

Exegetical Analysis – John 6:36-40, 44-47, 63-65

36 – But I said to you that you have seen Me, and yet do not believe. (36. Άλλ' εἶπον ὑμῖν ὅτι καὶ ἐωράκατε [με] καὶ οὐ πιστεύετε)

The context of the passage is directed at nonbelievers who sought for signs, but did not believe.

37 – All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out. (37. πᾶν ὃ δίδωσιν μοι ὁ πατὴρ πρός ἐμὲ ἔξει, καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω)

We know the reason that they didn't come is because they were not drawn by the Father because Jesus says [all] or πᾶς that the Father gives to me will come to me. So the Father is doing the giving of the people to the son. The [all] is not limited contextually here.

38-40 – 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 Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. [40] For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day." (38. ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ὅνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντος με. 39. τοῦτο δέ ἔστιν τὸ θέλημα τοῦ πέμψαντος με ὅνα πᾶν δὲ δέδωκεν μοι μὴ ἀπολέσω ἔξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 40. τοῦτο γάρ ἔστιν τὸ θέλημα τοῦ πατρός μου, ὅνα πᾶς δὲ θεωρῶν τὸν οὐδὲν καὶ πιστεύων εἰς αὐτὸν ἔχη ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἔγώ τῇ ἐσχάτῃ ἡμέρᾳ)

This next section is crucial, the linkage is between the [all] and the [it]. Jesus will raise [all] whom the Father gave him on the last day. Now this is where [both Jew & Gentile] come into play "that everyone who beholds the Son and believes in Him will have eternal life" — so if you believe in the son you will have eternal life and be raised up [vs.40] on the last day. So we know that [all] who believe in the son will be raised up on the last day.

44 – No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day. (44. οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτὸν κάγω ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ)

οὐδείς [Absolutely No one]

Strong's Definitions: **τούδεις** oudeís,oo-dice'; from G3761 and G1520; not even one (man, woman or thing), i.e. none, nobody, nothing:—any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

Now the Jews grumble here but listen to what Jesus says: There is absolutely no one who can come to the son unless the Father has drawn them. Which is the killer to Arminian Theology. Those who are drawn are raised up, and those who are raised up are those who believe and those who believe are the «all» whom the Father gives him both Jew & Gentile.

"Jesus brushes aside the grumbling and objections of the crowd by pinpointing their inability to accept His claims about Himself. In even stronger terms He reiterates that which He has said before - no. one has the ability in and of themselves to come to Him unless the Father draws him. The construction is precise - no one is able - οὐ dunatai -- a phrase of ability. As Paul would later state, it is a principle of the spiritual realm that the natural man is not able to take in spiritual things. This is here expressed by Jesus as the reason the people are unable to understand or accept His divine origin. Absolutely necessary is the "drawing" of the Father. The term helkuso is used elsewhere in John of Jesus drawing all to Himself when He is lifted up (John 12:32 - though here it is Jesus who does the drawing) and at the end of the gospel when Peter "drags" the net full of fishes onto the shore. It is impossible to maintain a "universal" drawing here, for all who are drawn are also

raised up - the Father draws, and the Son raises up those who are drawn. This is exactly parallel to verses 37-39 above, only in more stark terms. This is election on a par with Ephesians 1 and Romans 8-9."

— James White, Commentary on John 6.

42-47 – Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. [43] Why do you not understand what I am saying? It is because you cannot hear My word. [44] You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies. [45] But because I speak the truth, you do not believe Me. [46] Which one of you convicts Me of sin? If I speak truth, why do you not believe Me? [47] He who is of God hears the words of God; for this reason you do not hear them, because you are not of God." (42. καὶ ἔλεγον· οὐχὶ οὗτος ἔστιν Ἰησοῦς ὁ οὐλὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; 43. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετ' ἀλλήλων. 44. οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἐλκύσῃ αὐτὸν, καγώ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45. ἔστιν γεγραμμένον ἐν τοῖς προφήταις· καὶ ἔσονται πάντες διδακτοὶ θεού· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμὲ. 46. οὐχ ὅτι τὸν πατέρα ἐώρακεν τις εἰ μὴ ὁ ὁν παρὰ [τοῦ] θεοῦ, οὗτος ἐώρακεν τὸν πατέρα. 47. ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον)

As pointed out, they shall [all] be taught of God. Everyone [pas] who hears, meaning there is a limiting factor on the [all] because only those God enables to hear, actually hear him, come.

This is the truth of John 8 and 10:

John 10:26-27 NASB

But you do not believe because you are not of My sheep. [27] My sheep hear My voice, and I know them, and they follow Me;

John 6:45-46 NASB

It is written in the prophets, 'And THEY SHALL ALL BE taught OF GOD.' Everyone who has heard and learned from the Father, comes to Me. [46] Not that anyone has seen the Father, except the One who is from God; He has seen the Father.

The only ones who have heard and learned from the Father are the ones who have heard the voice of the shepherd. If God taught «all without exception» it would follow that «all without exception» would be raised up because all would come to him. Look what Jesus says here:

Mark 4:11-12 NASB

And He was saying to them, "To you has been given the mystery of the kingdom of God, but those who are outside get everything in parables, [12] so that while SEEING, THEY MAY SEE AND NOT PERCEIVE, AND WHILE HEARING, THEY MAY HEAR AND NOT UNDERSTAND, OTHERWISE THEY MIGHT RETURN AND BE FORGIVEN."

God is hardening the Jews so that they cannot hear, and that they cannot understand. Unless you are of God you cannot understand spiritual things. [1 Corinthians 2:14]

63-65 – It is the Spirit who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and 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 it was that would betray Him. [65] And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father." (63. τὸ πνεῦμα ἔστιν τὸ ζωοποιοῦν, ἡ σάρξ οὐκ ὡφελεῖ οὐδέν· τὰ ῥήματα ἀ ἐγώ λελάληκα ὑμῖν πνεῦμα ἔστιν καὶ ζωή ἔστιν. 64. ἀλλ' εἰσὶν ἔξ ὑμῶν τινες οἱ οὐ πιστεύουσιν. ήδει γάρ ἔξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἔστιν ὁ παραδώσων αὐτὸν. 65. καὶ ἔλεγεν διὰ τοῦτο εἰρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρός)

Now as Jesus speaks to the Disciples here, this point is crucial. Jesus says that it's the Spirit who gives life. Man doesn't give himself life. The flesh profits nothing... Jesus returns to them with the notion of unbelief. The reason they do not believe is because the Father has not drawn them. So they MUST be drawn by the Father [No one can come] ... there is no exception to this rule [Jew or Gentile] because the context includes [pas] all who would believe.