

The Evangelistic Gospel of John

Dr. Andy Woods

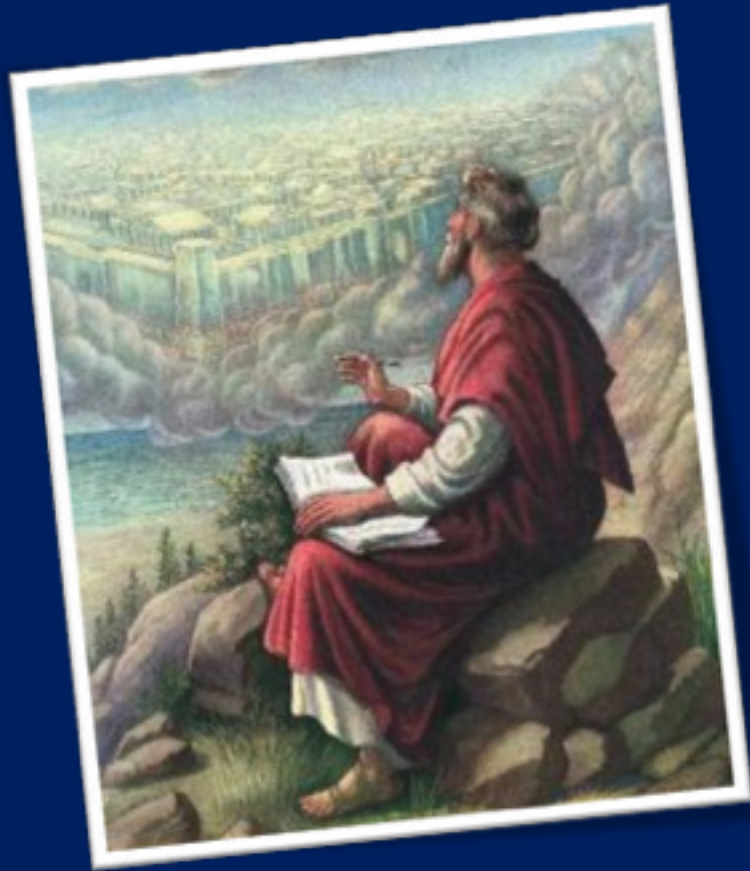


The Light and the Life...



Revealed!

John 20:30-31



“Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; 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.”

OUTLINE OF JOHN

1:1-18

HEAVENLY GENEALOGY (Explains who Jesus is)

1:19-11:57

PUBLIC MINISTRY (7 signs & discourses)

12:1-50

TRIUMPHAL ENTRY (public national rejection of Christ-12:37)

13-17

UPPER ROOM DISCOURSE (new dispensation)

18-21

PASSION NARRATIVES (crucifixion to resurrection)

"7 SIGNS" in Gospel of John



Changing Water into Wine

2:11

Healing official's son

4:46-54



Healing an invalid at the Pool of Bethesda

5:1-18

Feeding the 5,000

6:5-14



Walking on water

6:16-21

Healing a blind man

9:1-7



Raising dead Lazarus

11:1-45

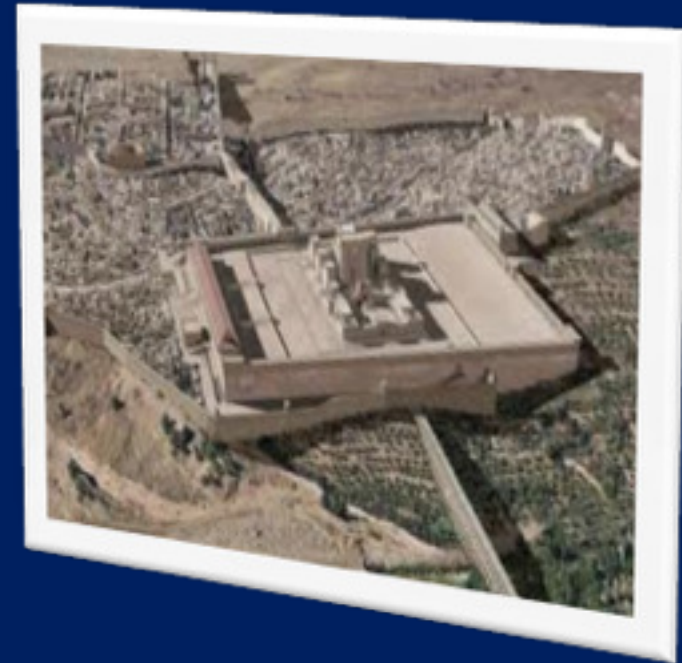


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Christ's Five Trips to Jerusalem

