

CALVINISM AND JOHN 6

Message 2

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INTRO: This is the second of three messages I have called Calvinism and John 6. I was challenged to answer John 6:44 as viewed by Calvinism and decided to do a few messages on Calvinism. Every Christian who reads Christian material and listens to online messages would do well to understand this teaching as it is so pervasive.

When one comes to a passage like John 6 in light of Calvinism, to appreciate the difficulty one must have at least have some understanding of Calvinism. I think if one were not a Calvinist the question of John 6:44 would not become an issue. So to prepare we have looked at the character of John Calvin and the time in which he lived. We have looked at each of the letters of the acronym the TULIP; total depravity, unconditional election, limited atonement, irresistible grace and the perseverance of the saints.

We then considered that assurance of salvation is an agonizing problem for Calvinists. That is because if you have to persevere to the end before you can know if you were ever really saved. And if you persevere to the end, you still cannot know with any certainty if you are saved. Some who claim to be Calvinistic in doctrine claim you can have assurance of salvation. John MacArthur holds to assurance of salvation. I listened to a message by him on that but he did not address any of the problems raised on assurance in Calvinism.

We want to now look at why God made man and what this means in Calvinism. Then we want to look briefly at Calvinism as opposed by Jacob Arminius. From Jacob Arminius we get the title, Arminians. Let me just mention that Arminians and Armenians are not the same.

Then we want to look at what is meant by hyper-Calvinism. The next thing we want to look at is what I call the redeeming factor of Calvinism. To some, the views of Calvinism will come as a major shock. For that reason I want to give this point. Then we will introduce John 6. That will take up this message

and for the next message we'll go to John 6, our final goal. So we go to Calvinism and why God made man.

V. CALVINISM AND WHY GOD MADE MAN

So we will deal at least briefly with the subject of why God made man. This is quite crucial to the doctrine of salvation. So we ask, "Why did God make man in the first place?" I think both those who believe in Calvinism and those who believe in the free will of man, which includes more than just the Arminians, will all agree on the reason why God made man. It was for His own glory. If you want to learn more about this, listen to our series, "Answers To Life's Most Basic Questions." To do that you can go to www.sermonaudio.com/mec1. You might also listen to our Catechism classes at the same site. Most, if not all Catechisms begin with the question why God made man. This is a most important question.

Much of today's Gospel message is centered around man and man's needs. If you get saved the Lord will fix your marriage or your finances or your family problems or your self-esteem issues and so on. As soon as the Gospel becomes man centered it wants to fall into error.

Matthew 6, in verses 25-34 speaks of man's temporal needs in order to live, like food and clothing. Then in verse 33 He says: "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." If we seek first the things that are important to God, then He will see to our things. This is so crucial in all of life.

I have not time to expand on what glory means other than to say that God's glory is when we learn what He is. If you wish to learn further what this means, you might listen to the messages I mentioned earlier. Glory is a very important concept to understand.

Now how God is glorified in salvation is viewed like this by Calvinists. They say that God chose a few people of all those that would ever be born, and He determined in eternity past to save them. There was nothing in these few that caused God to choose them. In a sense, His choice was

just random, if that is possible with God. They would be saved, not because they would repent and believe. They would be saved because they were elected or chosen at random.

Let me quote something from the Westminster Confession of Faith. It says, "By the decrees of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life; and others foreordained to everlasting death... Those of mankind that are predestined unto life, God...hath chosen in Christ unto everlasting glory...to the praise of his glorious grace... The rest of mankind, God was pleased, according to the unsearchable counsel of his own will...for the glory of his sovereign power over his creatures... to ordain them to dishonor and wrath for their sin, to the praise of his glorious grace."

And here is their conclusion. If God saves people in this way, then He gets all the glory because nobody can claim it had anything to do with them. So how does God save them? He causes them to be born again, or regenerates them, even though they may not wish it or even though they live in deep sin. And when they are born again, He sends them irresistible grace, and they become willing to repent and believe because they can't resist the will of God. And then they persevere to the end because they cannot do otherwise.

In my view, that is like getting glory from a robot. You wind it up and it can't help but do what you designed it to do. But I see that that kind of glory is like buying a wife. And whenever she does not perform the way you would like it, you give her more money, and she does what you want. That is why Dave Hunt calls his book, "What Love Is This?"

