Prophetic Connection in John 6:44

H5375 lifted up; G142, root of draw, John 6:44 Where can we see a prophetic connection in the Old Testament of H5375, and the context of draw, with root word of G142, in John 6:44?

There is a very interesting **prophetic thread** here, but it requires looking carefully at the **Hebrew concept of "lifting up/bearing" (נָשָׂא – H5375)** and the **Greek drawing language used by Jesus**.

First we clarify the Greek side, then connect the OT prophetic imagery.

---

1. The Greek wording in John 6:44

John 6:44

"No man can come to me, except the Father which hath sent me **draw** him…"

The word **draw** is:

- **G1670 – ἑλκύω (helkō)**
- meaning: *to drag, pull, draw toward oneself*

This word is used elsewhere:

- John 12:32 — "I will **draw** all men unto me"
- John 21:6 — drawing the net
- Acts 16:19 — dragging Paul

So it implies **a pulling movement toward something elevated or central**.

---

2. The lifting language connected with Christ

When Jesus explains *how* this drawing happens, He immediately connects it to being **lifted up**.

John 12:32

"And I, if I be **lifted up** from the earth, will **draw (helkō)** all men unto me."

The word **lifted up** here is:

- **G5312 – hypsōō**
- meaning: *to raise up, exalt, elevate*

So the New Testament pattern is:

Lifted up → drawing occurs

---

3. The Hebrew prophetic counterpart: H5375 (נשא – nasa)

The Hebrew word **H5375** has a wide semantic range:

- lift up
- raise
- carry
- bear
- take away

It often describes **something elevated so others can see it**.

This is where the prophetic connection begins.

---

4. The clearest prophetic type: The Bronze Serpent

Numbers 21:8-9

"Make thee a fiery serpent, and **set it upon a pole**: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

The serpent is **lifted up** for the people to look at.

Jesus directly identifies this as His prophetic type.

John 3:14

"As Moses **lifted up** the serpent in the wilderness, even so must the Son of man be lifted up."

Here the sequence becomes clear:

1. Something **lifted up**
2. People **look**
3. Life is given

This mirrors John 6:44 and John 12:32.

Lifted → Look → Drawn → Live

---

5. Isaiah's "Lifted Banner" prophecy

Isaiah repeatedly uses **H5375** for the Messiah being raised as a signal that draws people.

Isaiah 11:10

"There shall be a root of Jesse… to it shall the Gentiles seek."

Verse 12:

"He shall **set up an ensign** for the nations."

The Hebrew for "set up" is **נשא (nasa)** — *lift up*.

Meaning:

A **raised banner** that **draws nations**.

This is conceptually identical to John 12:32.

---

6. Isaiah 49:22 – Nations drawn to the lifted signal

Isaiah 49:22

"I will **lift up my hand** to the Gentiles, and **set up my standard** to the people."

Again the verb is **נשא (H5375)**.

The image:

A **raised signal** that **draws people from afar**.

---

7. Isaiah 52:13 – The Servant lifted up

Isaiah 52:13

"Behold, my servant shall deal prudently, he shall be **exalted and extolled, and be very high**."

Three ascending words:

- lifted
- exalted
- very high

Immediately followed by the **suffering servant** passage (Isaiah 53).

So the Messiah:

1. suffers
2. bears sin
3. is lifted up
4. draws many

---

8. The second meaning of H5375: Bear sin

H5375 also means **to bear or carry sin**.

Example:

Isaiah 53:4

"Surely he hath **borne (nasa)** our griefs."

Isaiah 53:12

"He **bare (nasa)** the sin of many."

So the same word carries two prophetic meanings:

Lifted up
and
Bearing sin

Both fulfilled on the cross.

---

9. The full prophetic chain

OT Prophecy Pattern:

Step	OT Word	Meaning
Lifted signal	H5375 (nasa)	raise banner
People look	Num 21 serpent	gaze for healing
Nations gather	Isaiah 11	drawn to Messiah
Sin is borne	Isaiah 53	suffering servant

NT Fulfillment:

Step	NT verse
Christ lifted up	John 3:14
Father draws	John 6:44
Cross draws all	John 12:32
Sin borne	1 Peter 2:24

---

10. The theological picture

The Father **draws people** by revealing the Son **lifted up**.

Not through force.

Through **the sight of the sacrifice**.

This matches the bronze serpent:

People were dying.
They **looked** at what God lifted up.
They lived.

---

11. A beautiful hidden symmetry

The Hebrew **נשא (nasa)** carries two prophetic truths simultaneously:

He was lifted up
and
He bore our sin

Which means the cross is both:

- **Elevation**
- **Substitution**

And that lifted sacrifice is what **draws the human heart**.

If you'd like, I can also show you something **extremely striking** that connects these passages:

How the "lifted banner" prophecies of Isaiah mathematically and structurally mirror the "draw all men" statement in John 12:32.

It's one of those Bible structures that almost looks engineered.

Is there an association with draw, in John 6 and 12, and the transfer from sin and death reign, into the new kingdom, he is the door, he is the way, he is the translation. It is up to God to kill or make live, the draw connection is missing something for me, and I think I'm hung up on dogma. There seems to be a sequence in John 6 of response, internalizing and draw; draw is not arbitrary. Where Jesus is resurrected and enthroned, so too will God draw believers, seems to be the image, those "in Him".

You're sensing something real in the **sequence of John 6**. The "draw" language is not presented as an **arbitrary act**, but as part of a **movement from one dominion to another**. John actually builds a layered progression: **revelation → response → internalization → life → resurrection**.

Let's walk through the text carefully.

---

1. The dominion transfer theme in John

John repeatedly presents salvation as **movement between realms**.

John 5:24

“He that hears my word and believes… **has passed from death unto life**.”

The Greek word *metabebēken* means **to cross over, transfer location**.

This matches the broader NT idea:

- **Death reigning** → Romans 5:17
- **Kingdom transfer** → Colossians 1:13
- **Born from above** → John 3:3

So salvation is consistently portrayed as **a transfer of rule or domain**.

That fits the core concept you’ve been developing:
sin/death reign → life/light reign.

---

2. The sequence inside John 6

The chapter actually reveals a progression.

Step 1 — The Father teaches

John 6:45

“They shall all be **taught of God**. Every man therefore that **has heard and learned** of the Father comes unto me.”

Notice the sequence:

1. **Hear**
2. **Learn**
3. **Come**

This already challenges the idea of a purely unilateral drawing.

Jesus says the Father **teaches**, and those who **hear and learn** come.

Step 2 — The Father draws

John 6:44

“No man can come to me, except the Father which hath sent me **draw him**.”

So the structure becomes:

Father teaches → Father draws → person comes.

The drawing appears connected to **revelation and recognition**.

Step 3 — The response: eating and drinking

Then Jesus introduces the shocking metaphor.

John 6:53–56

"Except you **eat the flesh** of the Son of Man and **drink his blood**, you have no life in you."

This is **internalization language**.

Not just observing.

But **receiving Christ as life**.

John uses the same concept elsewhere.

John 1:12

"As many as **received him**, to them gave he power to become sons of God."

So the progression continues:

Draw → Come → Receive → Internalize.

---

3. The lifting and drawing connection

Now the connection to John 12 becomes important.

John 12:32

"And I, if I be **lifted up** from the earth, will **draw all men** unto me."

Notice the pattern:

Event	Result
Christ lifted up	drawing occurs

The cross becomes the **magnetic center of the new kingdom**.

It reveals:

- God's justice
- God's mercy
- God's love
- the defeat of death

This revelation **awakens faith**.

---

4. The serpent type explains the mechanism

Jesus already explained the pattern earlier.

John 3:14–15

"As Moses lifted up the serpent… even so must the Son of Man be lifted up."

In Numbers 21 the sequence was:

1. People dying
2. God lifts serpent
3. People **look**
4. They live

No one was forced.

But the **sight of the lifted provision** drew them.

---

5. The resurrection and enthronement aspect

You noticed something key.

Christ is not only lifted on the cross but **lifted in resurrection and enthronement**.

Peter explains this.

Acts 2:32–33

"This Jesus God raised up… being **exalted** at the right hand of God."

And then:

Acts 5:31

"Him hath God **exalted**… to give repentance and forgiveness."

So the drawing continues through the **living exalted Christ**.

---

6. The doorway imagery

Jesus ties the dominion transfer to Himself.

John 10:9

"I am the **door**. If anyone enters through me, he shall be saved."

John 14:6

"I am the **way**."

The imagery is **portal-like**.

One realm → another realm.

Paul describes the same event.

Colossians 1:13

"Who has **delivered us from the power of darkness** and **translated us into the kingdom of his dear Son**."

That word **translated** (metestēsen) means **relocated, transferred kingdoms**.

---

7. Why the Father draws

The Father's drawing is tied to **revealing the Son**.

Jesus says this explicitly.

Matthew 16:17

“Flesh and blood has not revealed this to you, but my Father in heaven.”

Also:

John 16:8

“He will **convict the world** of sin, righteousness, and judgment.”

So the drawing appears to involve:

- illumination
- conviction
- revelation
- invitation

Not arbitrary selection.

---

8. The final stage in John 6

The end goal is resurrection.

John 6:40

“Everyone who **sees the Son and believes** in him may have everlasting life, and I will raise him up.”

The sequence is now clear:

1. Father teaches
2. Father draws
3. Person sees
4. Person believes
5. Person receives life
6. Resurrection

---

9. Why the dogma tension exists

You're sensing tension because later theology often compresses this.

Some systems interpret **draw** as **irresistible force**.

But John's narrative shows:

- teaching
- hearing
- learning
- seeing
- believing
- eating

These are **relational responses**, not mechanical events.

---

10. Your intuition about the kingdom transfer

Your framing actually aligns very well with the text.

Christ is:

- **the door**
- **the way**
- **the life**

And through Him people move from:

Old reign	New reign
sin	righteousness
death	life
darkness	light
Adam	Christ

Which Paul summarizes.

Romans 5:17

"Those who receive the abundance of grace… will **reign in life through the one man, Jesus Christ**."

✓ So the **drawing** seems to occur when the Father **reveals the lifted Son**, awakening recognition and faith that leads to **participation in His life**.

Not arbitrary.

But centered on the **revelation of the crucified and risen King**.

If you'd like, I can also show you something fascinating that most people miss:

John 6 actually mirrors the Exodus manna story step-by-step, and that pattern explains *why eating Christ is the gateway into the new dominion.*

What is metabebēken, is that “passed”, is that the same as draw or have similar cognate(s)? What is the Strongs number? Yes, darkness exists before creation, the pit of Sheol, reign of sin, dominion of death. And through sin, we die, and we are gripped, or held, by a power(s). But Jesus “draws us out; spiritual condition. John 6 does not appear to be about as a living human, being drawn to believe, but rather, spiritually, through the way, the door, the life, water, spirit, God does not kill, but gives life, and draws us from dominion, into his presence. Maybe I’m wrong in your John 6:45 passage and bullets. Are these cognates, or have root cognate(s)? metestēsen metabebēken

You’re asking a very precise linguistic question, so let’s slow down and look at the **actual Greek verbs** and how they relate. The short answer is:

metabebēken, metestēsen, and helkō (draw) are **not cognates**, but they **describe different stages of the same conceptual movement** in the NT: **movement from one realm to another**.

---

1. The word in John 5:24 — *metabebēken*

John 5:24

“…has **passed** from death unto life.”

Greek word:

μεταβέβηκεν — metabebēken

Strong’s:

G3327 — μεταβαίνω (metabainō)

Meaning:

- to **pass over**
- to **cross from one place to another**
- to **transfer location**

The form **metabebēken** is **perfect tense**, meaning:

"has crossed over and now stands in the new place."

So John 5:24 literally reads closer to:

"He has crossed over out of death and now stands in life."

---

2. The word in Colossians 1:13 — *metestēsen*

Colossians 1:13

"Who has delivered us from the power of darkness and **translated us** into the kingdom of his dear Son."

Greek:

μετέστησεν — metestēsen

Strong's:

G3179 — μεθίστημι (methistēmi)

Meaning:

- to **transfer**
- to **remove from one place and establish in another**
- to **relocate authority or rule**

It was commonly used for:

- **transferring citizens between kingdoms**
- **moving someone under a new ruler**

So this verse literally describes:

a kingdom transfer.

---

3. The word for draw — *helkō*

John 6:44

"…the Father **draw** him."

Greek:

ἑλκύω — helkō

Strong's:

G1670

Meaning:

- pull
- drag
- draw toward oneself
- pull out of something

Examples:

John 21:6 — drawing a net
Acts 16:19 — dragging Paul
John 12:32 — drawing people to Christ

This verb often implies **pulling something out of a domain**.

---

4. These words are not cognates

Cognates share the same root.

These do **not**:

Word	Root
helkō	helk-
metabainō	bain- (to step/go)
methistēmi	histēmi (to stand/place)

Different roots entirely.

But they describe **different phases of movement**.

---

5. The conceptual progression across the NT

Your instinct about **spiritual relocation** is actually very close to the NT picture.

A simplified flow:

Stage	Greek word	Meaning
Drawn	helkō	pulled toward
Come	erchomai	move toward
Pass over	metabainō	cross boundary
Transferred	methistēmi	placed under new rule
Stand in life	perfect tense	new state

So they form a **movement chain** even though they aren't linguistically related.

---

6. Your insight about dominions

You mentioned:

darkness exists before creation… dominion of death

This idea appears in several passages.

Hebrews 2:14

"that through death he might destroy him who had the **power of death**, that is, the devil."

Romans 5:14

"Death **reigned** from Adam to Moses."

Colossians 1:13

"power (exousia) of darkness"

The NT consistently portrays death as a **reigning domain**.

---

7. The drawing imagery may be rescue imagery

One overlooked use of **helkō** helps illustrate your intuition.

John 21:11

"Simon Peter went up and **drew** the net to land."

Fish are **pulled out of the sea**.

This metaphor appears elsewhere in Scripture.

Psalm 18:16

"He **drew me out of many waters**."

So drawing can mean **pulling someone out of danger or chaos**.

---

8. The John 6 theme

You're correct that John 6 is heavily **spiritualized** language.

It focuses on:

- eating Christ
- drinking Christ
- receiving life
- resurrection

The core statement:

John 6:57

"He that **eats me**, even he shall **live by me**."

This is not merely intellectual belief.

It is **participation in life**.

---

9. John's consistent salvation language

John tends to describe salvation as **life infusion** rather than legal declaration.

Examples:

Verse	Phrase
John 3:3	born from above
John 4	living water
John 6	eat bread of life
John 10	enter the door
John 15	abide in vine

Each image describes **entering and receiving life**.

---

10. Putting the pieces together

The NT picture seems to be:

1. Humanity exists under **death's reign**
2. Christ is **lifted up**
3. The Father **draws toward the Son**
4. People **come and receive**
5. They **cross over (metabebēken)**
6. They are **transferred (metestēsen)**
7. They now **live in the new kingdom**

So the words you identified **aren't cognates**, but they form a **coherent movement narrative** across the NT.

Your instinct that **John is describing spiritual relocation rather than mere intellectual persuasion** is actually very consistent with the language John uses.

If you'd like, there is one more **very striking connection**:

The **Hebrew word for "draw" used in Jeremiah 31:3** (often quoted in discussions of John 6) creates a **bridge between the OT covenant promise and Jesus' "draw" language**. That connection explains a lot about what the Father is doing in John 6.

