

The doctrine of Salvation by Grace according to Jesus in John's Gospel

I. Total Depravity

Man's spiritual knowledge. (1:1-18)

After the fall vs 5

Must be born again 3:3

Man born blind-an illustration- a spiritual lesson 9:39-41; seers do not walk in darkness 8:12

blinded live in darkness 12:35,40

Man is born deaf

5:36-38; 3:11; the witness of the son and the Father

1:6-8; 15, 19-36; 5:33-36, 8:27-36 to John the Baptist

Spiritually Ignorant

1:5; 10:11; 26, 4:10-26

3:10 Nicodemus, Multitudes-7:41, 52; 10:20-24; 12:40

the Pharisees (8:19), those who professed to believe in Him (8:31-32, 43, 55), the custodians of the synagogues (9:16, 29-34), and even in His own disciples (13:6-9). persecution which His followers would experience by unbelievers is "because they have not known the Father or Me" (16:1-3). Man by and after the fall has a spiritual IQ of 0.00000. He is blind, deaf and ignorant of God, His Christ, and His Word (17:25).

Man's spiritual affections

antipathy toward God

1:11, 5:39, 3:20; 5:40; 8:48-49; 7:19, 25, 32; 8:59; 10:31; 11:50-53; 12:10

Hates light-loves darkness- 3:19 ruler of the world is father 8:44; 12:31; 14:30; rule of life is sin –slavery to Satan 7:13; 9:22; 12:42, 43; 19:38

Do the deeds of the their father- 8:39-41; 44; losing their lives-12:25

Judas an example- 12:4-6; 13:2; 18:1-3, 5

Mans Spiritual Desires

On his own he cannot and will not come to Christ 6:37; 44; 65;

Unable to believe 3:12; 6:64-65; 6:53-58; 6:60, 68, 8:30-31; 10:26-27

12:37; 12:39 Must have new birth FIRST to believe 1:13; 3:3,5,7.

Man seen by God

3:19,20; 14:24; 15:23-26; 5:23; 39-47

Man's condition before God

No life in himself 6:53; 3:1-11; 5:40; 6:53-58; 20:30, 31; 10:27, 28; 11:25, 26; 14:6

The Prognosis

The Diagnostician also gives the authoritative prognosis for man. Man, if he remains in and under the condition of spiritual death in this life, will have certain consequences to face in the period after death, at the resurrection of judgment (5:29). It should be noted that man, though unable to do that which pleases God, is still responsible to please Him, and is without excuse before Him (1:5; 7:28; 9:40, 41; 10:37-39; 15:22-25).

There are three consequences under which man labors.

1). Man is destined to perish eternally.

Jesus told Nicodemus that only those who are believers will "not perish" and have eternal life. All non-believers will therefore "perish" eternally (3:16). He pointed out to those in the Temple (John 8:12-59) that those who were not believing and following Him would die in their sin (8:21, 24). They would be cast out forever (6:37; see also 8:35, 10:28).

2). Man is living under the wrath of God.

John the Baptist declared to his disciples that their faith was to be placed in "the Bridegroom" (3:27-30), "the Son" in whose hand the Father has given all things (3:31-35). He then contrasted the situation of those who trust the Son and those who disobey Him. The believing one has eternal life, but the disobedient one has the wrath of God abiding or remaining on him (3:36).

3). *Man is condemned already.*

Jesus taught that He was not sent “into the world to condemn the world”; there was no need for this, because he that does not believe on Him has been judged already (3:17, 18). This judgment will be publicly declared at the last day when they that have done evil will come forth to a resurrection of judgment (5:28, 29).

II. Unconditional Election

Our attention is now focused on God-God who so loved the world that He gave His only begotten Son, the Beloved One, who from all eternity “is in the bosom of the Father” (1:18; 3:16; 17:24). This love toward man is amazing in the light of man’s character and condition as in the previous chapter. There is nothing in, about, or for man that is lovable. He is not only totally corrupt and displeasing in God’s sight, he is also totally incapable of doing anything to alter his condition or character before Him.