Now, my question is this: If God can unconditionally elect some, and He can cause them to be born again without their consent or desire, and He can then cause them to not be able to resist His grace, and in this way He can save them; why can He not save the whole world like that? And if He can save people like that, to send anybody to hell is a huge crime.

But how is God glorified in salvation? As I see it, if God made man with a free will and with the capacity to believe, which it seems is clearly evident in life, now glory takes on real meaning. When man is a sinner with a sin nature and has the devil to allure him to all kinds of sin, and this sinner hears the Word of God, and of his own free will he chooses to humble himself and repent of his sins and believe in Christ and live by faith, now glory takes on real meaning.

God says to sinful man in Isaiah 1:18, "'Come now, and let us reason together,' Says the LORD, 'Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool.'" When man reasons and says, "My sins are like scarlet. But God promises they can be made white like snow. I am willing to humble myself and do what is required. What a gracious and wonderful God this is that makes such an offer at such a great price to Him. He is right. I am a very sinful man. I will repent as God has commanded me, and I will believe in Him." Now God is truly glorified. It is like finding a wife or a husband who loves you for who you are, not because he or she is being paid for it.

But the Calvinist says, "No. God gets all the glory because He preordained everyone so that if you are one of the elect you cannot help but get saved. So all the glory goes to Him." I personally cannot see how God can get glory from that. To me, it is not only meaningless, it is wrong. You see, on the reverse then, God gets glory for all those who go to hell because He preprogrammed them by reprobating them before they were born. They can't help being lost because they were made that way by God. They are made in such a way that no matter if they want to go to hell or not, they will. They can't help it. And from that, God gets glory.

If that is the way it is, the reprobated person could be you, or your child or your wife, and you cannot know if it is you or your child or your wife. There is no use training your child up with a biblical view. If they are elected they will get saved and if not, they won't. Dave Hunt called his

book on Calvinism, "What Love Is This?" And I would say here, "What glory is this?" Let me add this note though that according to Dave Hunt Calvin taught that if a child is born into a Calvinistic family, that, like infant baptism saves the child (484). Sproul taught that, and I quote, "Infants can be born again, although the faith they exercise cannot be as visible as that of adults" (Hunt 484).

And in my view, there can be no glory to God in such a salvation. You see, that reprobated person may be you, your wife, or your child or all your children. And you may think you believe, but in fact you may be reprobated, and if so, you will go to hell. And you can't help it. You have no say in the matter. And to the Calvinist, God gets glory out of that. To me, that is unthinkable.

As I understand it, here is how God gets glory in salvation. He has made salvation available. But because of sin, it requires repentance and faith. When man is presented with the Gospel, he has to make a choice. Man hates repentance and he hates to have to trust someone else. That is because of pride, the chief sin of man. But when he humbles himself and repents and places his trust in Christ, he is born again; he is saved, and he enters the kingdom of God's dear Son. And then in life he is conformed to the image of God's Son by continually choosing a life of faith, and in this God is glorified.

VI. CALVINISM VERSES JACOB ARMINIUS

So we want to take a little look at Jacob Arminius. The name *Arminians* comes from a man by the name of Jacob Arminius. Arminius is set in contrast to Calvinism. I have never read his teachings other than a few things others have said about him. I did not reject Calvinism because I read Arminius. I read the Bible and never found it to teach what Calvinists believe. But Dave Hunt, though not an Arminian, says the contrast of character between Arminius and Calvin is quite sharp. He writes, "It is unconscionable that Calvinists have swept under the rug Calvin's un-Christ-like conduct - and have refused to acknowledge the facts when confronted with them. There is no denying that Calvin was

abusive, derisive, contemptuous, insulting, disparaging, harsh, and sarcastic in his writings and opinions expressed of others" (90).

James White, another ardent Calvinist said he would refute Hunt's claims about Calvin and Hunt said when he wrote, "I'm still waiting" (90). But of Arminius Hunt writes, "In contrast, Arminius was a consistent Christian in his writings and kind and considerate in his treatment of others" (90). Arminius visited Rome and apparently was horrified by what he saw. He had no fear of calling the pope the antichrist, while Calvin never rejected Catholicism outright.

