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# Belonging: 5 Keys to Unlock Your Potential as a Disciple

Week 1: Intro & Discomfort

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# Overview

John 4: 1-42 - The Woman at the Well or Samaritan Woman

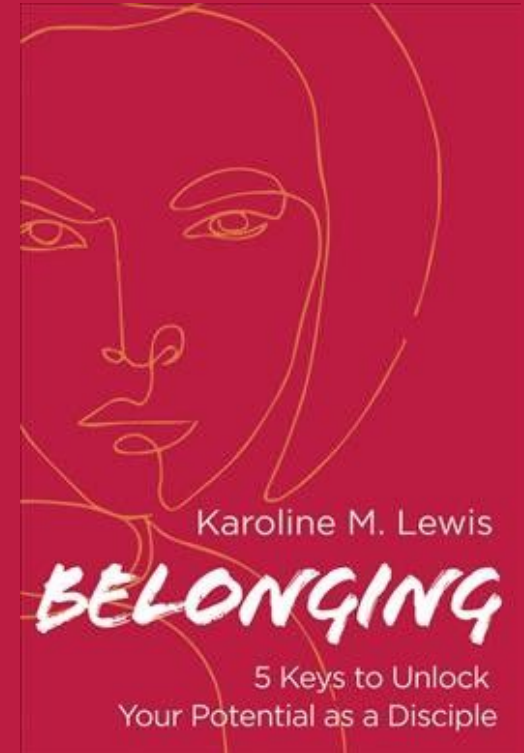
Week 1: John 4:1-6 - Intro and Discomfort

Week 2: John 4: 7-15 - Wonder

Week 3: John 4: 16-24 - Trust

Week 4: John 4: 25-30 - Letting Go

Week 5: John 4: 31-42 - Witness



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# Background of John

- 4th Gospel
- None Synoptic (very different from Matthew, Mark, and Luke)
- Written sometime between 75-85CE
- Written for a Jewish reader



# Geography of John



- John takes place in both region of Galilee and in city of Jerusalem
- John has Jesus traveling from Galilee to Jerusalem for the 3 Jewish Pilgrimages:
  - Weeks/Shavout May/June,
  - Booths/Tabernacles/Sukkot September/October, &
  - Passover March/April
- The belief that Jesus' ministry took place over 3 years is because John has Jesus in Jerusalem for 3 separate Passovers

# Overview of John 1 - 12

Part 1 of 2

# John



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# Themes in John

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# Theme #1: Rebirth/New Creation

- **Genesis 1: 1 & John 1:1**  
“Through the Word that was from God and with God (John 1:1) coming into the world, we can be born anew children of God”
- **John 1:3-4** - Life is possible because of Jesus
- **John 3:3** - Jesus offers new live to Nicodemus  
“I assure you unless someone is born anew, it’s not possible to see God’s Kingdom”
- **John 3:5** - “I assure you, unless someone is born of water and the Spirit, it’s not possible to enter God’s kingdom”
- **John 14:8-17, 25-27; 15:26-27; 16:4b-11** - Jesus finds the disciples hiding out behind locked doors, he gives them the holy Spirit promised to them in the Farewell Discourse







## Theme #2: Jesus' Identity

- **John 1:18** - Jesus is God begotten, the one and only God
- **John 1:14** - The Word, in the beginning, with God and the Word became flesh
- **John 4:26; 6:20, 8:24, 28, 58; 13:19; 18:5, 7** - God in our midst, the great "I AM"
- **John 10:1-10** - Jesus' followers are cast as believers, disciples, sheep in Jesus' fold, those who are "in the light."
- **John 1:4-5** - Light & darkness in John communicated one's relationship, or lack thereof, with Jesus/God
- In John the time of day is not about the clock but indicate the statue of a person's relationship with Jesus
- **John 3: 1** - Nicodemus comes to Jesus "at night"
- **John 4: 6** - The woman at the well meets Jesus "about noon"
- Jesus didn't come to judge instead "One's encounter with Jesus, the revelation of God, is a crisis momentum, a moment of decision and response, and determines one's relationship with Jesus going forward."



# Theme #3: Relationship

- **John 1:1 & 1:18** - “the Word was with God”, & Father and Son, believers are brought into this relationship as well
- **John 1:18** - “No one has ever seen God. It is God the only Son, who is close to the Father’s Heart, who has made him known.”  
Elsewhere in the bible “at the Father’s side” but here the word translate as heart is really “bosom” or “breast”
- Jesus invited all to share in the intimate, tender, loving, nurturing, sustaining relationship with him and with God





## Theme #4: Witness

- Is the primary description of discipleship
- **John 1:29-34** - John the Baptist is portrayed primarily as a witness to Jesus
- To witness or to testify to Jesus is to point to his presence in our midst and to invite people to their own encounter with Jesus

