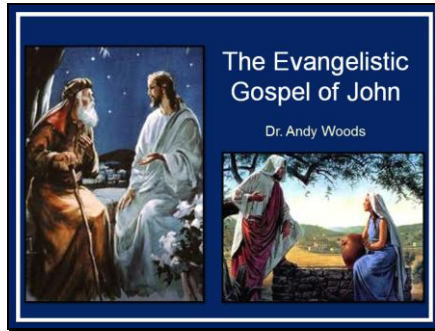


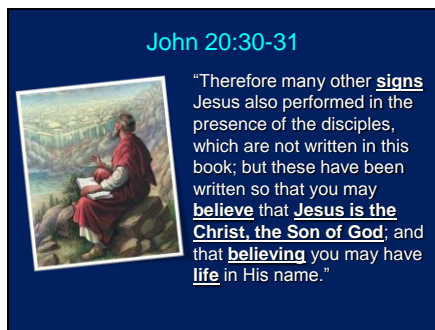
Slide 1



Slide 2



Slide 3




Slide 4


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)

Slide 5

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)
6. **Three rounds of conversation (16)**



Slide 6

6. Three Rounds of Conversation (16:1-33)

I. Round 1 (vv. 1-15)

II. Round 2 (vv. 16-28)

I. Round 3 (vv. 29-33)



Willmington, *Outline Bible*, 580-81

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6. Three Rounds of Conversation (16:1-33)

I. Round 1 (vv. 1-15)

II. Round 2 (vv. 16-28)

I. Round 3 (vv. 29-33)



Wilmington, Outline Bible, 580-81

[illegible]

Slide 8

I. Round no. 1 (John 16:1-15)

A. Conflict (1-4)

1. Review of coming persecution (1-2)
2. Reason for coming persecution (3-4)

B. Counselor (5-15)

1. Perquisite for the coming Spirit (5-7)
2. Purpose for the coming Spirit (8-15)

Willmington, *Outline Bible*, 580-81

[illegible]

Slide 9

I. Round no. 1 (John 16:1-15)

A. Conflict (1-4)

1. Review of coming persecution (1-2)

2. Reason for coming persecution (3-4)

B. Counselor (5-15)


1. Perquisite for the coming Spirit (5-7)

2. **Purpose for the coming Spirit (8-15)**


Willmington, *Outline Bible*, 580-81

Slide 10

2. Purpose for the Coming Spirit (8-15)




- a. Ministry to the unbeliever (8-11)
- b. Ministry to the believer (12-15)




Slide 11

2. Purpose for the Coming Spirit (8-15)




- a. Ministry to the unbeliever (8-11)
- b. Ministry to the believer (12-15)




Slide 12

a. Ministry to the Unbeliever (8-11)



- 1. Three-fold ministry stated (8)
- 2. Three-fold ministry explained (9-11)
 - a. Sin (9)
 - b. Righteousness (10)
 - c. Judgment (11)



Slide 13

a. Ministry to the Unbeliever
(8-11)

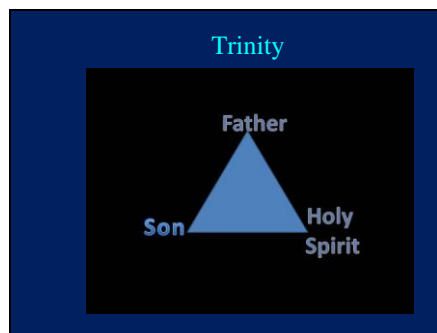
1. Three-fold ministry stated (8)

2. Three-fold ministry explained (9-11)

- a. Sin (9)
- b. Righteousness (10)
- c. Judgment (11)



Slide 14




Slide 15

a. Ministry to the Unbeliever
(8-11)

1. Three-fold ministry stated (8)

2. Three-fold ministry explained (9-11)



- a. Sin (9)
- b. Righteousness (10)
- c. Judgment (11)



Slide 16

a. Ministry to the Unbeliever (8-11)

1. Three-fold ministry stated (8)
2. Three-fold ministry explained (9-11)
 - a. Sin (9)
 - b. Righteousness (10)
 - c. Judgment (11)




Slide 17

SLBC Position Statements

REPENTANCE - The New Testament word for repent (metanoao) means to "change one's mind." It does not mean to "turn from sin", a current day definition. We believe that salvation is based upon the one condition of faith of which repentance is a vital part. In the New Testament when a person heard the gospel and agreed with it, he was changing his mind, thus in the process of repenting. He was going from doubt, confusion, or unbelief to belief in Christ as Savior. It is in this way that repentance is related to salvation. It should be made clear that it is possible for a person to understand the gospel and yet refuse to accept Christ as Savior. However, one cannot truly believe in Christ without having first repented...

