

Notes for Mesquite 2015

Selections from the Gospel of John

Why the gospel of John?

My history: John was integral to my conversion and return to my Christian roots.

Background on the book:

The synoptic (syn/optic: “seeing together”) gospels were written and circulating by the early 60’s AD – within thirty years of the events they describe.

A mathematical comparison shows that 91 percent of Mark’s gospel is contained in Matthew, while 53 percent of Mark is found in Luke. They clearly drew from one another, although the order of writing is not a settled issue.

John assumes that his readers are familiar with the other gospels. John 3:24: “For John had not yet been thrown into prison.” So he concentrates on Jesus’ sayings and doesn’t recount most of the things the others record.

History of the Apostle John

Early church tradition suggests that John composed his Gospel in Ephesus (Asia Minor). An example of this is the testimony of Irenaeus: “Then John, the disciple of the Lord, who had even rested on his breast, himself also gave forth the Gospel, while he was living at Ephesus in Asia.”

Irenaeus lived and wrote in the late 2nd century (the 100’s), but as a young man he had met Polycarp and been taught by him. Polycarp, in turn, is said by Tertullian (Prescription against Heretics, chapter 32) to have been appointed Bishop of Smyrna by John.

It's from the pen of this Irenaeus that we have the earliest written evidence placing John in Ephesus. In his book, *Against Heresies*, book 3, chapter 3, section 4, during an explanation of how the apostles passed on teachings to their chosen successors, Irenaeus says: "There are also those who heard from him [Polycarp] that John, the disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, 'Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within.'"

As far as the biblical text goes in locating John -- Revelation 1:9 explicitly states that John was on the island of Patmos when he wrote revelation: "I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus."

That he would have been exiled there is common: Early tradition says that John was banished to Patmos by the Roman authorities. This tradition is credible because banishment was a common punishment used during the Imperial period for a number of offenses. Among such offenses were the practices of magic and astrology. Prophecy was viewed by the Romans as belonging to the same category, whether Pagan, Jewish, or Christian. Prophecy with political implications, like that expressed by John in the book of Revelation, would have been perceived as a threat to Roman political power and order. Three of the islands in the Sporades were places where political offenders were banished." (Pliny - *Natural History* 4.69-70; Tacitus - *Annals* 4.30)[9]

Patmos is an island very close to the city of Ephesus, the major port city of the day. Indeed, Revelation 2 - 3 is a series of letters to the 7 cities in Western Turkey, and Ephesus is by far the largest of them. This is not surprising, since Rome pretty much cleared Jerusalem of Jews in 70AD (actually completely destroyed Jerusalem in 125AD!) thus resulting in a diaspora that moved many of the writers to Western Turkey and Galatia. Indeed - every one of the Epistles written to a city or region in Turkey or Greece.

Now, the best evidence and (BibleStudy.org's) research leads to the conclusion that John was exiled to Patmos in 95 A.D.

The evidence:

Emperor Domitian, the self-proclaimed "Lord and God" and ruthless dictator, reigned from AD 81 to 96. He was the son of Emperor Vespasian and the brother of Titus, the conquerors of Jerusalem in AD 70. Late in life, Domitian became very superstitious. In fact, on the day before he was murdered, he consulted an astrologer.

History notes that John had been banished to this island by the emperor Domitian on account of the gospel.

Bede the Venerable, Explanation of the Apocalypse 1.9. –

9. I John. He indicates the person, the place, and the reason of the vision; and he also testifies that he saw this in the spirit, lest he should be supposed to have been deluded by a fleshly apparition.

Patmos. It is a well-known story that John was banished to this island by the Emperor Domitian for the Gospel's sake, and it was fitly given him to penetrate the secrets of heaven, at a time when it was denied him to go beyond a certain spot on earth.

Eusebius quoting St. Irenaeus, Church History III. xviii.2-3.

Irenaeus, in the fifth book of his work Against Heresies, where he discusses the number of the name of Antichrist which is given in the so-called Apocalypse of John, speaks as follows concerning him: "If it were necessary for his name (the name of the antichrist) to be proclaimed openly at the present time, it would have been declared by him who saw the revelation. For it was seen not long ago, but almost in our own generation, at the end of the reign of Domitian."

It was during his stay on the island that he not only wrote the Book of Revelation but also finished writing his gospel account. After his release, he finalized the arrangement of books and the canonization of the New Testament around 96 - 99 A.D. John, the last living apostle, lived a long life and likely died close to 100 A.D.

Purpose in writing:

John tells us his purpose in writing at the end of the letter: John 20:30-31

³⁰ Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

The three synoptics: Matthew: the king of Israel. Mark: The suffering servant. Luke: The perfect man. John: God in the flesh.

