

**The Gospel of John**

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**The Gospel of John**

**Lesson #32**

**The Journey**

Jim Hoffman

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**The Gospel of John**

John 20:31 “These things are written that you may believe that Jesus is the Christ, the Son of God, and that believing you might have life in His name.”

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**The Gospel of John**

- We come now to the 4<sup>th</sup> chapter of John’s gospel where one of the things we will see in the manifest evidence of Jesus’ humanity and deity.
- John 4:6 Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.
- John 4:17 “You are right in saying, ‘I have no husband’; 18 for you have had five husbands, and the one you now have is not your husband.”

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### The Gospel of John

• John 4:1 Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself did not baptize, but only his disciples), 3 he left Judea and departed again for Galilee. 4 And he had to pass through Samaria.




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### The Gospel of John

• John 4:1 Now **when Jesus learned** that the Pharisees had heard that Jesus was making and baptizing more disciples than John. **ESV**

Appears to be Learning Something

• John 4:1 So then, **when the Lord knew** that the Pharisees had heard that He was making and baptizing more disciples than John. **NASB**

Discovering Something in the Course of Time

• John 4:1 **Jesus knew** the Pharisees had heard that he was baptizing and making more disciples than John. **NLT**

Portrayed as Knowing Something

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### The Gospel of John

One of the dangers of Bible study is that of assigning too much authority to any one translation of the scriptures. John 4:1 is an example where some translations may cause us to believe the adult Jesus was still learning things while others go with the root meaning of "ginosko" which is "to know". The proof that this one is a non-issue can be illustrated by how many of you thought, "Jesus just learned something" when you read the verse.

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### The Gospel of John

- 1<sup>st</sup> John 5:18 We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him. ESV
- 1<sup>st</sup> John 5:18 We know that anyone born of God does not continue to sin; the One who was born of God keeps them safe, and the evil one cannot harm them. NIV
- 1<sup>st</sup> John 5:18 We know that God's children do not make a practice of sinning, for God's Son holds them securely, and the evil one cannot touch them. NLT

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### The Gospel of John

- Right away we see that Jesus is leaving Judea – a possible reason for this was that Judea was not "truth" friendly. (think Washington DC today)
- We are told that Jesus learned the Pharisees were "scorekeeping" on who was baptizing more people, Jesus or John.
- It seems they cared more about who was a greater threat to them than they did about the thousands who were repenting of their sin.

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### The Gospel of John

- Both John the Baptist and Jesus were preaching the same message, “repent and believe the king is coming”.
- Matthew 4:17 “**Repent: for the kingdom of heaven is at hand**” – you can’t have a kingdom without having a king.
- Jesus and John the Baptist were both preaching the O.T. salvation message with some urgency attached when Jesus added “the kingdom is at hand”.

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### The Gospel of John

- We know by reading chapter 4 that Jesus will present himself to an immoral woman in a way that Nicodemus might have longed for.
- His approach to the woman at the well will be rather soft – he will be direct, but relatively soft compared to his approach to Nicodemus.
- It is not that he wanted to turn Nicodemus – it is that Jesus knew his audiences and adjusted to meet them where they were.

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### The Gospel of John

- Nicodemus was an “up and outer” while the woman at the well was a “down and outer”.
- Nicodemus would have been able to recite the scriptures well, but he didn’t know the God of the scriptures.
- The woman at the well knew neither the scriptures nor the God of the them – to whom much is given (Nicodemus) much is expected.

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### The Gospel of John

- Nicodemus sought out Jesus, but he couldn't see who he was, while the woman at the well was sought out by him and she is open to his message.
- Matt 10:6 These twelve Jesus sent out, instructing them, "**Go nowhere among the Gentiles and enter no town of the Samaritans,** 6 but go rather to the lost sheep of the house of Israel."
- Jesus' evangelistic stop in Samaria turns out to be what we might call a "one off" – an exception.

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### The Gospel of John

- One woman, not even a moral woman, who had no interest in him, who may well qualify as being among the most unworthy is singled out by Jesus.
- Singled out for special one-on-one attention.
- John 10:16 And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

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### The Gospel of John

- John 4:4 And he **had to pass through** Samaria.
- As it pertains to points on a map Jesus didn't have to pass through Samaria – there was a coastal route along the Mediterranean Sea and an eastern route by the Jordan river.
- Yet we see the Word of God telling us that he had to pass through Samaria – what is that about?

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### The Gospel of John

- We are not told for certain why he had to pass through Samaria, so we are free to guess – I think he was compelled to keep a divine appointment.
- Nicodemus came seeking Jesus, but this lowly and probably miserable woman had probably never heard his name.
- She was not seeking Jesus, but he was seeking her - maybe you can identify with that sentiment.

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### The Gospel of John

- The Jews hated the Samaritans – so just who were these despised peoples?
- When the Assyrians conquered the northern kingdom (Israel) they deported most of the Jews and imported Gentiles to replace them.
- This was rather standard practice for the Assyrians as it assured the destruction of both cultures and kept the conquered peoples confused and docile.

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### The Gospel of John

- The Assyrians were deliberate in the efforts to destroy the culture and traditions of the peoples they conquered.
- Over time a completely new population of mixed ethnicities would emerge who would have no interest in recovering their national identities.
- That is what the Assyrians did in Israel and the presence of Samaritans is the evidence of their work.

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The Gospel of John

As it turns out, if you want to subjugate a people, they are easy pickings when their culture and traditions are destroyed.

The Assyrians did it with war – what if such change could be brought about peacefully?

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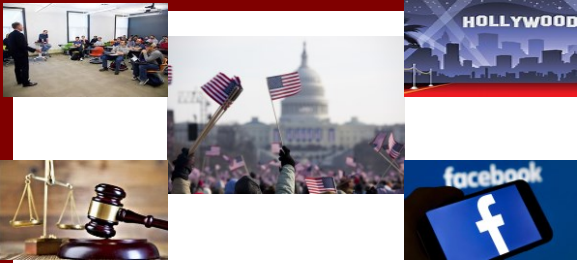
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“The long march through the institutions.”

Rudi Dutschke 1967



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The Gospel of John

What the Assyrians did in Israel through war the Marxists have done in America through peace. Israel never fully recovered – our fate hangs in the balance.

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