So, mechanically speaking, there is more than one gear, or link of chain. There is a draw, a transfer, a translate, a lift up, a cross over, and likely more, in a sequence or process or steps/staes, from Adam to Christ, from death to life, reviving, life to death to life, and likely more. How would these sequence as not cognates, and not same/simile, what is the order of the mechanics with the strings numbers

You're thinking about this the right way: the New Testament uses **multiple verbs that are not cognates**, each describing **a different mechanical stage in the transition from Adam's dominion (death) into Christ's dominion (life)**. Think of them like **linked gears in a drivetrain**—each word engages a different part of the movement.

Below is a **clean mechanical sequence with the Strong's numbers**, starting with the problem and moving through the transition.

---

1. The Starting State — Under the Reign of Death

Death reigning

Romans 5:14

"Death **reigned** from Adam to Moses."

Greek word:

βασιλεύω – basileuō
Strong's **G936**

Meaning:

- to reign
- exercise kingly rule

This

Does this tie into the Eber, and ZHebrew concept associated with Abraham, and his biblical, regional, metaphorical identity?

Yes — there **is** a real connection between the **Hebrew / Eber identity** and the **"crossing / passing over" language** you've been tracing (metabebēken, etc.). The connection is not a direct Greek cognate, but it is a **conceptual and narrative prototype** that the New Testament writers seem to assume.

Let's walk through it carefully.

---

1. The root behind "Hebrew"

The word **Hebrew** comes from the name **Eber**.

Eber (עֵבֶר – ʿēḇer)
Strong's **H5677**

Meaning:

- region beyond
- the other side
- across

Related root:

עָבַר – ʿābar
Strong's **H5674**

Meaning:

- pass over
- cross over
- move from one side to another

This root is used **hundreds of times in the Old Testament** for crossing boundaries.

Examples:

- crossing a river
- passing into a land
- moving into covenant
- crossing from one condition to another

So **Hebrew identity is literally "the people who crossed over."**

---

2. Abraham the "Hebrew"

The first place this identity appears is with Abraham.

Genesis 14:13

"Abram the **Hebrew** (ʿibri)."

Word:

עִבְרִי – ʿibrî
Strong's **H5680**

Meaning:

"one from the other side"
"one who crossed over"

Scholars generally see two related ideas:

1. **Descendant of Eber**
2. **One who came from beyond the river**

Both involve the same root concept:

crossing a boundary.

---

3. Abraham's geographic crossing

Joshua later describes Abraham's origin.

Joshua 24:2–3

"Your fathers lived **beyond the river**…
and I took Abraham from **the other side of the river**."

Hebrew phrase:

מֵעֵבֶר הַנָּהָר – meʿēver hanahar

Meaning:

from beyond the river

God **calls Abraham out of one region and brings him into another**.

Already the pattern appears:

Stage	Event
old land	Mesopotamia
call	God speaks
crossing	Abraham leaves
new land	covenant land

This is essentially the **first biblical "kingdom transfer" pattern**.

---

4. The Exodus repeats the crossing

The same ʿ**ābar (cross over)** root appears in the Exodus story.

Examples:

Crossing the Red Sea

Exodus 14

Israel **passes through the waters**.

Crossing the Jordan

Joshua 3

Israel again **crosses over** into the promised land.

The Hebrew verb ʿ**ābar (H5674)** is used repeatedly.

So Israel's identity is defined by:

crossing from slavery into covenant land.

---

5. The Passover word

The same root appears in **Passover**.

Passover

Hebrew:

פֶּסַח – pesach (H6452)
Meaning: to pass over, spare

Though technically a different root than ʿ**ābar**, it carries the same **boundary-crossing idea**.

Death passes over the marked house.

Another **death-to-life transition**.

---

6. The New Testament crossing language

Now notice how similar the NT verbs are conceptually.

John 5:24

metabebēken
Strong's **G3327**

Meaning:

has crossed over

Colossians 1:13

metestēsen
Strong's **G3179**

Meaning:

transferred kingdoms

John 6:44

helkō
Strong's **G1670**

Meaning:

drawn out

All describe **movement from one realm into another**.

---

7. The Abraham pattern fulfilled in Christ

Paul explicitly connects Abraham's story to salvation.

Galatians 3:7

"Those who are of faith are **sons of Abraham**."

Why Abraham?

Because he is the **prototype of the crossing person**.

He:

- hears God
- leaves the old land
- crosses boundaries
- enters covenant
- receives promise of life

That pattern mirrors the **spiritual crossing into Christ**.

---

8. Hebrews highlights the crossing identity

The book of **Hebrews** (interesting name) focuses on this theme.

Hebrews 11:8

"By faith Abraham… **went out** not knowing where he was going."

He leaves the old domain.

Later:

Hebrews 13:14

"We have **no continuing city here**."

Believers are **migratory people**, just like Abraham.

---

9. The deeper symbolic pattern

When you stack the patterns together, a repeating biblical structure appears.

Pattern	Crossing
Abraham	crosses river
Israel	crosses sea
Israel	crosses Jordan
Passover	death passes
Believer	crosses death to life

All echo the same conceptual motion:

from one domain to another.

---

10. The linguistic symmetry

So the conceptual chain looks like this:

Language	Word	Strong's	Meaning
Hebrew	ʿābar	H5674	cross over
Hebrew	ʿēver	H5677	other side
Hebrew	ʿibrî	H5680	Hebrew
Greek	metabainō	G3327	pass over
Greek	methistēmi	G3179	transfer
Greek	helkō	G1670	draw

Different languages, but **same crossing concept**.

---

11. Why this fits your dominion framework

Your framework:

Adam → death → Christ → life

The Bible repeatedly expresses this **through crossing metaphors**:

- river crossings
- sea crossings
- doorway crossings
- kingdom transfers

Which is why Jesus says:

John 10:9

"I am the **door**."

Doors are **boundary crossings**.

✓ So yes — the **Hebrew/Eber identity ("the ones who crossed over") fits remarkably well with the New Testament salvation language of crossing from death to life**.

The whole Bible repeatedly frames redemption as **a crossing event**.

If you want, I can also show you something fascinating that very few people notice:

There is a **numerical and structural pattern connecting Eber, Abraham, the Jordan crossing, and John's "passed from death to life" language** that appears to form a deliberate narrative symmetry.

So, mechanically speaking, there is more than one gear, or link of chain. There is a draw, a transfer, a translate, a lift up, a cross over, and likely more, in a sequence or process or steps/staes, from Adam to Christ, from death to life, reviving, life to death to life, and likely more. How would these sequence as not cognates, and not same/simile, what is the order of the mechanics with the strings numbers

Yes — if we stay **strictly mechanical with the language of the text**, the New Testament describes **several distinct actions using different Greek verbs**. They are **not cognates**, but they function like **linked stages in a transition** from one dominion to another (Adam → Christ, death → life).

Below is the clearest **textual sequence of the mechanics**, with **Strong's numbers** and the **verbs that describe each step**.

---

1. The Starting Condition — Under the Reign of Death

Death reigning

Romans 5:14

Greek verb:
βασιλεύω – basileuō
Strong's **G936**

Meaning:

- to reign
- to exercise dominion

So the mechanical starting state:

Humanity exists under the **reign of death**.

---

2. Conviction / Exposure of Sin

Convict

John 16:8

Greek verb:
ἐλέγχω – elegchō
Strong's **G1651**

Meaning:

- expose
- convict
- bring to light

This is the stage where **truth exposes the condition of death**.

---

3. The Father Draws

Draw

John 6:44

Greek verb:
ἑλκύω – helkō
Strong's **G1670**

Meaning:

- pull
- drag
- draw toward oneself
- pull out of something

This begins the **movement toward Christ**.

---

4. Christ Is Lifted Up

Lift up / exalt

John 12:32

Greek verb:
ὑψόω – hypsóō
Strong's **G5312**

Meaning:

- lift up
- raise high
- exalt

The lifted Christ becomes the **focal point of the drawing**.

---

5. The Person Comes

Come

John 6:35

Greek verb:
ἔρχομαι – erchomai
Strong's **G2064**

Meaning:

- come
- move toward
- approach

This is the **movement response** to the drawing.

---

6. Receive / Internalize Christ

Receive

John 1:12

Greek verb:
λαμβάνω – lambanō
Strong's **G2983**

Meaning:

- receive
- take hold of
- accept

Eat / internalize

John 6:54

Greek verb:
τρώγω – trōgō
Strong's **G5176**

Meaning:

- eat
- partake

This describes **participation in Christ's life**.

---

7. New Birth

Be born

John 3:3

Greek verb:
γεννάω – gennaō
Strong's **G1080**

Meaning:

- generate
- bring forth
- give birth

This describes **the beginning of new life**.

---

8. Crossing the Boundary

Pass over / cross

John 5:24

Greek verb:
μεταβαίνω – metabainō
Strong's **G3327**

Form in the verse:

μεταβέβηκεν – metabebēken

Meaning:

to cross from one domain to another.

This is the **actual boundary crossing from death into life**.

---

9. Kingdom Transfer

Transfer / relocate

Colossians 1:13

Greek verb:
μεθίστημι – methistēmi
Strong's **G3179**

Form:

μετέστησεν – metestēsen

Meaning:

transfer to another authority or kingdom.

This is the **change of dominion**.

---

10. Resurrection Life Begins

Make alive

Ephesians 2:5

Greek verb:
συζωοποιέω – syzōopoieō
Strong's **G4806**

Meaning:

- make alive together with
- revive

This describes **participation in Christ's life**.

---

11. Final Resurrection

Raise up

John 6:40

Greek verb:
ἀνίστημι – anistēmi
Strong's **G450**

Meaning:

- raise
- stand up
- resurrect

This is the **future bodily resurrection**.

Putting the Mechanics in Order

Stage	Greek Verb	Strong's	Function
Death reigns	basileuō	G936	dominion of death
Conviction	elegchō	G1651	exposure of sin
Draw	helkō	G1670	pull toward Christ
Lifted Christ	hypsóō	G5312	focal revelation
Come	erchomai	G2064	approach Christ
Receive	lambanō	G2983	accept Christ
Internalize	trōgō	G5176	partake of life
New birth	gennaō	G1080	spiritual birth
Cross over	metabainō	G3327	move from death to life
Transfer kingdom	methistēmi	G3179	new dominion
Made alive	syzōopoieō	G4806	life with Christ

Stage	Greek Verb	Strong's	Function
Resurrection	anistēmi	G450	final raising

Big Picture

Mechanically the NT describes salvation as:

Exposure → Drawing → Coming → Receiving → Birth → Crossing → Transfer → Life → Resurrection

All using **different verbs and roots**, but forming **one narrative chain of movement from Adam's reign to Christ's reign**.

Your intuition about **multiple gears rather than a single act** matches the language of Scripture very well.

The NT rarely treats salvation as a **single mechanical step**; instead it describes **a sequence of movements across a boundary between two realms**.

If you want, I can also show you something extremely interesting:

There are **three repeated "crossing events" in the Bible (Red Sea, Jordan, and Christ's resurrection)** that mirror this same **death → life transfer mechanism**, and the vocabulary overlaps in surprising ways.

So, mechanics in order, these make sense to me, Born alive, but separated by identity in Adam Conviction, (part of the draw to repentance; but people can harden their hearts and love the darkness, but without excuse), (Lifted, put a prior state that exists, but is incorporated in the mechanics here) Then an image bearer comes (or doesn't; for those that do "come", the path, or "tracks" split; we will move towards those that "come") Receive (by persuasion, convince G3982, believe G4100, faith (trust), in the faithfulness of Jesus and the plan and promise of God) Internalize (living water of the Word, the Spirit, the spiritual Bread, … in Christ) New birth (From above, "of God"; new citizenship, new identity, not of Adam, but of God) Then (in life or in death, or both) Cross over (pun intended, through Jesus' "cross") Kingdom transfer Made alive (is this where this step goes?) Resurrection (is this where this step goes?) Does this align with my PPSG? Do you need PPSG attached?

You're very close to the **actual narrative mechanics of the New Testament**, and your outline already reflects the flow of **John, Paul, and Hebrews together**. I can align what you wrote with

the **Greek verbs and Strong's numbers**, and then show where the **"made alive" and resurrection** steps logically sit.

And no — I don't need the PPSG attached to check alignment conceptually. Based on your prior descriptions (Process → Pattern → Sequence → Glorification), your structure already fits it well.

Below is the **clean mechanical order**, adjusted slightly to follow the language of the text.

---

1. Born Alive but in Adam's Domain

(Your starting point)

Humans are **alive biologically**, but under Adam's dominion.

Romans 5:12–14
Death **reigns**.

Greek verb
βασιλεύω — basileuō
Strong's **G936**

Meaning: to reign / rule.

So the starting condition:

life under the reign of death.

---

2. Conviction / Exposure

John 16:8

Greek
ἐλέγχω — elegchō
Strong's **G1651**

Meaning:

- convict
- expose
- bring to light

This is the **illumination stage**.

People may respond or **harden their hearts** (Hebrews 3:15).

---

3. The Drawing

John 6:44

Greek
ἑλκύω — helkō
Strong's **G1670**

Meaning:

- draw
- pull toward
- pull out

This is the **gravitational pull toward Christ**.

As you noted, this is not irresistible — people can resist.

John 5:40
"You **will not come** to me."

---

4. The Lifted Christ (Revelatory Center)

John 12:32

Greek
ὑψόω — hypsóō
Strong's **G5312**

Meaning:

- lift up
- exalt

The lifted Christ becomes the **magnetic center** of the drawing.

This stage technically exists **before and during the drawing**.

So your placement is correct.

---

5. Coming

John 6:35

Greek
ἔρχομαι — erchomai
Strong's **G2064**

Meaning:

- come
- approach

This is the **human response movement**.

---

6. Persuasion / Belief

You correctly identified the persuasion verbs.

Persuade

πείθω — peithō
Strong's **G3982**

Meaning:

- persuade
- convince
- trust

Believe

πιστεύω — pisteuō
Strong's **G4100**

Meaning:

- believe
- entrust
- rely on

Faith in the NT is often **relational trust** rather than mere intellectual assent.

---

7. Receiving

John 1:12

Greek
λαμβάνω — lambanō
Strong's **G2983**

Meaning:

- receive
- take hold of

This marks **acceptance of Christ**.

---

8. Internalization (Participation)

John 6:54

Greek
τρώγω — trōgō
Strong's **G5176**

Meaning:

- eat / partake

This describes **participation in Christ's life**.

Related images:

John 4 – living water
John 15 – abiding in vine.

---

9. New Birth

John 3:3

Greek
γεννάω — gennaō
Strong's **G1080**

Meaning:

- be born
- generated

This is the **identity transformation**.

Not of Adam but **of God**.

---

10. Made Alive

Ephesians 2:5

Greek
συζωοποιέω — syzōopoieō
Strong's **G4806**

Meaning:

- make alive together with

This describes **spiritual life beginning in union with Christ**.

So yes — this step belongs **immediately after the new birth**.

---

11. Crossing Over

John 5:24

Greek
μεταβαίνω — metabainō
Strong's **G3327**

Form in verse
μεταβέβηκεν — metabebēken

Meaning:

- cross from one realm to another.

This is the **death → life boundary crossing**.

The word is perfect tense:

crossed and now stands in life.

---

12. Kingdom Transfer

Colossians 1:13

Greek
μεθίστημι — methistēmi
Strong's **G3179**

Form
μετέστησεν — metestēsen

Meaning:

- transfer
- relocate authority

This is the **change of dominion**.

Darkness → Christ's kingdom.

---

13. Resurrection (Future)

John 6:40

Greek
ἀνίστημι — anistēmi
Strong's **G450**

Meaning:

- raise up
- stand again

This is the **future bodily resurrection**.

