

Dr. Robert A. Peterson, Johannine Theology, Session 17, Salvation, Election

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This is Dr. Robert A. Peterson in his teaching on Johannine theology. This is session 17, Salvation, Election.

We continue our lectures on Johannine theology.

Before I review, let's pray. Gracious Father, we come to you through your Son, our Savior and Lord. Thank you for your word, every part of it. Thank you for the Gospels. Thank you for the fourth Gospel. Open it up to us and open us up to your spirit and work in our lives. We pray through Jesus Christ, the mediator. Amen.

Johannine theology, we have so far spoken of the Johannine style, the structure of the Gospel of John, a prologue, a body consistent of a book of signs and book of glory, and then an epilogue in chapter 21. The purposes of the fourth Gospel, primarily evangelism, a secondary purpose corresponding to the farewell discourses and final prayer in 17 is edification, and perhaps there's a third apologetic purpose as well.

The I am sayings, there are seven of them, but only three different meanings, and John 14:6 summarizes those three different meanings. Jesus is the way, the only Savior of the world. He's the truth, the revealer of God.

He's the life, the life-giver, the one who gives eternal life to all the people of God, said differently and equally truly to everyone who believes in him. He's the one who does; we study the signs and the miracles of Jesus that speak of his person and his place in the plan of God. The time sayings, my time has not yet come.

Then end of 12, beginning of 13, the time has come. My time has come. 17:1 as well.

Responses to Jesus are already in the prologue, as in many other themes, the two responses to Jesus are given negative responses in 1:10, and 11, and positive responses in 12 and 13, and that outlines the book. 12:37 summarizes the Book of Signs in terms of response to Jesus. Although Jesus had done many other signs in their presence, they still would not believe in him as Isaiah predicted, and John even goes so far as to say they could not believe in his teaching inability.

But thankfully, the purpose statement in John 20:30 and 31. These signs are written so that you might believe that Jesus is Christ, the son of God, and by believing, have eternal life in his name. That is more fulfilled, better in any case, in the book of glory

or book of exaltation, as Andreas Kostenberger calls it, where the disciples believe in Jesus, their faith is strengthened and thankful.

We're thankful for the positive response. Witnesses to Jesus already again introduced in the prologue, especially John the Baptist, and then in chapter five, later on in eight, Jesus is on trial, the cosmic trial, some have called it his whole life. Yes, there's a trial toward the end.

John doesn't ignore it, but he minimizes it and shows that Jesus was on trial the whole time and that the Father gave abundant witnesses to his beloved son. The father himself bears witness, as does Jesus. The testimony of two witnesses is true.

The spirit bears witness, end of 15. And the disciples as well. John the Baptist, the Old Testament, gave me a category of others, like a Samaritan woman. I have seven, and that might be artificial, I admit.

Pictures of Jesus. We studied a number of those, as well as pictures of his saving work. Then we thought about the Holy Spirit and his role in the fourth gospel.

Minimal, similar to the Synoptics in the Book of Signs, the Book of Glory, dynamic teaching given nowhere else in the Bible. Wonderful new covenant teaching, teaching only possible after Pentecost, when Jesus poured out the Holy Spirit on the church. God's people, we saw from seven different perspectives within the Gospel of John itself a neglected theme.

John has a doctrine of the church. God's love is incredible. Now, in the election and eternal life, the Father draws people to the Son, the Son raises them up on the last day, and the Son keeps them and loses none of that which the Father gave him.

And we finish with eschatology, the doctrine of last things, especially emphasizing the already, which John emphasizes indeed, and the not yet. Election. John lacks Paul's words of predestined or predestination, election.

But he doesn't lack the doctrine of election, the teaching of election. We've mentioned the word concept fallacy a number of times. It works two ways.

One is to insist that every usage of a particular word always has the same meaning. That's possible, but it's not normal in our own modern English. And in the Bible, it's usually not the case.

So, assembly often means church, local church, universal church in Paul, I'm thinking now, but it also was the assembly of the Greeks meeting in Athens. When the crowd in Ephesus was ready to devour him, the city clerk said, "Look, we have a meeting, we meet as a people, and we have courts and rules and laws."