No. 6




Slide 18

SLBC Position Statements

REPENTANCE - ...Additionally, turning from sinful acts may and should result from repentance and faith in Christ, but is neither a requirement for nor a part of salvation. In the same way, a sorrow for sin is neither a requirement for nor a part of salvation. Were this the case, then our salvation would rest, at least in part, on our own works and merit, something that is quite foreign to the Scriptures. (For more information, see J. Dwight Pentecost, Things Which Become Sound Doctrine, pp. 61-72.) (February 1985. Reinstated October 2013).


No. 6



Slide 19


Lewis Sperry Chafer, vol. 7, *Systematic Theology*² (Grand Rapids, MI: Kregel Publications, 1993), 265-66.

- "...because upwards of 150 passages of Scripture condition salvation upon believing only (cf. John 3:16; Acts 16:31).




Slide 20

- Gen 15:6-Then he believed in the LORD; and He reckoned it to him as righteousness.
- John 3:16-For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.
- Acts 16:30-31-"Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved..."



Slide 21

SLBC Position Statements 

REPENTANCE - The clear and emphatic teaching of the Word of God is that a person's salvation is by God's grace, through faith; and that even the faith for salvation is the gift of God (Eph. 2:8). We would stress that there is no work of human effort involved in a person's being justified before God (Rom. 3:27,28). This being so, repentance, as in a person willfully turning from sin, cannot be a condition for salvation. With respect to salvation, repentance is a change of mind regarding the Person and work of Christ. That being said, we just as strongly maintain that salvation in Christ will result in a changed life (2 Cor. 5:17, 1 Cor. 6:11).

No. 6

Slide 22

a. Ministry to the Unbeliever
(8-11)

1. Three-fold ministry stated (8)

2. Three-fold ministry explained (9-11)

a. Sin (9)

b. Righteousness (10)

c. Judgment (11)

Slide 23

Three Transfers / Imputations

Adam's Sin to
All Humanity

Hamartiology
Rom. 5:12

Humanity's Sin to
Jesus Christ

Christology
2 Cor. 5:21

Christ's Righteousness
to Believers

Soteriology
Phil. 3:9

Slide 24

a. Ministry to the Unbeliever
(8-11)

1. Three-fold ministry stated (8)

2. Three-fold ministry explained (9-11)

a. Sin (9)

b. Righteousness (10)

c. Judgment (11)

Slide 25

Satan's Progressive Defeat

- Initial eviction from heaven (Isa 14:12-15; Ezek 28:12-17)
- Eden (Gen 3:15)
- Pre-flood 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)





Slide 26

Conclusion

Slide 27

a. Ministry to the Unbeliever (8-11)

1. Three-fold ministry stated (8)
2. Three-fold ministry explained (9-11)
 - a. Sin (9)
 - b. Righteousness (10)
 - c. Judgment (11)



Eph. 4:30-And do not grieve the Holy Spirit of God, with which you were sealed for the day of redemption.

Acts 1:4-5-While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which you have heard me speak; ⁵ for John baptized with water, but in a few days you will be baptized with the holy Spirit.”

1 John 2:15-17-Do not love the world or the things of the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world, sensual lust, enticement for the eyes, and a pretentious life, is not from the Father but is from the world. ¹⁷ Yet the world and its enticement are passing away. But whoever does the will of God remains forever.

John 3:16-For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.

John 12:32-And when I am lifted up from the earth, I will draw everyone to myself.

C-that aspect of the saving work of God by which He, by the Spirit, exerts an influence upon the unsaved by which they may make an intelligent acceptance of Christ as Savior

C- One passage, which records the words of Christ in the upper room and which anticipates the peculiar features of the present age, declares specifically the fact that the Holy Spirit undertakes

a work in the hearts of unregenerate men which is quite evidently not their regeneration, but may be defined as a preparation of the mind to the end that an intelligent choice of Christ as Savior may be made.

John 3:3-Jesus answered and said to him, “Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.”

John 6:44- No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.

1 Cor. 2:14-But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

2 Cor. 4:3-4-And even if our gospel is veiled, it is veiled to those who are perishing, ⁴ in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God.

Rom. 3:11-THERE IS NONE WHO UNDERSTANDS, THERE IS NONE WHO SEEKS FOR GOD.

ROMANS 8:7-because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able *to do so*.

Eph 2:1-3-And you were dead in your trespasses and sins, ² in which you formerly walked according to the course of this

world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.³ Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

Eph. 4:18-being darkened in their understanding, excluded from the life of God because of the ignorance that is in them, because of the hardness of their heart.

C- unregenerate men are not able to take one step, apart from the enabling power of the Spirit, in the direction of their salvation.

