A large, faint watermark of the letters 'AΩ' is centered on the page, rendered in a yellowish-gold outline style. The 'A' is on the left and the 'Ω' is on the right, with a vertical bar between them.

John Chapter 4 Part I

Ask the Right Question
to Find the Right Answer

Overview

- There are connections between Old Testament and New Testament persons, places, things and events. (e.g. Book of Hebrews)
- There are connections between Genesis 34 (Rape of Dinah) and John 4 (Woman at the Well)
- The Gospel (Salvation 1)
- Faith Living (Salvation 2)

Wax Seal (Type)



Type

Anti-Type

<https://www.pixeden.com/psd-mock-up-templates/psd-enveloppe-wax-seal-mockup>

²⁵ So the other disciples were saying to him, "We have seen the Lord!" But he said to them, "Unless I see in His hands the **imprint** of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."

Goals

- Build your confidence in the “Fabric of Scripture”
- Lead you to a “joy of discovery” (1 John 1:4)
- Show you connections or links between Old Testament and New Testament
- Contrast the two passages to ask questions you might not have otherwise thought about
- Learn the lessons of Genesis 34/John 4
- Demonstrate that the Bible is about Jesus Christ

1 John 1:4

⁴ These things we write, so that our joy may be made complete.

Rules for John

- The Old Testament is a watermark
 - Old Testament concepts form the fabric of John
 - Instead of just quotes from the Old Testament, individual words or phrases are used to refer back to the Old Testament
- The Fiber of Scripture runs through all books of the Bible including John
- Each and every word of the Gospel of John is important
 - “There is not a line in the Bible which is placed there for mere rhetorical effect, or for the gratification of curiosity.” D.G. Barnhouse, *The Invisible War*, Grand Rapids: Zondervan, 1965, p17
 - “The structure of the Fourth Gospel reveals that it is one of the most carefully crafted pieces of literature in the Bible.” Stephen S. Kim (*Bibliotheca Sacra* 165, October-December 2008) 413-24)
- The Gospel of John is a “spiritual” gospel. John’s emphasis is on the deity of Jesus and illustrates spiritual concepts using physical objects

Many Threads in the Fabric

- Water & Food as spiritual metaphors
- Witness
- Prophet Like Moses
- Temple
- “I AM”
- Etc.

Jesus Left Judea

- Matt 4:12 Now when Jesus heard that John had been taken into custody, He withdrew into Galilee;...
- Mk 1:14 Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God
- Lk 4:14 And Jesus returned to Galilee in the power of the Spirit, and news about Him spread through all the surrounding district.
- D. A. Carson says “John the Baptist’s imprisonment appears to have prompted Jesus to return to Galilee.”
Carson, D. A. The Expositor’s Bible Commentary: Matthew & Mark, Grand Rapids: Zondervan, 2010, p144

John 4:1-4

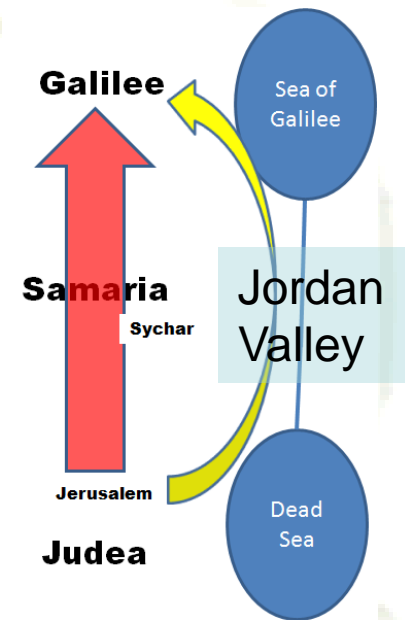
- Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John² (although Jesus Himself was not baptizing, but His disciples were),³ He left Judea and went away again into Galilee.⁴ And He had to pass through Samaria.

Must

- The fact that Jesus left Judea and went to Galilee is not in question. The Synoptic Gospels confirm that with the added fact that John the Baptist had just been arrested.
- The issue is why Jesus “had” or “must” (Greek edei) go through Samaria
- The Greek particle “de” is a contrasting particle, but not a strong one. It can be translated “and” when the contrast is almost imperceptible or as “but” when there is a perceptible contrast.
- The point is that Jesus was expected to use the Jordan River **but** now, on the way to Galilee, he **must** go through Samaria. Why?

Routes to Galilee

- There were two routes from Jerusalem to Galilee:
 - Samaria route
 - The shortest route
 - Jordan Valley route
 - Strict Jews (like the Pharisees) took this route to avoid the Samaritans



What Jesus Knew

- Jesus knew and understood that the Pharisees now considered Him a potentially greater threat to them than John the Baptist
- Herod Antipas had John the Baptist arrested. Jesus was not yet an issue for Herod until the death of John the Baptist Matt 14:1+
- Samaria was under Herod's rule, so he could have had Him arrested in Samaria if he wanted
- But in this instance, it was the Pharisees who were concerned
- John the Baptist normally operated along the Jordan River
- If Jesus disciples were baptizing people, then the best place to do it would have been the Jordan River where John had been baptizing
- Pharisees would travel along the Jordan River to go to Galilee, but would likely not venture into Samaria for fear of becoming defiled.
- So Pharisees on their own might attempt to arrest Jesus along the Jordan River

What It Accomplishes

- The Father **must** respond to positive volition
- Jesus **must** respond to the will of the Father
- Jesus **must** avoid arrest by the Pharisees

John 4:5-6

- ⁵ So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph;
⁶ and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.