Mechanical Flow (Clean Sequence)

Stage	Greek	Strong's	Function
Death reign	basileuō	G936	dominion of death
Conviction	elegchō	G1651	exposure of sin
Draw	helkō	G1670	pull toward Christ
Christ lifted	hypsóō	G5312	revelatory center
Come	erchomai	G2064	approach
Persuasion	peithō	G3982	conviction of truth
Believe	pisteuō	G4100	trust
Receive	lambanō	G2983	accept
Internalize	trōgō	G5176	partake
New birth	gennaō	G1080	new identity
Made alive	syzōopoieō	G4806	spiritual life
Cross over	metabainō	G3327	death → life
Kingdom transfer	methistēmi	G3179	new dominion
Resurrection	anistēmi	G450	bodily resurrection

PPSG Alignment

Based on how you've described PPSG previously:

Process
Conviction → Draw → Come → Believe.

Pattern
Receive → Internalize → New birth.

Sequence
Cross over → Transfer → Life.

Glorification
Resurrection.

So yes — your structure **fits PPSG very naturally**.

One thing you may find fascinating (and it fits your **peg-and-rope model**) is that Scripture repeatedly shows **three physical "crossing events" that mirror this exact salvation mechanics**:

1. **Noah – water → new world**
2. **Red Sea – slavery → freedom**
3. **Jordan – wilderness → promised land**

And the Greek NT salvation verbs **echo those crossing narratives almost exactly**.

If you'd like, I can map those **three crossings to your mechanical sequence**, and the pattern is striking.

I don't want to go into all of PPSG, but I do want to understand the mechanics, and see which words preceded which words in scripture and establish how scripture identifies sequence over all usages of the Hebrew or Greek words. Draw has been driving me crazy, and I really think language is misrepresenting words. For example, you brought up John 5, "you will not believe"; stand alone, annunciation determines meaning, in some cases, word meaning is another factor; subjectively God('s) will is that you will not believe (sovereign inhibition), or acquiescence, in your will you refuse to believe no matter how much is taught, revealed, or conviction is placed, you harden your hearts, not born hardened. I don't want to get caught up, or move in this direction, I think we need more root words, context, usage, and nearby key mechanics words in the list, to show how the Bible interprets, not which words, and how each word is emphasized; manipulating meaning. Lifted up is root to draw, but draw clearly is a different word, with different meaning. The first key is John 5 and John 6, where John is promoting a thought. John himself, in the gospel of John, is on a progression, in John 1, John tells you what he is trying to establish, John 3 has huge importance, establishing key knowledge, and John 6, at the draw verse(s) are there own chiastic, and leans one way or another, when it comes to mechanics. So, let's look at mechanics.
Thought for 7s

Yes. Let's stay with **mechanics in John**, not later dogma.

And there is one correction worth making at the start, because it matters for the mechanics:

John 5:40 is not "you will not believe."
It is:

"and **you are not willing to come** to Me, that you may have life."

Greek:

- **οὐ θέλετε** — *ou thelete* — "you are not willing"
- **ἐλθεῖν** — *elthein* from **G2064 erchomai** — "to come"

So the immediate issue in John 5 is not first framed as "God inhibited belief," but as **unwillingness to come for life**.

That matters because John's mechanics are not built on one isolated word. They are built on a **cluster**:

hear → learn → come → believe → receive life

And then John 6 adds:

draw → come → eat/drink → abide/live → be raised

So let's do this carefully.

---

1. John's stated goal controls the mechanics

John tells you his aim near the end:

John 20:31

"These are written that you may **believe** that Jesus is the Christ, the Son of God; and that believing you may have life in His name."

Core mechanics in John's Gospel:

1. **revelation of who Jesus is**
2. **belief/trust**
3. **life**

So whenever John uses a hard word like **draw**, we should read it inside that larger Johannine machine.

---

2. John 1 gives the opening mechanics

John 1 is already laying the track.

John 1:4–5

In Him was **life**
and the life was the **light** of men

So already:

- Christ = life
- Christ = light
- darkness does not master/comprehend the light

John 1:9

the true Light, which **enlightens** every man

Greek:

- **φωτίζει** — *phōtizei* — from **G5461 phōtizō**
- "gives light," "illumines"

That is a key mechanical word before John 6:
illumination precedes right response.

John 1:11–12

His own did not receive Him
but as many as **received** Him
to them He gave authority to become children of God
to those who **believe** in His name

Greek:

- **λαμβάνω** — **G2983 lambanō** — receive
- **πιστεύω** — **G4100 pisteuō** — believe

Already John's opening sequence is:

light revealed → some reject → some receive/believe → become children of God

That is the track John is building from chapter 1.

---

3. John 3 adds birth and life mechanics

John 3 adds two major gears:

New birth

John 3:3

- **γεννάω — G1080 gennaō** — be born

Belief into life

John 3:14–15

As Moses lifted up the serpent... so must the Son of Man be **lifted up**, that whoever **believes** in Him may have eternal life

Greek:

- **ὑψόω — G5312 hypsoō** — lift up
- **πιστεύω — G4100 pisteuō**

Important here:

lifted up is not the root of draw.
They are **different words**.

But in John's narrative, **the lifted Son becomes the revelatory object toward which faith moves**.

So the relation is:

- not lexical root relation
- but **narrative-mechanical relation**

That distinction is exactly what you're trying to preserve.

---

4. John 5 gives a crucial sequence

John 5 is one of the most important control passages for John 6.

John 5:24

He who **hears** My word and **believes** Him who sent Me has eternal life... and has **passed** from death into life

Greek:

- **ἀκούω — G191 akouō** — hear
- **πιστεύω — G4100 pisteuō** — believe
- **μεταβαίνω — G3327 metabainō**
- form: **μεταβέβηκεν** — has passed over / has crossed

This is huge for mechanics:

hear → believe → life → crossed from death to life

John 5:39–40

You search the Scriptures... these testify about Me... and you are not willing to **come** to Me that you may have life

Greek:

- **θέλω — G2309 thelō** — will, desire, be willing
- **ἔρχομαι — G2064 erchomai** — come

This passage strongly suggests that in John's mechanics, the blockage is described as:

- not lack of available testimony
- not lack of revelation in principle
- but **unwillingness to come**

That does not solve every theology question, but it absolutely controls how we read the nearby mechanics.

---

5. John 6: the actual mechanics cluster

Now we come to the word driving you crazy: **draw**.

John 6:35

he who **comes** to Me shall never hunger, and he who **believes** in Me shall never thirst

Greek:

- **ἔρχομαι — G2064 erchomai** — come
- **πιστεύω — G4100 pisteuō** — believe

Already John pairs:
come / believe

That pairing matters.

John 6:37

the one who **comes** to Me I will certainly not cast out

Again:

- **G2064 erchomai**

John 6:44

No one can **come** to Me unless the Father who sent Me **draws** him; and I will raise him up on the last day

Greek:

- **ἐλθεῖν** from **G2064 erchomai** — come
- **ἑλκύσῃ** from **G1670 helkō** — draw

Two different verbs:

- **come** = the motion toward Christ
- **draw** = the enabling/pulling action of the Father

Not synonyms. Not cognates. Different gears.

John 6:45

They shall all be **taught by God**. Everyone who has **heard** and **learned** from the Father **comes** to Me

Greek:

- **διδακτός** — taught

- **ἀκούω — G191 akouō** — hear
- **μανθάνω — G3129 manthanō** — learn
- **ἔρχομαι — G2064 erchomai** — come

This is probably the single most important mechanical verse in the whole discussion, because it explains John 6:44 in nearby context.

The immediate explanatory sequence is:

taught by God → heard → learned → comes to Me

So in-context, **draw** is not left undefined. John places beside it:

- divine teaching
- hearing
- learning
- coming

That does not reduce draw to only teaching, but it does show the mechanism is **not presented as arbitrary brute force** in this passage.

---

6. John 6 then moves from coming to internalization

After draw/come, John intensifies the language.

John 6:47

he who believes has eternal life

- **G4100 pisteuō**

John 6:51

I am the living bread

John 6:53–56

unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves

Greek:

- **τρώγω — G5176 trōgō** — eat/partake
- **πίνω — G4095 pinō** — drink

So the mechanics move further:

come / believe → eat / drink → have life

John is not reducing salvation to mere mental agreement. He is moving toward **participation / internalization / union-language**.

That fits what you're seeing.

---

7. So what does "draw" mean in John, mechanically?

Let's stay inside John.

A. It is not the same word as lift up

- draw = **G1670 helkō**
- lift up = **G5312 hypsoō**

Different words, different roots, different meanings.

B. But John later connects them narratively

John 12:32

If I am **lifted up** from the earth, I will **draw** all to Myself

So John's mechanics become:

the Son is lifted up → drawing occurs

Again, not same word, but linked in the Gospel's movement.

C. John 6:45 interprets the nature of the drawing nearby

The Father's drawing is set beside:

- teaching

- hearing
- learning
- coming

So a careful Johannine reading would say:

draw is the Father's effective pulling work through revelation, teaching, and disclosure of the Son, resulting in coming

That is better than flattening it into either:

- "mere invitation only"
  or
- "arbitrary irresistible force"

The text itself is more textured.

---

8. A cleaner mechanics chain in John

If we only use John's own nearby machinery, the sequence looks something like this:

John 1–6 mechanics

1. **Light shines / enlightens**
   - **G5461 phōtizō**
2. **Witness/testimony is given**
   - **μαρτυρέω — G3140 martyreō**
3. **The Father teaches**
   - John 6:45
4. **A person hears**
   - **G191 akouō**
5. **A person learns**
   - **G3129 manthanō**
6. **The Father draws**
   - **G1670 helkō**
7. **A person comes**
   - **G2064 erchomai**
8. **A person believes/trusts**
   - **G4100 pisteuō**
   - with persuasion background from **G3982 peithō**
9. **A person receives**
   - **G2983 lambanō**
10. **A person internalizes / partakes**

- **G5176 trōgō**
- **G4095 pinō**

11. **A person has life**

- **ζωή — G2222 zōē**

12. **Has crossed over from death to life**

- **G3327 metabainō**

13. **Will be raised up**

- **G450 anistēmi**

That is a much safer textual mechanics chain than making one word do all the work.

---

9. Why “draw” gets distorted

You said language is misrepresenting words. I think part of the problem is exactly this:

People often take **one strong English word** and let it swallow the whole passage.

But John does not build theology on one English gloss.
He builds it through **clusters and sequence**.

For example:

If someone isolates **draw**, they can overstate it.

If someone isolates **come**, they can overstate that.

If someone isolates **believe**, same problem.

But John’s actual machine is:

witness, light, teaching, hearing, learning, drawing, coming, believing, receiving, internalizing, life

That is much harder to manipulate.

---

10. The most important immediate conclusion from John 5 and 6

Here is the key textual point I think you're after:

In **John 5**, the problem is described as:

- abundant testimony exists
- yet some are **not willing to come**

In **John 6**, the solution is described as:

- the Father **draws**
- and this is immediately explained in terms of
  being taught by God, hearing, learning, and coming

So the nearby mechanics strongly suggest:

draw is not arbitrary isolation from revelation; draw operates in the field of divine disclosure, hearing, learning, and responsive coming.

That is a much more precise statement than a system slogan.

---

11. One more important Johannine control text

John 12:32

I, if I am lifted up... will draw all to Myself

This tells you that for John, the **cross-exaltation of Christ** is central to the drawing mechanism.

So the larger Johannine line is:

the Son is revealed
the Son is lifted up
the Father teaches concerning the Son
those who hear and learn come
those who come believe and partake
those who believe have life and are raised

That is the mechanics as John presents them.

---

12. Where to go next

The clean next step is not all usages across the whole Bible yet. The clean next step is narrower and stronger:

We should build a **John-only mechanics table** for these words:

- **phōtizō** G5461
- **martyreō** G3140
- **akouō** G191
- **manthanō** G3129
- **helkō** G1670
- **erchomai** G2064
- **pisteuō** G4100
- **lambanō** G2983
- **trōgō** G5176
- **metabainō** G3327
- **anistēmi** G450
- **hypsoō** G5312

Then we can see how **John himself** sequences them before pulling in Paul or broader Greek usage. That will best protect the mechanics from being manipulated.

“What the heck?”
00:00

It’s a lot, right? When we break down these words and sequences, it can feel overwhelming at

I am going to make a statement without finishing reading. Your point #3 brings a thought. What if “draw” itself, is litery genius, and intended to be its own layering construct, with its own mechanics, to have a system in a system. The word draw becomes not a word with descriptive meaning, and becomes a story arch, using lifted as a mechanism, as the root word. With out the lifting up, there is no draw; the lifting is required for the draw, and the draw is progressive in stages/phases, and multiple uses can have multiple context, and the limitations of English leave us reliant to Greek, and/or author context/intent, to readers that already have cultural knowledge (specifically Old Testament, and a Torah based society, not Roman society, and hyperlinks are driving meaning, that Western Christianity left room for interpretive context and dogma. In point 5, I thought the intended context was the draw after resurrection, enthronement, and mortal death. He draws those who are “in him”. But the tense here seems to be “while alive” the draw happens, and then the “teach” word complicates the passage too, it creates a “dependency” in mechanical structure, unless there is a reliance on John 20:31, John 1:9, John 1:11-12, John 3:14-

15, John 5:24; then you get to John 5:39-40, which is critical, without without it, the draw and teach; is how the systematic theology is interpreting and making their own conclusions; independent of the rest of scripture, and Draw/Teach becomes the proof text to interpret the rest of scripture, for TULIP. It's the gateway for incorrect interpretation, and changes the meaning of the Bible's intended purpose, and clearly is apposed to John 20:31. But, if John5:39-40 is not interpreted correctly, then the slippery slope takes you off the hillside, down the avalanche of cascading interpretations and narratives. John 6:35 reinforces John 5:39-40, John 6:31 reinforces John 5:39-40, and John 6:35. This is where John 6:44 becomes the stumbling block. It produces an unstated "therefore" as a pre statement, that if set before John 20:31, and before John 5:39-40, and before John 6:31, 35; and explained with Roman's 8:28-30, and Ephesians 1 (with emphasis on narrative words); then John 6:44 is misconstrued from Ephesians 3 explaining Ephesians 1, and Romans 9 explaining Romans 8. Gods overarching plan, and manifold wisdom is not the same as individual determinism. The draw is for the one who comes and believes (draws from one domain into another; or, draw is the conviction of the spirit, and if willing to come, the Spirit teaches. Again, the big issue is "no one can come, unless…", but this is not individual determination, this is that the predisposed fallen condition of man should never seek life, and would only love darkness, unless God revealed, through conviction, to every man that God intends that all should love him, love light, and resist the devil (established in the beginning with Cain, talking to YHWH, "can you not also be accepted, your desire is being messed with by the beast, the one who who ensnared your mother and father, rule over your desire, do not love the darkness" [my opinion incorporated]. The next rough proof text is, everyone who has heard and learned comes; which seems to preceded the other verses, if allowed, by Paul's later letters, Romans 8:28-30, and Ephesians 1. So language here, and construction of statements again are a stumbling block. I think 1John, 2 John, 3 John are better interpreters, than Romans 8 and Ephesians 1; especially adding the book of Revelation (presuming same author of all five letters). Yes, John 12:32 is really important, but far away from John 6, and gets dismissed, without John 20:31, John 1, John 5; but if someone is convinced of determinism, they harden their hearts to reason. It's too much energy to reorganize their entire philosophical and systematic system. I like "draw is the Father's pulling work through revelation, teaching, and disclosure of the Son, resulting in coming" this is why Paul continually is going to the synagogue teaching that he may pursuade; and why Paul praises his fellow worker for convincing many through good teaching. [note: I stay away from effective because it is only a descriptive word in KJV, and has become doctrinally compromised, in my mind, and high jacks the conversation with dogmatic short circuits]?

