

# Brown Community Group

## John 4 (NASB)

October 29, 2017

**Review:** In Chapter 1, John tells us who Jesus is, how is unbelievably special, like no other person in the universe and why he came to the earth, to give us the right to become the children of God, if we believe in, trust in Jesus. In Chapter 2, we see that Jesus interacted as a human in everyday life, but He also performed unexplainable miracles that attested to His power, authority and uniqueness. In Chapter 3, Nicodemus, a Jewish leader, testifies that Jesus' reputation is such that Nicodemus seriously wants to ask Jesus some vitally important questions, and Jesus gave him a lot more than he bargained for. Jesus told him why He had come to earth and how to be saved- by believing in, trusting in Him. So, now, Jesus goes for a walk, or more accurately, a long hike or journey.

### Jesus Goes to Galilee

**4** Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John <sup>2</sup> (although Jesus Himself was not baptizing, but His disciples were), <sup>3</sup> He left Judea and went away again into Galilee. <sup>4</sup> And He had to pass through Samaria.

**Consider:** So, why did Jesus "have to" pass through Samaria? Look at Map of geography of Holy Land, Judea, Galilee, Samaria, Jordan river "valley", Jerusalem, Dead Sea. It will help us as we get familiar with Jesus' neighborhood.

It must have been that Jesus needed to go through Samaria for a certain purpose. It wasn't the easiest path, or the straightest course. But for "all intents and purposes" of Jesus, He "had to pass through Samaria". I guess He had something He needed to do there.

**5** So He \*came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph; <sup>6</sup> and Jacob's well was there.



We know where this well is. Numerous churches have been built upon it and been destroyed. Today Jacob's Well stands within the walled complex of a Greek Orthodox Monastery. The Catholic and



Orthodox churches are very "efficient" at "providing" shelter, coverings for any "holy site"

they can take control of in the Holy Land. In this case, it has prevented it from being lost or forgotten. (FYI That is **not** Jesus in the photo on the right.)

**6** So Jesus, being wearied from His journey, was sitting thus by the well. It was about <sup>[a]</sup>the sixth hour.

We are not sure what time this translates to, perhaps 6 p.m. Roman time or noon Jewish time, however, if we assume Jesus and his crew would have risen early, around dawn to travel in the cooler part of the day, it would make sense that they were ready to rest after 6 or so hours of walking in the mountains. Takes about 3 ¼ hrs. to walk a half marathon, so 6 hours is just about right to walk the 20 or so miles from somewhere in Judea near Jerusalem to Sychar.

## The Woman of Samaria

<sup>7</sup> There \*came a woman of Samaria to draw water. Jesus \*said to her, “Give Me a drink.” <sup>8</sup> For His disciples had gone away into the city to buy food.<sup>9</sup> Therefore the Samaritan woman \*said to Him, “How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?” (For Jews have no dealings with Samaritans.)

She focused on rules and the law, which she was not following, herself, but this was on her mind, perhaps a constant reminder of her lackings, her imperfection, her reputation among men. This feeling of guilt can be an all-consuming burden on people. But Jesus focused on God’s gift, on grace.

**Consider:** Does sin and the guilt it creates, monopolize your thoughts, or at least distract you from functioning as you wish you could? How can we neutralize its grip over our consciousness?

<sup>10</sup> Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”

She only had to “know the gift of God” and “who Jesus was” , then she would have asked Jesus, and He would have given her living water. It is free for the asking according to Jesus. But, throughout the Bible we see many who refuse to come to Jesus, refuse to acknowledge who He is and His Lordship. They refuse to submit and ask of Jesus.

<sup>11</sup> She \*said to Him, “[b]Sir, You have nothing to draw with and the well is deep; where then do You get that living water? <sup>12</sup> You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?”

Just how big a guy are you anyhow? How special are you really?