In reading Hunt's evaluation of Arminius, it seems to me that Arminius was still under the influence of Calvinism to a degree. He was first a Calvinist but when he studied the Scriptures he changed his views. But from this evaluation he was much more sound in his doctrine and stood uncompromisingly against Catholicism, both of which cannot be said for Calvin. Well, that is very brief but we go on.

VII. HYPER-CALVINISM

From time to time you come across the term 'hyper-Calvinism'.

There is a similarity here between what is called radical Islam and peace loving Islam. I am not comparing Calvinism to Islam, just to the terminology used. When people speak of radical Islam, they speak of terrorists. But terrorism is based on a literal reading of the Koran. Here are some verses from the Muslim holy book, the Koran, that I took from Wikipedia:

Quote 1: But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent (repentance meaning they become a Muslim), and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

— translated by [Abdullah Yusuf Ali](#)

Quote 2: Muster against them all the men and cavalry at your disposal so that you can strike terror into the enemies of Allah and of the believers and others beside

them who may be unknown to you, though Allah knows them. And remember whatever you spend for the cause of Allah shall be repaid to you. You shall not be wronged.

– Quran, [[Quran 8:60](#)]

Quote 3: O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them. And whoever shall turn his back to them on that day – unless he turn aside for the sake of fighting or withdraws to a company – then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.

– Quran, [[Quran 8:15](#)]

Quote 4: So when you meet those who disbelieve, then strike the necks until when you have subdued then bind firmly the bond, then either a favor afterwards or ransom until lays down the war its burdens. That. And if Allah had willed surely, He could have taken retribution from them, but to test some of you with others. And those who are killed in (the) way of Allah, then never He will cause to be lost their deeds.^[67]

So what is radical Islam? What is called radical Islam is Islam that is true to the Koran. Peace loving Muslims do not obey the Koran literally. And what is hyper-Calvinism? It is simply taking the teaching of Calvinism literally. Gotquestions.org says this: *Hyper-Calvinism takes a biblical doctrine, God's sovereignty, and pushes it to an unbiblical extreme. In doing so, the hyper-Calvinist downplays the love of God and the necessity of evangelism.*

But that is not hyper-Calvinism, that is simply Calvinism. Calvinism that is true to its teaching says God has predetermined everything. If that is true, evangelism is not necessary. And how can He love those whom He has reprobated and made them so they can't believe? So they say "For God so loved the World" means God so loved the elect. As I see it, Calvinists who have assurance of salvation are not real Calvinists. Calvinists who witness to others try to get many to do what is not possible for them because God has reprobated them. If someone is elect he or she will get saved, period. If one is not elect, they cannot get saved no matter how much you preach. Calvinists who call on

someone to believe in Christ or repent, may be dealing with someone who is not one of the elect and they can't believe or repent. It is cruel to require something of someone that they are not capable of doing.

The Calvinist who encourages someone seeking salvation to wait, is obedient to Calvinism. He has to wait because if he is one of the non-elect, you cannot expect him to repent or believe. To be a radical Muslim you would have to go beyond what the Mohammed taught. To be a hyper-Calvinist you would have to go beyond what Calvin taught.

VIII. THE REDEEMING FACTOR OF CALVINISM

One more matter before we look at the context and text of John 6:44. It is the redeeming factor of Calvinism. Calvinism distorts the picture of Jehovah God, the God of the Bible in a number of places, such as saying that God reprobated the majority of mankind. That presents, I believe, a very wrong picture of God.

But I suggest there is a redeeming factor to Calvinism. It is this: Many of them do not practice what they preach. For example, in Calvinism God has decreed who will be saved and who will be lost and nothing we can do will change that. So how do they handle that?

Let me quote R. C. Sproul from Legionnaire ministries once more. He says, "Many people practice divination in hope of seeing the future (ordained in God's hidden decrees). Reformed believers may not be inclined to this sin, but we can be too occupied with His hidden will and lapse into hyper-Calvinism. For example, we might let the truth that the Lord cannot fail to save His elect (whom He knows secretly) make us neglect evangelism since 'He will save His chosen no matter what I do.'" God did not tell us about His sovereignty to paralyze us."

