

***Ensure fellowship with God through 1 John 1:9***

**1 John 1:9** If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

**Chronology of the time difference between Matt 4:11 and 12**

1. Jesus returns to Judea after the wilderness testing and John [the Herald] identifies Him as the promised Messiah (John 1:29-36).
2. Christ calls disciples and travels to Galilee (John 1:37-49).  
(*Not the same as His withdrawal to Galilee in Mt 4:12*)
  - Andrew and John - - vv. 37-39
  - Peter - - vv. 40-42
  - Philip - - vs. 43
  - Nathanael - - vv. 45-49
3. First miracle was at the wedding in Cana of Galilee (John 2:1-11).
4. Christ travels to Capernaum from the wedding feast with Mary, His half brothers and the disciples (John 2:12).
  - Half brothers:
    1. James
    2. Joseph
    3. Judas
    4. Simon
5. Christ travels to Jerusalem for the Feast of Passover and drives the money changers and their animals out of the temple (John 2:13-21).
  - Different temple cleansing than mentioned in other gospels.
    1. Matt 21:12; Mark 11:15; Luke 19:45-48
  - A sign of His Messianic authority
  - Rejected by the religious leaders
6. During His week in Jerusalem, He meets Nicodemus and communicates that spiritual regeneration is the prerequisite for entering the Kingdom of God (John 3:1-21).
  - Two ministries are simultaneously functioning at this time in the same geographical area. This provides too much friction.
  - The Lord defuses the situation and goes up to Galilee.
7. John is arrested.
  - He's removed and some of his students still fail to transition – a travesty in the spiritual life.
8. The Lord returns to Galilee through Samaria (John 4:1ff – Matthew 4:12)
  - We have observed the religious attack of the Pharisees in an attempt to create discord between the two ministries that functioned simultaneously - the ministry of the Lord Jesus Christ and the ministry of John the Baptist.

## John 4:3-4

### (3) He left Judea and went away again into Galilee.

- The Pharisees were attempting to stir up problems by starting heated theological debates between John's disciples and the Lord Jesus Christ's disciples as per John 3:25ff.
- The Lord diffuses the situation by moving out of the area.

### (4) And He had to pass through Samaria.

#### "He had to pass" -

- Imperfect active indicative **δει** + **δε** follow by present middle infinitive **διέρχομαι**
  - DEI plus DE – "it is necessary" or "it was a requirement" – a verb of protocol
  - DIERCHOMAI – "to go through" or "to pass through"
- Corr. translation - **but it was necessary** (a requirement) **for Him to go through Samaria.**

It was the Father's will for Jesus Christ to avoid John's ministry by going through Samaria.

#### Necessities for God the Father to direct Jesus Christ through Samaria - -

**Necessity #1** - John's disciples are focused on the man and not the message that John had been preaching [note John 3:25-26; 4:1].

- There was a propensity for John's disciples to enter into heated theological debates.
- Jesus traveling to Galilee through Samaria would defuse a potential schism.

**POD (Review)** - It's best to leave people alone who are focused on the man [and his ministry] as opposed to the message. Respect their privacy!

**POD (Review)** - Respecting the privacy of those who are focused on the man diffuses Satan's potential of creating discord through heated theological debates.

What do you do [today], as a believer, if you encounter people who are focused on a man and his ministry as opposed to the message of Jesus Christ?

- You need to do what John did – focus on Christ.

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### C. H. Mackintosh – **Questions and How to Meet Them**

Here we have another kind of question. It is not now about himself or his work, but about purifying. "There arose a question among some of John's disciples and the Jews about purifying. And they came to John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all come to Him."

Now this was a mistake, for "Jesus Himself baptized not, but His disciples." But this is not the point here. What strikes me is John's mode of settling all questions, right or wrong. He finds a perfect solution for all in the presence of his Lord." John answered and said, "A man can receive nothing except it be given him from heaven."

How true! How simple! How perfectly obvious! What a complete settlement of every question! If a man has anything at all, whence did it, whence could it, come? Surely only from Heaven. What a perfect cure for strife, envy, jealousy, and emulation! "Every good gift and every perfect gift is *from above*, and *cometh down* from the Father of lights." What a tale this tells of earth and of man! What a record it bears to Heaven and to God! Not one atom of good on earth but what comes from Heaven. Not an atom of good in man but what comes from God. Why, then, should any one boast, or be jealous, or envious? If all goodness is from above, let there be an end of all strife, and let all hearts go up in praise to "the Father of lights."