To whom it was written:

To the church generally. But, John's primary target was "the circumcised."

Galatians 2:7-10 -- But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter *had been* to the circumcised (for He who effectually worked for Peter in *his* apostleship to the circumcised effectually worked for me also to the Gentiles), and recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we *might go* to the Gentiles and they to the circumcised. *They only asked* us to remember the poor—the very thing I also was eager to do.

The Theology:

Much of what we consider Reformed Theology finds its roots in the book of John. From John we find evidence that Sovereign Grace was not something cooked up by John Calvin, Martin Luther, a Dutch Synod, or church history. It wasn't an invention of the apostle Paul. It is drawn straight from the words and teaching of Jesus, Himself.

John's remarkable opening Christology

John 1:1-13

V.1 – Logos – classical Greek philosophy used this word to designate intelligence demonstrated by spoken word, or “logic.” John used it to identify Jesus as “the word” or the logical speech of God.

John saw unity and distinction: The Logos was with God and was God.

V.2 – He pre-existed His earthly incarnation: He was “in the beginning” (language that harkens back to Genesis 1:1) with God.

V.3 – He was the speaking agency through which all things were made. When we read that Elohim spoke, Let there be light, it was the Logos – Christ – who was speaking. Nothing appeared in Genesis without Christ.

V. 4 – Life: *zoe*. Light: *phos* (source of light or radiance)
Because Christ ever-existed, the life He contains is everlasting and the light He exudes cannot be extinguished because it was never lit.

V.5 – By contrast, the world is in darkness. But, the darkness did not *katalambano* – *did not* apprehend, comprehend, or perceive it. *Kata* – Very common prefix a sort of downward intensifier. *Lambano* – *to take, to lay hold on, to bring*. So, the word might also imply that the dark world did not overtake it. The light could not be extinguished by the dark world.

V.6-9 about John the Baptist. The Christology continues in --

V.10 – The Maker inhabited His creation. But, the creation did not know Him. They had no intimacy with Him. They did not comprehend Him.

V.11 – He came to His heritage, the Jews. They did not *paralambano* – *to take near to yourself, to associate yourself with*. *Para* – *in proximity*. *Lambano* – *to take, to lay hold on, to bring*.

V.12 – By contrast, those who DO *lambano* (receive, take, attain), He gives *the exousia* (the power, the right, the privilege, the capacity, the power, the strength) to become (be changed into) children of God. By faith, by belief - *pisteuō*.

He does it. He gives the power and the transition from death to life, from dark to light, from children of flesh and sin to children of God.

V.13 – Born of God. This is the idea that is repeated in Chapter 3 – born again.

V.14 – Astoundingly, the Maker of all things became flesh. Hypostatic union. “Only begotten” -- *μονογενοῦς monogenēs* – *the solely made. Mono- alone, solo, one. Ginomai* – same word as in verse v.12 (to become).

We were made to be children of God. But HE was always God’s son and was solely made to be such. He is not like us, we are not like Him.

Chapter 3 – Born again - John 3:16

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

“For”

That means that it is the conclusion of an argument. It’s the summary statement. So, we need to look at this verse in its larger context. Here is the whole passage:

“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And 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. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world;

but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3:12-18)

“Whosoever believeth”

The word “whosoever” appears twice in this passage. In both instances, it is used in regard to faith – “whosoever believes.” The implication of this English phrase is that anyone who wishes to may exert his will and freedom of choice in order to believe something about Christ. Anyone who would like to can exercise his or her right and faculty to have (or not have) faith. The consequences of their faith (or lack of it) are then the result of that person’s free and unencumbered choice.

The New Testament was not written in English, any less the King’s English. It was written in Greek. And, there is no Greek equivalent for the English word “whosoever.”

The Apostle John did not write, “Whosoever believeth.” That word construction was never part of his original letter. What he did write was, “pas ho pisteuoon.”

“pas ho” = “all the.”

“Pisteuoon” is a form of the word “pisteuo,” the verb form of “pistis,” or “faith.”

In the King’s English, “whosoever” did not have the connotation of randomness or free choice that it has come to represent in contemporary English. Originally, “whosoever” designated a particular group – as in “whosoever possesses these certain qualities.” In this case, the group included only those who believed, as opposed to those who did not.

“pas ho” simply does not mean “anyone at all who chooses to exercise their choice.” It specifically means “all the” and it serves to designate a particular group of people who share a defining characteristic - “faith” or “believing.”

So, what John literally wrote was “all the believing.”

