

# **Dr. Robert A. Peterson, Johannine Theology, Session 19, Salvation, Drawn, Called, Raised, Resurrection to Life**

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This is Dr. Robert A. Peterson in his teaching on Johannine theology. This is session 19, Salvation, Drawn, Called, Raised, Resurrection to Life.

We continue our study of the teaching of the fourth gospel, Johannine theology. We're dealing with another aspect of salvation, and that is the two places, or three perhaps, two in the same chapter, chapter six, where people are drawn by the Father to the Son. As a matter of fact, in one of them, I believe it says the Son draws people to himself, and that is fascinating.

Yes, huh, interesting. Anyway, let's pray together. Father, thank you for your word.

Teach us, we pray. Encourage our hearts. Make our lives count for you and your kingdom, we pray through Jesus Christ, the mediator.

Amen. Salvation has different faces in the fourth gospel if you will. It's eternal life; it's an election, it's the resurrection of the dead.

Here it is, it's God's love for a world that hates him. Here is the notion of drawing. I want to put it in this Binitarian, I'm sorry, the spirit is just left out, context in John 6, where the Father and the Son work together to save all who would believe, to save those the Father gives to the Son, to save those who believe in Jesus.

And as we said before, there is a Binitarian harmony. Of course, I believe in a Trinitarian harmony. John just doesn't correlate the Spirit's work, at least at this point in the book of signs.

After his bread of life discourse, well, in the midst of it, I should say, we have this chiasm, starting in verse 35. I'm the bread of life. Whoever comes to me shall not hunger.

Whoever believes in me shall never thirst. We're coming to Jesus is defined by the parallelism as believing in Jesus. Coming to Jesus, believing in Jesus yields spiritual satisfaction as enjoying a good meal or slaking one's thirst, satisfying one's thirst.

But I said, you have seen me, and you do not believe me. All the Father gives me will come to me. Whoever comes to me, I'll never cast out.

For I've come down from heaven not to do my own will, but the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is the will of my Father that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day. The chiasm starts in verse 36.

Seeing Jesus and not believing in 36 is A.

A prime is at 40, seeing Jesus and believing in him. 36, the Father giving people to the Son and then coming to the Son. That's verse 39.

It speaks of all that he has given me. That would be B and B prime. I should lose nothing.

I will never cast out. C, verse 37. C prime, 39, I should lose nothing of all that he's given me.

D is, I've come down to do the will of him who sent me, and then that's D, and D prime is, this is the will of him who sent me. So, we have

A, seeing Jesus and believing, in this case not believing, 36.

B, the Father giving people to the Son, and they come to the Son.

C, the Son preserves them, verse 37.

D, the Son does the Father's will.

D prime, the Father's will.

C prime, the Son losing none of the elect.

B prime, the Father gave people to the Son.

A prime, seeing and believing.

In this, in the midst of these aspects of salvation, the big picture is, the Father gives people to the Son. A Johannine theme of election. The Father draws them to the Son.

This is no longer a chiasm; it is systematics. Father gives people to the Son, he draws them to the Son, they come to the Son, they believe in the Son. The Son gives him eternal life.

The Son keeps them. The Son will raise them on the last day. Election and drawing are akin to calling.

Faith, preservation, resurrection. These are the works; again, the Spirit's just left out. These are the works, the mutual works of the Father and the Son.

Let me correlate it to a bigger biblical perspective. Even John's, certainly Paul's, election, always the work of the Father, except in John 15, 16, and 19, never the work of the Spirit. Drawing is Paul's calling, that's the work of the Father too.

Believing is the work of sinners, as God enables them, but people, human beings, believe. Faith in Paul, believing in John. No one can say Jesus is Lord except by the Holy Spirit.

The Spirit of adoption enables us to cry out, Abba Father. Romans 8:15, 16, the former one, 1 Corinthians 12. Preservation is the work of the Trinity.

In John, it's the work of the Father and the Son. In this context, in John 6, it's the work of the Son. In John 10, no one can take him out of my hand, and no one can take him out of the Father's hand.

The Father and I are the one, preserving the sheep. In Paul, the Holy Spirit is the seal, for example, and the Trinity keeps us. Resurrection on the last day, half the passages in Scripture say the Father, half say the Son.