Feast	Verse
Passover	2:23
Unnamed	5:1
Tabernacles	7:2
Dedication	10:22
<u>Passover</u>	<u>13:1</u>



11. The Holy Land in New Testament Times





Mediterranean Sea

CANAAN

AMMON

MOAB

Nile Delta

Tanis

GOSHEN

Etham

Wilderness of Shur

EDOM

Kadesh bamea

SINAI Peninsula

Ezion-geber

EGYPT

Land of Midian

Raphidim

SINAI

Arabia

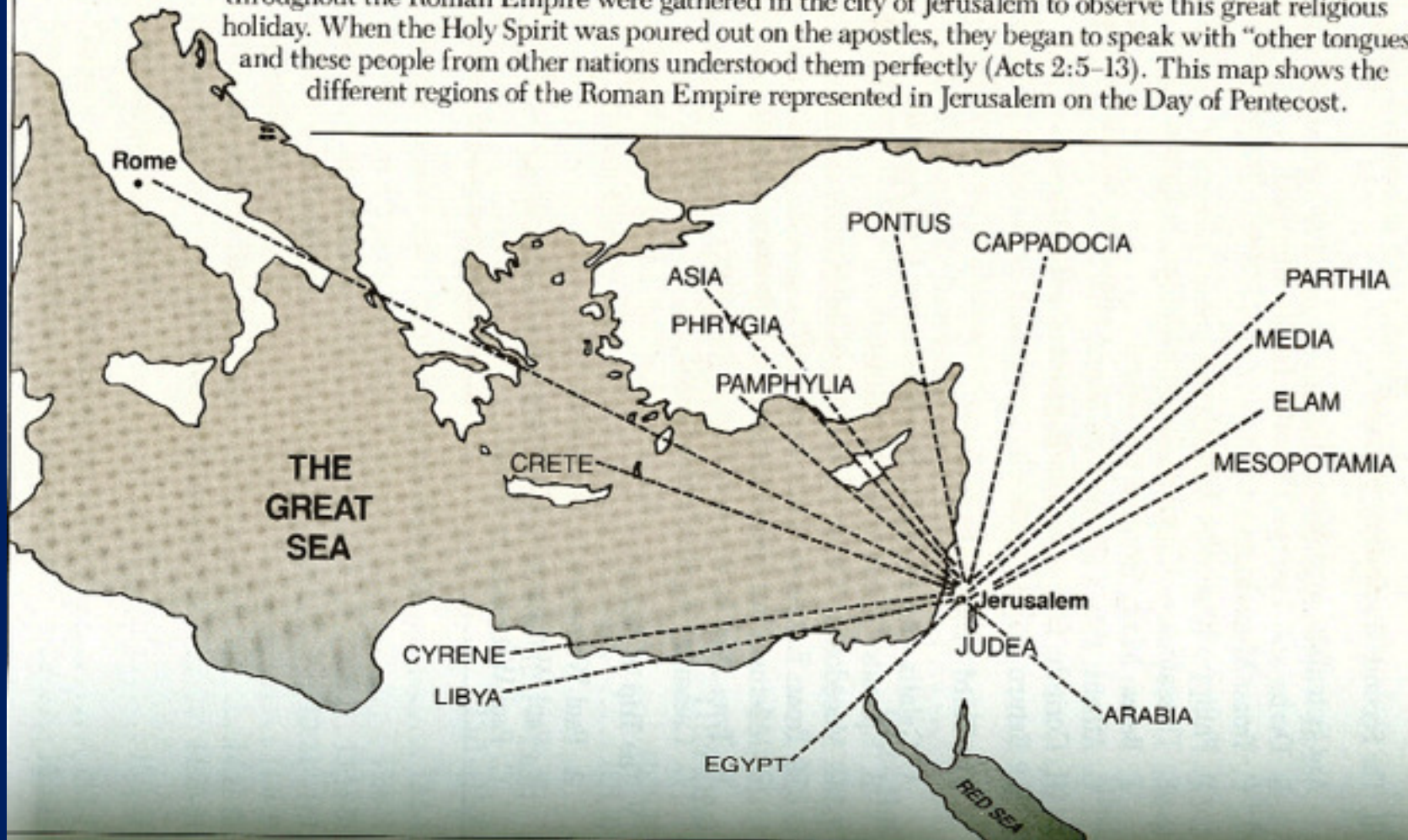
Red Sea

Levitical Feasts (Lev. 23)