In other words, the benefits of God’s love are not indiscriminately available to anyone who chooses to possess them. Only the particular group – “all the believing” – are gifted with eternal life.

“Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?” (John 3:9-12)

Overall, it’s a rather stinging indictment. Jesus insisted that He was speaking the things He knew for certain as a firsthand witness, yet Nicodemus refused to accept His testimony. Jesus concluded that if Nicodemus could not understand the movement and working of the Holy Spirit on Earth, he would never believe the things Jesus could tell him about Heavenly activity.

So, Jesus began to explain His authority. No one has ever gone into Heaven to scope it out and bring back a report. But, the Son of God was intimately acquainted with details of the Heavenly realm. His is the only true account because He is the only true witness.

Then, Jesus reached back into Israel’s history and reminded Nicodemus of a particular event. After their great victory at Hormah, the children of Israel journeyed by the Red Sea, circumventing the land of Edom, and they began to murmur and complain about the lack of water. They had grown to loathe the daily manna and complained about the lack of other food, even longing for their days in Egypt. So God sent poisonous serpents into the camp and many of the people died.

So Israel recognized their sin and adjured Moses to intercede for them. Moses prayed for the people and God instructed him to create a brass replicate of the poisonous snake and raise it on a pole above the people. God promised that everyone who had been bitten and looked on the brass serpent would live.

Jesus drew a parallel between Himself and that brass serpent. Just as Moses lifted up the serpent in the wilderness, likewise Jesus would be lifted up. And, just as those who looked to the serpent – knowing the instruction and believing God’s promise – were healed of their deadly wound and lived, so everyone who had faith in the atoning work of Christ would receive the healing of their sinful wound and gain eternal life. The serpent on a pole typified Jesus on the cross.

“And 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.” (John 3:14-15)

Now, the words “should not perish, but ...” were added by the translators and are not in the original text. Verse 15 literally reads, “That all the (pas ho) believing in Him have life eternal.”

The phrase “should not perish” implies that the benefits of believing would be granted at some future date. But, Jesus stated that the present reality of faith was proof that “all the believing” had already inherited, and were in possession of, the promise of eternal life.

The New American Standard Version more definitely reads:

“As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever believes will in Him have eternal life.” (John 3:14-15)

In other words, Jesus was lifted up on the cross and everyone who has faith in His atoning work already possesses the promise of eternal life. That is a distinct group. Those who did not look at the serpent in the wilderness were not healed. Likewise, those who do not rest in Christ’s finished atonement for their salvation will not inherit eternal life.

Now, that’s quite different from saying that Jesus was lifted up on the cross and anyone who chooses to believe in Him will (future tense) receive the gift of life. Rather, Jesus said that the very fact of faith or believing was the evidence that those people already possessed the

gift of eternal life. Their faith was simply an outgrowth of the life (zoe) that indwelt them.

Christians do not earn eternal life as the result of their decision to believe. They believe because they were ordained to eternal life.

“And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.” (Acts 13:48)

“For God so loved”

The next two words John wrote were “*houtoos gar*,” literally meaning “so for.”

To make the words flow in English, the word “so” was pushed back into the sentence structure and “for” became the opening word. But, we need to understand each of these words.

“Houto” (the root of “houtoos”) means “in this manner” or “after this fashion.” That’s the same way we use the word “so” when we instruct a child to do something “just so.” We mean, do it “like this,” or “after this manner.”

In the modern readings of John 3:16, folk get the impression that John was exclaiming, “God loves the world ssssooooo much!”

But, He said, “For in this manner (the aforementioned lifting up of Christ) God demonstrated His love.”

“the world”

The next question we must ask is: “Who are the recipients of this love?”

The common reading of John 3:16 insists that God loved “the whole world” – meaning “everyone who has ever lived.” And, He loved them immensely.

The word “world” is the Greek “kosmos.”

While it is true that “kosmos” sometimes denotes “every part and parcel of the whole earth,” most often it means, “people of all kindred, tribes and nations, as opposed to Israelites exclusively.”

This variation of meaning becomes obvious as we look at the Apostle John’s own use of this word. He employed the word “kosmos” 82 times in his gospel. Here’s just a sampling ---

“He was in the world (the population, He was not in the physical structure), and the world (the actual Earth) was made by him, and the world (the people) knew him not.” (John 1:10)

In that short verse we get three different nuances of the single word “kosmos.”

“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29)

John was saying one of two things, here. Either he was saying:

- 1) Behold the sacrificial lamb (typified by Israel’s sin offerings) that will remove every sin of every person who ever lived. Or,
- 2) Behold the sacrificial lamb that will remove not only the sin of Israelites but of people from every kindred, tribe, tongue and nation.