Thus it was the Baptist met the questions of his day. He let all the questioners know that their questions had but little interest for him. And, more than that, he let them know where all his interests lay. This blessed servant found all his springs in the Lamb of God, in His precious work — in His glorious Person. The voice of the Bridegroom was enough for him, and, having heard that, his joy was full. The question of purifying might be interesting enough in its place, and no doubt, like all other questions, it had its right and its wrong side; but for John, the Bridegroom's voice was enough. In His presence he found a divine answer to every question — a divine solution to every difficulty. He looked up to Heaven, and saw every good thing coming from thence. He looked into the Bridegroom's face, and saw every moral glory centered there. This was enough for him. Why trouble him with questions of any kind — questions about himself or his work, or about purifying? He lived far beyond the region of questions, in the blessed presence of his Lord and there he found all his heart could ever need.

Now it seems to me that you and I would do well to take a leaf out of John's book as regards all this. I need not remind you that in this our day there are questions agitating men's minds. Yes, and some of us are called to account for not expressing ourselves more decidedly on some at least of these questions. But, for my part, I believe the devil is doing his utmost to alienate our hearts from Christ and from one another by questions. We ought not to be ignorant of his devices. He does not come openly, and say, "I am the devil, and I want to divide and scatter you by questions." Yet this is precisely what he is seeking to do.

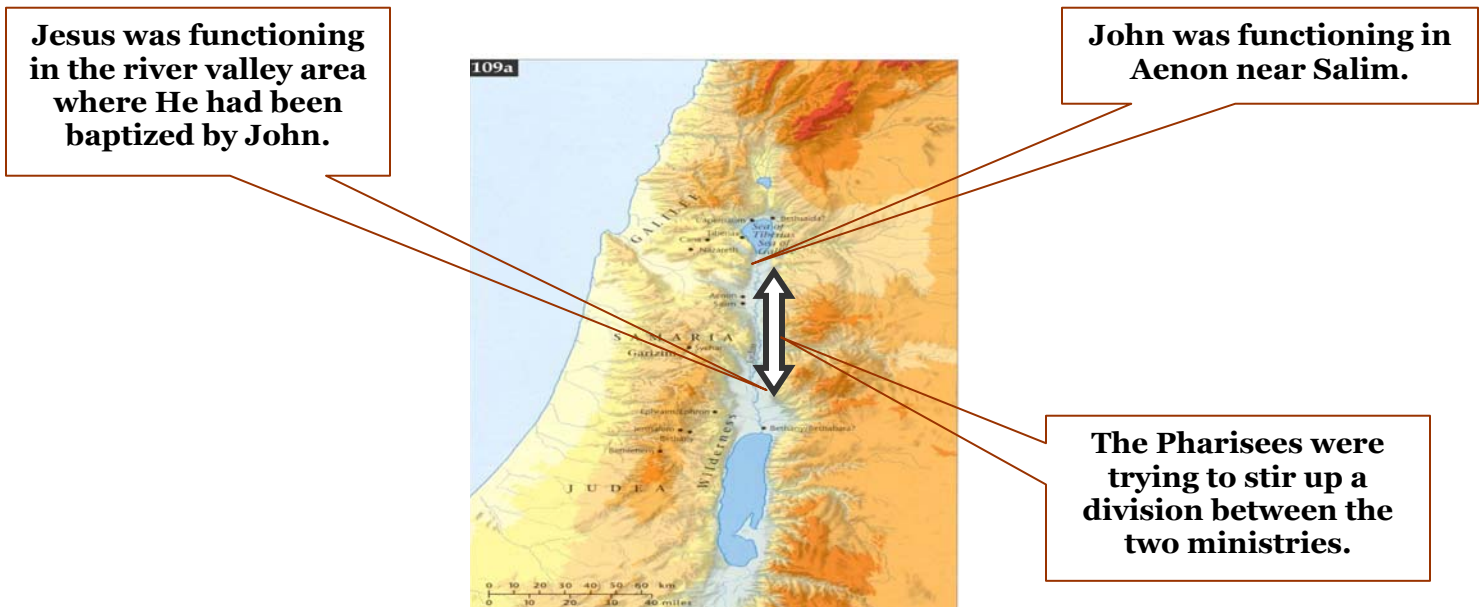
Now, it matters not whether the question be right or wrong in itself; the devil can make use of a right question just as effectively as of a wrong one, provided he can succeed in raising that question into undue prominence, and causing it to come between our souls and Christ, and between us and our brethren. I can understand a difference in judgment, on various minor questions. Christians have differed about such for many long centuries, and they will continue to differ until the end of time. It is human weakness. But when any question is allowed to assume undue prominence, it ceases to be mere human weakness, and becomes a wile of Satan. I may have a very decided judgment on any given point, and so may you. But what I long for now is a thorough sinking of all questions, and a rejoicing together in hearing the Bridegroom's voice, and going on together in the light of His blessed countenance. This will confound the enemy. It will effectually deliver us from prejudice and partiality, from cliques and coteries. We shall then measure one another, not by our views of any particular question, but by our appreciation of the Person of Christ, and our devotion to His cause.