Romans 8 involves the Spirit. Here, the Father gives people to the Son. The Father draws people to the Son.

That's really what we're dealing with. They come to the Son. The Son keeps them.

The Son raises them on the last day. As I said earlier, there's definitely Binitarian harmony. Of course, there's Trinitarian harmony.

It's just not here. Theology has to be drawn from the Scriptures. In this narrow sense, the Spirit is just not mentioned.

And there's also then a continuity in the persons. It's the people the Father gives to the Son, whom the Father draws to the Son, who believe in the Son, whom the Son keeps, whom the Son raises on the last day, in this context. You can call it a golden chain, as people refer to Romans 8, 29, and 30.

I never heard that done for John, but there is Trinitarian harmony, Binitarian harmony, and systematic Trinitarian harmony. And the people of God, whom the Father gives to the Son, end up being raised by the Son on the last day. What is this drawing? Verse 37.

I hate when I have a wrong reference like that. I apologize. We see it in verse 44, to be sure.

No one who can come to me unless the Father who sent me draws him. I'm trying to see it in those earlier verses, but I can't find it. No one can come to me, it means believe in me, verse 35, plainly shows it by the parallelism, unless the Father who sent me draws him.

The Father draws people to the Son. I would say in Pauline language, he effectually calls the people the Father gives to the Son, people to the Son, so that they come to the Son, so that they believe in him. This shows not only God planning salvation and choosing people, giving people to the Son, but the God and we would normally think of this as the Holy Spirit, although even in Paul, the one who calls is actually the Father.

The Father's the caller in Paul. The Father draws the elect, and they come. They believe in the Son. It is in this place that John, first of all, coordinates the Father's and the Son's works in salvation.

Everywhere he calls people to believe in Christ. Here we get a behind-the-scenes look, if you will, or a theological look, even as we do in Romans 8, 29, and 30, in a context in which Paul is teaching preservation. So he does here.

The people the Father has given him, he will raise up on the last day. Verse 39: this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. In that, he goes right from giving to raising, and leaves out drawing, coming, keeping.

It shows the thrust of the passage is on preservation of the people of God. The elect will be raised to eternal life. 37, I'm sorry, is a bad reference.

44 is not a bad reference. No one can believe in me unless the Father who sent me draws him. So many times, John says, believe.

If you don't believe, you'll die in your sins, on and on and on. And that is true. And yet, here we have a qualification, teaching that the Father works mysteriously in his people to call them effectually to faith in his Son.

12, 32, is a place where Jesus uses this language of himself. He is the one who draws the people of God to himself. And it's a universal drawing.

He draws all men to himself. John 12:32, in the Johannine Gethsemane, so to speak, Jesus says, should I say, Father, save me from this hour? No way. I came to this hour for this purpose.

Father, glorify your name. The voice from heaven says, I've glorified it, and we'll glorify it again. The major expression of sin in this gospel is unbelief.

The people can't even understand the voice of God from heaven. Now is the judgment of this world, 31. Now, will the ruler of this world be cast out? And I, here's our here's our concern, our big concern, 32.

And I, when I am lifted up from the earth, no question when I am crucified, will draw all people to myself. He said this to show by what kind of death he was going to die. So, the crowd answered him, we've heard from the law that the Christ remains forever.

How can you say the Son of Man must be lifted up? Who is this Son of Man? Jesus said to them, the light is among you a little while longer. Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he's going.

While you have the light, believe in the light that you may become sons of light. And I, when I am lifted up from the earth, in my crucifixion, I will draw all men to myself. It was ascribed to the Father in John 6:44.

Here, it's ascribed to the Son. If you make it, if you understand it as an effectual drawing or calling, which plainly is the case in chapter 6, because those given and drawn come, are preserved, and are raised. Here, you have a universalism, and everybody would be saved.

Depending upon the meaning of all people. If it's literally all everyone, all without exception, then either you have absolute universalism, everybody saved, which does not fit with the Gospel of John, or you have an ineffectual drawing, giving sinners the opportunity to believe and be saved. I'm going to suggest from the context, and different writers from different theological perspectives have taught me this or confirmed what I thought; I don't know which came first.