Jesus didn’t get drawn into her trap, a spitting contest. Temporary physical satisfaction, compared to eternal living water, springing up to eternal life. He totally changed the entire framework of the discussion for her. Or at least He tries. And notice how we are witnessing a type of chess game. Jesus is focused on one goal, checkmate. Satan’s forces are seeking to distract, divert, trivialize, disprove, and delegitimize scripture. Whatever distracts you, controls your life. But Jesus would not be distracted. Jesus, more focused than a laser beam, (lasers only wish they could be as focused as Jesus is) will not be redirected by mirrors or dimmed by smoky logic. He has a purpose and He is going to accomplish it. Jesus does answer her concerns, to a point, but He never loses His track, His direction. Her eternal soul lies on the tipping fulcrum. (Side Note for Apologetics- Appeal to their inner knowledge, the things that God has told us that He has put into their heart, and made obvious to the whole world, sin being one of those things that the Holy Spirit will definitely convict them of. We don’t have to prove they sin, or hammer on it—They KNOW they sin.)

<sup>13</sup> Jesus answered and said to her, “Everyone who drinks of this water will thirst again; <sup>14</sup> but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”

**Living water**—What is “living water”? Reading in the Didache- My first realization of what “Living Water” was, description of baptism preferences. So what is this “Didache”? Translated, means, “Teaching”,<sup>[1]</sup> also known as **The Teaching of the Twelve Apostles**, is a brief anonymous [early Christian treatise](#), dated by most modern scholars to the [first century](#).<sup>[2]</sup> The first line of this treatise is “The teaching of the Lord to the Gentiles (or Nations) by the twelve apostles”. Probably not written by the twelve apostle, but the first century does lend credibility in that the writers likely

knew the apostles or were at least pretty close contemporaries to them. It is not a part of our canon, or considered scripture. It doesn't claim to be. But it is very interesting to hear the voices of the early Christians and what they considered to be important. They touch on many issues, in this case, we are looking at their opinions on proper baptism procedures.



([Philotheos Bryennios](#), who re-discovered the Didache in 1873 in Istanbul (or Constantinople). Does his name sound familiar? How about "most excellent Theophilus" to whom Luke wrote his Gospel and Acts. Looks like they took his name and reversed it? And how about that hat!?)

So, from the Didache, "[baptize](#) into the name of the [Father](#), and of the [Son](#), and of the [Holy Spirit](#), in living water. But if you have not living water, [baptize](#) into other water; and if you can not in cold, in warm."

Living water meant flowing, running water, not a pool of stagnant water. So, as the picture that Jesus spoke, "a well of water springing up to eternal life." What a wonderful picture for us to realize the refreshing, never-ending, infinite nature of this life-giving gift that Jesus is offering her. And this picture was not only a spring seeping out onto the ground, but "springing up", it can't be contained, more than we can contain or drink as it splashes up to eternal life.

**15** The woman \*said to Him, "[c]Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

Was Jesus successful yet, trying to open her spiritual eyes? Sounds like she's stuck in the physical world, standing her before the creator of the universe, who is offering her eternal life. So how does Jesus break through her outer shell, her protective barrier she's put up.

**16** He \*said to her, "Go, call your husband and come here." **17** The woman answered and said, "I have no husband." Jesus \*said to her, "You have correctly said, 'I have no husband'; **18** for you have had five husbands, and the one whom you now have is not your husband; this you have said truly."

Okay, so Jesus proved his credentials, his omniscience. Only God, or a prophet speaking from God, could know all this about her. She was not pure. Jesus knew it. He didn't beat her over the head with it. He just told her that He knew. Isn't that how the Holy Spirit brings us to repentance? Jumping ahead, Jesus told us that the Holy Spirit, "when He comes, He will convict the world of sin, and of righteousness, and of judgment:"

**Consider:** *In your own experience, isn't this how Jesus brought you to repentance? By showing you your sinfulness and need for His gift of forgiveness and eternal life?*

**19** The woman \*said to Him, "[d]Sir, I perceive that You are a prophet.

This could have been a similar type shock as when Jesus told Nathanael that He had seen him under the fig tree (John 1). We don't know what was going on under the fig tree. Perhaps Nathanael was confessing sins, or just praying privately to God. It did cause Jesus to say, "Behold, an Israelite indeed, in whom there is no deceit!" Maybe Nathanael was currently "fessed up" and Jesus knew it, as only God could know. But, whatever it was, it certainly rang his bell. He knew that Jesus really was special, "the Son of God; You are the King of Israel."

So, back to our woman at the well. She kinda gets it, He knows things that only God can know or reveal, so she actually has some good questions, the type question we always say we would like to ask when we get to heaven and can ask God.

