

Calvinism in John's Gospel

The Gospel of John was written for the main purpose of show that Jesus was the Son of God & that by believing on his name a man may live. But in describing Jesus' actions and recording his words, John cannot avoid implications relative to other doctrines. The present question is: Did John touch upon the doctrines commonly called Calvinistic? If Calvinism is briefly summarized by TULIP, we can soon see that John not merely hints at Limited Atonement and the Perseverance of the Saints, but very definitely emphasizes them. Irresistible

2.
Grace is rather clearly implied; Total
depravity is less clearly implied; and
while the subject matter of the Gospel
affords little opportunity to discuss
unconditional Election, for this doctrine
awaits a fuller exposition of justification
by faith, nevertheless even unconditional
Election is not passed over in silence.

All five doctrines are based on the Sovereignty
of God, and the Gospel teaches the
sovereignty of God without always making
a definite mention of any one of the five.

Let us therefore take up TULIP
in the order of the letters.

The doctrine of Total Depravity holds that sin has vitiated all parts of the human constitution. It does not mean that any man is as bad as he could imaginably be; but it means that no word, thought, or deed escapes the baleful influence of sin. The doctrine of Total Depravity goes farther than the bare notion that men commit evil acts. If strictly defined, it may not go so far as the idea of the immediate imputation of Adam's sin and his natural posterity's inheritance of ~~depravity~~ a depraved nature. To be sure, the Bible teaches these things; ~~but~~ and it is sometimes difficult to say precisely where one doctrine merges into another; but if very strictly circumscribed, Total

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Depravity means that all aspects of human nature have been affected by sin. Man in his totality is sinful. No part of him remains righteous.

Now obviously John's Gospel emphasizes the fact of sin. John 1:29 says, "Behold the Lamb of God that taketh away the sin of the world." Then come the sins of the money changers in the temple, the sin of the woman of Samaria, the sin of the Pharisees, and of Judas, and of the disciples too. None of these quite say that every thought, every word, and every deed of every man is sinful.

Of course John did not have to say this, for, first, it was not essential to his purpose, and, second, the Old Testament had already said it ~~so~~ quite clearly. In fact, Paul's most explicit passage on total depravity is mainly a series of quotations from the Psalms.

5.

Nevertheless John says or implies more than the mere fact that some men sometimes do what is wrong. Let us quickly run through the Gospel from beginning to end.

John 1:5

John 1:11¹⁰

John 3:3, 5, 6,

"Unless a man be born again, he can see
✓ K_X of hon."

Since a person is born as a whole person, not
just 1/2 or 3/4, a new birth → refer 1 ✓
whole person too. ∴ ✓ old "whole person" was
sinful.

3:5 "Unless a man be born of water & spirit ..."

3:6 "That which is born of ✓ flesh is flesh, & that which is born of ✓
spirit is spirit."

This again reflects on the difference betw
✓ 2 births.

3: 3, 5, 6 1 verses all indicate that $\gamma \checkmark$ is
birth, a man is born in sin. Men do
not first become sinners in later life.
[Arminians + some Baptists teach that children
are innocent.]

3: 19 " Men loved darkness rather than light because
deeds were evil." [Love = ἀγαπή] The
ref. / love shows how deep reached that evil
was.

6:44 "no one can come to me, unless \checkmark \checkmark \checkmark
... draw him."

A clear statement of inability. The coming
is mental, not physical. It is a desire
for B. \therefore a man can) even desire
to come to B. bec desire is \checkmark comx.
[Avoid physical illud.]

6:65 "no one can come / me, unless
it [\checkmark comx] be given / him } \checkmark \checkmark \checkmark ."

7:19

"Not one of you keeps the law"

A statement of sin; ∴ it refers only to
"you" + is } universal in extent or
frequency.

8:44

"You are of your father and devil ..."

This shows how deep the evil is; ∴ it refers
only to the Jews.

12:38 ff

Isa's prophecies seem to be universal in x^D , of course Isa preached only 1 yr. However, To (- both yr of λ had been revealed is more clearly universal in λ ref. 1 Isa's "report."