Feast	Season	Purpose	Type
<u>Passover</u>	<u>Spring</u>	<u>Redemption</u>	<u>1 Cor 5:7</u>
Unleavened Bread	Spring	Separation	John 6:35
1 st fruits	Spring	Praise	1 Cor 15:20
Pentecost	Spring	Praise	Acts 2:1-4
Trumpets	Fall	New Year	Matt 24:31
Atonement	Fall	Lev 16	Zech 12:10
Booths	Fall	Wilderness provision	Zech 14:16-18

The Nations of Pentecost

Pentecost, a Jewish feast also known as the Feast of Weeks, marked the completion of the barley harvest. On this annual holiday about 50 days after the resurrection of Jesus, Jewish people from throughout the Roman Empire were gathered in the city of Jerusalem to observe this great religious holiday. When the Holy Spirit was poured out on the apostles, they began to speak with "other tongues," and these people from other nations understood them perfectly (Acts 2:5-13). This map shows the different regions of the Roman Empire represented in Jerusalem on the Day of Pentecost.



John 12

- I. Anointing by Mary (1-11)
- II. Triumphal Entry (12-19)
- III. Conversations After Triumphal Entry (20-50)



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I. Anointing by Mary (1-11)

II. Triumphal Entry (12-19)

III. Conversations After Triumphal Entry
(20-50)



III. Conversations (John 12:20-50)

A. Jesus and the disciples (20-26)

B. Jesus and the Father (27-28)

C. Jesus and the Passover Crowd (29-50)



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1. Request (27-28a)
2. Response (28b)



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Dispensational Theology is a System of Theology

Traditional-normative dispensational theology is a system that embodies three essential, fundamental concepts called the *sine qua non* (lit. “without which is not”):

1. The **consistent** use of a plain, normal, literal, grammatical-historical method of interpretation;
2. Which reveals that the **Church is distinct from Israel**;
3. God’s overall purpose is to bring **glory to Himself** (Eph. 1:6, 12, 14).

Dispensational Theology is a
System of Theology:
Doxological Purpose

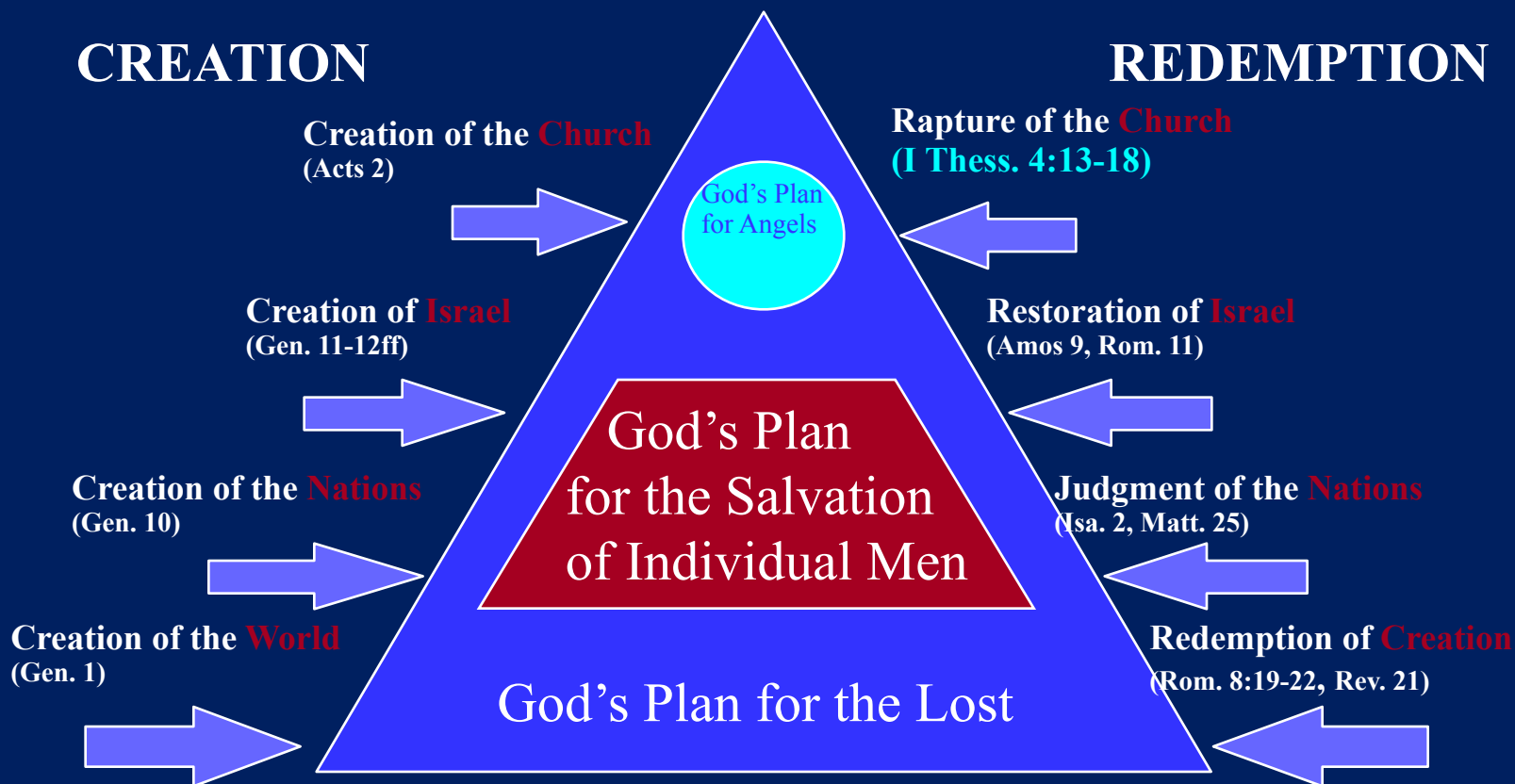
- A. God's ultimate purpose for the ages is to glorify Himself. Scripture is not human-centered, as though salvation were the principle point, but God-centered, because His glory is at the center.
- B. The glory of God is the primary principle that unifies all dispensations, the program of salvation being just one of the means by which God glorifies Himself. Each successive revelation of God's plan for the ages, as well as His dealing with the elect, non-elect, angels, and nations all manifest His glory.