If statement number 1 is true, then every sin of every person who ever lived was paid for at Calvary and God cannot judge anyone on the basis of their actions, thoughts, deeds, rebellion or even unbelief, inasmuch as those sins are all paid for.

If statement number 2 is true, then the word “kosmos” can be used in a more narrow sense that includes people of all nations, but not every single person of all nations.

As we’ll see, number 2 is the more tenable and exegetically consistent reading of that verse.

“For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.” (John 7:4)

In this verse, Jesus’ brothers were encouraging Him to go up to the feast at Jerusalem, work some miracles and spread His fame. But obviously, the whole world was not at Jerusalem. They were simply saying, “Go make yourself public.” But again, this shows the narrow scope that is possible with the word “kosmos.”

“The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.” (John 12:19)

The Pharisees did not mean to claim that people on distant continents were following Jesus at that moment. But, a large crowd in Jerusalem did. So again we see an example of the narrow scope of “kosmos.”

“The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.” (John 7:7)

Here, Jesus spoke of the “kosmos” hating Him. But, not everyone who ever lived hated Him. Rather, Jesus spoke of the majority of the populace who stood against Him. But importantly, He did not mean that “everyone who ever lived” opposed Him.

“Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.” (John 13:1)

In this verse, John drew a distinction between the “kosmos” and those that Jesus loved. In other words, those that belonged to Him were in the world and He loved them to the end. But, He contrasted them with “the world.” That’s a critical distinction. So critical, in fact, that Jesus went on to pray only for His own beloved people, but not for the world.

“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they

have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.” (John 17:6-9)

So, if “kosmos” means “everybody who ever lived,” and God “ssssooooo loved” them, why would Jesus draw this line of demarcation between the world and “the men which thou gavest me out of the world”? Jesus prayed specifically for those people God gave Him (“for they are thine”) and He specifically did not pray for “the world.”

Again, “kosmos” does not always mean “everyone who ever lived.” It most often means “people of every nationality as opposed to Israelites exclusively.”

The fact of the matter is: If God so loved everybody who ever lived that He gave His only begotten Son to die for everybody who ever lived, then Jesus was in direct opposition to His Father when – just prior to being lifted up on the cross – He failed to pray for everybody who ever lived.

But, the reality is ...

Neither Jesus nor John ever taught that God loved and paid the sin penalty for everybody who ever lived.

“And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” (John 14:16-17)

The Holy Ghost is the “proof positive” of salvation. He is the “token” of the New Covenant of salvation by grace through faith. Only those who receive the Holy Ghost (the very subject of Jesus’ discussion with Nicodemus in John 3) will receive eternal life.

Yet, Jesus said that the world “cannot receive” the Spirit of Truth. In fact, the world does not see him or know him. On the other hand, the apostles did know him because he would be with them and in them.

So, if God loved everybody who ever lived so much that He gave His Son for their sins, why is it that those same people – the world – cannot receive the Holy Ghost that is essential for salvation?

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” (John 15:19)

Now attempt to read that verse and substitute “everybody who ever lived” for the word “world.” Suddenly, the verse makes no sense at all. Here, I’ll do it for you –

“If you were part of everybody who ever lived, then everybody who ever lived would love his own; but you are not part of everybody who ever lived, but I have chosen you out of everybody who ever lived, therefore everybody who ever lived hates you.”

“Kosmos” simply does not mean “everybody who ever lived.”

A quick recap

For (gar) God so (in this manner) loved (agapao) the world (people from every nationality) that ...

“all the believing.” It is not an infinite group made up of all those who exercise themselves to believe. It is an exclusive group made up only of those who actually do believe in the finished atoning work that Christ fully accomplished on His cross.

As we will see when we get to verse 18, this stands in stark contrast to “he that believeth not.”

“should not perish”

On this occasion, the phrase “should not perish” actually does appear in the original text. The good likelihood is that, due to familiarity, an early copyist inserted this phrase in verse 15.

John’s point here is that “all the believing” in Christ will not suffer eternal separation from God. Those who failed to look on the brazen serpent died. Those who fail to trust Christ will perish eternally.

Again, verse 18 will make this abundantly clear.

“but have everlasting life”

As opposed to perishing, “all the believing” as a distinct group “have” (the Greek “echo,” a present holding and possession) “zoe aionion,” life everlasting.

So, let’s put John 3:16 back together in light of this quick exegesis:

“For in this manner God sacrificially loved people from every nationality, in that His son, His only begotten, he gave, so that all the believing in Him should not perish, but possess life everlasting.”