The Greeks, some Greeks come in verse 20. This is a place where John anticipates, as he does in John 10 with other sheep, I have other sheep who are not of this fold, in chapter 11 with Caiaphas' prophecy, the scattered children of God includes not just Jews, but Gentiles. Here, some Greeks come to worship at the feast, and they want to talk to Jesus.

Jesus' disciples pass the word along, and ask Jesus for an audience, and he seems to not respond. He certainly doesn't respond right away, he rather talks about his hour being, his hour having come. This is one of those places where I always say, end of 12, beginning of 13, his hour has come.

Here it is, the hour has come for the Son of Man to be glorified. Then we have this grain of wheat falling into the ground metaphor, which speaks both of Jesus' death, bearing fruit, and of his disciples dying to themselves, and bearing fruit. We noted in passing, the end of 25 is an actual futuristic, or not yet, reference to eternal life.

They're not common in John, but there it is. From then on, I summarized it already. Johannian Gethsemane, voice from heaven, people not understanding, and then Jesus talking about the devil being defeated in the Son's crucifixion, his lifting up.

I will suggest that the drawing is not effectual here. I do not know if it's effectual. If it is effectual, I would coordinate with John 6 well.

All people doesn't mean absolute universally. It is not all without exception, but all without distinction. That is, it includes Greeks and Gentiles.

So, although I sound tentative, and I am, wanting to be more biblical than theological, wanting to be careful with the text, I would say the drawing is effective, and all people is not literally all people, but rather, not only Jews, all kinds of people, all without distinction, which distinctions would be more than racial or ethnic, by way of at least application. They would include people from every language, every tribe, every tongue, every locus, every location in the world, every country, and so forth. Salvation is viewed from many perspectives in John.

Here's a very limited one, in which salvation is described as the Father drawing people to himself as part of a divine process, the Father and the Son working together to save people. Here, the same word is used; it's a hunting and fishing kind of word, drawing the fish in and reeling the fish in, for example, of the Son himself on the cross. A clear one to me, thankfully, is salvation, the people of God raised resurrection to life.

We find it in John 5. We've done this before, so I won't dwell on it a long time, but in John 5, it is a life-giver passage. The Son is the giver of eternal life. He has just given life to a man who's been lame for 38 years, and the Jewish leaders are not happy because he is breaking the Sabbath by telling the man to pick up his bed and walk, and not only so, but he's calling God his Father in a way that is really very inappropriate, making himself equal with God, verse 18. In response, Jesus says, he always does the Father's will, he's not a lone ranger here, he always works the Father's will, and only does what he sees the Father doing. That is verse 19, and it speaks of divine knowledge, of divine things.

And the Son gives life, even as the Father raises the dead and gives them life, so also the Son gives life to whom he will. The verses that immediately follow then speak of the Son as regenerating human beings. He preaches, when people believe, they believe in the Father, they gain eternal life, and they experience spiritual resurrection, they move from the realm of the dead to the realm of the living.

Whoever hears my word, 24, believes in him who sent me, has eternal life now. He does not come into judgment but has passed from death to life; that is, spiritual

resurrection, that is, regeneration. So, this being raised is not a futuristic literal resurrection or physical resurrection; it is a present spiritual resurrection.

However, in 28 and 29, we have its complement; we have resurrection not yet, and not spiritual resurrection, but physical resurrection, or if you will, physical, spiritual resurrection, on behalf of believers. Truly I say to you, verse 25, an hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live now, being born again, being regenerated. For as the Father has life in himself intrinsically, it's a divine attribute, it's a divine possession, it's part of being the true and living God, and it's a divine attribute.

So, he has granted the Son also to have life in himself, in his incarnate state. And the Son also is the judge, because he is the Son of Man, he is the representative man. Don't marvel at this, do not be surprised that there is spiritual resurrection now, in the words of the Son of Man.

What fantastic claims. At his words, people go from spiritual death to spiritual life. The new life is so astonishing, compared to the former situation, that it is compared to a resurrection of the dead.

And that's not surprising, he says because it is the voice of the Son that will raise the dead literally, physically, from their tombs. Don't marvel at this, John 5, 28-29, an hour is coming. Notice the contrast.