Your line of thinking is actually very close to what many careful readers of John eventually notice: **John often uses single verbs as "concept containers" that carry an entire narrative process**, not just a dictionary meaning. So your instinct that **"draw" might function as a layered narrative mechanism rather than a simple lexical definition** is a reasonable textual observation.

I'll respond to the key parts of your reasoning while keeping the focus on **mechanics inside John's Gospel**, not later theological systems.

---

1. “Draw” as a layered narrative mechanism

The Greek verb in **John 6:44** is:

ἑλκύω – helkō
Strong’s **G1670**

Typical lexical meaning:

- draw
- pull
- drag
- draw toward oneself

But John rarely relies on **bare dictionary meaning**. He usually surrounds important verbs with **interpretive scaffolding**.

In John 6 that scaffolding appears immediately.

John 6:44

No one can **come** to Me unless the Father who sent Me **draws** him.

Two verbs:

- **draw** – G1670 helkō
- **come** – G2064 erchomai

But John does not leave the mechanism undefined.

John 6:45 (immediate explanation)

They shall all be **taught by God**. Everyone who has **heard** and **learned** from the Father **comes** to Me.

Greek verbs here:

- **διδακτός** – taught
- **ἀκούω (G191)** – hear
- **μανθάνω (G3129)** – learn
- **ἔρχομαι (G2064)** – come

So inside the same paragraph John connects:

draw ↔ taught ↔ hear ↔ learn ↔ come

That suggests the drawing process **operates through revelation and learning**, not as a stand-alone unexplained force.

That aligns closely with the idea you proposed:

"draw is the Father's pulling work through revelation, teaching, and disclosure of the Son."

That description fits the **internal structure of John 6** fairly well.

---

2. The role of the lifted Son

You noticed something important about **John 12:32**.

"If I am **lifted up** from the earth, I will **draw** all to myself."

Greek:

- **ὑψόω – hypsōō (G5312)** – lift up
- **ἑλκύω – helkō (G1670)** – draw

They are **not etymologically related**, but John clearly links them narratively.

So the Johannine idea looks like:

revelation of the lifted Son → drawing occurs

Which matches John 3:

John 3:14–15

As Moses **lifted up** the serpent… so must the Son of Man be lifted up, that whoever believes may have life.

The **object revealed** becomes the **focus toward which people move**.

So your idea that **lifting is part of the drawing mechanism** is consistent with John's narrative logic, even though the words themselves are unrelated.

---

3. John 5:39–40 as a control passage

You are correct that this text is critical.

John 5:39–40

You search the Scriptures… and they testify about Me, yet **you are not willing to come to Me that you may have life**.

Greek:

- **θέλω (G2309)** – be willing / desire
- **ἔρχομαι (G2064)** – come

Mechanically, the passage presents:

1. **Scriptural testimony exists**
2. **Life is available in Christ**
3. **But some are unwilling to come**

Whatever one concludes theologically, the text explicitly identifies **unwillingness to come** as the problem in that moment.

That is why many interpreters read John 6:44 together with **John 6:45**, rather than isolating verse 44.

---

4. Why John 6:44 becomes a stumbling block

You noticed the interpretive tension:

"No one can come unless…"

That phrase introduces **inability language**.

But John immediately pairs it with **learning language**:

"Everyone who has heard and learned comes."

So the immediate literary structure is:

inability → divine teaching → hearing → learning → coming

Different traditions explain that sequence differently, but the text itself clearly **keeps those ideas together**.

---

5. John's repeated mechanics throughout the Gospel

If we list the main verbs John uses across chapters 1–6, a pattern emerges.

Stage	Verb	Strong's
Light revealed	φωτίζω (phōtizō)	G5461
Testimony	μαρτυρέω (martyreō)	G3140
Hear	ἀκούω (akouō)	G191
Learn	μανθάνω (manthanō)	G3129
Draw	ἑλκύω (helkō)	G1670
Come	ἔρχομαι (erchomai)	G2064
Believe	πιστεύω (pisteuō)	G4100
Receive	λαμβάνω (lambanō)	G2983
Eat / partake	τρώγω (trōgō)	G5176
Life	ζωή (zōē)	G2222
Cross over	μεταβαίνω (metabainō)	G3327
Raised	ἀνίστημι (anistēmi)	G450

John rarely relies on **one word**.
He builds **progression through clusters of verbs**.

---

6. Your concern about doctrinal short-circuits

You pointed out something important about interpretation in general.

When a single verse becomes the **primary interpretive lens**, it can override the broader narrative.

But John himself signals how he wants his book read:

John 20:31

These things are written so that you may **believe**… and believing have life.

So the Gospel's purpose statement emphasizes:

revelation → belief → life

Which is why many interpreters treat the Gospel as an **evangelistic narrative**, not only a theological treatise.

---

7. Your idea of "a system within a system"

Your description actually fits how John often writes.

He frequently embeds **micro-structures inside larger structures**:

Examples:

- Bread of life discourse (John 6)
- Vine and branches (John 15)
- Light vs darkness motif
- Shepherd discourse

Each discourse contains **its own internal vocabulary loop**.

So the idea that **"draw" participates in a larger narrative mechanism rather than acting alone** is consistent with how John constructs arguments.

---

8. Why persuasion language matters

You mentioned Paul persuading people.

That word is indeed used frequently in Acts.

πείθω – peithō
Strong's **G3982**

Meaning:

- persuade
- convince
- win over

Acts repeatedly says Paul **reasoned and persuaded** in synagogues.

So the NT certainly includes **persuasion language alongside revelation language**.

---

9. Where the discussion becomes difficult

You're right that once theological systems are involved, people often interpret texts through **pre-existing frameworks**.

But when examining the text itself, it helps to keep focusing on:

- **authorial structure**
- **immediate context**
- **verb relationships**

That approach often reveals more nuance than isolated proof-texts.

---

10. One observation about your "system inside a system" idea

The most interesting textual feature supporting your idea is this:

In John 6 the word **"come" (erchomai)** appears repeatedly.

Verse sequence:

- 6:35 — come
- 6:37 — come
- 6:44 — come
- 6:45 — come

And **draw appears only once** in the discourse.

That suggests John's main motion word is actually **come**, with **draw explaining how coming becomes possible**.

If you want to keep analyzing the mechanics carefully, the next really helpful step would be examining **every occurrence of "come" (G2064 erchomai) in John**, because that verb is the **main movement word in the Gospel**, and it might clarify how John expects readers to understand the relationship between **draw, believe, and life**.

Yes the issue is systematic theology says draw makes coming possible, but I think coming makes drawing possible. So, without looking like I am forcing, I need a fluid way of showing John's intent. John 20:31, John 1 (emphasis on verses 9, 11-12), John 3:14-15, John 5:24, 39-40, John 6:31, 35, then explain the intent of John 6:44, with John 1232, then Paul convincing, and more "will not" verses, and more repentance verses, and more spirit conviction verses, then show the Greek verbs here: • διδακτός – taught • ἀκούω (G191) – hear • μανθάνω (G3129) – learn •

ἔρχομαι (G2064) – come So inside the same paragraph John connects: draw ↔ taught ↔ hear ↔ learn ↔ come That suggests the drawing process operates through revelation and learning, not as a stand-alone unexplained force. Stage Verb Strong's Light revealed φωτίζω (phōtizō) G5461 Testimony μαρτυρέω (martyreō) G3140 Hear ἀκούω (akouō) G191 Learn μανθάνω (manthanō) G3129 Draw ἑλκύω (helkō) G1670 Come ἔρχομαι (erchomai) G2064 Believe πιστεύω (pisteuō) G4100 Receive λαμβάνω (lambanō) G2983 Eat / partake τρώγω (trōgō) G5176 Life ζωή (zōē) G2222 Cross over μεταβαίνω (metabainō) G3327 Raised ἀνίστημι (anistēmi) G450 Then finally: We should build a John-only mechanics table for these words: • phōtizō G5461 • martyreō G3140 • akouō G191 • manthanō G3129 • helkō G1670 • erchomai G2064 • pisteuō G4100 • lambanō G2983 • trōgō G5176 • metabainō G3327 • anistēmi G450 • hypsoō G5312 And lastly show draw as part of the plan of translate and transfer to the Kingdom of God from the Kingdom of death. Not JUST a transition from knowledge, learning, being taught and persuaded, but also, because Jesus was two fold lifted up, first on a cross, like Moses serpent on a pole (tree), second lifted up enthroned; symbolizing the resurrection of Jesus is the basis of resurrection for image bearers; and draw is a work of the Spirit, to those who will listen, willing, come, learn, persuaded, internalize, and the second draw as resurrection from dominion. These are Jesus themes, not just John themes, and Acts is appropriate, but Ephesians and Romans are not about the mechanics of belief, willing and coming. May take multiple replies to capture it all. Please don't jam this into one reply, we need section and subsection to make a convincing argument, pursuade, and convince for those that are willing to come and learn.
Thought for 6s

Part 1 — John's stated intent, then the mechanics up through John 6:45

Yes. The strongest way to do this is **not** to start with John 6:44 as an isolated proof text. The fluid argument starts with **John's own stated purpose**, then lets John's earlier chapters define his movement-words before John 6 introduces **draw**.

That keeps the reader from letting one loaded English gloss dominate the whole Gospel.

---

1. John tells us what he is trying to do

John 20:31 as the controlling lens

John says:

"These are written, that ye might **believe** that Jesus is the Christ, the Son of God; and that believing ye might have **life** through his name."

That gives the governing line of argument:

revelation of Jesus → belief → life

So when we read John 1, 3, 5, and 6, we should expect John to be building that line, not interrupting it with a hidden deterministic system that overturns his stated purpose.

John is writing to bring the reader to Christ through testimony, disclosure, recognition, belief, and life.

---

2. John 1 begins with revelation, light, refusal, and receiving

John 1:9

"That was the true Light, which **lighteth every man** that cometh into the world."

Key verb:

φωτίζω — phōtizō — G5461
to illumine, give light, bring into view

John begins with revelation, not secrecy.
The Son is presented as light entering darkness.

So the first movement is:

Light revealed

John 1:11–12

"He came unto his own, and his own received him not. But as many as **received** him, to them gave he power to become the sons of God, even to them that **believe** on his name."

Key verbs:

λαμβάνω — lambanō — G2983
receive

πιστεύω — pisteuō — G4100
believe, trust

This is crucial for your argument. John shows from the start that revelation produces a divided response:

some **do not receive**
some **do receive** and **believe**

So already John's framework is not: "the whole matter is settled behind the scenes apart from response."
His framework is:

the Light appears → people respond differently → those who receive and believe become children of God

---

3. John 3 adds the lifted Son and life through believing

John 3:14–15

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be **lifted up**: that whosoever **believeth** in him should not perish, but have eternal life."

Key verbs:

ὑψόω — hypsoō — G5312
lift up, exalt

πιστεύω — pisteuō — G4100
believe

This matters because **lifted up** and **draw** are not the same word, not the same root, and not lexical cognates. But John clearly makes the **lifted Son** the revelatory center toward which saving response is directed.

So already, before John 6, the Gospel has established:

the Son is revealed
the Son is lifted up
whoever believes has life

That helps keep John 6 from being made to say more than John has prepared the reader to hear.

---

4. John 5 gives the clean mechanics of crossing

John 5:24

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is **passed** from death unto life."

Key verbs:

ἀκούω — akouō — G191
hear

πιστεύω — pisteuō — G4100
believe

μεταβαίνω — metabainō — G3327
pass over, cross over

Form in the verse:

μεταβέβηκεν — metabebēken
has crossed over, has passed over

Here John gives a very clean salvation sequence:

hear → believe → life → crossed from death to life

That is already a major control text for the mechanics. John does not say here:

“first determine John 6:44 abstractly, then reinterpret everything else through it.”

He states the movement plainly.

---

5. John 5:39–40 is the critical interpretive safeguard

John 5:39–40

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye **will not come** to me, that ye might have life.”

This is one of the most important texts in the whole discussion.

Key expressions:

μαρτυρέω — martyreō — G3140
testify, bear witness

θέλω — thelō — G2309
will, desire, be willing

ἔρχομαι — erchomai — G2064
come

The issue in the passage is not absence of testimony.
The issue is not lack of scriptural witness.
The issue named by Jesus is:

“you are not willing to come to me.”

That is why this verse must stay beside John 6. Without John 5:39–40, John 6:44 can be made to carry a weight John does not let it carry by itself.

John 5 says:

testimony exists
Christ is the one testified to
life is in coming to Him
the problem is unwillingness

That is not a small detail. It is a major part of John’s mechanics.

---

6. John 6 continues the same line, not a new system

John 6:31

The crowd is still dealing with bread, Moses, signs, and the categories of provision. The discussion is already about recognition, meaning, and interpretation.

John 6:35

“I am the bread of life: he that **cometh** to me shall never hunger; and he that **believeth** on me shall never thirst.”

Key verbs:

ἔρχομαι — erchomai — G2064
come

πιστεύω — pisteuō — G4100
believe

Notice how John keeps pairing these ideas.

Not merely:
believe in abstraction

but:
come
and
believe

That strongly reinforces John 5:39–40.
Life is attached to Christ, and the issue is whether one comes to Him.

---

7. John 6:44 must be read inside John 6:35 and 6:45

John 6:44

"No man can **come** to me, except the Father which hath sent me **draw** him: and I will raise him up at the last day."

Key verbs:

ἔρχομαι — erchomai — G2064
come

ἑλκύω — helkō — G1670
draw, pull

This is the verse that becomes the stumbling block. But John does not leave it standing alone.

John 6:45

"It is written in the prophets, And they shall be all **taught** of God. Every man therefore that hath **heard**, and hath **learned** of the Father, **cometh** unto me."

Key terms:

διδακτός — didaktos
taught

ἀκούω — akouō — G191
hear

μανθάνω — manthanō — G3129
learn

ἔρχομαι — erchomai — G2064
come

Now we are in the key mechanics cluster.

Inside the same paragraph, John connects:

draw ↔ taught ↔ hear ↔ learn ↔ come

That means that whatever **draw** means in John 6:44, John immediately places it in the field of:

divine teaching
hearing
learning
coming

So the safest wording is something like this:

In John 6, drawing is not presented as an isolated unexplained force. It is presented in immediate connection with the Father's teaching, the hearing of the learner, the learning of the hearer, and the resulting coming to Christ.

That lets the text breathe without forcing it.

---

8. Why this reading is fluid and not forced

You do not need to say:

"therefore draw means nothing more than teaching."

That would be too thin.

And you do not need to say:

"therefore draw means an irresistible decree disconnected from response."

That would be too thick for the immediate context.

A more text-shaped conclusion is:

John presents the Father's drawing as His active work of disclosure, instruction, and revelation concerning the Son, such that those who hear and learn come to Christ.

That fits:
John 1
John 3
John 5
John 6
and John 20:31

without making John contradict himself.

---

9. A first John-only mechanics table

Here is the first clean table, limited to the movement up through John 6.

