

The Evangelistic Gospel of John

Dr. Andy Woods

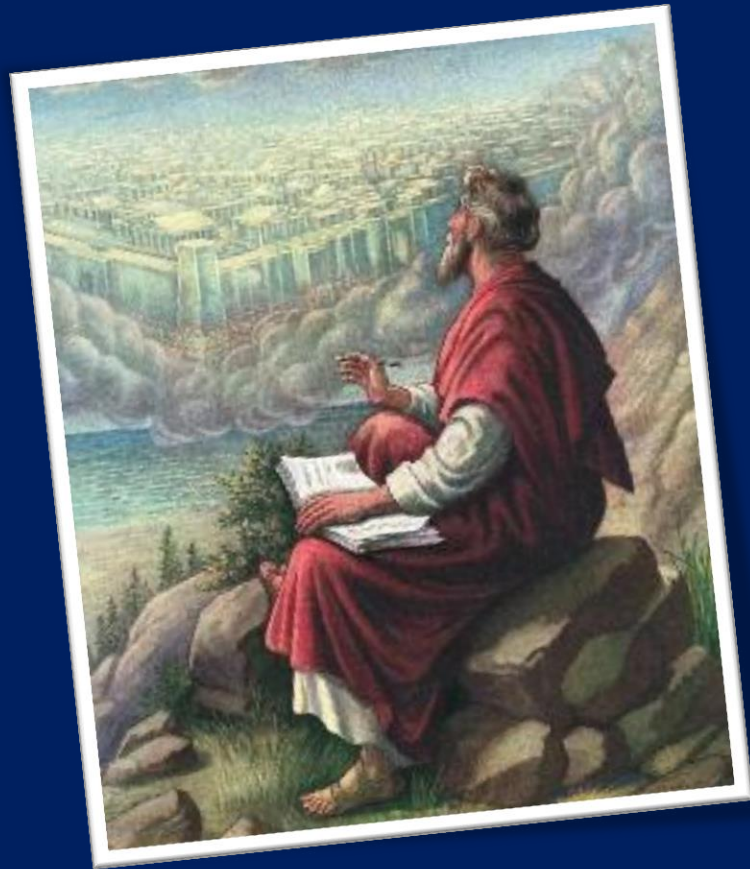


The Light and the Life...



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.”

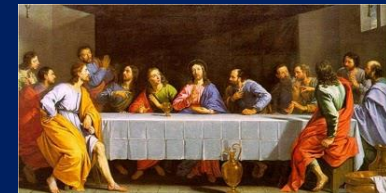
OUTLINE OF JOHN

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)
<u>13-17</u>	<u>UPPER ROOM DISCOURSE (new dispensation)</u>
18-21	PASSION NARRATIVES (crucifixion to resurrection)

Upper Room Discourse (John 13 —17)



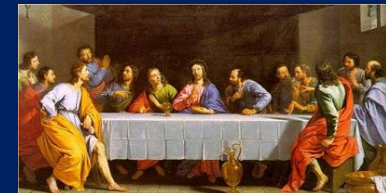
1. Foot washing (13:1-17)
2. Three troubling predictions (13:18-38)
3. Christ's return for His church (14:1-4)
4. Three questions and answers (14:5-31)
5. The vine and branches (15)



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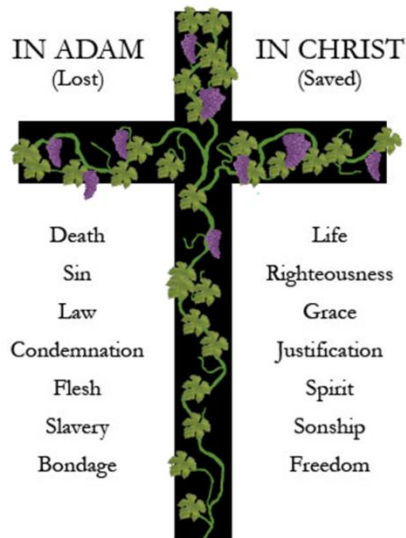


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5. The Vine and Branches (John 15)

For the message of the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 1 Corinthians 1:18



