

John 3 Part 2

We have seen Jesus' first miracle at the wedding in Cana, and the first Passover of Jesus' earthly ministry. We have also examined Jesus' discussion with Nicodemus about being "born-again".

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Jesus will return as the King of Kings and Judge of all. At His first coming, He came as the Lamb - the Suffering Servant of Isaiah 53.

18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Those without Christ, stand condemned already. This is parallel to Romans 1:18-23 ;2:12-16

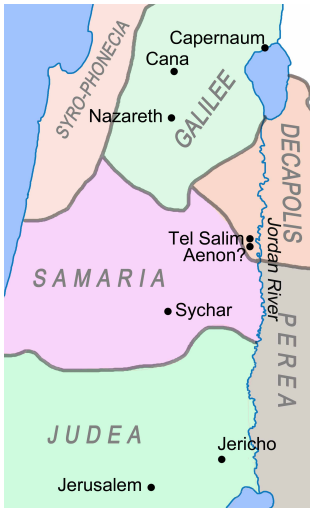
V. THE CONDEMNATION

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

There are some who refuse to repent, and get saved simply because of their love of darkness.



VI. THE LOCATION

22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

23 And John also was baptizing in AEnon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

Αἰνών, AEnon) from **עין**, a fountain
Jesus is in Judah baptizing, John the Baptist is not. He is in "The Spring" near Salim. The actual location is uncertain.

The leading candidate is a spring next to a mound called Tell Radragh \ Tel Shalem, 8 km South of Beth-Shean.



VII. THE GLORIFICATION

25 Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 4 Part 1

- It's name likely meant "*kept or preserved*" in Hebrew (named after it's founder in 1st Kings 16)
- In it was the capital city of the northern kingdom known as "Israel".

According to biblical tradition, the region known as Samaria was captured by the Israelites from the Canaanites and was assigned to the Tribe of Joseph. After the death of King Solomon (c.931 BC), the northern tribes, including those of Samaria, separated from the southern tribes and established the separate kingdom of Israel. Initially its capital was at Tirzah until the time of king Omri (c.884 BC), who built the city Shomeron (Samaria) and as established it as its capital.

The region was conquered by the Assyrians in c. 722 BC, and reportedly much of its population was taken into captivity and deported.

In AD 6 the region became part of the Roman province of Judaea, after the death of king Herod the Great.

Over time, the region has been controlled by numerous different civilizations, including Israelites, Babylonians, the classical Persian Empire, Ancient Greeks, Romans, Byzantines, Arabs, Crusaders, and Ottoman Turks.

The Samaritans are an ethnoreligious group, named after and descended from ancient Semitic inhabitants of Samaria, since the Assyrian Exile of the Israelites. Religiously the Samaritans are adherents of **Samaritanism**, an Abrahamic religion closely related to Judaism. Based on the Samaritan Torah, Samaritans claim their worship is the true religion of the ancient Israelites prior to the Babylonian Exile, preserved by those who remained in the Land of Israel, as opposed to Judaism, which they assert is a related but altered and amended religion brought back by those returning from exile. It is commonly, though inaccurately, accepted that Samaritans are mainstream Jews.

Their temple was built at Mount Gerizim in the middle of fifth century BC and was destroyed by the Macabbean (Hasmonean) John Hyrcanus late in 110 BC, although their descendants still worship among its ruins. The antagonism between Samaritans and Jews is important in understanding the New Testament's stories of the "Samaritan woman at the well" and "Parable of the Good Samaritan".

I. THE SCOPE OF GOD'S LOVE V.4,9

- **THE UNLOVED**
- **THE UNWANTED**
- **JOHN 3:16**
- **ROMANS 10:13**

II. THE INTENSITY OF GOD'S LOVE V.6

- **WHAT CHRIST DID ON THE CROSS**
- **THE ULTIMATE EXAMPLE OF "MISSIONARIES"**

III. THE GIFT OF GOD'S LOVE V. 7-14

- **WE MUST OPEN OUR MOUTHS**
- **LIVING WATER IS NOTHING NEW**
- **ISA 12:3**

• JEREMIAH 2:13

IV. THE EXTENT OF GOD'S LOVE. V.15-19

- **THE UNGODLY**

V. THE PERSON OF GOD'S LOVE. V. 20-26

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