THE FOCUS ON THE GLORY OF GOD IN DISPENSATIONALISM

HIS GLORY

CREATION

REDEMPTION



B. Jesus and the Father (John 12:27-28)

1. Request (27-28a)
2. Response (28b)



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C. Jesus and the Passover Crowd (John 12:29-50)

1. Round 1 (29-36)

2. Round 2 (37-50)



C. Jesus and the Passover Crowd (John 12:29-50)

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1. Round One (John 12:29-36)

- a. Crowd speaks (29)
- b. Jesus speaks (30-33)
- c. Crowd speaks (34)
- d. Jesus speaks (35-36)



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Satan's Progressive Defeat

- Initial eviction from heaven (Isa 14:12-15; Ezek 28:12-17)
- Eden (Gen 3:15)
- Pre-diluvian world (1 Pet 3:19-20)
- Cross (John 12:31; 16:11; Col 2:15; Heb 2:14; 1 John 3:8)
- Mid point of the Tribulation (Rev 12:9)
- Beginning of millennium (Rev 20:2-3)
- End of millennium (Rev 20:10)



SLBC Position Statements



DISPENSATIONS - A Dispensation is a specific manner in which God governs during a particular period of time. We are a dispensational church. That is, we believe that God has chosen to administer or govern His purpose on earth through man under varying dispensations. These changes in government are a result of God's choice, and do not indicate that His character ever changes. At least three of these dispensations are mentioned in the Bible and are the subject of extended revelation, viz.: the Dispensation of the Mosaic Law, the present Dispensation of Grace, and the future Dispensation of the Millennial Kingdom. In interpreting the Bible, we believe that these are distinct and should not be intermingled or confused.

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Believers

disciples

JUSTIFICATION	DISCIPLESHIP
FREE GIFT	COSTLY
INSTANT	LIFE-LONG PROCESS
JUSTIFICATION	SANCTIFICATION
JESUS PAID THE PRICE	BELIEVER PAYS SOME KIND OF PRICE
TRUSTING JESUS AS SAVIOR	FOLLOWING JESUS AS LORD
BELIEVE THE GOSPEL	OBEY THE COMMANDS UNDER THE SPIRIT'S POWER
ONE CONDITION	MULTIPLE CONDITIONS
EXPERIENCED BY ALL CHRISTIANS	EXPERIENCED BY SOME CHRISTIANS
RESULTS IN ETERNAL LIFE	RESULTS IN REWARDS & AUTHORITY

<http://www.gracelife.org/resources/gracenotes.asp?id=23>

Conclusion

III. Conversations (John 12:20-50)

I. Jesus and the disciples (20-26)

II. Jesus and the Father (27-28)

III. Jesus and the Passover Crowd (29-50)