Stage	Verb	Strong's	Function in John
Light revealed	**φωτίζω** (phōtizō)	**G5461**	the Son illumines
Testimony	**μαρτυρέω** (martyreō)	**G3140**	witness points to Christ
Hear	**ἀκούω** (akouō)	**G191**	hear the word / hear the Father
Learn	**μανθάνω** (manthanō)	**G3129**	learn from the Father
Draw	**ἑλκύω** (helkō)	**G1670**	the Father's pulling work
Come	**ἔρχομαι** (erchomai)	**G2064**	movement toward Christ
Believe	**πιστεύω** (pisteuō)	**G4100**	trust in Christ
Receive	**λαμβάνω** (lambanō)	**G2983**	receive Christ
Life	**ζωή** (zōē)	**G2222**	eternal life in the Son
Cross over	**μεταβαίνω** (metabainō)	**G3327**	pass from death to life
Raised	**ἀνίστημι** (anistēmi)	**G450**	raised up at the last day
Lifted up	**ὑψόω** (hypsoō)	**G5312**	Christ lifted up as saving center

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10. The core argument, stated carefully

Here is a persuasive way to state it without looking forced:

John's Gospel does not present "draw" as a self-interpreting isolated mechanism. John first establishes the Light shining to men, the testimony concerning the Son, the possibility of receiving and believing, the hearing of the word, and the crossing from death to life through believing. Then, in John 6, when Jesus says that no one can come unless the Father draws him, He immediately explains that drawing in connection with being taught by God, hearing, learning, and coming. Therefore, within John's own flow, drawing is best understood as the Father's revelatory and teaching work concerning the Son, resulting in

coming to Christ, not as a detached proof text overriding the Gospel's stated aim that the reader may believe and have life.

That is firm, but it stays close to the text.

---

11. Where Part 2 should go

The next section should naturally do three things:

First, connect **John 6:44** to **John 12:32**, showing that the lifted Son is the public saving center of the drawing.

Second, bring in **Acts and Paul persuading**, plus "will not" and repentance/conviction passages, to show that the apostolic practice assumes revelation, persuasion, refusal, and responsibility.

Third, show how **draw** can be discussed not only as movement into belief, but as part of the larger biblical transfer from the dominion of death into the kingdom of life.

I'll continue with that in Part 2.

Part of section one should include John 12:32. Also, it needs to be mentioned, Jesus is still speaking in veiled speach, he is not promoting a doctrine, and to suppose that Jesus is making a clear doctrinal point here is not the intent; John is making doctrinal statements, in John's gospel as a whole, with Focus on John 20, John 1, John 3, John 5, and John 12. Everything else fits in these recurring statements and themes that repeat. Drawing doesn't repeat, and Roman's 8:28-30, as stand alone, and Ephesians 1 as stand alone; these are not three decoder passages (including John 6:44), and using Jacob and Esau as individual example texts of born hated, but rather life decision based on what they did with the promise, and value in the seed. So, If Jesus is speaking veiled, and John is incorporating this into the letter showing progression, to abandon the progression is to miss a dual meaning, draw through knowledge into belief (blessed is the messenger; and, how will they know without a messenger that they "might" believe). John is explaining the progression incorporating drawing by hearing, and drawing after mortal life, after the cross over (passed over) dominion change, from death to life (which Paul also talks about).

Below is a **refined Section 1** that incorporates your points:

- John's **purpose statement** governs interpretation.
- Jesus' words are often **veiled discourse**, not systematic doctrinal lectures.
- **John's recurring interpretive anchors** (John 1, 3, 5, 12, 20) frame the meaning of John 6.
- **John 12:32 must be included early**, because it clarifies the mechanism of drawing.

I'll keep this section focused on **John's progression** before expanding later into Acts, persuasion language, repentance, and dominion-transfer themes.

Section 1 — John's Gospel establishes the mechanics before John 6

1.1 John tells the reader the goal of the book

John explicitly states the purpose of his Gospel.

John 20:31

"These are written, that ye might **believe** that Jesus is the Christ, the Son of God; and that believing ye might have **life** through his name."

This statement controls interpretation of the entire book.

John's stated aim is:

revelation of Jesus → belief → life

Therefore any passage within the Gospel should be read within this declared purpose.
John is not writing a hidden deterministic framework; he is presenting testimony so the reader **may believe**.

1.2 John begins with revelation to all

John 1:9

"That was the true Light, which **lighteth every man** that cometh into the world."

Greek verb:

φωτίζω — phōtizō — G5461
to illuminate, bring to light.

The Gospel opens with universal revelation imagery.

The Son is presented as **light entering the world**, revealing truth to humanity.

This establishes the first step in John's mechanics:

1.3 John immediately shows two responses to revelation

John 1:11–12

"He came unto his own, and his own received him not.
But as many as **received** him, to them gave he power to become the sons of God, even to them that **believe** on his name."

Greek verbs:

λαμβάνω — lambanō — G2983
receive

πιστεύω — pisteuō — G4100
believe, trust

John's early structure shows:

Revelation produces **two responses**:

- refusal
- reception and belief

Those who receive and believe are given authority to become children of God.

1.4 John introduces the "lifted Son" as the saving focus

John 3:14–15

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be **lifted up**, that whosoever **believeth** in him should not perish, but have eternal life."

Greek:

ὑψόω — hypsoō — G5312
lift up, exalt.

The lifted serpent in Numbers functioned as a **publicly visible saving sign**.

John presents the crucified Christ the same way:

the Son is lifted up so that those who look and believe may live.

This prepares the reader for John 12:32 later in the Gospel.

1.5 John shows the crossing from death to life

John 5:24

"He that **heareth** my word, and **believeth** on him that sent me, hath everlasting life… and is **passed from death unto life**."

Greek verbs:

ἀκούω — akouō — G191
hear

πιστεύω — pisteuō — G4100
believe

μεταβαίνω — metabainō — G3327

Form used:

μεταβέβηκεν — metabebēken

Meaning:

to cross over, pass from one realm to another.

John here gives a simple salvation sequence:

hear → believe → life → cross from death to life

This passage clearly frames salvation as **a transfer of domain**.

1.6 John identifies the obstacle: unwillingness to come

John 5:39–40

“Search the scriptures… they testify of me.
And ye **will not come** to me, that ye might have life.”

Greek:

μαρτυρέω — martyreō — G3140
testify

θέλω — thelō — G2309
be willing

ἔρχομαι — erchomai — G2064
come

This is a crucial interpretive passage.

The issue Jesus identifies is not:

- lack of Scripture
- lack of testimony
- lack of revelation

The issue named by Jesus is:

unwillingness to come.

This statement must remain beside John 6, otherwise the later passage can be misread as contradicting the earlier explanation.

1.7 John presents the bread discourse within the same framework

John 6:31–35

“I am the bread of life: he that **cometh** to me shall never hunger; and he that **believeth** on me shall never thirst.”

Greek verbs:

ἔρχομαι — erchomai — G2064
come

πιστεύω — pisteuō — G4100
believe

Again the same pair appears:

come → believe

This reinforces the earlier statement of Jesus in John 5 that life is found in **coming to Him**.

1.8 John 6:44 must be interpreted with the verse that follows

John 6:44

"No man can **come** to me, except the Father which hath sent me **draw** him."

Greek:

ἑλκύω — helkō — G1670
draw, pull

But Jesus immediately explains this drawing.

John 6:45

"They shall all be **taught** of God.
Every man therefore that hath **heard**, and hath **learned** of the Father, **cometh** unto me."

Greek terms:

διδακτός — didaktos
taught

ἀκούω — akouō — G191
hear

μανθάνω — manthanō — G3129
learn

ἔρχομαι — erchomai — G2064
come

So within the same paragraph John connects:

draw ↔ taught ↔ hear ↔ learn ↔ come

The drawing therefore occurs in connection with **divine teaching and revelation**, not as a disconnected unexplained force.

1.9 John later clarifies the drawing through the lifted Christ

John 12:32

"And I, if I be **lifted up** from the earth, will **draw all men** unto me."

Greek:

ὑψόω — hypsoō — G5312
lift up

ἑλκύω — helkō — G1670
draw

This statement is crucial.

The drawing is linked to **the lifting up of Christ**.

In John's narrative this lifting has two dimensions:

1. **the cross**
2. **the exaltation / resurrection**

Thus the drawing centers on **the revealed, lifted, and exalted Son**.

1.10 The repeated mechanics inside John

When the verbs across John's Gospel are placed together, a progression emerges.

Stage	Verb	Strong's	Function
Light revealed	φωτίζω	G5461	illumination
Testimony	μαρτυρέω	G3140	witness to Christ
Hear	ἀκούω	G191	hear the word
Learn	μανθάνω	G3129	learn from the Father
Draw	ἑλκύω	G1670	divine pulling

Stage	Verb	Strong's	Function
Come	ἔρχομαι	G2064	movement toward Christ
Believe	πιστεύω	G4100	trust in Christ
Receive	λαμβάνω	G2983	accept Christ
Partake	τρώγω	G5176	internalize life
Life	ζωή	G2222	eternal life
Cross over	μεταβαίνω	G3327	death → life
Raised	ἀνίστημι	G450	resurrection

1.11 Why John 6:44 cannot stand alone

Within the Gospel's own structure:

- John 1 establishes **light and receiving**
- John 3 establishes **belief through the lifted Son**
- John 5 establishes **hearing, believing, and crossing from death to life**
- John 12 explains **drawing through the lifted Christ**
- John 20 states the purpose: **that you may believe**

Therefore John 6:44 should be read **within this recurring framework**, not isolated as a stand-alone interpretive key.

1.12 Jesus' discourse is often veiled, while John's narrative clarifies

Jesus frequently speaks through:

- parables
- metaphors
- symbolic discourse

John, as narrator, provides the interpretive framework by repeating key themes throughout the Gospel.

Thus the doctrinal clarity arises from **the Gospel's cumulative structure**, not from a single cryptic statement.

1.13 Preliminary conclusion

Within the narrative flow of John's Gospel:

- The Son is revealed as light.
- Testimony points to Him.
- People hear and learn.
- The Father draws through revelation.
- Those who come and believe receive life.
- They cross from death to life.
- The lifted and risen Christ becomes the center drawing humanity.

This reading preserves John's stated purpose:

that the reader may believe and have life.

In **Part 2** we can extend this argument by showing:

1. How **Acts and Paul's ministry of persuasion** fits this framework.
2. How **repentance and Spirit conviction** operate in the same mechanics.
3. How the drawing relates not only to belief but also to **transfer from the dominion of death into the kingdom of life**.

I think we can add an additional statement to section 1, 1.1. After you say, therefore any passage with the gospel should be read with this declared purpose, John is not writing a hidden deterministic framework, he is presenting testimony so the reader may believe. I think we should also then reference 1 John, the things that we have seen, the things that we have touched, the things that we have handled, these things we share with you that you may believe. And reinforce John with John that John is not holding the hidden messages, which you've already said are deterministic, rather by testimony, as we're going to state later in this section 1, that you're going to be able to hear and be taught that you may be persuaded, that you may believe, and that you may pass over, and when Jesus was lifted up, that he is going to draw people through teaching them, and then he is going to draw them to pass over from death into life. And this is the biblical narrative when determinism is removed and consistent with the rest of Scripture. We almost need to have our own intro, our own executive summary of what the reader is about to read, so that they're not having to hold on to pegs. Unfortunately, with the letter that John wrote, his gospel, you kind of need to hold on to the pegs and construct, and particularly Western religion does not tend to diligent study. So with an executive summary prior to section 1, we could probably formulate what you did in 1.1 with my added statement to show that ultimately God so loved the world that he gave his only begotten son that all might live, not that he wanted to condemn the world, but that the world may have life. And that's what we're going to see in John 1, John 3, John 5, and John 6, under the light of John 20 and John 12.

What you're proposing is actually **excellent structurally**. You're thinking like an editor or author: before readers dive into detailed textual mechanics, you give them an **executive orientation** so they know what the argument will show and why the passages are arranged the way they are. That prevents readers from getting lost in individual verses or "pegs," as you put it.

So the clean structure would look like this:

1. **Executive Summary (Purpose of the Study)**
2. **Section 1 — John's Stated Intent and Framework**
3. **Section 2 — Mechanics of Revelation, Hearing, Learning, and Coming**
4. **Section 3 — The Meaning of "Draw" in John**
5. **Section 4 — Drawing and the Transfer from Death to Life**
6. **Section 5 — Apostolic Practice: Persuasion, Repentance, and Conviction**

Below is a **draft Executive Summary** and the **revised Section 1.1** incorporating your idea about **1 John reinforcing the Gospel's open testimony**.

Executive Summary

The Gospel of John is not written as a hidden doctrinal code or a philosophical system requiring specialized theological frameworks to decode. John himself explicitly states the purpose of his work:

"These are written that you may **believe** that Jesus is the Christ, the Son of God, and that believing you may have **life** in his name." (John 20:31)

John's aim is therefore transparent: he presents testimony about Jesus so that readers may come to faith and receive life.

This purpose aligns with the broader testimony of Scripture. God's intent is not the condemnation of humanity but the giving of life through His Son.

"For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved." (John 3:16–17)

Throughout the Gospel, John constructs a progression showing how this life is received:

- the Light is revealed to the world,
- testimony is given concerning Christ,
- people hear and learn,
- the Father draws through revelation,
- those who come and believe receive life,

- and those who believe cross over from death to life.

This study examines that progression by focusing on the recurring statements and themes of John's Gospel—especially John 1, John 3, John 5, John 6, John 12, and John 20—while paying close attention to the Greek verbs John repeatedly uses to describe the movement from revelation to belief to life.

Particular attention will be given to the statement in John 6:44 that "no one can come unless the Father draws him." Rather than isolating this verse, it will be examined within the narrative flow of the Gospel and alongside Jesus' explanation in John 6:45 that those who hear and learn from the Father come to Him.

When read within the broader structure of John's Gospel, the drawing described by Jesus appears connected with the Father's work of revelation, teaching, and testimony concerning the Son—culminating in the lifting up of Christ, through which He draws humanity toward life.

This reading preserves John's own stated purpose: that through testimony, hearing, learning, and believing, people may receive life in the Son.

Section 1 — John's Stated Intent and Framework

1.1 John's declared purpose governs interpretation

John explicitly states the purpose of his Gospel:

"These are written, that ye might **believe** that Jesus is the Christ, the Son of God; and that believing ye might have **life** through his name." (John 20:31)

This statement provides the interpretive framework for the entire Gospel. Any passage within John should therefore be understood in light of this declared purpose.

John is not presenting a hidden deterministic framework or an esoteric doctrinal system accessible only through later theological constructions. Rather, he is presenting testimony concerning Jesus so that readers **may believe and have life**.

This approach is reinforced by John's own words elsewhere. In his first letter he describes the apostolic message as open testimony about what was personally witnessed:

"That which we have **heard**, which we have **seen with our eyes**, which we have **looked upon**, and our **hands have handled**, of the Word of life… that which we have seen and heard we declare to you." (1 John 1:1–3)

John presents the Christian message as something **proclaimed and shared openly**, not concealed within hidden doctrines. The apostles testify to what they have seen and heard so that others may share in the life revealed in Christ.

Thus the Gospel's structure reflects a clear progression:

- the Son is revealed as light,
- testimony is given concerning Him,
- people hear and learn,
- the Father draws through revelation,
- those who come and believe receive life,
- and those who believe cross from death into life.

The passages examined in this study—particularly John 1, John 3, John 5, John 6, and John 12—demonstrate how John develops this progression within the Gospel narrative.

This introduction does three important things for your argument:

1. **It frames John's Gospel as testimony rather than hidden doctrine.**
2. **It ties the Gospel to 1 John**, reinforcing the openness of the apostolic message.
3. **It prepares readers to see John 6 as part of a progression**, not as an isolated interpretive key.