So what is hyper-Calvinism according to Sproul? It is to not witness to people because of God's sovereignty.

<https://www.ligonier.org/learn/devotionals/gods-hidden-will/>

It is only a natural conclusion that there is no need to evangelize if God has predetermined who will be saved and

who won't. But Sproul says God did not tell us about election to paralyze us. By the way, when the Calvinist runs into things he cannot answer because they are contradictory between man's free will and God's sovereignty, they claim it is in God's secret decrees. Many will go to Deuteronomy 29:29 which says the secret things belong to the Lord our God. The problem is election and predestination are not secret things. They are revealed. And the rest of the verse says that those which are revealed belong to us and our children that we might do them.

So let me introduce us to another word that I heard used by Lloyd Jones. Many Calvinists will agree that man has a free will in a sense. God has predetermined everything that will happen, they say. But man has been given commands to obey, which seems unreasonable if God has predetermined everything that will happen. Lloyd Jones calls this an *antimony*. Here are a few definitions of an antimony:

- a contradiction between two beliefs or conclusions that are in themselves reasonable; a paradox.
- a contradiction between two apparently equally valid principles or between inferences correctly drawn from such principles
- a fundamental and apparently irresolvable conflict or contradiction

I think what is meant by calling such teachings an antimony is that God's sovereignty and man's free will are both taught in Scripture. And though man cannot bring these two truths together, God can. In other words it is beyond man to understand how both can be true. So it is one of God's secret decrees.

Jones also said something like this, "I remember a young man who became reformed and Calvinistic in his doctrine. He took part in an evangelistic campaign by the students in a university of London. When somebody was moved by the Spirit and he was asked what he should do, this young man said, "Nothing. You've just got to wait." Jones then says, "Well you see, this is a sheer contradiction of the plain teaching of the Scripture." He said the Calvinists, of whom

he is one, become so tied up in their own logic that they become paralyzed by it. But it is not logic that ties them up, but that which is illogical.

Jones then said this, which shocked me. He said this is always the danger of a system of theology, that it ties you and it makes you contradict the Scripture. That is so un-Jones like, I can hardly believe he said that. It is not a system of theology that is the danger, it is a wrong system of theology that is the danger.

So this young Calvinist who encouraged the seeker to wait, was doing exactly what Calvinism requires. If you are one of the elect, it will happen; and if you are not, it can't happen. So you just have to wait. But to Jones, to go against the Scripture and not encourage this seeker to repent and believe is hyper-Calvinism. So the redeeming factor is that when the Bible instructs to share the Word of God with others, then they say you ought to do it, whether it works with your theology or not.

Let me add that a biblical system of doctrine is never a danger. A wrong system of doctrine will always cause problems elsewhere in Scripture. You never run into that danger if your theology is right.

Now listen closely to what he said. He said, "This is a very difficult point. But there is a rule here that we must understand and there is a rule here and that is that we must always be guided by the Scriptures." There is the redeeming factor of the Calvinist. When he cannot reconcile his doctrine with what the Scripture says, he says, "We must always be guided by the Scriptures." What does that mean? When the Scriptures exhort us to present the Gospel to the lost, we must do so, if it fits our theology or not. That is the redeeming factor of Calvinism. They do not practice what they preach on this subject.

Many Calvinists, including men like Spurgeon encourage soul-winning. On the other hand they teach that if you are one of the elect you will get saved. They have various ways of dealing with this contradiction. Lloyd Jones makes much of the fact that modern missions was mostly done by

Calvinists. It is also amazing that this could be true, at least in the beginning. But the facts are that evangelism did not take place by Calvinists BECAUSE of their doctrine; it happened in spite their doctrine. Let me demonstrate that. When William Carrey, the father of modern missions, and a Calvinist, called for missionary endeavor, an older Minister said to him, "Young man, sit down! You are an enthusiast. When God pleases to convert the heathen, he'll do it without consulting you or me." What came into play for Carrey was the redeeming factor of Calvinism. So he went against his doctrine and obeyed the Scriptures. His story is worth reading.