C- Were men able to move themselves toward God, there would be no provision from God for this need. The fact that such enablement is provided argues in favor of man's inability.

C- Because of the fact that not all do respond to the gospel, earnest evangelists and preachers have often been distressed, supposing that stronger appeals, mightier arguments, and greater personal influence would bring those who are indifferent to Christ as Savior, thus ignoring this all-determining preliminary work of the Spirit by which alone unregenerate people may believe. Outward actions have been stressed in soul-winning—actions which may be performed apart from any heart-acceptance of Christ as Savior.

C- Only confusion and spiritual darkness can result when, apart from this illuminating divine call, the unsaved are forced by

human pressure into professions which have no origin in the heart itself.

C- Those in Satan's power will turn to God only as One who is greater in power than Satan moves them so to turn.

C- To make the unsaved realize this is a task too great for the preacher; it must be accomplished by the Holy Spirit, and He will so reveal this specific truth to the unsaved

1 Cor. 2:4-5-and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, ⁵ so that your faith would not rest on the wisdom of men, but on the power of God.

C- If Christian workers cannot move the unsaved out of the power of Satan by argument and persuasion, a far more effective way is open and that is prayer.

C- The thought expressed by ἐλέγχω is not at all of the creation of sorrow in the heart, but rather of an illumination or enlightenment respecting certain truths which the Lord was careful to enumerate; that is, the enlightenment will be along three lines—"sin, because they believe not on me"; "righteousness, because I go to my Father, and ye see me no more"; and "judgment, because the prince of this world is judged."... It is not a matter of creating shame or remorse concerning sin.

C-It is noticeable, though contrary to general opinion, that the Spirit does not enlighten the mind with respect to all the sins the individual has committed. It is not a matter of creating shame or remorse concerning sin.

John 3:18-He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

C- The thought expressed by ἐλέγχω is not at all of the creation of sorrow in the heart, but rather of an illumination or enlightenment respecting certain truths which the Lord was careful to enumerate... It is not a matter of creating shame or remorse concerning sin.

C-Any method or appeal which encourages men to do aught other than to *believe* on Christ is fraught with dangers which are infinite and eternal.

Acts 16:30-31-and after he brought them out, he said, "Sirs, what must I do to be saved?" They said, "Believe in the Lord Jesus, and you will be saved, you and your household."

Romans 4:5-But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness

C-a free choice of salvation on the part of man and in view of the fact that God recognizes the free will of man for what He created it to be... In the end, though enabled, he acts by his own will and this truth is emphasized in every passage wherein the

salvation of man is addressed to his will. “Whosoever will may come.”

C- This is a far different overture than the proposition that sin may be forgiven. It extends to the larger constructive fact that a perfect righteousness is imputed to all who believe.

C- not entering into a merit arrangement, which would demand of him that he produce his own righteousness as a basis of acceptance before God.

Romans 4:5-But to the one who does not work, but believes in Him who justifies the ungodly, his faith is credited as righteousness

Philippians 3:9-and may be found in Him, not having a righteousness of my own derived from *the* Law, but that which is through faith in Christ, the righteousness which *comes* from God on the basis of faith.

C- it is grounded on an invisible Person in heaven rather than on self or any human ability or character, to that degree its presentation to darkened, unregenerate minds must be supernaturally wrought by the Holy Spirit.

C- No reference is made by this phrase to a judgment to come; the reference is rather to the greatest of all judgments, which is now past and was accomplished by Christ as Substitute when He died the Just for the unjust, when the immeasurable billows of

God's hatred of sin swept over the One who had become a sin offering for those for whom He died.

1 John 5:19-We know that we are of God, and that the whole world lies in *the power of* the evil one.

Isaiah 61:1-The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners.

Col 1:13-For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son.

Col 2:14-15-having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.¹⁵ When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

Heb. 2:14-15-Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil,¹⁵ and might free those who through fear of death were subject to slavery all their lives.

C- When the Spirit enlightens the Satan-blinded mind regarding sin, righteousness, and judgment, that otherwise blinded mind is at once more than normally enabled to understand the three great foundational truths that sin has been judged, righteousness is

available in and through Christ, and the condemning sin is failure to believe that which God now offers the sinner, namely, a perfect salvation in and through Christ the Savior. No soul can be saved apart from this enlightenment, for no other power is sufficient to break through the blindness which Satan has imposed on the minds of those who are lost. It therefore follows that evangelism which is adjusted to God's Word will make a large place for this preliminary work of the Spirit and recognize that in answer to prayer alone the souls of lost men may be moved to believe on Christ.

Heb. 13:20-21-Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, *even* Jesus our Lord, ²¹ equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to whom *be* the glory forever and ever. Amen.