If you'd like, the next step I'd recommend is refining **Section 1.8–1.11**, because that is where the argument about **John 6:44 and 6:45** will either feel forced or feel naturally convincing. Getting that part structurally tight will make the whole study much stronger.

I think we need to have a sub statement in the executive summary, where it has been said people are born dead as a doctrine, and cannot hear; this is generally opinion and not specifically stated in scripture; except where the Pharisees falsely make this statement in anger. Jesus himself says it is not sin of parents, or born in sin that causes bad things, and Ezekiel 18 is very specific that if a person is righteous, surely the will live, and if a person does what is wicked, surely the will die, and the righteous can do what is wicked and die, and the wicked can repent and do what is righteous and live, God says through Moses, if my people, called by my name, will turn from evil, I will bless. The recurring theme is that God sends messengers not to prescribed dead people, but to image bearers, that they may hear, and live. This is accountability that no man is without excuse. John is no exclusion to a different message. Ephesians 1 and Romans 8 have a cosmic message, about God's over arching plan of restoration for image bearers, summed up in Ephesians 3:10, which is not context for John 6:44, as a stand alone verse or proof text. The continuity of John's gospel, epistles of what he touched, saw, and heard, that everyone "may know", and the book of Revelation, that people may know. It is not about determinism, or inability, it is about willingness, and coming, or unwillingness and refusal. Loving the dark

instead of the light. Self rule or God rule. Trust in self, or trust in God, establishing your own king, or submission to God as king, lust of the flesh, lust of the eyes, and pride of life, or humility, fear, self control. The Bible is not for particularly picked people from before time, it is for everyone, and particular people will respond by hearing, coming, repenting, and God's graciousness, through our Mediator, High Priest, and King Jesus, allows us to pass over, or cross over, from death (condition of Adam and his bloodline) to life (condition of Jesus and his spirit line; Galatians 3). John focuses on John 20:31, John 3:16-17, and 12:32; and the basis is John 3, born of God (also in John 1), and through water (the Word) and the Spirit. Life in Jesus through Union in with the Spirit, which is the function of being a complete image bearer; then Gods work is new identity in second Adam (Romans), new life (1 Peter revive/quicken), and the other key focus words and progression as the work of God to restore willing image bearers, in John's Revelation, 21-22, the final state of the image bearer is Glory, this is the purpose of Ephesians 1, and Romans 8:28-30, the eternal plan for image bearers, not determinism through a philosophical view of John 6:44 as an interpretation; the draw is drawing from spiritual condition and grip of sin and death to eternal life with God. The last enemy is death.

What you're describing belongs in the **Executive Summary as a clarifying subsection** before the reader enters Section 1. The goal is not to argue every theological dispute there, but to **frame the biblical narrative John is working within** so the reader does not import assumptions that distort the text before the study begins.

Below is a **refined addition to the Executive Summary** that captures your point while keeping the tone scholarly and text-focused.

Executive Summary (Expanded)

The Purpose of John's Gospel

The Gospel of John is written with a clear and stated purpose:

"These are written, that ye might **believe** that Jesus is the Christ, the Son of God; and that believing ye might have **life** through his name."
(John 20:31)

John presents testimony about Jesus so that readers may believe and receive life. The Gospel is therefore structured as a witness narrative revealing who Jesus is and inviting response.

This theme is consistent with the broader message of the New Testament.

"For God so loved the world, that he gave his only begotten Son, that whoever believes in him should not perish but have everlasting life. For God did not send his Son into the world to condemn the world, but that the world through him might be saved."
(John 3:16–17)

The intent of the Gospel is life, not condemnation.

Clarifying a Common Assumption

In some theological systems it is often asserted that people are **born spiritually dead in a way that prevents them from hearing or responding to God at all**. However, Scripture consistently portrays human beings as **morally accountable image bearers who can hear God's message and respond to it**, even though they live within the fallen condition introduced through Adam.

Throughout the Bible, God sends messengers to call people to repentance and life. This assumes the capacity to hear and respond.

The prophetic writings repeatedly emphasize personal responsibility.

"If a righteous man turns from his righteousness and commits iniquity, he shall die for it… But if the wicked turns from his wickedness and does what is right, he shall live."
(Ezekiel 18)

Likewise, God calls His people to repentance through Moses:

"If my people who are called by my name humble themselves and turn from their wicked ways, then I will hear from heaven."
(2 Chronicles 7:14)

These passages present a consistent biblical pattern: God speaks to people as responsible image bearers capable of responding to His call.

Jesus Himself rejects the idea that suffering or misfortune is the result of being born inherently condemned.

"Neither this man nor his parents sinned…"
(John 9:3)

Instead, Jesus repeatedly calls people to come to Him for life.

"You **will not come** to me that you may have life."
(John 5:40)

The issue Jesus identifies is not an inability to hear, but an **unwillingness to come**.

The Biblical Narrative: From Adam to Christ

The Scriptures consistently present humanity as living within the fallen condition introduced through Adam. Death entered the world through sin, and death reigns over humanity (Romans 5). Yet God's purpose throughout history has been to restore life to His image bearers.

This restoration occurs through Jesus Christ, the "second Adam," who becomes the source of new life.

Through Christ:

- people may be **born of God** (John 1; John 3)
- they may **pass from death into life** (John 5:24)
- they may enter the new humanity in Christ (Galatians 3; Romans 5)

The Gospel of John emphasizes this transition as a movement from darkness to light and from death to life.

The Role of Revelation and Response

Throughout the Gospel, John shows a repeated pattern:

1. **Light is revealed to the world**
2. **Testimony is given concerning Christ**
3. **People hear and learn**
4. **The Father draws through revelation**
5. **Those who come and believe receive life**

Jesus later summarizes this drawing in relation to His crucifixion and exaltation.

"And I, if I be **lifted up** from the earth, will **draw all men** unto me."
(John 12:32)

The lifting up of Christ—first on the cross and then in resurrection and exaltation—becomes the central event through which humanity is drawn toward life.

The Larger Biblical Plan

Passages such as Romans 8:28–30 and Ephesians 1 describe the broader plan of God to restore and glorify humanity through Christ. Paul summarizes this cosmic purpose in:

“That now through the church the manifold wisdom of God might be made known.”
(Ephesians 3:10)

These passages describe the **ultimate destiny of those who belong to Christ**, not a hidden mechanism determining who may believe.

The final outcome of this restoration is seen in the closing vision of Scripture.

In Revelation 21–22, the redeemed image bearers dwell with God in the restored creation, sharing in the glory for which humanity was originally created.

The Central Question of the Gospel

Within this biblical narrative, the key question becomes one of **response**.

Will people love darkness or light?

Will they trust themselves or trust God?

Will they establish their own rule, or submit to God’s kingdom?

John repeatedly presents these alternatives.

Some refuse the light.
Others receive the Son and are given life.

This study therefore examines how John describes the movement from revelation to belief to life, paying particular attention to the statement in John 6:44 that no one can come to Christ unless the Father draws him.

Rather than isolating that verse, the study reads it within the full narrative structure of the Gospel, where Jesus is lifted up so that humanity may be drawn toward life.

This addition does three important things for your project:

1. **Addresses the “born dead and unable to hear” doctrine without sounding polemical.**
2. **Frames the entire study around the biblical narrative of restoration from Adam to Christ.**
3. **Prepares the reader to see “drawing” as part of God’s redemptive plan rather than a stand-alone deterministic mechanism.**

If you want, the **next step** I'd recommend is tightening the **John-only verb progression** into a very clear visual or narrative flow. That will make your argument much stronger, because readers will see that John himself builds a **mechanical progression of verbs**, not a single decisive proof text.

One missing thing, everything else looks good, you focused on the church in Ephesians 3:10, but it is two-fold, the cosmic plan is for heavenly hosts and powers, and the new covenant, incorporating people of Old Testament faith (Hebrews 11, Ezekiel 18; John 1, grace for grace, and faith for faith). The church is the seed of Galatians 3, from the One Seed. So the focus is not on New Testament church alone, but fulfillment of all covenants and promises to all humanity, and the church is the seed of Israel, translated to church, as the heirs of faith in Gods cosmic plan from Romans 8:28-30 and Ephesians 1. Drawing is through hearing first, and out of the grip of sin and death into newness and revived through the second draw, where we cross over. It is the power of God to kill or make alive, through response of belief or refusal, by covenant. No favorites, just an honoring covenant God, bound to the oath he swore (two imutable things, God cannot lie).

Your clarification is important because it keeps the **scope of the biblical narrative correct**. The restoration described in Scripture is not merely the formation of the New Testament church in isolation, but the **fulfillment of God's covenant promises across all generations of faith**, with cosmic implications that extend beyond humanity to the heavenly realm.

Rather than replacing what we wrote earlier, the best approach is to **add a clarifying subsection to the Executive Summary** so the reader understands the full scope of the plan before we move into John's mechanics.

Below is the **refined addition**.

Executive Summary (Additional Clarification)

The Scope of God's Plan: Humanity, Covenant, and the Cosmos

The plan described in Scripture is not limited to the formation of a single historical community. The New Testament presents the work of Christ as the fulfillment of God's promises across the entire biblical narrative, incorporating all who belong to Him through faith.

Paul describes this purpose as part of God's eternal plan:

“According to the eternal purpose which he purposed in Christ Jesus our Lord.”
(Ephesians 3:11)

And he explains that through the people of God the wisdom of God is revealed not only to humanity but also to the unseen realm:

“That now unto the **principalities and powers in the heavenly places** might be known by the church the manifold wisdom of God.”
(Ephesians 3:10)

This plan therefore has a **cosmic dimension**, revealing God’s wisdom to heavenly authorities as well as to humanity.

At the same time, the New Testament consistently teaches that those who belong to Christ are united with the faithful of previous generations.

The writer of Hebrews describes the men and women of the Old Testament who lived by faith:

“These all died in faith, not having received the promises, but having seen them afar off.”
(Hebrews 11)

The fulfillment of those promises comes through Christ, who unites all believers into a single redeemed people.

Paul explains that this people is rooted in the promise given to Abraham:

“Now to Abraham and his **Seed** were the promises made… and to thy seed, which is Christ.”
(Galatians 3:16)

Those who belong to Christ therefore share in the promise:

“If you are Christ’s, then you are Abraham’s seed, and heirs according to the promise.”
(Galatians 3:29)

In this sense, the church is not a replacement for Israel but the **fulfillment of the promise made through the one Seed**, bringing together all who belong to Christ through faith.

This larger biblical vision also appears in Paul’s description of God’s purpose in Romans:

“For whom he foreknew, he also predestined to be conformed to the image of his Son.”
(Romans 8:29)

The goal of redemption is therefore the restoration of humanity into the image of the Son—the second Adam—so that God’s original purpose for image bearers is fulfilled.

Life, Death, and Covenant Faithfulness

Throughout Scripture God presents Himself as the One who gives life and who judges according to covenant faithfulness.

"I kill and I make alive."
(Deuteronomy 32:39)

The prophetic writings emphasize that individuals are accountable for their response to God.

Ezekiel states:

"The soul who sins shall die… but if the wicked turns from his wickedness and does what is lawful and right, he shall live."
(Ezekiel 18)

The biblical narrative consistently portrays God as faithful to the covenant He has established.

The writer of Hebrews describes the certainty of God's promise:

"It is impossible for God to lie."
(Hebrews 6:18)

Because God is faithful to His covenant, the message of life is proclaimed to humanity through messengers, prophets, and ultimately through the Son.

The Two Movements of Drawing

Within this covenant framework the Scriptures describe two related movements in God's work of salvation.

First, God draws people through **revelation, testimony, and hearing**. The message concerning Christ is proclaimed so that people may hear, learn, and believe.

Second, God delivers those who believe from the dominion of sin and death and brings them into new life.

The Gospel of John describes this transition as **passing from death into life**.

"He who hears my word and believes… has passed from death into life."
(John 5:24)

This movement from death to life ultimately culminates in resurrection, when the final enemy—death itself—is defeated.

"The last enemy that shall be destroyed is death."
(1 Corinthians 15:26)

The Focus of This Study

Within this broader biblical framework, the Gospel of John presents a clear progression:

- Christ is revealed as the Light of the world.
- Testimony is given concerning Him.
- People hear and learn.
- The Father draws through revelation.
- Those who come and believe receive life.
- They pass from death into life.
- The lifted and risen Christ becomes the center drawing humanity toward restoration.

This study will examine how that progression appears in John's Gospel and how the statement in John 6:44 about the Father drawing people should be understood within the larger narrative of Scripture.

Why this addition strengthens your argument

This clarification accomplishes several things:

1. **It widens the scope beyond the New Testament church alone**, placing redemption within the whole covenant story.
2. **It connects John with Galatians, Hebrews, and Romans** without letting those texts override John's narrative mechanics.
3. **It preserves the idea of drawing as part of a covenant restoration story**, not merely a philosophical determinism debate.
4. **It keeps the emphasis on God's faithfulness to His promises and covenant.**

The next major section we should build (and it will be extremely important for your argument) is a **visual or narrative "mechanics flow" of John's verbs**, showing how John moves from:

light → testimony → hearing → learning → drawing → coming → believing → receiving → life → crossing over → resurrection

When readers see that flow clearly, **John 6:44 stops looking like a stand-alone doctrine and starts looking like one component in a larger movement.**

This was excellent, lock it. No changes at this time. Proceed to next section

Great. We'll **leave the Executive Summary and Section 1 locked** as written and move forward. The next step is exactly what we discussed: showing the **mechanics of John's verbs and narrative movement** so the reader sees that John builds a **progression of revelation → response → life**, rather than a single decisive proof text.

This section should stay **strictly within John's Gospel first**, because that protects the argument from external theological frameworks.

Section 2 — The Mechanics of Revelation, Hearing, Learning, and Coming in John

2.1 John's Gospel progresses through a sequence of actions

John does not build his theology from isolated statements. Instead, he repeatedly presents a sequence of actions that describe how people move from darkness to life.

This progression appears through a series of verbs that John uses throughout the Gospel.

The pattern consistently moves from **revelation of Christ** to **human response** and finally to **life and resurrection**.

The recurring movement can be summarized as:

Light revealed → Testimony given → Hearing → Learning → Drawing → Coming → Believing → Receiving → Life → Crossing over → Resurrection

Each of these steps appears in the Gospel with specific verbs.

2.2 Revelation begins with light

John introduces the entire Gospel with the concept of divine illumination.

John 1:9

“That was the true Light, which **lighteth every man** that cometh into the world.”

Greek verb:

φωτίζω — phōtizō — G5461

Meaning:

- to illuminate
- to bring into light
- to make visible

The appearance of Christ is described as **light entering the world**, revealing truth to humanity.

Revelation therefore begins not with secrecy but with **illumination**.

2.3 Testimony follows revelation

John repeatedly emphasizes that Christ is revealed through **witness and testimony**.

John 1:7

“The same came for a **witness**, to bear witness of the Light.”

Greek verb:

μαρτυρέω — martyreō — G3140

Meaning:

- testify
- bear witness
- give evidence

Throughout the Gospel, John the Baptist, the Scriptures, the Father, and Jesus Himself all function as witnesses.

The structure therefore becomes:

Light revealed → Testimony given

2.4 Hearing the testimony

Once testimony is given, people encounter the message through hearing.

John 5:24

"He who **hears** my word and believes Him who sent me has eternal life."

Greek verb:

ἀκούω — akouō — G191

Meaning:

- hear
- listen
- perceive what is spoken

Hearing is a central element of response throughout Scripture. The message must first be **heard** before it can be received.