What this is, then, is a promise from God of the eternal security of the believer, rather than an open invitation to “whosoever will.” And, the ultimate demonstration of God’s love for His own people was demonstrated in His willingness and decree to sacrifice His own Son on their behalf. Everyone who believes, trusts and rests on the final, sufficient atonement wrought in Christ has no fear of perishing, but already possess the life eternal.

Jesus’ Summary Statement

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” (John 3:17-18)

The proper understanding of “kosmos” becomes plainer in verse 17. God did not send His Son into the world – among people of every

kindred, tribe, tongue and nation – for the purpose of condemning them. The Old Testament is replete with promises that when the Messiah, David's greater son, came into the world, He would reestablish the Kingdom of Israel and judge the nations. So, when Jesus began being recognized as the promised Deliverer, expectations of national prominence ran high.

He came into the mix of peoples and races so that, through Him, people of all nationalities could be saved.

But, then Jesus broke all of humanity down into two groups: those who believed and those who did not. Those who were in the state of "believing on Him" constitute the "all the believing" group of John 3:16 – they are one and the same people. Jesus knows those that are His.

They are the recipients of the grace of God that leads to salvation. But, to the contrary, those people who are in the state of unbelief – "he that believes not" – are "condemned already." The fact that they are living mortal lives is merely a temporary reprieve from the condemnation that awaits them. That's utterly shocking to our sensibilities. It seems unfair.

But, it's not unfair. It's sovereign. It's the way the King rules His creation.

Now, this contrast between the believing and the unbelieving begs the inevitable question, "How can Jesus state so categorically that people who failed to believe on Him were already in a state of condemnation?"

The answer is implicit in John 3:16. "All the believing" have everlasting life. The inverse is axiomatically true. All the unbelieving do not. And, that's why John 3:16 should not be removed from its larger context. John 3:18 spells out the whole paradigm in NO uncertain terms.

So, In Conclusion

Despite its popularity, John 3:16 actually proves the absolute inverse of what the "free will" crowd contend. While they insist that this verse

throws open the door of salvation to anyone and everyone who will take advantage of it, John declared that those who believe on Christ are eternally secure while those who are in a state of unbelief are already condemned.

Salvation, then, must be God's enterprise, determining from the beginning the saved from the unsaved, the lost from the found, the elect from the world, and those with eternal life from those who are eternally condemned.

And, John 3:16 proves it.

The "cannots" (John's anthropology)

John 3:3-5 -- Jesus answered and said to him, "Truly, truly, I say to you, unless one is born again, he **cannot** see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? He **cannot** enter a second time into his mother's womb and be born, can he?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he **cannot** enter into the kingdom of God.

(?) John 7:7 -- "The world **cannot** hate you; but it hates Me because I testify of it, that its deeds are evil.

John 7:34 -- "You shall seek Me, and shall not find Me; and where I am, you **cannot** come."

John 7:36 -- "What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you **cannot** come'?"

John 8:21-22 -- He said therefore again to them, "I go away, and you shall seek Me, and shall die in your sin; where I am going, you **cannot** come." Therefore the Jews were saying, "Surely He will not kill Himself, will He, since He says, 'Where I am going, you **cannot** come'?"

John 8:43 "Why do you not understand what I am saying? *It is* because you **cannot** hear My word.

John 13:33 “Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, ‘Where I am going, you **cannot** come.’”

John 13:36 Simon Peter said to Him, “Lord, where are You going?” Jesus answered, “Where I go, you **cannot** follow Me now; but you shall follow later.”

John 14:17 *that is* the Spirit of truth, whom the world **cannot** receive, because it does not behold Him or know Him, *but* you know Him because He abides with you, and will be in you.

John 15:4 “Abide in Me, and I in you. As the branch **cannot** bear fruit of itself, unless it abides in the vine, so neither *can* you, unless you abide in Me.

The solution (John’s soteriology)

John 6:26-40

John 10:1-30 (contrast 11 and 26)

John 15:12-14 (laid down His life for His friends)

John 15:18-27

John 17:1-26 (the high priestly/intercessory prayer)

Where we see the five points

Total depravity:

He was in the world, and the world was made through Him, and the world did not know Him. John 1:10

Unconditional Election:

"You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you." John 15:16

Limited Atonement:

"Greater love has no one than this, that one lay down his life for his friends." John 15:13

"I am the good shepherd; the good shepherd lays down His life for the sheep." John 10:11

Irresistible Grace:

The next day He purposed to go into Galilee, and He found Philip. And Jesus said to him, "Follow Me." John 1:43

"My sheep hear My voice, and I know them, and they follow Me..." John 10:27

Perseverance of the Saints:

"My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand. I and the Father are one." John 10:27-30