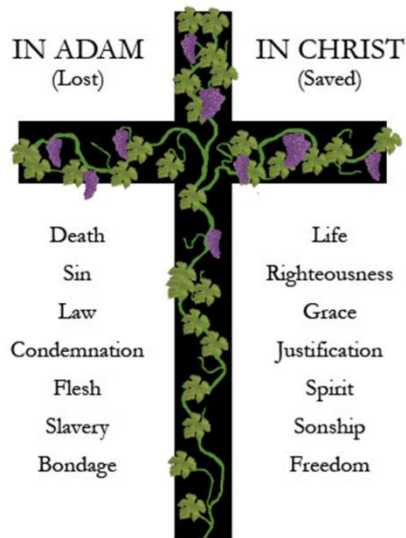
I am the Vine; you are the branches... John 15:5

- Fruit bearing (15:1-8)
- Loving (15:9-17)
- Suffering (15:18-25)
- Witnessing (15:26-27)



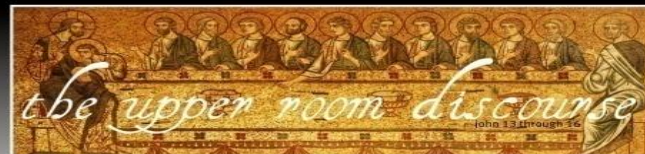
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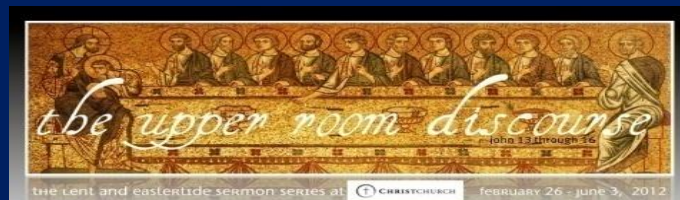
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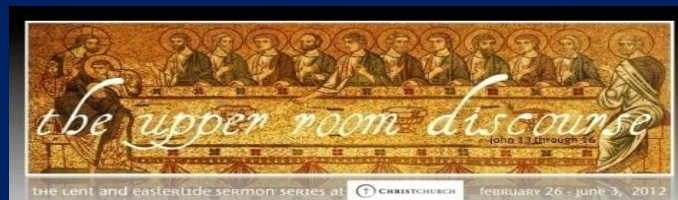
1. Identification of the central characters (1)
2. Possibility of the believer's fruit bearing (2)
3. Reaffirmation of the disciples' salvation (3)
4. The secret of fruit bearing (4-5)
5. Negative consequences of not bearing fruit (6)
6. Positive consequences of fruit bearing (7-8)





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7 “I AM” statements in John



I am the Bread of Life

6:35

I am the Light of the world

8:12

I am the Gate for the sheep

**10:7; cf.
v.9**

I am the Good Shepherd

10:11,14

I am the Resurrection and the Life

11:25

I am the Way and the Truth and the Life

14:6

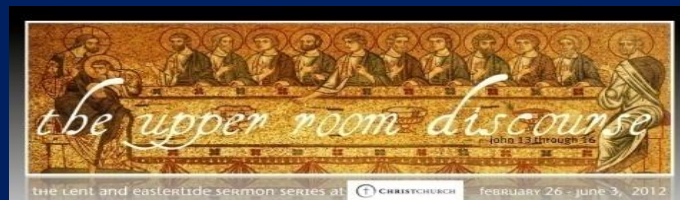
I am the true Vine

**15:1; cf.
v.5**

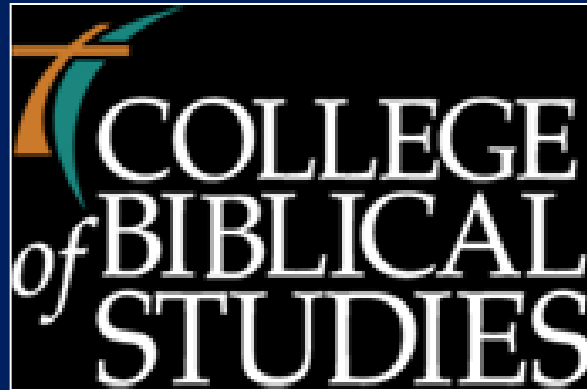


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Doctrinal Statement

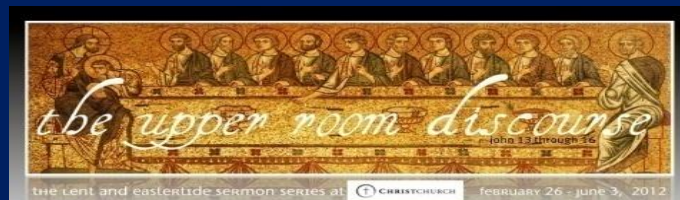


Every true believer is promised positional and ultimate sanctification with the possibility of progressive development in life spiritually, (progressive sanctification) (Heb. 10:10,14; Jn. 17:17; Eph. 5:26,27; 1 Thess. 4:3,4; 1 Jn. 3:2).