U. We are elected of pure grace and
not on the basis of foreseen merit, or ft.
Again this is clearer in the Epistles -
not of works, no boasting, even
faith is a free gift.

y. 4:10 If you had known God's free gift.
15:16 ye have not chosen me, but
19? I have chosen you.

5:21 ✓ Son gives life / (ever he pleases

L.

L. is the most unpopular of Calvinistic doctrines. P. is the most popular & is most easily accepted of some of our Arminians. Now, it is noteworthy that of all five letters, TULIP, L & P have the greatest emphasis in Jn. Not only emphasis separately, but they are intertwined, so that Arminians who accept P & reject L are properly called fused. This is not it should be, for the 5 doctrines are part of one logical system. Scripture is ~~not~~ a disordered agglomeration of unrelated ideas. They all fit together.

6:37

(1) The Father has given a people to Christ.
This people is not the entire human race.
One commentator says $\pi\alpha\upsilon\sigma$ is neuter,
 \therefore the entire race, of whom some resist,
but he who comes $\delta\ \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\nu$ is
masculine. [\therefore not limited]

The grammar of the comment is
correct $\pi\alpha\upsilon\sigma$ refers to the people
en masse & $\delta\ \epsilon\rho\chi$ individually.

But though en masse it is not
the human race, but all of the
mass come. ^{e.g.} ~~the~~ the Pharisees
did not come.

The same commentator has little
to say on the subject when he comes
to 17:6 - for here it is clear

that the men whom the Father gave
to Christ were not all the world

Still clearer in 17:9 - where
the world and these men are
contrasted.

∴ 17:24 shows again that those
whom the Father gave Christ will
be with him + behold his glory.

Obviously this does not include
the Pharisees. In fact, is not the
immediate reason for this ^{6:37}verse the
need of stating that the Pharisees
were unbelievers = 6:36

They had said 6:34 Lord,
give us this bread. And alone
this might be taken as evidence of
their acceptance of Christ. But either
they were ignorant or insincere.

In the next place. those whom the
Father gave Christ, will come.

This identifies the individuals.
Anyone who as a matter of fact comes to
Christ is one whom the Father gave him.
We do not know who these individuals
are before they come. A Calvinist was
accused of inconsistency for preaching
to all people when only the elect would
be saved; he replied, if you will put
a ~~dot~~ chalk mark on the elect, I will
preach only to them.

And third, this verse should discourage
no one bec it teaches Christ will
not reject anyone who comes.

Insincere (!) sinners excuse themselves
on the ground that they are not elect.
But no one can know this. Anyone
who comes sincerely is elect, and
will not be cast out.

6:38, 39. Note how the limited
Atonement is connected with P.
Jesus will surely receive all who
come because he came down from
heaven for that purpose - it is
the Father's will that none [of the
elect] be lost.

N.B. those given by the Father ³⁹ and
those who see & believe ⁴⁰ are the same people.

41, 42. again show that the Jews or
Pharisees are not included.

44. The distinction is made
still clearer: 37 said, all
the Father gave will come. Here, 44,
no one can come except the Father
draw him.

Note the inability of the sinner.
Only G. initiates salvation. If men
were left to themselves, no one would
come.

Only God can make
a man willing to come. The
will, dead in sin, hates God and
cannot please him (Rom 8:8)

6:64 Jesus had known I was betraying
6:76 (not betray him).

10:11 I shepherd lay down his
life for sheep -) I
wolves.

Quest: (If Xt died on a cross, did he
intend to save wicked people of
Sodom? He did intend to atone
for them + masses.

I. Again, this is taught by implication -
more definite teaching in the Epistles.

but cf. 1:13 begotten .. not of man but
of God.

3:3 and all references to the
new birth.

a child cannot resist being born.

God's begetting is irresistible

5:21 the Son quickeneth whom
he will, like raising the dead,

cf 5:25. The dead cannot resist.

