination of the testimony of the New Testament clearly shows that at the day of Christ's coming, all things will have come to their conclusion: not only the resurrection and final judgment, but also the final war, the translation of those yet living, the destruction of the old heavens and earth and the coming of the new heavens and earth in all their consummate glory. This would take too long to demonstrate from Scripture, so I will not attempt to do so here.
- (viii) Christ is coming again. And when He comes, He will raise our dead bodies to be united again with our souls. He will not lose us. It is the will of the Father that He lose nothing, but raise it up again at the last day, to keep it for all eternity.
- (ix) From these things I want you to take away this assurance: If you are Christ's, if you are one whom the Father has foreloved and sent His Son to die for, if you, by the Spirit, have been born again through the grace of Christ, if you have been given to Christ as part of His reward, Christ will keep you and will not lose you. He will not lose your soul or your body, but will surely raise you up at the last day and own you as His own.
- (x) If you are not His, this assurance of His is not either. You yet stand in need of God's grace to enable you to repent and believe. But if you belong to Christ, this assurance is yours.
- (xi) God is real. His promises are true. And it is through His Christ, in whom all the promises of God and yea and amen, that you can have any real comfort and hope in this world of uncertainty. Therefore, take encouragement in this promise, and being armed with this hope, live each day in the certain expectation that the Lord is working all things together for your good. Amen.