Let me give you another illustration of the redeeming factor of Calvinism. I was teaching a small Bible school class. I think there were 5 or 6 students and they were all Calvinists. And I was teaching the course, "Man, Sin and Salvation." You can imagine I had a lively class. And early in the course they ran up to the principle and said, "Do you know what this guy believes?" And he said, "Yes, I know what he believes." And so we discussed it there. And I said to the principle, who was a Calvinist, "Now you teach summer camps. Do you give the campers an opportunity to respond." And he said, "Yes I do." And then he said, "Well, I guess in theology I'm a Calvinist, but in practice I'm an Arminian." That is the redeeming factor of the Calvinist, or at least some of them. He goes against what his doctrine would indicate and follows the Scripture.

So how does the Calvinist handle such apparent contradictions? I have heard it put like this. The two truths of God's sovereignty and man's free will are like railroad tracks. Where you are standing they are two separate tracks. But off in the distance they become one, even though in actual fact you can never bring them together. Or another way I have heard it put is that they are truths in tension. They are both true, but we cannot reconcile them.

Now the problem of God's sovereignty and man's free will, in Scripture, are not a paradox, nor an antinomy, nor a contradiction nor truths in tension. All you have to do is define sovereignty properly; define predestination

properly, define election properly and allow man to have a free will, and it all works perfectly and God gets the true glory.

God's will right from the beginning was that all should be saved. But God, in His foreknowledge knew that few would choose Him even though given every opportunity. That is because of the man's fallen nature and the onslaught of demons. The doctrine of election says that God in eternity past chose that He would have only those who chose Him by faith of their own free will. That is why He commands them and lets them know what He wants. Then He predestined them to be conformed to the image of God. That is what He wants. He doesn't always get what He wants, but that is His desire for them. And all of this they have to choose to do of their own free will. And when this all happens, as it does in some, it is those in whom He gets the glory He designed for man to bring to Him. In that way there are no paradoxes, no antinomies and no contradictions.

Now I gave all that for those unfamiliar with Calvinism. I thought it would be best to work our way through John 6 understanding the mindset that the Calvinist comes to this chapter with. Once one understands that, the question related to John 6:44 becomes more apparent. We will just introduce the chapter by going briefly through verses 1-36 to give us a bit of the context of the main section.

IX. THE CONTEXT OF OUR PASSAGE

We begin in verse 1:

- 1 After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberias.**
- 2 Then a great multitude followed Him, because they saw His signs which He performed on those who were diseased.**
- 3 And Jesus went up on the mountain, and there He sat with His disciples.**
- 4 Now the Passover, a feast of the Jews, was near.**

- 5 Then Jesus lifted up His eyes, and seeing a great multitude coming toward Him, He said to Philip, "Where shall we buy bread, that these may eat?"
- 6 But this He said to test him, for He Himself knew what He would do.
- 7 Philip answered Him, "Two hundred denarii worth of bread is not sufficient for them, that every one of them may have a little."
- 8 One of His disciples, Andrew, Simon Peter's brother, said to Him,
- 9 "There is a lad here who has five barley loaves and two small fish, but what are they among so many?"
- 10 Then Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, in number about five thousand.
- 11 And Jesus took the loaves, and when He had given thanks He distributed them to the disciples, and the disciples to those sitting down; and likewise of the fish, as much as they wanted.
- 12 So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost."
- 13 Therefore they gathered them up, and filled twelve baskets with the fragments of the five barley loaves which were left over by those who had eaten.
- 14 Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world."

Now verse 14 says this miracle was a sign. And some caught it and they drew the appropriate conclusion, and that is that Jesus is the Messiah who was promised in the OT. Jesus had fed a multitude by multiplying five barley loaves and two small fish. Our subject is bread or food. We read verses 15-27:

15 Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone.

16 Now when evening came, His disciples went down to the sea, got into the boat, and went over the sea toward Capernaum. And it was already dark, and Jesus had not come to them.

18 Then the sea arose because a great wind was blowing.

19 So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat; and they were afraid.

20 But He said to them, "It is I; do not be afraid."

21 Then they willingly received Him into the boat, and immediately the boat was at the land where they were going.

22 On the following day, when the people who were standing on the other side of the sea saw that there was no other boat there, except that one which His disciples had entered, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone –

23 however, other boats came from Tiberias, near the place where they ate bread after the Lord had given thanks –

24 when the people therefore saw that Jesus was not there, nor His disciples, they also got into boats and came to Capernaum, seeking Jesus.