Besides, if God is really Almighty,
who can resist God's will?

6:37 All that the Father giveth
me shall come ✓ 6:45

God guarantees the results.

47, 50, 51 again teach P.

[for the present purpose, we omit
discussion of eating Christ's flesh
& its relation to Lord's Supper.

65, 66. The complex of ideas was too
much for them. Christ's claims,
eating his flesh, and L. or
at least the exclusion of Jews,
made many reject Christ.

Perhaps they were not offended
only or even chiefly because of
L., but their rejection illustrates
L. - to the extent that even one
of the disciples is a devil = 70-71.

In talking with Arminians &
others not instructed in the word,
there is one question that forces
[unwilling] assent to L.

When Christ suffered on the
cross, whom did he intend
to save?

The Pharisees?

The sinners destroyed by the Flood?

Those burned up in Sodom?

Or, his own?

To avoid L. the reply would have
to be - he did not intend to save
anyone, but just to make salvation
possible - to give people a chance.

But this is not his expressed
intention. He came to save!

Also Jn. 10:14.

The sheep know Christ, & he knows them.

Christ dies for the sheep i.e. for the people whom God gave him: it is the same group.

10:26 Ye are not of my sheep: therefore Christ did not lay down his life for them.

10:27-29 N. B. P & L are closely connected. We cannot consistently accept P & reject L.

P is the most popular & widely received of five points. Arminians are hard pressed to defend & opposite.

3:15 (never believeth in him that) perish & have eternal life.

3:16

ditto

3:36

have everlasting life.

~~the~~ ~~pl~~

All such ref^s to everlasting life are in & rist not & not if a man can have life & lose it - a life that is or can be lost is not everlasting.

4:14 (no ever drinketh of water & I shall
give him shall never thirst

never: emphatic οὐ μὴ . . . εἰς
τὸν αἰῶνα

> I water & I shall give him shall be in him
a well of water spring up in everlasting life.

N.B. It does offer a chance of salva;
he offers salva. Those (believe receive
(+ he offers i.e. salva = eternal life.

6:35 [after feet 15000] he & cometh
I me shall never ou pin hunger,
& he & believed - me shall never
ou pin ... πωπιotes thirst.

6:39 of all (he had given me, I
shd lose not ...

6:40 Everyone (see ✓ Son & believed on him
may have everlasting life & I will raise him
up at ✓ last day.

6:44 repeated

6:51 he shall live forever

6:54 of 40 & 44.

10: 28

I give unto τ eternal life

They shall never perish

οὐ μὴ ... εἰς τὸν αἰῶνα

Hei^t shall any one pluck τ out of my hand

10:29

no one is able / pluck τ out of
my τ 's hand.

This is all so explicit τ / Arminians shall hide
 τ heads in shame.

Other Calvinisms in Jn.
indicating Foreordination.

6: 64, 65. Jesus had been chosen for
his evil task.

7: 6, 30; 8: 20; 13: 1 This time was not
yet come. God had a plan +
the Jews could not disrupt that
plan.

9: 3. The man "was born blind
in order that God's mercy might be
openly shown in him" [= Weymouth]

God's plan - his unfortunate
melody was not an accident.

11: 4 + 42. Lazarus sickened + died to
demonstrate the glory of God.

12: 38, 39
13: 18
15: 25
19: 36

} prophecy shows that the
events were fixed in
God's eternal counsel.

19: 11 Pilate's power comes from God.

Calvinistic implicat in Jn

9: 3

∩ man was born blind in order to manifest G's glory
hence predestined.

10: 16

~~other things~~

I have ∩ sheep ∩ I must lead ∩
how else ∩ of an eternal plan?

10: 17-18

∩ + goes accorde / plan.

- ∩ voluntary
- ∩ authority or power
- ∩ an eternal D.

~~10: 26~~

~~you do I believe bec you ∩ my sheep~~

10: 28 etc

perseverance

If G had created ∩ sheep
∩ wd have believed.

(∩ sheep are born
sheep).