## Theme #5: Abundance

- **John 10:10** - “I came so that they could have life - indeed, so that they could love life to the fullest”
- **John 1:16** - “From his fullness we have all received grace upon grace”
- After 1:17 the word grace never appears again, each encounter with Jesus is meant to be an occurrence of grace upon grace





# Introduction to John 4:1-42

- Only appears in John
- Intentional placed after Nicodemus



<b>Nicodemus</b>	<b>Woman At Well</b>
Male	Female
Has name	No name
Religious leader	Religious outsider
Conversation takes place in Jerusalem during passover	Sychar, Samaria (Jews don't travel there)
At night	Noon
	Open to Jesus' message

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# Introduction to John 4:1-42

- Longest conversation between Jesus and a single character in all of the Gospels
  - This much space given to a conversation with an outsider should draw our attention
  - Conversations are important for a life of faith
  - Faith and relationship take time and can't easily be distilled in to a pithy phrase, a clear doctrine, or a plaque on the wall



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# John 4:1-6

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# “Jesus left Judea and went back to Galilee” (4:3)

Jesus has been in Jerusalem for Passover and his conversation with Nicodemus he is now heading home

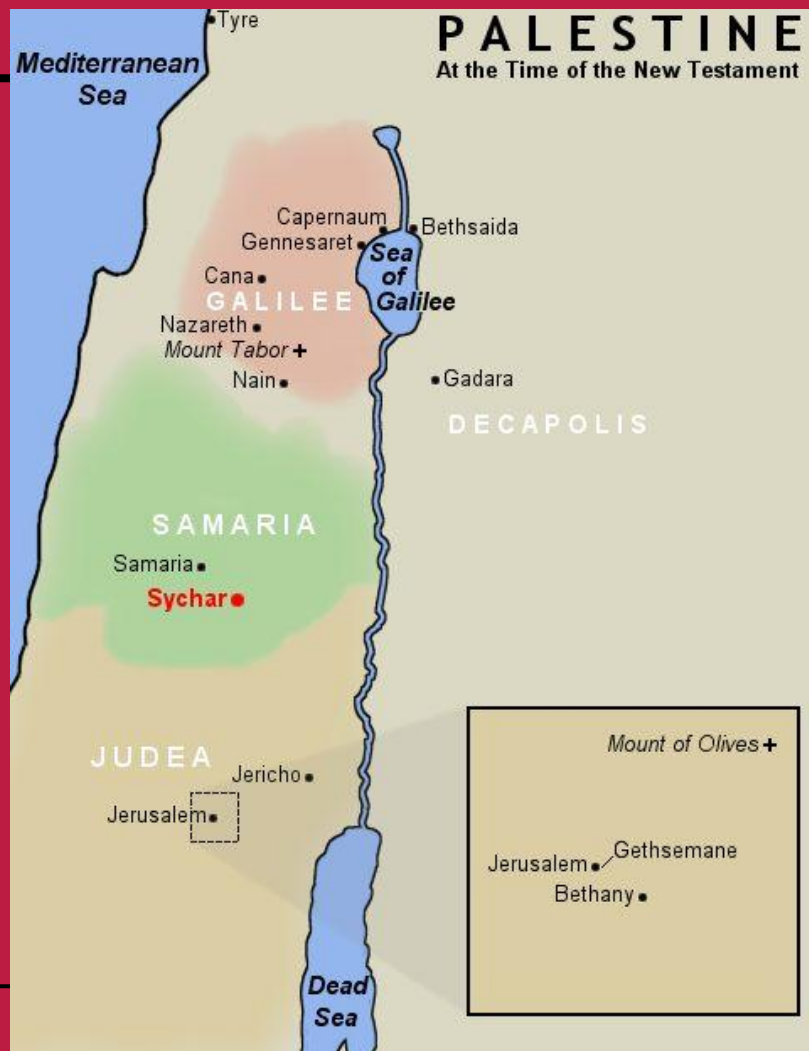
Jerusalem to Galilee is about 40 miles and 4 days travel

This highlights the writers Jewishness by emphasizing Jesus devoutness

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## John 4:1-6

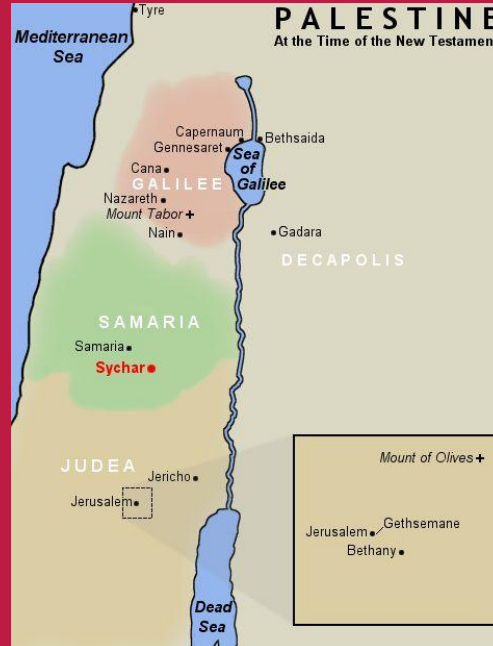
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# “Jesus had to go through Samaria” (4:4)