25 And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"

26 Jesus answered them and said, "Most assuredly, I say to you, you seek Me, not because you saw the signs, but because you ate of the loaves and were filled.

The first sign they saw was that Jesus could multiply loaves and fish to feed thousands of people. The second sign was of Jesus walking on water. These were to prove that Jesus is the Messiah. They were not interested in spiritual benefits from the Messiah, they were interested in material

benefits. They were filled with food without having to labor for it. So Jesus said in verse 27:

27 "Do not labor for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him."

Now the people come to Jesus and they want Him to be their King. And Jesus exhorts them to not labor for food that perishes, but for food that endures to everlasting life. And He said the Son of Man would give them this food. They sought physical sustenance and He was concerned about their spiritual sustenance and there was no way He could get through. Why not? Because they had failed to believe the Scriptures as we will see yet.

28 Then they said to Him, "What shall we do, that we may work the works of God?"

They were interested in multiplying bread and fish without doing physical labor for it, just like Jesus had done. This, to them was the work of God. So verse 29 says:

29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."

Here is what Jesus was after all the time, their faith. But they were not interested in true faith. They were interested in the physical benefits. And Jesus answered that the work of God is to believe on Christ. It is precisely here that they failed. It is precisely here why Israel was in such a sad spiritual condition. And verse 30 says:

30 Therefore they said to Him, "What sign will You perform then, that we may see it and believe You? What work will You do?"

So they wanted to know what sign He would perform that they might believe He was the Messiah. They had just seen two signs, more than enough to prove He was the Messiah, and still they wanted more. That is how unbelief works. So they said:

31 "Our fathers ate the manna in the desert; as it is written, 'He gave them bread from heaven to eat.'"

Moses had given them bread from heaven for 40 years. They want some similar sign. Jesus had fed over 10,000 people with five loaves and two small fish. What more could He do that would convince them to believe in Him? We go on:

32 Then Jesus said to them, "Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven."

Their mind is still on physical food. They said that Moses gave them manna from heaven. This manna fed their body, not their soul. And Jesus says, "Moses did not give you THE bread from heaven." No, THE bread from heaven would have satisfied their souls, but the bread Moses gave them only satisfied their bodily needs. And then Jesus says, "But My Father gives you the true bread from heaven." And what is that? We read on:

33 "For the bread of God is He who comes down from heaven and gives life to the world."

Now Jesus tells them that the bread of God is He who comes down from heaven. He is referring to Himself. And He is the bread that gives life to the world. That is also why He is called the Word in John 1:1-3. He is the true bread. Verse 34:

34 Then they said to Him, "Lord, give us this bread always."

35 And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."

What Jesus is promising is spiritual life, eternal life. And here is their problem; they were not spiritually minded. And what was their problem? They failed to believe. It was not because they were not the elect. It is that they failed to believe. We notice from verse 33 that this bread is for the world, not the elect only. And in verse 35 it is to him 'that comes to Me' and to him 'who believes in Me.' Verse 36:

36 "But I said to you that you have seen Me and yet do not believe.

They had seen Him and had seen His miracles, but still their minds were not on the spiritual, and that is the outcome that should have been there. It is after this that we run into passages, which if viewed through Calvinistic lenses appear to teach that doctrine.

CONCL: So we conclude. We looked at the glory of God as related to this subject. I confess I do not see everything, but I cannot see how God can get glory out of electing a few of all mankind and causing them to not be able to help but get saved. Furthermore, how can He remain just in making the rest so that they cannot get saved.

We saw a bit of a contrast in character between Calvin and Arminius. How can one adopt Calvin's teaching when one sees what kind of a character he was? He had a person killed for disagreeing with him and tortured others until they gave in.

We looked briefly at what is called hyper-Calvinism. I cannot see other than a hyper-Calvinist is simply one who acts out what the teaching teaches. And I ask, am I too generous in saying there is a redeeming factor in Calvinism? To some, the views of Calvinism will be such a shock to their system that they cannot see any redeeming merit in this doctrine.

I was challenged to answer one verse of Scripture, John 6:44. All of what we have covered, I think, is important in understanding the question and considering the answer and Lord willing, we will do that in the next message.