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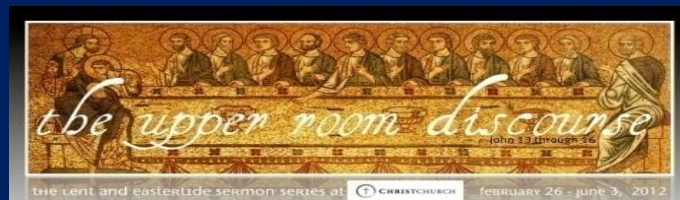
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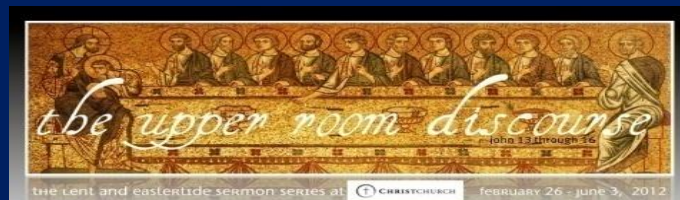
LIFE
or
FRUITFULNESS?

	Abide	Abide
Definition	Initial faith	Growing in intimacy with Christ
Scripture	John 6:56	John 8:31
Transition	Unbeliever to believer	Believer to disciple
Experienced by	All Christians	Some Christians
Results	Life	Fruitfulness



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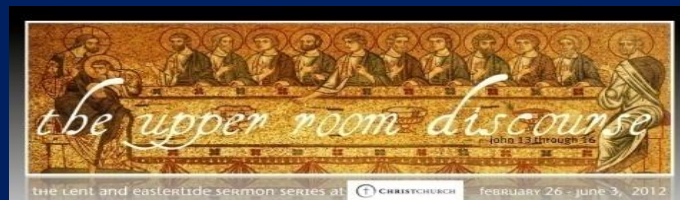
YIELDING TO THE OLD (SIN) NATURE

Believer's Consequences	Passage(s)
Conviction	(2 Pet 2:7-8; Ps 32:1-5)
Divine discipline	(Heb 12:5-11; Rev 3:19)
Premature death	(Acts 5:1-11; 1 Cor 11:30; 1 John 5:16; Rev 2:22-23)
Loss of reward	(1 Cor 3:15; 9:27; 2 John 8; Rev 3:11)
Loss of fellowship	(1 John 1:9)
Excommunication	(1 Cor 5:4-5; Matt 18:15-17)
Temporal consequences	(Gal 6:7-8)
Unanswered prayer	(Ps 66:18; 1 Pet 3:7)
Loss of testimony	(Gen 19:14)
Loss of leadership privileges	(1 Tim 3:1-13)



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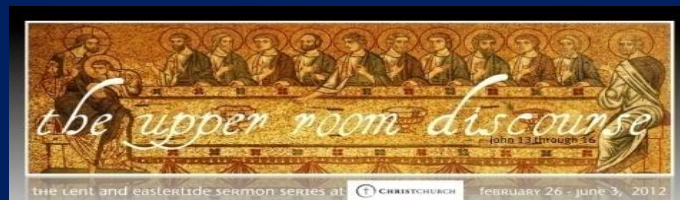
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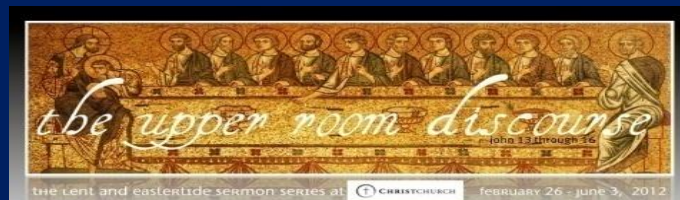
- a. In take of God's Word (7a-b)
- b. Effective prayer life (7c)
- c. Glorify God (8a)
- d. Bear much fruit (8b)
- e. Prove to be Jesus' disciples (8c)





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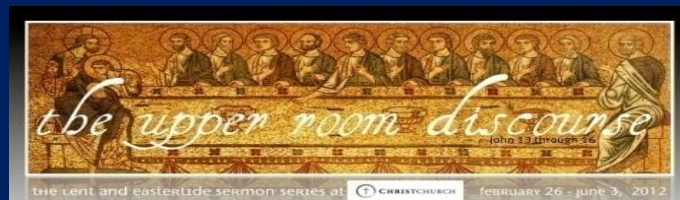
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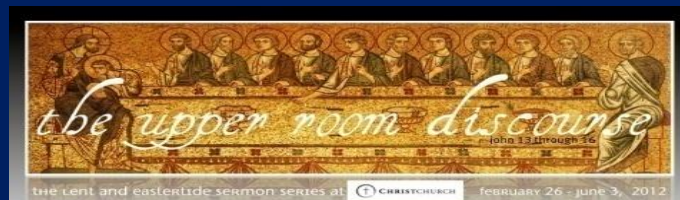
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Dispensational Theology is a System of Theology

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).