An hour is coming and is now here, 25, when people are regenerated, spiritually resurrected. But now, an hour is coming, 28, it is not here now, when all who are in the tombs will hear his voice, and come out, those who have done good to the resurrection of life, those who have done evil to the resurrection of judgment. Here is, side by side, here are spiritual resurrection, physical resurrection, regeneration, resurrection of the body.

This is thus resurrection already, in regeneration, resurrection, not yet in bodies being raised from the grave or the tombs. 29 and 30, 30 has, I'm sorry, 29 has perplexed people. Oh, by the way, 28, in the resurrection, sometimes the Father is the one whose voice raises the dead, other times it is the Son.

Never is it the Holy Spirit. Systematics would say, since the Trinity, the persons are inseparable, the resurrection of the dead is the work of the Holy Trinity, especially the Father and the Son. Scripture never says the Spirit, as a matter of fact, it does in one place, in Romans 8, it hints at this, it more than hints at this.

I would take that back. The Spirit plays a role in raising the dead. Romans 8:11.

If the Spirit of him who raised Jesus from the dead, there's the whole Trinity in one phrase, not even a clause. If the Spirit of the Father, the Spirit, the Holy Spirit, of the Father who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead, that's the Father, will also give life to your mortal body, so technically the Father is the Resurrector here, but he does it through his Spirit who dwells in you. Romans 8:11 teaches that the Father is the one who raises the dead, but he does so through the Holy Spirit.

And there's continuity of identity in that the Father will give life to our mortal dying bodies, but he will do so through the Spirit. So, resurrection is the work of the Trinity, especially the Father and the Son. Verse 29 of John 5, and they'll come out of the graves at the Son's voice, those who have done good to a resurrection of life, those who have done evil to a resurrection of judgment.

The latter is easy to understand. God judges people for their deeds, and unsaved people are condemned for their sinful deeds. It is very just of God.

No one can complain. You say, aren't they condemned because they don't believe in Jesus? No, the only remedy is believing in Jesus, but the ground, the basis of their condemnation, is not unbelief in Jesus; it is their sins. To give a full account, it's their sinful thoughts, words, and deeds.

Think of Revelation 20. I saw a great white throne, verse 11, and him who was seated on it, that'd be the Father. From his presence, earth and sky fled away, and no place was found for them.

I don't take it to be literal, and I take it to be figurative. His presence is awesome. The very heaven and earth, the heavens, Genesis 1.1, would flee from him if they could, personification, to show his utter awesomeness.

I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, the Book of Life. The dead were judged by what was written in the books according to what they had done.

Judgment is based on deeds. Compare Herman Ridderbos, Paul, and the outline of his theology. One of his chapter titles is Judgment According to Works.

Works is such a live word to us, a taboo word. I say judgment according to deeds, but it's erga, it's the same word that's translated works. She gave up the dead who were in it, death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done.

And that is in every judgment passage in which the basis of judgment is given. It is always deeds, sometimes words, thoughts, sometimes thoughts, sometimes words,



which I am including in the bigger category of deeds. This passage, by the way, as Greg Beal shows in his massive and amazing revelation commentary, also has a note of divine sovereignty.

The Book of Life is the heavenly register of the new Jerusalem and, thus, is a predestinarian motif. It doesn't undermine the other one. Judgment is always based on deeds, but in a couple of places, this is one of them.

And interestingly, an important one, the final judgment passage in the Bible, there is that predestinarian strain. Does that nullify judgment based on deeds? No, but it qualifies it. I'm back to John 5:29.

At the voice of the son of man, people come out. Those who have done evil will rise to a resurrection of judgment. No problem.

They're judged, they're condemned, they go to hell for their sins. The hard part is they come and come out, those who have done good to a resurrection of life. That's what the Bible teaches consistently.

Doesn't that threaten salvation by grace through faith in Christ? No, this is not salvation. This is judgment and judgment is based on deeds. Because faith can't be judged.

Faith is shown by deeds. James 2, show me your faith without works. It's impossible.

I will show you my faith by my works. The former is impossible, and James is being a little sarcastic.

You believe the demons also believe faith without works is dead. It's not it's not living faith. Show me your faith without these.