We're acting like barbarians. What is our problem? The word assembly there didn't mean the church of God, in Jesus and the Holy Spirit. It meant an assembly of God's people.

The other misuse, the other commission of the word concept fallacy, says you must have a catchword or words to have a particular concept. Not only do the catchwords sometimes not even communicate the concept, but they're usually not totally unifocal—one catchword, one meaning. But the same concept can be communicated in different ways.

We saw it with the doctrine of the church. Not once does John use the word "church." But the church is the people of God, the people given by the Father to the Son, the vine, the branches in the vine, the sheep, and on and on like that, those for whom Jesus prays, and it's in his high priestly prayer in John 17.

So here, we don't have the language of election that we're used to from Paul. But we have a doctrine of election. John communicates this doctrine with three pictures, images, and metaphors. Biblical theology not only traces doctrines through the biblical story in terms of creation, fall, salvation, and then restoration and consummation.

It also focuses on different biblical authors and their core Pura. We're working with John's corpus even more narrowly; we're working just with his gospel. And within the corpus, we see pictures, metaphors, themes, motifs, and ideas. Three of those communicate the doctrine of election: the Father gives people to the Son, a really prominent theme in John.

I can't leave six places, four of which are in the great high priestly prayer. This notion of the Father giving people to the Son determines the prayer and sets it in a theological context.

The Son chooses people uniquely in all of Scripture, in John 15, verses 16 and 19. As Karl Barth saw, and as D. A. Carson agrees, Jesus is the author of election.

And then there's this motif of the prior or antecedent identity of those who are the people of God, the elect, and those who are not the people of God, the non-elect. That theme is more prominent than I realized, as Kostenberger has shown me. Election in the fourth gospel, the Father gives people to the Son; we find it in chapter six.

I'm the bread of life, Jesus says in John 6:35. Whoever comes to me shall not hunger. Whoever believes in me shall never thirst.

Where coming is defined for us as believing in Jesus. But I say to you, you've seen me, and you do not believe. All this the Father gives me will come to me.

There it is. All that the Father gives me will come to me. It should be John 6:37 and 39.

My mistake. All that the Father gives me will come to me. All the elect will believe in me is the meaning.

And whoever comes to me, I will never cast out. I will preserve, I will keep them saved. So called eternal security, I think better called preservation.

Why do I say it? Eternal security is not dynamic enough. It sounds like there's money in the bank, and you can go live any way you want. And that is not true.

Although I'm not going to change the terminology and it's called the perseverance of the saints. For I've come down from heaven, not to do my own will, but the will of him who sent me and this is the will of him who sent me that I should lose nothing of all that he has given me. There's that theme again.

Jesus gave certain people to the Son. Sorry, the Father gave certain people to Jesus, the Son 39. This is the will of the Father who sent me that I should lose nothing of all he's given me, but raise it up on the last day. For this is the will of my father that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.

The father gives people to the son. We're never told how the father has these people. He just claims them.

He just chooses them, so they are his. There's never a hint in the fourth gospel that the Father chooses them because he foresees they will believe in him. As a matter of fact, the order is precisely the opposite.

All the Father gives me will come to me. The elect believe. They don't believe in order to become elect.

They elect, they believe, because God chose them. Systematic theology, its strength is its weakness. Its strength is it puts things in order.

It helps us understand. Its weakness is it puts things in order. It helps us.

So, you can say nothing but truth and still end up communicating error because you don't communicate complementary truths that I don't have a good word balance

with the original. So, this sovereignty emphasis could squash human responsibility. It doesn't in the gospel of John.

So, then, you end up with some kind of a paradox between absolute divine sovereignty and genuine human responsibility. I can use fancy words and say, oh, it's not just a paradox. It is a dynamic interplay.

And it is, but it still is paradoxical. It still is beyond our ability to perfectly understand whoever believes in me. Verse 35 shall never thirst.

37, all the Father's gifts to me will come to me. In 35, coming to Jesus was parallel to believing in Jesus. In any case, we see the same picture of election in 10:29.