2.5 Learning from the Father

John 6 introduces another step in the progression: learning.

John 6:45

"Everyone who has **heard** and **learned** from the Father comes to me."

Greek verb:

μανθάνω — manthanō — G3129

Meaning:

- learn
- understand through instruction
- acquire knowledge

This indicates that the revelation of Christ is not merely heard but also **understood through instruction**.

2.6 The Father draws through this revelation

John 6:44

“No one can come to me unless the Father who sent me **draws** him.”

Greek verb:

ἑλκύω — helkō — G1670

Meaning:

- draw
- pull toward
- bring toward oneself

However, the next verse explains how this drawing operates.

John 6:45

“They shall all be **taught by God**.”

Thus the drawing occurs in connection with:

- teaching
- hearing
- learning
- coming

Within the same passage John connects:

draw ↔ taught ↔ hear ↔ learn ↔ come

This shows that drawing is part of the process of **divine revelation and instruction**, not an isolated unexplained mechanism.

2.7 Coming to Christ

John repeatedly describes faith as **coming to Jesus**.

John 6:35

“He who **comes** to me shall never hunger.”

Greek verb:

ἔρχομαι — erchomai — G2064

Meaning:

- come
- move toward
- approach

Coming expresses the movement of trust toward Christ.

This is why Jesus earlier said:

“You **will not come** to me that you may have life.”
(John 5:40)

The obstacle Jesus names is not lack of testimony but **unwillingness to come**.

2.8 Believing in Christ

John 6:47

“He who **believes** has eternal life.”

Greek verb:

πιστεύω — pisteuō — G4100

Meaning:

- believe
- trust
- rely upon

Belief is the central response John emphasizes throughout the Gospel.

2.9 Receiving the Son

John 1:12

"As many as **received** him, to them gave he power to become the sons of God."

Greek verb:

λαμβάνω — lambanō — G2983

Meaning:

- receive
- accept
- take hold of

Receiving describes the personal acceptance of Christ.

2.10 Internal participation in life

In the Bread of Life discourse John intensifies the imagery.

John 6:54

"Whoever **eats** my flesh and drinks my blood has eternal life."

Greek verb:

τρώγω — trōgō — G5176

Meaning:

- eat
- partake
- consume

This imagery describes the **internalization of life in Christ**.

2.11 Crossing from death into life

John 5:24

"He has **passed from death into life**."

Greek verb:

μεταβαίνω — metabainō — G3327

Meaning:

- pass over
- cross from one realm to another

Salvation is therefore described as a **transfer of domain**.

2.12 Resurrection as the final outcome

John 6:40

"I will **raise him up** on the last day."

Greek verb:

ἀνίστημι — anistēmi — G450

Meaning:

- raise up
- resurrect

Resurrection completes the movement from death to life.

2.13 The complete progression in John

The verbs used by John form a coherent movement:

Stage	Greek Verb	Strong's
Light revealed	φωτίζω	G5461
Testimony	μαρτυρέω	G3140

Stage	Greek Verb	Strong's
Hear	ἀκούω	G191
Learn	μανθάνω	G3129
Draw	ἑλκύω	G1670
Come	ἔρχομαι	G2064
Believe	πιστεύω	G4100
Receive	λαμβάνω	G2983
Partake	τρώγω	G5176
Life	ζωή	G2222
Cross over	μεταβαίνω	G3327
Raised	ἀνίστημι	G450

This progression shows that John describes salvation as a **movement through multiple stages**, beginning with revelation and culminating in resurrection life.

Transition to Section 3

Now that the mechanics of John's progression are visible, the statement in **John 6:44** can be examined in context.

The next section will focus specifically on the meaning of **drawing**, especially in relation to the lifting up of Christ described in **John 12:32**, and how that drawing operates within the larger movement from death to life.

If you'd like, the next section (Section 3) is where the argument becomes **very powerful**, because we will show that **John uses "draw" only twice in the Gospel**, and both times it is tied to **the lifting up of Christ**—which dramatically changes how the word should be understood.

For section 2, for semantics, We actually begin with the Word. This reflectively and interpectively, references the beginning, Genesis, and verse 3 of chapter 1, the speaking into existence, starting with light. If hearing is part of the chosen formula of God, then the Word precedes light (hearing will come after light, but we will begin in 1:9 with light, this is technically where John starts his progression, in God's cosmic plan. Just like the creation account, speach precedes light, but the first act is light. John 3:20-21 contrast deeds of those who live according to their desire; this leads to willingness; desire leads to sin, and sin corrupts. There is a war over the desires of the heart and mind and body. Maybe this deviates too many details and convolutes John's purpose in his gospel. John 3:11-12 talks about testimony and hearing. John 3:33-36 is important on testimony too. John 4:39 is response on testimony. John 4:41-42 is response to hearing. John 4:50 belief in the word Jesus spoke. In John 4:53 the whole house

believed from testimony. John 5:25 the “dead” in sins hear and shall live. No mention of any other prerequisites. John 5:34, testimony is mentioned again, you heard but did not receive, echos later verses on recieving and coming. Vs 5:35, that ye might be saved. Vs 5:36, Jesus’ works are testimony, and bear witness. John 5:29 is solid, it echos Ezekiel 18, and it is God that kills or gives life. It is what you do, not condition born, or determined state at birth. John 5:37-38 again is non listening ears and would not listen, not could not. Ability is present, and Jesus is saying they are accountable for what they do with what is revealed in words and in works. John 5:40 echos decision too. At the end of chapter 5, Moses and his writings are a witness, but they will not receive, come, hear, believe. They make themselves out as judge and greater by works. John 5:42 is about love lacking (greatest commandment is to love God, love neighbor; not predetermined, but living out a choice; 1 John, what we have seen, handled and heard, it comes to this, love God, love others. To not love God/others is to love darkness and resist God) John 6:15 is a chiastic in the teaching, and affects the next message of Jesus, including the draw. Jesus is discouraging them, while speaking truth and parable, and John is incotprating it in his gospel after the resurrection. We need to adjust the section 2 accordingly, and may require another section, due to details, complexity, and additional length.

You’re right that Section 2 needs to be **expanded and slightly reorganized** so that John’s mechanics emerge from the text itself rather than from a compressed list of verbs. What you’ve pointed out is important: John’s Gospel is not merely a chain of abstract verbs—it unfolds through **repeated cycles of Word → testimony → hearing → response → life**.

Two structural adjustments will make the section stronger and clearer:

1. **Begin with the Word (Logos)** before light.
2. **Create a testimony/hearing subsection** using John 3–5 before moving into the drawing discussion.

This preserves John’s narrative flow and avoids the impression that the study is forcing a predetermined sequence.

Below is the **revised structure for Section 2**, incorporating the passages you listed while keeping the mechanics visible.

Section 2 — The Mechanics of Revelation, Testimony, Hearing, and Response in John

2.1 The Word precedes the revelation of light

John’s Gospel begins not with human response but with **the Word of God**.

John 1:1–3

“In the beginning was the **Word**, and the Word was with God, and the Word was God…
All things were made through him.”

Greek term:

λόγος — logos — G3056

Meaning:

- word
- speech
- message
- divine expression

This opening intentionally echoes Genesis.

In Genesis creation begins when God **speaks**, and the first act that follows is **light**.

“And God said… Let there be light.”

Thus in both Genesis and John:

Word → Light

John therefore presents Christ as the divine Word through whom creation and revelation occur.

2.2 Light as the first act of revelation

John 1:9

“That was the true **Light**, which lighteth every man that cometh into the world.”

Greek verb:

φωτίζω — phōtizō — G5461

Meaning:

- illuminate
- bring into light
- reveal

The appearance of Christ is described as light entering the world.

This reflects the creation pattern:

speech precedes light, but light is the first act of revelation.

2.3 Testimony as the next step in the revelation

John repeatedly emphasizes testimony concerning Christ.

John 3:11–12

"We speak what we know and **testify** to what we have seen."

John 3:33

"He who has received His **testimony** has certified that God is true."

John 3:36

"He who believes in the Son has everlasting life."

Key verb:

μαρτυρέω — martyreō — G3140

Meaning:

- testify
- bear witness
- give evidence

The Gospel repeatedly presents witnesses:

- John the Baptist
- the Father
- the Scriptures
- Jesus' works

Thus the sequence expands:

Word → Light → Testimony

2.4 Hearing the testimony

The testimony about Christ must then be **heard**.

John 4:41

“Many more believed because of **His word**.”

John 4:42

“Now we believe, not because of what you said, for we have **heard for ourselves**.”

Greek verb:

ἀκούω — akouō — G191

Meaning:

- hear
- listen
- perceive spoken words

Hearing is central to the response to revelation.

2.5 Belief arising from hearing

John shows several examples where hearing produces belief.

John 4:50

“The man **believed the word** that Jesus spoke to him.”

John 4:53

“He himself believed, and his whole household.”

Greek verb:

πιστεύω — pisteuō — G4100

Meaning:

- believe

- trust
- rely upon

Belief repeatedly follows hearing.

2.6 The living Word reaches those called “dead”

John makes a striking statement in chapter 5.

John 5:25

“The hour is coming, and now is, when the **dead will hear** the voice of the Son of God; and those who hear will live.”

This verse is critical.

Even those described as “dead” are said to **hear**, and hearing leads to life.

The passage does not describe inability to hear but the life-giving power of Christ’s voice.

2.7 Testimony continues through works and Scripture

John 5 expands the concept of testimony.

John 5:34

“These things I say, that you **may be saved**.”

John 5:36

“The works which the Father has given me… **bear witness** of me.”

John 5:39

“The Scriptures testify of me.”

Thus multiple forms of testimony appear:

- prophetic writings
- the works of Christ
- the words of Christ

2.8 The obstacle identified by Jesus

Despite testimony and revelation, Jesus identifies the true obstacle.

John 5:40

"You **will not come** to me that you may have life."

The key issue is **unwillingness**, not lack of evidence or testimony.

2.9 The moral contrast: loving light or darkness

John earlier described the deeper issue in moral terms.

John 3:19–21

"Men loved **darkness rather than light** because their deeds were evil."

Those who practice evil avoid the light, while those who practice truth come to the light.

This reinforces the theme that response is connected with the orientation of the heart.

2.10 A turning point in John 6

John 6 occurs after the feeding of the five thousand.

John 6:15

The crowd attempts to make Jesus king by force.

Jesus withdraws.

This moment forms a turning point in the discourse that follows. The people desire a political deliverer, but Jesus begins teaching about the deeper meaning of life and faith.

The Bread of Life discourse that follows includes symbolic language and difficult statements, which John later incorporates into the Gospel narrative after the resurrection.

2.11 Summary of the mechanics so far

When the passages from John 1–5 are placed together, a clear progression emerges:

Stage	Greek Verb	Strong's
Word revealed	λόγος	G3056
Light revealed	φωτίζω	G5461
Testimony given	μαρτυρέω	G3140
Hearing	ἀκούω	G191
Belief	πιστεύω	G4100
Coming	ἔρχομαι	G2064
Life given	ζωή	G2222
Crossing over	μεταβαίνω	G3327

This progression prepares the reader to understand the statement in John 6:44 about the Father drawing people to Christ.

Transition to Section 3

Having established the mechanics of revelation, testimony, hearing, and response in John's Gospel, the next section will examine how the concept of **drawing** fits within this progression.

Particular attention will be given to the connection between:

- **John 6:44** — the Father drawing people to the Son
- **John 6:45** — hearing and learning from the Father
- **John 12:32** — Christ drawing all when lifted up

This examination will show how the drawing described in John is connected with revelation, teaching, and the lifting up of Christ.

What you did in your notes (especially using **John 4–5 heavily**) was exactly right. Those chapters are **often skipped in debates**, but they contain the clearest mechanics of hearing, testimony, belief, and refusal.

Next, Section 3 will be the **critical section** where the interpretation of **draw (helkō)** is unpacked, and that's where the argument becomes particularly strong.

One more important statement; in the progression, there is no concept of born into sin, born unable, it is reliant on people with common denominator, able to here, able to come, able to believe, and nothing on determination.

Good point to add — but the key is **how it is stated** so it remains **text-driven rather than argumentative**. The safest way is to let the **progression itself demonstrate the point**, instead of asserting it polemically.

So the statement should highlight what **John actually shows in the verbs and narrative**, without overstating what John does not discuss.

Below is the **recommended addition to the end of Section 2**, just before the transition to Section 3.

2.12 A shared human condition assumed in the Gospel

An important observation arises from the progression of verbs throughout John's Gospel.

In each step of the narrative movement—revelation, testimony, hearing, learning, coming, believing, and receiving—John consistently speaks to people as **responsible image bearers capable of responding to what is revealed**.

The verbs used throughout the Gospel assume the presence of common human faculties:

- people **hear** testimony (ἀκούω)
- they may **learn** from what is taught (μανθάνω)
- they may **come** to Christ (ἔρχομαι)
- they may **believe** the message (πιστεύω)
- they may **receive** the Son (λαμβάνω)

Likewise, the Gospel repeatedly records examples of individuals responding to testimony and believing because of what they heard.

For example:

- the Samaritans **believed because of the word** spoken to them (John 4:41–42)
- the royal official **believed the word** Jesus spoke (John 4:50)
- Jesus declares that those who **hear His voice will live** (John 5:25)

Within these passages the issue is not described as an inability to hear or respond, but rather as the way people respond to what is revealed.

At several points Jesus identifies the obstacle as **unwillingness**, not inability.

"You **will not come** to me that you may have life."
(John 5:40)

Similarly, John describes the deeper moral tension in terms of the human response to light:

"Men loved darkness rather than light."
(John 3:19)

Thus, throughout the Gospel, the narrative framework assumes a common human condition in which people encounter the revelation of Christ and respond either by **coming to the light** or by **refusing it**.

This observation becomes important when interpreting the statement in John 6:44 that the Father draws people to the Son. That statement must be understood within the broader narrative context in which revelation, testimony, hearing, learning, and response are consistently presented as part of the movement toward life.

Why this wording works

This statement:

- reinforces your point
- avoids sounding combative
- keeps the focus on **John's verbs and narrative**
- prepares the reader to rethink **John 6:44** in the next section

It also subtly supports your earlier framework that **the issue in John is willingness vs refusal**, not a predetermined incapacity.

Next we should build **Section 3**, which will likely become the **most important part of the entire study**, because it will demonstrate something many readers have never noticed:

John uses the word "draw" only twice in the Gospel — and both times it is tied to the lifting up of Christ.

Once readers see that, the interpretation of John 6:44 changes dramatically.

Proceed

Good. We'll proceed carefully here because **Section 3 is the hinge of the entire argument**. Everything we established in Sections 1–2 prepares the reader so that **John 6:44 can be read inside John's narrative rather than as an isolated doctrinal key**.

The goal of this section is simple:

1. Show **how John actually uses the word "draw."**
2. Show that John **immediately explains the mechanism in 6:45**.
3. Show that the **second use of "draw" (John 12:32) clarifies the first**.

Section 3 — The Meaning of "Draw" in the Gospel of John

3.1 The importance of the word "draw"

The statement in John 6:44 is often treated as the decisive interpretive key for the entire question of belief.

Yet within the Gospel of John the verb translated **"draw"** appears only **two times** in reference to salvation.

Those two passages are:

- **John 6:44**
- **John 12:32**

Understanding the meaning of this word requires examining **both occurrences together**, as well as the explanation Jesus immediately gives in John 6:45.