I will show you my faith by my deeds. The deeds that show up on behalf of the saints of God are the basis of their resurrection to life. They are the exegesis of so many passages, including this one. There's no question.

God worked sanctification in and through them. John Murray in his Romans Commentary teaches this and he says it gives us a wise word. We forget that sanctification is as much the work of God as is justification.

And that is true; although we cooperate in sanctification in a way, we certainly don't in justification. So, am I saying this is a judgment based on works without grace? No, of course not. It is judgment based on works that are the fruit of grace.

And I'll do it again. Father, Son, and Holy Spirit are the authors of these good works. We do the good works, but God does those good works through his people, and He gets glory.

And we're not going to say at the last judgment, well I was wonderful and I know we're going to say praise you Jesus for saving me, not only declaring me righteous once and for all in justification, but giving me the spirit and producing godly works in me. You know the saints that I know of who do the most good works, they don't keep track. They're like the people in Matthew 25, Sheep and the Goats.

Lord, when did we see you in prison? When did we visit you? When did we do this? What did we help that with? The Lord keeps track. Blows my mind. The Father is responsible.

So, I'll say it again. The saints really do these good works. As in a meritorious way? No, of course not.

Those who've been freely saved by God's grace are new and they do serve God and they love God and they live for God. A good tree produces good fruit. How does a good tree become a good tree? By the grace of God.

The Father works in us, Philippians 2 round 12-ish, to will and to work for his good pleasure. Work out your salvation with fear and trembling—human responsibility for the people of God.

Do not work for your salvation; work out what God has worked in. Work out your salvation in fear because, for, causal clause, it is God who works in you both to will and to work for his good pleasure. The works that show up in the last judgment are really our works that show up because we abide in the vine, Jesus, John 15, who said, without me, you can do zero.

So, the Father wills, even the good ideas we have to serve the Lord are from God and he gets the glory. He works in us both to will and to do according to his good pleasure. Jesus is divine.

We can do nothing apart from him. Abiding in him, we do good works to the glory of God. And, of course, these are the fruit of the Holy Spirit, Galatians 5. They're not the works of the flesh held up to God to accept us for our merit, Lord.

No, he accepts us for thee by his grace, gives us a spirit, produces fruit in us, and it's the fruit of the Holy Spirit. Do we have nothing to do with it? No, we worked with God, who worked in us with that. And then the son with that, apart from whom we can do squat.

And the spirit produced that fruit in us, the people of God. That's enough. In John 6, over and over again, Jesus is the one who will raise the dead on the last day.

To be complete, the Father is the resurrector in many passages. I think it's about 50-50, Father and Son. 6:39, this is the will of the Father that I lose nothing of all he's given me, but raise it up on the last day.

John 6:40, this is the will of him who sent me, was the will of my Father. Everyone who looks on the Son and believes in him shall have eternal life, and I will raise him up on the last day. 44, no one can come to me unless the Father sent me draws him, and I will raise him up on the, you guessed it, the last day.

54, whoever feeds on my flesh and drinks my blood, whoever believes in me and my atonement has eternal life, and I will raise him up on the last day. Salvation is resurrection to life. The emphasis here is not spiritual resurrection as earlier in John 5. John 5:24 and 25.

It is a physical resurrection. The Greek, Hellenistic philosophical notion of the immortality of the soul is not the greatest good, the summum bonum of Christianity. No, we long for the resurrection of the body.

God created bodies in the first place. We live embodied now. Death is thus abnormal and temporary, even the dead state of being absent from the body and present with the Lord, which is wonderful, but it's not the best.

It's better, Paul says, Philippians 1:19 to 21-ish, than knowing the Lord in the body because our sins are gone and we'll be in Jesus' immediate presence. But the best is yet to come. The best is to be raised and for our mortal bodies to be changed by God. To be transformed seems to be the operative word in 1 Corinthians 15, the transformation of our present mortal bodies into powerful, immortal, imperishable, glorious, spirit-empowered bodies equipping us for the age to come.

This, indeed, is a salvation to look forward to. It is already. It is not yet.

In our last lecture, we will then, we will consider how Jesus keeps his people saved and we'll put the whole matter of last things into perspective with the already and the not yet.

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