Here we have human responsibility failed and divine sovereignty hugging each other. 10:22 at that time the feast of dedication took place in Jerusalem. It was winter and Jesus was walking in the temple in the colonnade of Solomon.

So the Jews gathered around him and said to him, how long will you keep us in suspense? If you are the Christ, tell us plainly. Jesus answered them. I told you, and you do not believe he regards their unbelief as culpable.

The words I do in my father's name, the works that I do in my father's name, bear witness about me. But you are not my sheep because you do not believe he doesn't say that, but that is absolutely true. And as a matter of fact, that is more of an emphasis in John.

If you count noses, many more passages say that kind of thing, blaming people for unbelief, then we have this kind of a thing. But you do not believe because you are not among my sheep. The custom burger counts four places where that is true.

Aha, there are those notes. And I will, Lord willing, come back to that. I've got to get other things on the table before we compare the dessert and the appetizer.

And so anyway, you do not believe because you were not my sheep. My sheep hear my voice. I know them, and they follow me.

I give them eternal life, 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. In speaking of preserving the sheep and their salvation, that's the focus.

In the process, Jesus mentions describing the father, calls him the one who gave them to him, Jesus. Reformed theology is often criticized for starting with some kind

of a philosophical presupposition of election and reading it into the Bible and thereby drawing conclusions like you can't lose your salvation. Perhaps some do that, but it's wrong.

It's a wrong theological method. The Bible teaches election. It teaches many other things.

It does it in a much better balance than hyper-Calvinism does. And here, as I said, the main thrust is not the father giving people the son, but it's mentioned, as a matter of fact, its casual nature shows it's part of John's equipment. It's part of his worldview.

That's the way he views life. And in this context, as a matter of fact, as in Romans 8, who will bring a charge against God's elect? The answer is nobody. God's the one who justifies.

There's no higher court than his. Here, election, the father giving people to the son, is used in the service of God's preservation of his saints. It's the Bible's teaching here.

But the prime place to see this motif of election communicated by the fathers giving people to the son, no question about it, is in chapter 17. Oh my, the great prayer. When Jesus spoke these words, 17:1, he lifted up his eyes to heaven and said, Father, the hour has come.

Here's the great fulfillment of the time sayings. Glorify your son, that your son may glorify you. Since you've given him authority over all flesh, here means all humankind, for what purpose? To give eternal life to all whom you have given him.

There are two circles here. The son is Lord over all flesh. It's part of the father's plan.

The Father has given him authority over every human being for this purpose, in order that the Son might give eternal life to all the elect, to all whom the Father has given him. This is right at the beginning of the prayer, and all the way through, we have this same notion. Six, I've manifested your name to the people whom you gave me out of the world.

Yours they were, and you gave them to me, and they have kept your word. 17:9, I'm not praying for the world, verse 8. Wow. Sounds like verse 2. You gave the son authority over all human beings, that he might give eternal life to the ones you've given him.

Here, I'm not praying for the world. Of course, sometimes that would be a thrust of the main of the fourth gospel. God loved the world, not here.

I'm not praying for the world but for those whom you've given me, for they are yours. Verse 9, where the elect are distinct from the world. And then 24, the beautiful verse near the conclusion.

Father, I desire that they also whom you have given me may be with me where I am to see the glory that you've given me because you loved me before the foundation of the world. As we said before, he prays this prayer from the perspective of having already returned it to the Father. He wants the people the Father gave him, the chosen ones, to be with him in the Father's presence in glory.

Salvation in the fourth gospel is communicated most numerous, most prominently by the theme of the father giving people to the son. The great missional prayer of 17 is governed by divine election. Oh, it is missional.

I don't pray for these only, but for those who will believe in me through their word. Verse 20, it's a missionary prayer, but the missionary prayer is grounded in the sovereign grace of God, exhibited in the father giving people to the son, explicitly said not to be all people. We've said this a couple of times, but it's so unusual and so neglected.

I'll say it again appropriately here. A second election motif is in John 15, where Jesus, only in all of scripture, only here, uniquely here, is the author of election. Context is not election.