God has, however, of His own sovereign and free will, set His everlasting love on a particular number of fallen men to eternal life. There are four categories of statements made in the *Gospel of John* that teach this truth.

1. God, the holy and righteous Father, has chosen certain ones to be His own.

Jn. 17:6,9,10,23,24

2. God, the Father, has given these chosen ones to His Son.

Jn.17:2, 6, 11, 20-24, 37, 10:29

3. God the Father gave them to His Son, who had committed Himself to die to purchase eternal life for them.

Jn.10:11,17-18;

Christ is always conscious of this 4:34; 5:30, 36; 6:38; 17:4; 19:28-30; 2:4; 7:30; 8:20; 12:23, 27; 13:1; 16:32; 17:1, 18:3,4,11

4. God the Father, who has appointed them to eternal life, has also determined to give them the means whereby it is secured to them.

a. God’s purpose for them is eternal life.

In regard to eternal life as God’s purpose for His people:

1). It is a present gift and possession of those whom He has chosen (6:39, 40; 14:2, 3).

2). It includes the hope of the resurrection of life on the last day (5:24, 25, 28, 29; 6:39, 40, 44, 54).

3). It includes being with Christ—”where I am and beholding My glory” forever (17:24, cf. 1:14; 17:5).

b. God provides the means for eternal life.

He also appoints and gives all the means that are necessary to receive and secure eternal life to His chosen ones:

1). He gives them the ability to come to Christ (6:37, 44, 65).

2). He gives them the ability to behold and believe on the Son (6:40; 10:26, 27). In this connection, we are to understand Jesus’ statements of eating His flesh and drinking His blood (6:51, 53-58). It is a very concrete way of showing what believing on Christ is—it is absolute dependence on Him as the only source and support of spiritual life, just as for physical life we depend on food and drink.

3). He gives them the ability to hear His voice and follow Him (8:47, cf. 46; and 10:26, 27, 29).

Verses in other passages:

Romans 8:28-32 Eph 1:4-6, 11 Eph 2:1, 5, 8 Romans 9 1 Corinthians 4:7

Acts 2:39; 13:48, Matt. 11:25—30, Philipians 1:29 1 Thessalonians 5:9

2 Thessalonians 2:13-14 2 Timothy 1:9-10 1 Corinthians 15:10

There are *no* verses in Scripture to prove otherwise. There is only reading into Scripture what we want to believe.

III. “Limited Atonement” Particular Redemption, Definite Atonement

By “Limited Atonement” is meant that the death of Christ is intended solely for the elect and that the effect of His atonement actually secures their salvation. Two things are thus emphasized:

- 1). that redemption is *particular*, and
- 2). that redemption is *accomplished* for the elect of God.

1. Christ’s death is for a particular people.

Chapter 10:11,14,15,22,26,27,28,29

Chapter 11: 47-53

Chapter 13:31-34

Chapter 15: 1-8; 9-14

Note the following:

- 1). His death is voluntary, a laying down of His own life.
- 2). His death is for those whom He counts to be His friends, i.e., a particular group of people.
- 3). Those for whom He laid down His life may be recognized by their submission to His command.

Chapter 17:2,6,9,19, 20, 24

2. Christ’s death is universal in scope.

“*the sin of the world*” (1:29)

The startling announcement was as follows:

- 1). Jesus, a man, was to die a sacrificial death that would set people free from the bondage of sin, “the Lamb of God, which taketh away the sin . . .” (cf. 8:36).
- 2). His death was not confined to the nation of Israel but included men in **all nations “ie. of the world”** (see again 11:50-52).

If we understand the mind-set of the Jew in the first century and their conviction that the Messiah was exclusively theirs, then the words can be understood in their true sense and have their proper impact in exploding the Jews’ misunderstanding of Old Testament prophecy. So understood, the universal extent of Jesus’ death does not exclude a particular redemption.

b. “*lifted up*” 3:14-18; 8:28; and 12:32-34.