THE FOCUS ON THE GLORY OF GOD IN DISPENSATIONALISM

HIS GLORY

CREATION

REDEMPTION





Westminster Shorter Catechism

Question #1

What is the chief end of man?

Man's chief end is to glorify God and to
enjoy Him forever.

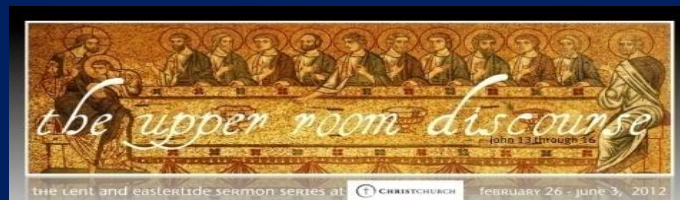
Mark Twain, *Autobiography*, 2:37

“A myriad of men are born; they labor and sweat and struggle for bread; they squabble and scold and fight; they scramble for little mean advantages over each other. Age creeps upon them and infirmities follow; shames and humiliations bring down their prides and their vanities. Those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care, and misery grows heavier year by year. At length ambition is dead, pride is dead, vanity is dead; longing for release is in their place. It comes at last-the only un-poisoned gift earth ever had for them-and they vanish from a world where they were of no consequence; where they achieved nothing, where they were a mistake and a failure and a foolishness; where they left no sign that they have existed-a world that will lament them a day and forget them forever.”



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Positional Truths

Fruit

Inside

Outside

Invisible

Visible

Benefits self

Benefits others

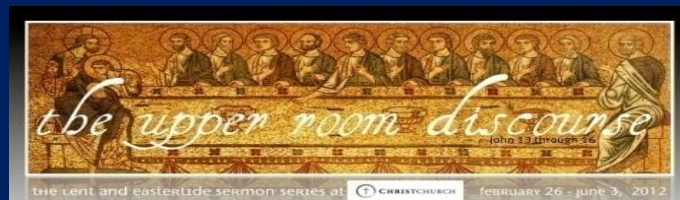
Automatic

Not automatic



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Believers

disciples

<u>BELIEVER</u>	<u>DISCIPLE</u>
FREE GIFT	COSTLY
RECEIVED THROUGH FAITH	ENTERED INTO THROUGH COMMITMENT AND OBEDIENCE THROUGH THE SPIRIT'S ENABLEMENT AND FAITH
NOT BY WORKS	INVOLVES OUR COOPERATION
INSTANT	LIFE-LONG PROCESS
JUSTIFICATION	SANCTIFICATION
<u>JESUS</u> PAID THE PRICE	<u>BELIEVER</u> PAYS THE PRICE
TRUSTING JESUS AS SAVIOR	FOLLOWING JESUS AS LORD THROUGH THE SPIRIT'S ENABLEMENT
BELIEVE THE GOSPEL	OBEY THE COMMANDS
ONE CONDITION	MULTIPLE CONDITIONS
EXPERIENCED BY <u>ALL</u> CHRISTIANS	EXPERIENCED BY <u>SOME</u> CHRISTIANS
RESULTS IN ETERNAL LIFE	RESULTS IN FRUIT BEARING NOW & REWARDS, AUTHORITY THEN

Three Tenses of Salvation

Phase	<u>Justification</u>	<u>Sanctification</u>	Glorification
Tense	<u>Past</u>	<u>Present</u>	Future
Saved from sin's:	<u>Penalty</u>	<u>Power</u>	Presence
Scripture	<u>Eph 2:8-9;</u> <u>Titus 3:5</u>	<u>Philip 2:12</u>	Rom 5:10

Ephesians: What Is Inside?

1–3

Relationship

No imperatives

Orthodoxy

Knowledge

Belief

Position

Privileges

4–6

Responsibility

35 imperatives

Orthopraxy

Wisdom

Behavior

Practice

Responsibility

Conclusion



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