Context is fruit-bearing. Oh, God is in control. The father is the vinedresser.

The son is the vine. He is the fulfillment of Israel. He's the replacement for Israel.

As long as you understand Romans 11, the gifts and calling of God to Israel are irrevocable. He is not done with ethnic Israelites and maybe not with the nation of Israel. That's a debatable point, but Jesus is the true bread from heaven.

He is the true light and he is the true vine. It doesn't mean Israel was the false predecessor. It means Israel was incomplete.

Israel didn't bring in the kingdom. Israel failed in its responsibility to be a light to the nations. Israel failed in its responsibility to produce good fruit in God's vineyard, Isaiah as God's vineyard Isaiah 5. So, the son takes the place of Israel, and within that context over and over again, it's the responsibility of those who are in the vine, that is, who are associated with Jesus outwardly, who are his covenant people, if you will, to abide in him.

Over and over again, John never exactly defines it, but he implies it as much when he says, abide in my love. Verse 9: as the Father has loved me, so I have loved you. Abide in my love.

Abiding means continuing in fellowship with Jesus. It doesn't mean just calling his name or professing faith in him. It means continuing in a close relationship with Jesus, in fellowship with Jesus.

In other words, it's a picture of salvation. And human beings are responsible to abide. That is the thrust, human responsibility.

And the warning is given. If you don't, you're going to be gathered up as branches in the autumn harvest, according to Palestinian viticulture in the first-century era, and thrown into the fire and burned. We're talking heaven and hell here.

So, there's no accent on God's sovereignty, right? Wrong. I think perhaps, I don't know why, but I guess, perhaps, so we don't misunderstand and swing the pendulum totally toward human freedom and leave God's sovereignty out, we have a word about Jesus' sovereignty. You did not choose me, verse 16 of John 15.

Of course, they chose him. Ultimately, ultimately, he chose them. But I chose you and appointed you that you should go and bear fruit and that your fruit should abide.

Aha, behind their fruit bearing is his choice, his appointment. You could translate, or at least explain it as his ordination, ordering of things. His ordaining their fruit bearing.

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide. Their ultimate confidence is not in their abiding. They have to do that.

And characteristically, John doesn't mention the spirit's enablement, but that's the truth. That'll come. Actually, it's come before, so he did mention it, just not immediately in this context.

He repeats in, after saying the world hates him and it'll hate his disciples, 19. If you were of the world, the world would love you as its own. But because you are not of the world, how do we explain that? Their choice to follow Jesus? Well, sure.

But not ultimately, you don't explain it like that. But because I chose you out of the world, therefore the world hates you. Oh, this sounds like chapter six.

Didn't I choose you, the 12, and one of you is the devil? It is not the same. There, Judas is included, and it's speaking of a choice to be his disciples. That's the very context.

Many of his disciples turned back and followed him no more. When he talked about eating his flesh, drinking his blood, and some predestinarian language, it just offended him and them, and they left. Here is a choosing so that they no longer belong to the world, but they belong to the Father.

Jesus is the author of election. You want to see an extensive treatment. D. A. Carson, *Divine Sovereignty and Human Responsibility*.

Notice the subtitle, *Biblical Perspectives Intention*. There is an antinomy, a paradox. It is beyond our ability to understand.

And so we can, following Carson's lead in that book I just mentioned, the best we can do is set parameters. God is absolutely sovereign in whatever comes to pass. Human beings are genuinely responsible, and sometimes those two perspectives overlap.

Joseph's brothers were guilty of selling him into the trader to the traitors, and yet Joseph could say in chapters 45 and 50 of Genesis, you did not bring me here to Egypt, but God did. Of course, they brought him here. In the ultimate sense, they were not responsible.

God overruled their sin. He's not the author of sin, but he uses evil for good sometimes, and that's what he did. You intended it for evil.

I've got these quotations from Genesis 45 and 50. I'm not positive which is which, but they're both there. You intended it for evil.

