



JOHN 3:22-4:3 | JESUS IN JUDEA

- Verses 22-26 – see session 14
- Verses 27-33 – see session 15
- Verse 34 –
 - The One **whom God hath sent** is Jesus, who **speaketh the words of God**. In itself, that statement is attested in several places of Scripture.
 - The next statement **for God giveth not the Spirit by measure**, however, is perplexing.
 - Because of the conjunction, **for**, the two phrases must be connected in our interpretation.
 - If we take the additional words **unto him**, we say “Jesus speaks God’s words because God doesn’t limit the Spirit to Jesus.” However, this causes a mix up in trinitarian theology. We are elsewhere told that *the Father* speaks to *the Son*, with no mention of the *Spirit*.
 - However, if we drop the addition **unto him**, then the second phrase *ties perfectly* into the first phrase, and the interpretation would be as follows: *the testimony of Jesus was rejected (v. 32) but those who did accept it have given unwavering testimony that God is true, and there is proof that Jesus spoke the word of God is that TODAY (at the time of the writing) God is giving His Spirit freely (Just as Jesus said He would)*. This interpretation aligns with John 15:26.
- Verse 35 –
 - Giving further evidence that these words are commentary of the author of the Gospel, the words tell us that the Father **hath given all things unto his hand** (past tense).
 - This would align with Matthew 28:18. Notice that God **giveth** in verse 34 and **hath given** in verse 35.
 - Psalm 2:8 speaks of God giving all things in the future. This verse speaks of it as past-tense.
- Verse 36 –
 - Once again, the grace gospel is shared to the reader, and these words make much more sense as words to the reader rather than words from John the Baptist.
 - Note that many of the modern translations change **believeth not** to *do not obey* (NASB, ESV, etc.). The Greek is ἀπειθέω [apatheo], which is “belief” with the negator “a”, thus, “unbelief.”
- Verses 4:1-3 –
 - There is some period of time that passes between the occasion at hand.
 - At the time that the controversy arose (Jn. 3:25-26), **John was not yet cast into prison** (Jn. 3:24).
 - Matthew tells us that **when Jesus had heard that John was cast into prison, he departed into Galilee** (Mt. 4:12).
 - So, from the beginning of this episode to the end, John had been arrested and cast into prison. It seems that the arrest of John caused Jesus to leave the area.

- Jesus was always conscious of the fact that an early arrest would wreak havoc with the timing of the crucifixion. While Jesus may have had direction from the Father about leaving to Galilee, the normal reading of the text is that Jesus simply used prudence and common sense.
- It is interesting that Jesus did not baptize but instructed His apostles to do so (Matt. 28:19-20). Later, Paul would claim that **Christ sent me not to baptize**, which strengthens any argument that Paul is not part of the 12, and not part of the so-called Great Commission, but rather part of a new dispensation which began after the commission to the 12.

JOHN 4:4-30 | JESUS IN SAMARIA, PART 1: THE WOMAN AT THE WELL

- Verse 4:
 - One of the most common teachings of evangelicalism is that “Jews would not travel through Samaria.” With this premise laid down, the evangelicals build a “kum-ba-ya” experience on how Jesus was so much more kind than the average Jew, and He wanted to go through Samaria because He loved them.
 - However, like so many things taught in evangelicalism, there is no historical basis of truth. In fact, Josephus says, *“It was the custom of the Galileans, when they came to the holy city at the festivals, to take their journeys through the country of the Samaritans”* (Antiquities, XX, vi, 1).
- Verse 5 –
 - This **parcel of ground** is discussed in Genesis 33:19 and 48:22 as well as Joshua 24:32, where we are told that **the bones of Joseph** were buried (at nearby *Sychar*).
 - It is one of three places in which the real estate transaction is recorded in the Scripture (the others being the site of the Temple in Jerusalem and the burial plot for Sarah at Hebron). All three locations are currently considered off-limits to Jews by the United Nations.
- Verse 6 –
 - John 11:9 is a key to understanding the Hebrew reckoning of time: **are there not twelve hours in a day?**
 - Therefore, the day had 12 hours and the night had 12 hours, thus **the sixth hour** could be either noon or midnight with the assumption of sunrise to sunset reckoning.
 - Some do their reckoning in the more western form of noon through noon; thus it would be 6:00 PM. The noon-midnight reckoning does not align well with John 11:9.
 - Context alone tells us whether the hour is daylight or darkness. Here, it is presumably about noon.
- Verses 7-9 –
 - The Lord needed her to **give me to drink** (v. 7) not because the disciples were not present (v. 8), but because, in their absence, Jesus had **nothing to draw with, and the well is deep** (v. 11).
 - Note: If the disciples are in town, was their an eyewitness to this story? The account reads as if it was from an eyewitness, though such is not required. However, the eyewitness argument gives credence to the idea of another author rather than John.
 - Note the continued habit of the author to give running commentary to the reader as the author explains that **the Jews have no dealings with the Samaritans** (v. 9). The Greek for **dealings** is συγχράομαι [sunchraomai], which is the prefix “together” with the root “to make use of.” It is only used here in the New Testament, and is believed refer to “friendly interaction” rather than doing business together (see v. 8).