Note the following:

- 1). The *motive* of God-He “so loved the world.” ***kosmos* (67x in John; 20x in I John; 1x 2John)**
- 2). The *action* of God-“He gave His only begotten Son,” He “sent His Son into the world.”
- 3). The *purpose* of God-“that the world through Him (the Son) might be saved,” “that whosoever believeth in Him should not perish, but have everlasting life.” “He that believeth on Him is not condemned”

(v. 18).

Note: *kosmos* – The word for world can have various meanings depending on the context.

1Ti 1:15 It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners; 1Jn.2:15 “love not the world..” 1John2:17The world is passing away; 1John4:4 greater is He who is in you than he who is in the world.1John4:5 They are from the world; therefore they speak *as* from the world, and the world listens to them; Re 17:8* " whose name has not been written in the book of life from the foundation of the world; Jas 4:4 Therefore whoever wishes to be a friend of the world makes himself an enemy of God

c. “**Savior of the world**” (4:42)

I will summarize what was revealed by Jesus to the Samaritans:

- 1). He was Messiah, the Christ (vv. 25, 26, 29).
- 2). He was the Giver of the water of eternal life (vv. 10, 13, 14).
- 3). He revealed that salvation would no longer be the exclusive privilege of the Jews or that Jerusalem would be the only proper place to worship the Father (vv. 21-24).

d. "life of the world" (6:22-59)

The meaning is clear: just as men depend on food and drink to have physical life, so must men depend on the death of Christ to have spiritual and eternal life.

We note in this passage that the word "world" (v. 51) has the sense of meaning not just Jews, but Gentiles also

Again we see that His death is *universal* and *particular*

Verses outside of the Gospel of John:

Eph. 1:14; Heb. 5:9; Matt. 1:21; Heb. 7:25; 1 Cor. 2:12; Rom.5:8 , 2 Pet. 3:9; Rom. 8:29,30; 1 John 5:12

IV. Irresistible Grace

It is important to note that what is under discussion is that God's grace is irresistible only to those whom the Father had chosen and for whom Christ died. It is not that God's grace cannot be resisted by any (see Acts 7:51).

God, in sovereign grace, transforms by His Spirit those that He has chosen out of the mass of sinful humankind and given to His Son, who bore their sins on the cross.

The work of God 1:11-13; 3:5,6,8,14-16

God gives the Spirit; the Spirit imparts life 14:16-18,26; 15:26; 16:13-14; 17:3; 4:10,14; 5:25-27; 10:26-30

"draw" 6:22-59;

2. Those whom God transforms are not inactive or passive, as a stone or piece of wood.

They act with all of their being in a way that pleases and glorifies God. We see this in the following aspects of his spiritual life.

a. In regard to his true spiritual and saving knowledge:

1). He is no longer blind, but he can and does see the kingdom of God (John 3:3) and God the Father (1:18; 14:7-9), and has the true Light of the world to guide him through life (1:9, 8:12).

2). He is no longer deaf, but he now hears the life-giving voice of the Son of God (5:25; 10:3, 4, 16, 27; 18:37), "the Christ" (5:24; cf. 4:42), and "the Word of God" (8:47). His ear is opened spiritually and hangs on every word that proceeds out of the mouth of God.

3). He is no longer spiritually ignorant, but he has true knowledge of God. He knows the Lamb of God (1:29, 34), His gift, the living water (4:10,14), the Christ (4:10, 25, 26; 6:68, 69; 17:3), the Savior of the world (4:42), the teaching (7:17), the voice of the Good Shepherd (10:3, 4, 14, 27), the true God (17:3), the name of the Father (17:6-8) in an increasing manner (17:26), and that the Father has sent the Son into the world (17:25). In that knowledge, he knows his need and asks to have it met by God in His Son (4:10).

b. In regard to his new spiritual affections:

1). It is Jesus' assumption that His followers will love Him (14:15, 21, 23; cf. v. 24). In these verses He points out that this love for Him is not a sentimental feeling but results in concrete action: "Keep My commandments."