Sychar

- This name “...is not attested in earlier literature...” according to D.A. Carson
- John made a point of giving us a name for the town
- Some commentators transliterate the Greek name into Aramaic as a word for drunk. At least one commentator (Hengstenberg) transliterates it to a word for lie or deceit. It is a matter of a single letter.
- Although drunkenness might be the easier to defend upon transliteration grounds (maybe yes, maybe no), it doesn't fit the given facts very well. If however, we take this to mean deceit as in City of Deceit, then it connects with many things in the text. It also meshes with the Genesis 34 depiction as a “Valley/City of Deceit.” [“validity in interpretation”]

City of Lies

- “The Apostle characterizes the false nature of the Samaritans, by changing their city Sychem, by the alteration of a single letter, into a city of lies, שקר. It is but to speak superficially when one designates this as "unworthy trifling." It is of the greatest effect when the truth is thus pointedly expressed. It is thus impressed indelibly on the mind and heart.”

Hengstenberg, E. W., Commentary on the Gospel of St John, Edinburgh:T. & T. Clark 1865, pp214-215

Samaritans in Valley of Deceit

- Samaritans were not really Jews although they often likened themselves to Jews
- After the Northern Kingdom is taken away, and a few Jews are left in the land amongst many foreigners brought in to replace the Jews:
 - Apostate priests of the Northern Kingdom are brought back to teach them about the “god of the land” (see 2 Kings:24-41)
 - Eventually a temple is built on Mt. Gerishim
 - But by the time of the woman at the well, this temple has been destroyed. However, the Samaritans still worshiped there
 - Samaritans accepted only the books of Moses, the Pentateuch – not the prophets, the Psalms, or other writings

Historical Shechem Area

- Gen 12:6-7 God promises Abraham this land; Abraham builds an altar to the Lord
- Gen 34 Rape of Dinah & death of men of Shechem
- Joshua 8:30-35 Joshua read the law of Moses to the people, both the blessings and cursing.
- Josh 24:32 Joseph buried there

True Lies

- Samaritan Claims (Lies)
 - Jewish – Not Jewish
 - Priesthood – An apostate priesthood
 - Temple – false temple that doesn't even exist
 - Father Jacob – the “heel catcher,” deceiver, supplanter
 - Joseph – Lies were used to coverup the crimes against him
 - Other Lies

Jacob in the Valley of Deceit

- Jacob of course got the blessing of the firstborn by deceit, was deceived by his employer Laban who switched the brides on Jacob; Rachael, then hid Laban's family idols. Later Joseph will be sold into slavery by his brothers and they will lie to their father about Joseph's fate, etc.
- So the Samaritans are deceitful, the woman at the well is deceitful
- Hence, it is not a stretch to call Sychar the City of Lies/ Deceit!
- And in Genesis 34, we already see that there was enough reason there to call it the City or Valley of Deceit

First Connection to Genesis

- John 4:5 “...the parcel of land that **Jacob gave Joseph**” forces us to go to Genesis and find where this was done
- Gen 48:22 “ I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.” (NASB)
- Gen 48:22 “And I, even I, do give to you as one over your brothers, Schechem, which I took from the hand of the Amorite with my sword and my bow.” Watts, J. Wash, A distinctive translation of Genesis, Grand Rapids: Wm B. Eerdmans, 1963, p 122

Location Link

Genesis 34

John 4



Same Location

Shechem: Valley/City of Deceit
 Land that Jacob bought (Gen 33:19)
 Land Jacob gave Joseph (Gen 48:22)
 Joseph buried there (Josh 24:32)