God intended it for good. That is dual causation. The same event was a sin of the brothers of Joseph and was the overriding providence leading to the glory of God and the preservation, the keeping of the covenant people, enabling them to exist and to go on because God ultimately leads them out in the great exodus.

The cross of Christ is a supreme example of dual causation. According to Acts 2 and 4, Jesus was crucified by the hands of wicked men, but they did what God had predestined for them to do. Human sin, divine sovereignty, and providence overrule evil and bring out the greatest act of evil, the greatest good.

And again, I'll say it, we cannot fully understand God in this working. We can set parameters, absolute divine sovereignty, genuine human responsibility, overlap, and dual causation; at least certain actions are explained that way in scripture, and there

are more. In Isaiah, Assyria is the rod of God's anger, punishing the northern kingdom, Israel.

Israel's sin, their failed freedom, and responsibility bring Assyrian judgment. God sovereignly uses Assyria. Sennacherib didn't say, oh let me see, the Lord says, are you kidding me? No, he ruthlessly destroyed the northern kingdom.

And then God says, and I'm going to punish the rod of my anger. This oscillation, human responsibility, divine sovereignty, human responsibility, it's beyond our ability to understand. But we can set parameters.

Absolute divine sovereignty is true, but we cancel out. We reject fatalism. What is the difference between this divine absolute sovereignty and fatalism? The difference is the God of the reality, the God of the scriptures, the God of providence, the God of redemption is a person. He has qualities, he can be trusted.

We are not at the whims of the Greek fates. No, no, God is in charge. God is in charge, who makes a covenant with Israel, pledging himself to his people.

On the other side, there is genuine human responsibility. But there is not what the philosophers call absolute power to the contrary. The creature will not ultimately frustrate the creator's will.

And that brings us exactly to this point. There are three pictures of election in John: the father giving people to the son, the main picture by a number of occasions, and its powerful presence in chapter 17. Uniquely in chapter 15, verses 16 and 19, the son being the author of election.

The third picture is the antecedent identity of God's people and of those who are not God's people because apparently, in choosing some, God did not choose others. The language of Romans 9 makes God equally behind people's fate. But the way I say it, I was blessed to read, hear, or read the thoughts of my senior colleague at Covenant Seminary at the time, David Jones, who has since gone to be with the Lord.

He didn't use my terminology, but we taught exactly the same thing. God is in charge of everyone's fate. He stands behind everyone's fate, but he does so, my language is asymmetrically.

He is proactive in the case of the elect. Concerning the non-elect, he merely decrees, he determines, he plans to allow them to reap what their sins deserve. They are vessels of wrath, prepared in advance for destruction.

It's a passive, prepared. Concerning vessels of mercy, Paul writes that the saints are vessels of mercy whom he prepared in advance for glory. That is, God is more proactive in the choice of his people.

But in choosing, he didn't choose everyone. And in choosing some, he passed over others. John 17, Father, you made the Son Lord over all flesh, that he might give eternal life to those whom you had have given him.

We see this, and I'm sorry, I'm not sorry. It's called double predestination. Here's another chart.

A big circle is God's control over whatsoever comes to pass. We call it foreordination. That is, God ordaining beforehand.

The big circle. And there are many things within that circle, including God's providential control. His providence is his most holy, wise, and powerful, preserving and governing all his creatures and all their actions.

Westminster Shorter Catechism answered the question, what is providence? It is God's most holy, wise, and powerful, preserving, keeping, maintaining, and governing, directing toward his goals, all his creatures, and all their actions. Providence fits within the big foreordination circle. But we're interested in another subset within the foreordination circle, and that is predestination.

And I didn't make it up. Can I say I don't like it? I can't say that because the Bible teaches it. It's not my favorite doctrine, but Paul teaches it.

1 Peter 2 teaches it. Paul teaches it, not only in chapter 9, but early on in chapter 11 of Romans. John has it four places, as Kostenberger showed me.

John 10:26. You do not believe because you are not my sheep. I'll say it again.

You could change it around. I'm not saying we do that here and change the text, but this is the truth. You're not my sheep because you don't believe.