2). The renewed man's love for Him is no longer centered in his own interests, desires, and well being; as a matter of fact, he dethrones himself ("hates his life in this world," 12:25) and dies that he may bear much fruit (12:24) in service to Christ as His follower (12:26).

3). The renewed man's affections are directed to Christ's followers. His followers love one another (13:34, 35; 15:12, 17). Their love for one another is patterned on His love for them:

a). It is *intelligent*-recognizing there are needs to be met.

b). It is *compassionate*-seeing that misery and discomfort are the consequence of such needs.

c). It is *purposeful* and desires to meet those needs at all costs. It will involve prayers, comforting words, and actions to alleviate the need.

We see that there is a new love for the Triune God, His Word, and His people (see 21:15-22).

c. In regard to the renewed man's volitions:

1). The renewed man is one who is willing to do God's will (7:17).

2). The renewed man's desire is to abide in Christ and His love (15:9, 10).

3). The renewed man's desire is to abide in Christ's word (8:31).

d. In regard to the renewed man's activity:

1). The renewed man is one who receives God's Son (1:12, 13) out of His fullness (1:16), favor after favor (grace for grace) to meet his need (1:16), and receives His Words (17:8).

2). The renewed man is one who believes "on His [Christ, the Word] Name" (1:12, 13; cf. 3:16, 36; 6:68, 69; 9:35-39; 11:45; 20:30, 31), on the One who sent Him (17:25), Christ's manifested glory (2:11), His word (4:41), the words of the Father (17:8), and the words of the apostles regarding Him (17:20).

3). The renewed man is one who enters the kingdom of God (3:3) through the "door of the sheep," Jesus Christ (10:7, 9).

4). The renewed man is one who comes to Christ (i.e., he arrives, 6:37, 44, 45; cf. v. 65).

5). The renewed man is one who "eats" the bread of God and the bread of life (6:51), the flesh of the Son of Man (6:53-56), and "drinks" the blood of Christ (6:53-56) and the water of life (4:10, 14).

6). The renewed man is one who is a disciple, or a follower of Jesus Christ. Both of these words indicate strenuous activity (see 1:34-51, 8:31; 10:27; 13:34, 35).

7). The renewed man is one who is a doer: he practices the truth (3:21) and does the works of God (6:27-29).

8). The renewed man is one who is a worshipper of the Triune God (4:23, 24; 9:38; cf. 20:27, 28). We see in the life of the renewed man, in all of his faculties and activities, a new life lived in absolute dependence on God,

V. "Perseverance of the Saints"

1. God's people are preserved by His grace unto eternal life.

a. The end the Father had in view

The perseverance of the saints is the end that the Father had in view when He gave certain men to Christ

6:39, 40; 10:28-30;

b. One of the purposes for which Christ offered Himself

John 3:14-16; 10:10, 11, 28).

c. The goal of God's irresistible grace in drawing

(6:44). 6:37). 6:35, 40, 44, 47, 50, 51, 54, 57, 58) 6:68, 69

d. An object for which Christ prayed

John 17:6-19;

2. God's people persevere by His grace unto eternal life.

a. His people persevere unto eternal life in their faith.

3:15, 16, 18; 4:36; 5:24; 6:35, 40, 47; 11:25, 26; 14:1; 6:35, 37, 44, 45) and the Father (14:6).

b. His people persevere unto eternal life in discipleship.

8:31; 5:24; 10:27; 18:37, (14:15, 21, 23, 24; cf. 13:34, 35; 15:10-12, 14, 17; 21:15-17.; 8:12; 10:27; 12:26; 5:14; 8:11, 31-36

c. His people persevere into eternal life in keeping and finding spiritual substance in their pilgrimage.

1). 6:54-56

2). 7:37-39; 14:13-16; 16:23, 24)

d. His people persevere in works that last before God (3:21; 5:28, 29; 15:16).

So it is a truth that because God preserves them, His people persevere in the way of faith, discipleship, sustaining themselves, and in good works. Because they have received eternal life, they are living for eternity.