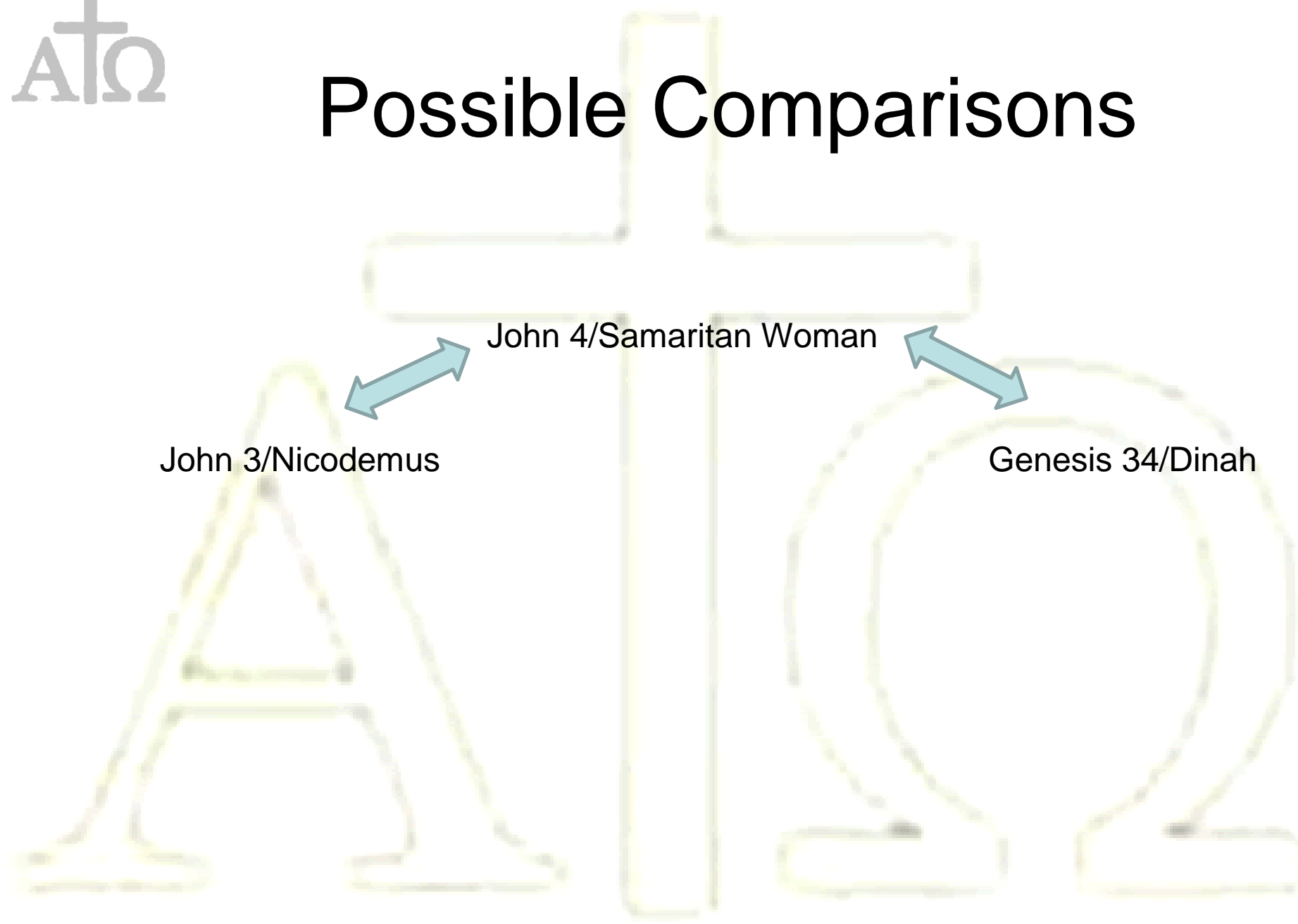
Sychar: Valley/City of Deceit
 Land that Jacob gave Joseph
 (John 4:5)
 “Jacob’s” Well

Possible Comparisons

John 3/Nicodemus

John 4/Samaritan Woman

Genesis 34/Dinah



Comparison with Nicodemus

- Woman at the Well
 - Woman (not named)
 - Not Jew – Samaritan
 - Not Teacher – in need of teaching
 - Not Ruler – been to court many times

Summary from Genesis 34

Genesis 34

Jacob

Passive – leads to children taking control and causing a disaster

Dinah

Justice is sought but is denied

Local people

In trying to deceive Jacob, they are deceived and as a result, all the men die
Shechem is willing to give Jacob a gift

Hamor (father)/
Shechem (son)

“Valley of Deceit”

11 Sons
(physically alive)

They give a “false gospel” in deceit and kill all the men of the village

Fields

They stop working (being productive) and come in from the fields

“Solution”: False Gospel
Result: Physical death

No one remembers God; In Gen 33, Jacob names an altar the “mighty God of Israel, or just God of Israel”

Jacob Gave Joseph

- John 4:5 “... near the parcel of ground that Jacob gave to his son Joseph”
- This points us to Gen 48:22
 - ²² I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.”
- Interesting in light of Gen 33:19 ¹⁹ He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem’s father, for one hundred pieces of money.
- But that is explained in Genesis chapter 34
- “Gave” is first use of give/didomi in this chapter

Gave

- In Genesis 34, there was repeated use of the verb for “to take.”
- In John 4 there is a repeated use of the verb to give
- “The verb δίδωμι (didomi, give) dominates this section, occurring seven times between 4:7 and 4:15.” Kostenberger, A. J., John. Grand Rapids: Baker Academic, 2004. p149

Problem

- Jews and Samaritans loathe each other. (4:8 combined with Josephus' comments)
- There is apparently positive volition toward the Messiah in the Samaritan community (4:35-42)
- Hence, it is God the Father's will for Jesus to go to Samaria to give the gospel and harvest (4:34)
- How will He control his disciples? How will He evangelize the Samaritans giving the true gospel from a spiritual perspective?