That is a more frequent truth in the fourth gospel. Not the very words, but the idea. People are lost for their unbelief.

John's primary way of talking about sin is unbelief, is not believing in Jesus or believing inadequately in Jesus sometimes. But it's not what he says here. You don't believe because you're not my sheep. My sheep hear my voice. I know them. They follow me.

I give them eternal life, and they will never, ever perish. Here's the point. The third election motif in John is the prior identity of those who are God's elect and of those who are non-elect.

I'm going to call them sheep and goats. The sheep are sheep before they believe, and in a certain sense, they believe because they are sheep. Of course, the other, you can reverse the statement, and it is true in John's gospel.

They are sheep because they believe. But here, the curtain is lifted, and we're behind the scenes, and we see God's plan. Not perfectly, not completely, but truly.

My sheep believe in me. They obey me. I give them eternal life.

They're going to be saved forever. You don't believe, ultimately, because you are not my sheep. Oh, boy.

Ultimately, it gets me in trouble. Reasons why people are saved. A systematic theological consideration bigger than the gospel of John.

Ultimately, people are saved because God chose them for salvation before the creation of the world. Ephesians 1:4. Because God gave us grace in Christ Jesus, 2 Timothy 1, 9, before eternal ages. We didn't exist then.

The Bible never says God foresaw our response and based his choice upon it. It says that, by his sovereign grace, he chose us for salvation. It is true.

Is it also not true people who believe in Jesus are saved? Of course, it is true. The ultimate reason is God's choice of us. That doesn't nullify the fact that we had to believe in Jesus.

It does not nullify. As a matter of fact, sometimes there's a cause-and-effect relation. All those are ordained to eternal life.

Acts. I've lost it. All those ordained to eternal life believed.

Acts. Ah, the Lord is good to sinners. Acts 13:48.

As many as were appointed to eternal life believed. So, we're God's election issues forth in faith. Ultimately, we're saved because, first of all, we're saved because we believed in the Lord Jesus Christ.

Now I got it. I got the order I want to do this. We're saved because we believed.

Is that the ultimate reason? Is that true? Yes, it's true. And nothing else I say undermines that. Is that the ultimate reason? No.

We're so messed up. We could not believe and the Holy Spirit opened up our hearts. He gave us new life at the same very moment, but enabling us to believe.

The Spirit's work. Is that the ultimate reason? No. The Spirit only applies his work because Jesus died and rose again.

The gospel is not the Spirit's work. The gospel is not I believe. No.

I believe because of the Spirit's work in the gospel. So, more ultimate than my faith and the Spirit's opening up my heart is Jesus dying and rising again to save sinners like you and me. Is that the ultimate statement? No.

The ultimate statement is that before the foundation of the world, God chose us in Christ. Ephesians 1, 4. 2 Timothy 1, 9. Romans 9. I'm not going to go to all these places. Do any of the more ultimate reasons nullify the less ultimate reasons? No, they do not.

And again, that is somewhat mysterious. But, and I'm going to do the negative side now. People are lost because they die in their sins.

Romans 8. John 8, pardon me, twice. John 8:21, and twice in 24. John 8:21.

John 8:24. Die in your sin, die in your sins. Right now, people are lost because they don't believe in Jesus.

Is that the ultimate reason? Personal sin. Actual sin. Theological term.

It is the valid reason, if you study the hell passages, people go to hell for their sins. Is it the ultimate reason? No. Genesis 3 records, and Romans 5 explains the doctrine of original sin.

Adam was on probation for all of us. When he fell, we fell. His fall enabled, disables us, makes it so that we're corrupt, we're spiritually polluted, and we're guilty before God and unable to rescue ourselves.

People are lost for their unbelief. People are lost because of actual sin, because of original sin. Is that the ultimate statement? No.

They stumble over the rock of stumbling and the rock of offense, 1 Peter 2, because perhaps it's verse 9. To this, they were ordained. Reprobation. Here's my chart, finished off.

Big circle, foreordination. Within it, providence and many other sovereign actions of God. Subset of foreordination.

Double predestination. Positive predestination is election. God choosing a people for himself.