- At this time Jews and Samaritans have been in conflict since 722 BCE (About 800 years)
  - Samaritans trace their roots to the Israelite not deported by Assyria
  - After the temple was destroyed in Jerusalem (587 BCE) the Israelites were forced into Babylon and when they returned they wanted nothing to do with the Samaritans who has intermingled and intermarried with their Assyrian and Babylonian captors
  - Jews rebuilt temple in Jerusalem
  - Samaritans build their temple in Mount Gerizim
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# “Jesus had to go through Samaria” (4:4)

- Jesus didn't have to go through Samaria and as a Jew the last thing he would want to do is come into contact with with a Samaritan
  - John 3:16
  - Jesus' coming into the world is for the sake of God loving THE WORLD, even the “those people”, the Samaritans
  - **John 10:16** - I have other sheep that do not belong to 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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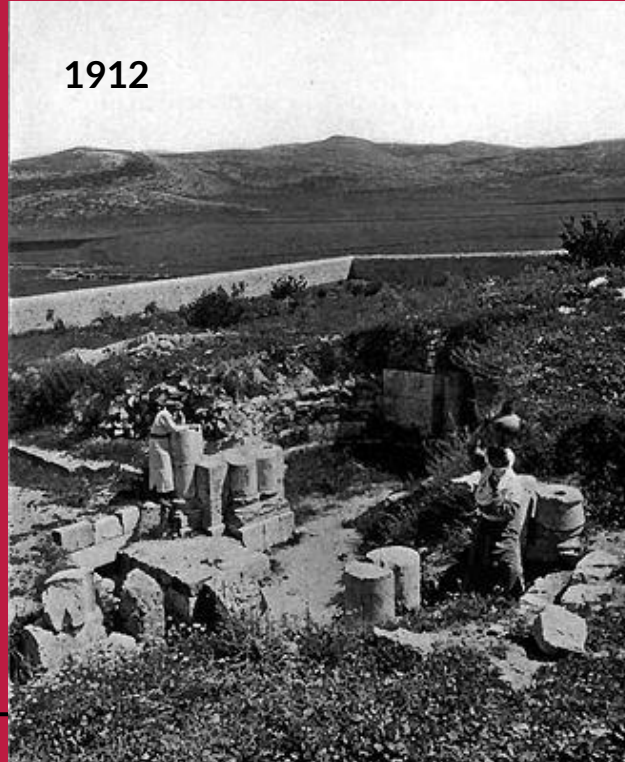
# “Jesus had to go through Samaria” (4:4)

- John 1:35-51 - the primary metaphor used is that of “finding”
  - Jesus finds Andrew, who finds his brother Simon Peter, Jesus find Philip who finds Nathanael
  - “To find” isn't in John 4 but we are meant to make a connection back to the calling of the disciples
  - John 9 - Healing of the man born blind Jesus finds the man not the other way round
  - Jesus has to go through Sychar to fulfill John 3:16 and to anticipate his promise in John 10:16
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# “Jacob's well was there” (4:6)

- In the Old Testament wells are frequently involved in people getting betrothed  
Isaac & Rebekah (Gen, 24:10-27)  
Jacob & Leah (Gen 29:1-11)  
Moses & Zipporah (Ex 2:15-22)
  - Wells are intimate, a place of relationship, promise, & hope
  - Wells are a place of provision
  - Wells suggest commonality, a connection, a shared ancestry
  - Wells offer water and Jesus is the living water
  - We see Jesus humanity because is tired and thirsty
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## “It was about noon” (4:6)

- Important theme in John, metaphor of light and darkness, and one's relationship with God/Jesus
  - Jesus is the Light of the world
  - John 1:5 - The light shines in the darkness, and the darkness did not overcome it.
  - If one is in the light, it means that the person has the potential to see the true identity of Jesus as the light of world
  - NOT white is good & black is bad
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**Reflect and Respond**

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## John 3:16

“God loves this woman-and fiercely-and so Jesus takes his disciples to Sychar to show them just how huge God’s love truly is.”





# God Loves the World

“Jesus takes his disciples to Sychar to show them that “God loves the world” is not a fantasy, that God really means it.”



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## God Pushed Us



“God pushes us into places we do not feel ready to go or want to go because we know what might happen in Sychar kinds of places. It’s that place, at high noon, that sheds a bright light on our own prejudices, biases, and ideologies.”

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# Jesus Needs Us



“Jesus asks her for a drink, placing his need in her hands; and something happens in this exchange that at the moment we can only artistically see-where need replaces judgment and love replaces suspicion.”

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## Discomfort

“Going to Sychar is an essential part of faith if we are to realize fully what it means that God so loved the world, and especially if you have forgotten how much God loves you. ‘It is necessary to go through Samaria’ to find ourselves once again and to be found again by the one who loves us so much.”

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