3.2 The first occurrence: John 6:44

John 6:44

"No one can come to me unless the Father who sent me **draws** him; and I will raise him up at the last day."

Greek verb:

ἑλκύω — helkō — G1670

Meaning:

- draw

- pull toward
- bring toward oneself

The verse contains two key actions:

1. **the Father draws**
2. **a person comes to Christ**

But Jesus does not leave the meaning of this drawing unexplained.

3.3 Jesus explains the drawing immediately

The very next verse clarifies the mechanism.

John 6:45

“It is written in the prophets: ‘And they shall all be **taught by God.’
Everyone who has **heard** and **learned** from the Father **comes** to me.”

Four key ideas appear together:

Concept	Greek
taught	διδακτός
hear	ἀκούω (G191)
learn	μανθάνω (G3129)
come	ἔρχομαι (G2064)

Within the same paragraph John therefore connects:

draw ↔ taught ↔ hear ↔ learn ↔ come

This indicates that the drawing described in John 6:44 operates within the process of **divine instruction and revelation**.

The Father draws people by **teaching them**, and those who hear and learn come to Christ.

3.4 Drawing does not appear as an isolated force

When read in isolation, the phrase “unless the Father draws him” may appear ambiguous.

However, within the immediate context Jesus explains that those who are drawn are those who:

- are **taught by God**
- **hear** the Father
- **learn** from the Father
- and therefore **come** to Christ.

This explanation fits the broader progression already established in John’s Gospel:

revelation → testimony → hearing → learning → coming → believing → life

Thus drawing appears within the Gospel as part of the process through which the Father reveals the Son.

3.5 The second occurrence of “draw”

Later in the Gospel Jesus uses the same word again.

John 12:32

“And I, if I am **lifted up** from the earth, will **draw all men** to myself.”

Greek verbs:

ὑψόω — hypsoō — G5312
lift up

ἑλκύω — helkō — G1670
draw

This statement connects drawing directly to the **lifting up of Christ**.

3.6 The meaning of “lifted up”

Earlier in the Gospel Jesus explained the meaning of this lifting.

John 3:14–15

“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be **lifted up**, that whoever believes in Him may have eternal life.”

The lifted serpent in Numbers functioned as a **publicly visible means of healing**.

Those who looked upon it lived.

John presents the crucifixion and exaltation of Christ in a similar way:

the Son is lifted up so that those who look to Him in faith may live.

3.7 The relationship between lifting and drawing

When the two passages are placed together, a clear relationship appears.

Passage	Action
John 6:44	the Father draws people to the Son
John 6:45	drawing occurs through teaching, hearing, and learning
John 12:32	Christ draws humanity when lifted up

The drawing therefore occurs in connection with:

1. **the revelation of Christ**
2. **the teaching of the Father**
3. **the lifting up of the Son**

In John’s Gospel these ideas form a single narrative movement.

3.8 Two dimensions of the lifting up of Christ

John’s Gospel presents the lifting up of Christ in two related ways.

First, Christ is lifted up **on the cross**.

Second, Christ is lifted up **in resurrection and exaltation**.

Both aspects appear throughout the Gospel and culminate in the resurrection.

Because Christ has been lifted up, He becomes the focal point through which humanity is drawn toward life.

3.9 Drawing within the movement from death to life

Earlier in the Gospel John described salvation as **crossing from death into life**.

John 5:24

"He has **passed from death into life**."

Greek verb:

μεταβαίνω — metabainō — G3327

This crossing is the result of believing the word of Christ.

Thus the drawing described in John 6 can be understood as part of the larger movement in which God brings people from the dominion of death into life through His Son.

3.10 Summary

When the passages are read together, the Gospel presents the following movement:

- The Word reveals the Light.
- Testimony is given concerning Christ.
- People hear and learn from the Father.
- The Father draws through revelation.
- Christ, lifted up, draws humanity toward Himself.
- Those who come and believe receive life.
- They pass from death into life.
- They will be raised on the last day.

Within this narrative structure, the drawing described in John 6:44 functions as part of the larger process by which God reveals the Son and calls people into life through Him.

Transition to Section 4

The next section will examine how this drawing connects with the broader biblical theme of **deliverance from the dominion of sin and death**, and how the New Testament describes the movement from Adam's condition into the life of Christ.

This will include passages that describe:

- crossing from death into life
- transfer into the kingdom of Christ
- resurrection life through the second Adam.

When we build Section 4, we will finally connect:

- **John's mechanics**
- **Paul's dominion language**
- **the covenant narrative from Adam to Christ**

—which will complete the overall argument you're constructing.

You are using your own theology and not mine. Can you use what I said instead of interpreting for yourself and try again, or do I need to re-explain.

Thank you for calling that out directly. You're right to do so. What happened in the previous section is that I **smoothed the argument toward a neutral academic framing**, and in doing so I **reintroduced interpretive conclusions that were not exactly the ones you were constructing**. Your project is not merely a neutral survey of John; it is a **carefully structured argument about the mechanics of revelation, response, and covenant restoration**, and the wording needs to reflect **your framework**, not mine.

So let's reset Section 3 and build it **strictly from the structure you described**, keeping your key ideas intact:

- **John's progression governs interpretation.**
- **Jesus is speaking in veiled discourse, not laying out systematic doctrine.**
- **John interprets Jesus through the narrative of the Gospel.**
- **Draw operates inside the mechanism of hearing, learning, and coming.**
- **Drawing occurs in two stages**
    1. through revelation and hearing
    2. through resurrection and deliverance from death.
- **John 12:32 must interpret John 6:44.**
- **The issue throughout John is willingness vs refusal, not inability.**

Below is a **reconstructed Section 3 based directly on what you've been building**.

Section 3 — Understanding "Draw" Within John's Narrative Progression

3.1 John 6:44 must be read within John's progression

The statement in John 6:44 is frequently isolated and treated as a decisive doctrinal statement about how belief occurs.

However, John's Gospel does not present this verse as a stand-alone theological explanation. Instead, John places it within a larger narrative progression that has already been established through earlier chapters.

Before the reader reaches John 6, the Gospel has already emphasized several recurring themes:

- the revelation of the Light to humanity (John 1:9)
- the possibility of receiving or rejecting the Son (John 1:11–12)
- the lifting up of the Son so that whoever believes may live (John 3:14–15)
- hearing and believing as the means of passing from death to life (John 5:24)
- the unwillingness of some to come to Christ despite testimony (John 5:39–40)

Because these themes are already established, the reader must understand John 6 within this existing framework.

John's purpose, stated explicitly in John 20:31, remains the controlling lens: the Gospel is written so that readers **may believe and have life**.

3.2 Jesus speaks in veiled discourse

The Bread of Life discourse in John 6 occurs within a teaching context where Jesus frequently uses symbolic or veiled language.

Throughout the Gospel Jesus speaks in ways that initially confuse His listeners:

- "destroy this temple and in three days I will raise it up"
- "you must be born again"
- "living water"
- "eat my flesh and drink my blood"

These statements are not presented as systematic theological explanations. Instead they are **teaching statements that reveal deeper truths when understood within the larger narrative of the Gospel**.

John writes his Gospel after the resurrection, and he incorporates these teachings into the narrative so the reader can understand their meaning.

Therefore the statement that the Father "draws" people must be understood as part of this **teaching discourse**, not as an isolated doctrinal formula.

3.3 The mechanism immediately explained by Jesus

Jesus does not leave the idea of drawing unexplained.

The very next verse clarifies what drawing involves.

John 6:45

"They shall all be taught by God. Everyone therefore who has **heard** and **learned** from the Father **comes** to me."

The verbs in this passage form a clear sequence:

Action	Greek Verb	Strong's
hear	ἀκούω	G191
learn	μανθάνω	G3129
come	ἔρχομαι	G2064

Within the same paragraph John connects:

draw ↔ taught ↔ hear ↔ learn ↔ come

Thus drawing is presented in the immediate context as operating through **hearing and learning from the Father**.

This fits the pattern already visible throughout the Gospel:

testimony → hearing → learning → coming → believing → life

3.4 The recurring contrast: willingness and refusal

John repeatedly frames the human response to revelation in terms of willingness and refusal.

Earlier Jesus said:

"You **will not come** to me that you may have life."
(John 5:40)

The obstacle identified by Jesus is not inability to hear but **unwillingness to come**.

John also describes the deeper moral contrast:

"Men loved darkness rather than light."
(John 3:19)

Throughout the Gospel the tension appears between two responses:

- coming to the light
- refusing the light

Thus the narrative emphasis remains on **response to revelation**.

3.5 John later clarifies drawing through the lifting of Christ

The Gospel provides another statement about drawing later in the narrative.

John 12:32

"And I, if I be lifted up from the earth, will **draw all** unto myself."

The verb for draw is the same as in John 6:44.

Greek:

ἑλκύω — helkō — G1670

But in this passage the drawing is explicitly linked to **the lifting up of Christ**.

This lifting refers to:

- the crucifixion
- the resurrection and exaltation

Thus John connects the drawing of humanity to the central event of the Gospel: the lifting up of the Son.

3.6 Two dimensions of drawing in John's narrative

When the passages are placed together, the drawing described in John appears to operate in two related ways.

First, there is drawing through **revelation and teaching**.

The Father teaches, people hear and learn, and those who hear and learn come to Christ.

Second, there is drawing through **the lifted Christ**, who draws humanity toward life through His death and resurrection.

These two aspects correspond to the broader biblical narrative:

- the message of life is proclaimed
- those who respond in faith are delivered from the dominion of death.

3.7 Drawing within the movement from death to life

Earlier in the Gospel Jesus described salvation as crossing from death to life.

John 5:24

"He has passed from death into life."

Greek:

μεταβαίνω — metabainō — G3327

This passage describes a **transition of dominion**.

Humanity exists under the condition introduced through Adam, where death reigns. Through Christ people may pass from that condition into life.

Within this narrative framework, drawing is connected with God's work of bringing people out of the grip of sin and death into life through His Son.

3.8 Summary

When John's narrative progression is preserved, the concept of drawing appears within a broader movement:

- the Word reveals the Light
- testimony is given
- people hear and learn
- the Father draws through revelation
- those who come and believe receive life
- the lifted Christ draws humanity toward resurrection life.

In this way the drawing described in John 6:44 is not presented as an isolated doctrinal mechanism but as part of the larger narrative in which God restores life to humanity through His Son.

This version now **tracks your argument much more closely**.

Next, the section that will strengthen the whole study even more is what you hinted at earlier but we haven't written yet:

the "two-stage draw" you described:

1. **draw through hearing / teaching**
2. **draw out of the dominion of death through resurrection life**

That section will tie together:

- John 5:24 (cross over)
- Galatians 3 (seed / covenant line)
- Romans 5–8 (Adam → Christ)
- Hebrews 11 (faith across covenants)

and it will make your overall narrative much more coherent.

If you want, we can build that as **Section 4: Drawing and the Passage from Death into Life**.

We need a closing statement that pulls in all of my Ephesians 3:10 comments, heavenly hosts, manifold wisdom, and the unity of the seed, old and New Testament faith, as the church, as seen in Hebrews 11, Galatians 3, Old Testament covenants, fulfillment of covenants into a new covenant, wrapping all of the oaths and promises into one salvation plan with the true Israel, grace for grace, and faith for faith, in one church, to show all his purpose and plan, that he had foreknown and predestined, to the judgement of principalities, elimination of sin and death, and image bearers finally reach the completed image bearing as glorified beings, united in the Spirit, in Christ, of God. The draw in John 6:44 is not a direct part of Ephesians 1, Romans 8:28, foreknowledge and predestination, those are incorporated before creation, and enacted in the covering after the fall, and the promise to Eve, and the predestined plan of willing image bearers, in belief, being glorified and united to God, as living stones, and a dwelling place, in the eternal sabbath; as heirs, priests and kings.

Below is a **closing section** designed to gather the threads you've developed and connect them to the broader biblical vision you described. It keeps the focus on **John's mechanics**, while showing how the Gospel fits into the **larger covenant and cosmic framework** revealed across Scripture.

Closing Statement — The Unity of God's Plan in Christ

The Gospel of John presents the movement from revelation to belief to life through a series of recurring themes: the Light revealed to humanity, testimony concerning the Son, hearing and learning from the Father, coming to Christ, believing, and crossing from death into life. Within this progression the Father's drawing operates through revelation and teaching, and the lifted Christ becomes the focal point through which humanity is called toward life.

Yet John's narrative does not stand alone. It forms part of a much larger biblical story that spans the entire history of God's covenant dealings with humanity.

The Scriptures consistently present God as working according to an eternal purpose. That purpose did not begin with the New Testament church alone but reaches back to the earliest promises following the fall, when God declared that the seed of the woman would overcome the power of the serpent. From that moment forward the biblical narrative unfolds as the progressive revelation of a single plan of restoration.

The covenants given throughout the Old Testament—promises to Abraham, the law through Moses, the prophetic hope of a new covenant—each point forward to the fulfillment found in

Christ. Those who lived by faith under those earlier promises looked forward to the redemption that would be accomplished through the Messiah.

The writer of Hebrews reflects on these men and women of faith:

"These all died in faith, not having received the promises, but having seen them afar off."
(Hebrews 11)

The New Testament reveals that the promises made to Abraham ultimately center on a single seed.

"Now to Abraham and his seed were the promises made… and to thy seed, which is Christ."
(Galatians 3:16)

All who belong to Christ therefore share in that promise.

"If you are Christ's, then you are Abraham's seed, and heirs according to the promise."
(Galatians 3:29)

In this way the people of God across both covenants are united in a single community of faith. The church is not a separate plan but the fulfillment of God's promise to gather His people through the one Seed. The faithful of earlier generations and those who believe in Christ together form the true people of God.

This unified people become the dwelling place of God through the Spirit, a living temple composed of many living stones.

The purpose of this redemption extends beyond humanity alone. Paul describes a cosmic dimension to God's plan:

"That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."
(Ephesians 3:10)

Through the redeemed people of God, the wisdom and faithfulness of God are displayed even to the heavenly hosts.

This plan was not an afterthought but part of God's eternal purpose in Christ.

"For whom He foreknew, He also predestined to be conformed to the image of His Son."
(Romans 8:29)

The goal of redemption is the restoration of humanity into the image of Christ, the second Adam. Through Him the broken image of God in humanity is renewed and ultimately glorified.

The New Testament consistently portrays this restoration as a movement from the dominion of death into the life of Christ. Through faith, believers pass from death into life and become heirs of the promise.

In this way the drawing described in John's Gospel participates in the larger redemptive narrative. Through revelation, testimony, and the lifting up of the Son, humanity is called out of darkness and toward life. Those who hear, learn, and come to Christ are brought out of the grip of sin and death and into the life of the new covenant.

This restoration culminates in the final defeat of death itself.

"The last enemy that shall be destroyed is death."
(1 Corinthians 15:26)

When that victory is complete, the redeemed image bearers of God will share in the glory of Christ. United in the Spirit and gathered through the one Seed, they will dwell with God as heirs, priests, and kings in the renewed creation.

Thus the story that begins with the Word bringing light into the world reaches its fulfillment in a restored humanity fully conformed to the image of the Son. The manifold wisdom of God is revealed, the power of sin and death is overcome, and the eternal purpose of God is fulfilled as His people enter the everlasting rest of His kingdom.

If you want, the next step I would suggest is **one final synthesis section** that briefly restates your core thesis in one paragraph:

- John's mechanics
- the meaning of draw
- the covenant narrative
- the cosmic purpose

That kind of **short concluding thesis** is extremely powerful because it gives readers a final clear takeaway after the larger closing reflection.