Negative, so to speak, predestination is called reprobation. God passed over people in the choosing of some; he did not choose others. They're vessels of mercy prepared in advance for glory, Romans 9. They're vessels of wrath.

Vessels of mercy whom he prepared in advance for glory, more proactive. They're vessels of wrath prepared for destruction. Romans 11, early on, Israel consists of the chosen ones and the others.

The elect and the reprobate. John's third picture of election, positive election, is the antecedent identity of the people of God. We see it there in John 10.

My sheep believe in me, obey me, and I keep them. We see it also in John 8, 42, in that whole wrestling match between Jesus and the Jewish leaders. I know you're Jews.

I know you're Abraham's descendants, but you are not his kin in terms of the way you live. You're not true Israelites. 8:42, if God were your father, you would love me.

There are those who are God's children, even before they believe. I understand that the Bible says you believe and become God's child. It also teaches this antecedent or prior identity business, and we have to include it in the big picture.

Good grief. We dealt with faith earlier, and we saw how prominent it was, and we affirmed the reality of faith and unbelief. Now we affirm, teach election.

See, it's a reality in these three pictures. The people of God are the sheep. They are God's children.

Because of that, the sheep believe. Because of that, the children of God do believe in Jesus. Kostenberger shows me more verses that deal with reprobation.

Andreas Kostenberger, *The Theology of John's Gospel and His Epistles*, page 459. 8:47 of John. Whoever is of God hears the words of God.

That's another one on the positive side. Whoever is of God hears the words of God. Being of God leads to belief, leads to believing the message about God.

The reason you do not hear them is that you are not of God. My word. The good Lord complicates matters for us.

He just doesn't leave it. Believe, and you're saved. Don't believe, and you're not saved.

He gives us this, as a matter of fact, double predestinarianism. 10, 25, 26. We've seen it again and again.

You don't believe because you're not my sheep. 12. I'm going to come back to that one.

14, 17. I'll ask the Father, 14, 16. He'll give you another helper to be with you forever, the Holy Spirit, even the Spirit of Truth, whom the world cannot receive, whom the world cannot receive.

The world is unable to receive the Spirit of Truth because it neither sees him nor knows him. By contrast, you know him. So here's this reprobation business.

8:47. 10:25, 26. 14:17.

And I think Kostenberger is right. 12, chapter 12, 37 to 40. They could not believe.

When Jesus said these things, John 12:36, he departed and hid himself from them. He just said he's the light of the world. John Dodd, C.H. Dodd, says his heading for the next part is that the light is hidden.

The light hides itself. It's creepy, but it's good. When Jesus said these things, he departed and hid himself from them.

They reject the light, and the light hides. Though he had done so many signs before them, they still did not believe in him. So that the word of Isaiah might be fulfilled by the prophet Isaiah.

Their unbelief fulfills predictions. Lord, who has believed what he heard from us? To whom has the arm of the Lord been revealed? Therefore, they could not believe. For again, Isaiah said, he's blinded their eyes, hardened their hearts, lest they see with their eyes, understand with their heart and turn, and I would heal them.

Sounds like chapter six. It's a hard saying, but sola scriptura to me means not that we only use the Bible in our theologizing. We certainly appeal to other authorities, to reason, I hope we use our reason, and even experience.

But all of that is consistently and deliberately subordinated to the word of God, and the Bible alone is our ultimate authority. When we do that, I will submit to you, and I don't make this the gospel. I love my Arminian brothers and sisters. I sincerely do.

I encourage them to write books promoting their theology. Brian Shelton, the great book on prevenient grace. See whom he dedicates it to.

He also dedicated it to an Arminian brother who taught him prevenient grace, enabling him to hold on to his host. Anyway, the election in John is given in these three pictures. The father gives people to the son.

The son is the elector. He's the author of election, and there is an antecedent or prior identity of God's people, as well as of those who are not God's people. In our next lecture, we will move along to the glorious and salutary topic of salvation viewed as eternal life.

This is Dr. Robert A. Peterson in his teaching on Johannine theology. This is session 17, Salvation, Election.