In a word, my beloved and valued friend, what I long for is that you and I, and all our dear brethren throughout the whole world, may be characterized by a deep-toned, thorough, devotion to the name and truth, and cause of Christ. I long to cultivate broad sympathies, that can take in every true lover of Christ, even though we see not eye to eye on all minor questions. At best "we know but in part"; and we can never expect people to agree with us about questions. But if Christ be our one absorbing object, all other things will assume their right place, their relative value, their proper proportions. "Let us, therefore, as many as be perfect [as many as have Christ for their one object], be thus minded: and if in *anything* ye be otherwise [or differently, *eteros*] minded, God shall reveal even this unto you. *Nevertheless*, whereto we have already attained, let us walk by *the same rule* [Christ], and mind the same thing" (Christ). The moment anything else but Christ is introduced as a rule to walk by, it is simply the work of the devil. Of this I am as sure as that I hold this pen in my hand.

May the Lord keep us all close to Himself, walking together, not in sectarianism, but in true brotherly love, seeking the blessing and prosperity of all who belong to Christ and promoting in every possible way His blessed cause, until He come!

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- How did John defuse the situation? He focused on the Lord Jesus Christ and the message that He had been communicating.



- How did the Lord defuse the situation? He traveled up through Sychar [Samaria] instead of traveling on the western bank of the Jordan River.

**Necessity #2** - The Samaritans of Sychar were ready to be saved (John 4:39-40).

- How did the Lord end up in Sychar? He ended up there because He was malleable to wherever the Father wanted Him to go. It was necessary for Him to pass through Samaria so He did!

**POD** – Malleability to the will of God pays off in spiritual dividends.

- Dividends in this case were: 1) discord was avoided with John’s disciples, and 2) an entire city of sinners is saved.

**Personal Evangelism -**

1. To *Carpe Occasio*, our responsibilities as ambassadors require malleability to go where the Father wants us to go **without reservation**.

- The disciples do not seize their opportunity to fulfill their responsibilities as ambassadors for Jesus Christ in the city because they are going with reservations!
- Why were they full of reservations? The city was full of Samaritans; therefore, it was a place that was detestable.

**POD** - Until you are willing to *go* anywhere you will never *get* anywhere.

**POD** – Unconditional surrender to God results in arriving at the right place at the right time [to fulfill the will of God] through the mentorship of the Holy Spirit.

- Jesus Christ was unconditionally surrendered to the will of the Father. He was malleable to go wherever the Father wanted Him to go, to be whoever the Father wanted Him to be, and to do whatever the Father wanted Him to do, even if that meant death [on a cross]. That is why He arrived at the right place at the right time to fulfill the will of the Father – all done through the mentorship of God the Holy Spirit.

In the course of personal evangelism, don't get discouraged if you do not lead an individual to the Lord.  
You may be one person among many who are sowing a seed toward that person's salvation.

In personal evangelism, it is important to wait on the Lord to prepare the soul before you. Prior to that,  
your efforts will include intercessory prayer on behalf of that person.

Charles Coulson – the Drummer Boy <http://www.pfbaptistpress.org/206.htm>

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All Scriptures quoted are from New American Standard unless otherwise noted.