<sup>20</sup>Our fathers worshiped in this mountain, and you *people* say that in Jerusalem is the place where men ought to worship.”

### **The importance of this mountain to the Samaritan people and their understanding of religion.**

[Commentators long made the mistake of supposing that Shechem, now called Nablous, was the town here called Sychar. Sheckem lies a mile and a half west of Jacob's well, while the real Sychar, now called 'Askar, lies scarcely half a mile north of the well. It was a small town, loosely called a city, and adjoined the land which Jacob gave to Joseph ( [Genesis 33:19](#) ; [47:22](#) ; [Joshua 24:32](#) ), Joseph's tomb being about one hundred yards east of it. The mummy of Joseph, carried out of Egypt at the time of the Exodus, was buried in this parcel of ground, and there is but little doubt that it really rests in the place indicated by the tomb. It lies about a hundred yards south of the foot of Mt. Gerizim. It is one of the few Biblical sites about which there is no dispute, and probably the only place on earth where one can draw a circle of a few feet, and say confidently that the feet of Christ have stood within the circumference.



So, she wanted Jesus opinion, as a prophet, was it to be Mt. Gerizim or Mt. Moriah? (shown here) What's this photo of a mosque on Mt. Moriah? Yes, temple mound in Jerusalem is Mt. Moriah.



Mt. Gerazim

vs.

Mt. Moriah

Mt. Moriah is special to Christians and Jews as the place where Abraham was going to sacrifice Isaac, where David bought a threshing floor and where Solomon built his temple. It is in Jerusalem where Melchizedek lived. The jews conquered the Jebusites who lived in Jerusalem and later established the City of David in it.(a section of town, south of the Temple, where David had his palace)

Mt. Gerizim and its neighboring city of Shechem had many grounds on which the Samaritans could base their claims to be a sacred locality: 1, Here God appeared to Abraham for the first time after his entering Canaan ( [Genesis 12:6,Genesis 12:7](#) ); 2, here Jacob first dwelt ( [Genesis 33:18](#) ); 3, here Joseph came seeking his brethren tending flocks ( [Genesis 37:12 Genesis 37:13](#) ); 4, here was a city of refuge ( [Joshua 20:7-9](#) ); 5, here Joshua read the blessings and cursings ( [Joshua 8:33](#) ); 6, here also he gave his last address ( [Joshua 24:1](#) ); 7, here were buried the bones of Joseph ( [Joshua 24:32](#) ), and the neighborhood was prominent at the time of the division of the ten tribes ( [1 Kings 12:1 1 Kings 12:25](#) ). If we may consider Samaritan traditions of that day as similar to those of the present, they had added greatly to the real importance of the neighborhood, for they **now contend** that 1, Paradise was on the



summit of Gerizim; 2, Adam was formed of the dust of Gerizim; 3, on Gerizim Adam reared his first altar; 4, Seth here reared his first altar; 5, Gerizim was the Ararat on which the Ark rested, and the only spot which not overflow; and therefore the only place which escaped the defilement of dead bodies; 6, on it Noah reared his altar; 7, here Abraham attempted to offer Isaac; 8, here he met Melchizedek; 9, here was the real Bethel, where Jacob slept and saw his ladder vision. (It kinda sounds like whenever they found a placename in the Bible and asked, "where was this?" they answered, "Mt. Gerizim!") Backed by such high claims, the woman deemed it possible that this prophet might decide in favor of Samaria's holy place.

**21** Jesus \*said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

Jesus still wanted to get her on to more important issues, like her eternal destiny.

**22** You worship what you do not know; we worship what we know, for salvation is from the Jews.<sup>23</sup> But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; **for such people the Father seeks to be His worshipers.**<sup>24</sup> God is <sup>[e]</sup>spirit, and those who worship Him must worship in spirit and truth." (Jesus, saying, wink, wink, don't **you** want to be a true worshiper of God?)<sup>25</sup> The woman \*said to Him, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us."

She knows that someone really special is coming, who knows secrets like you do.

**26** Jesus \*said to her, "I who speak to you am *He*." (Boom! Slam Dunk! Checkmate! Nuff said! Moment of Decision!)

**27** At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?" <sup>28</sup> So the woman left her waterpot, and went into the city and \*said to the men,<sup>29</sup> "Come, see a man who told me all the things that I *have* done; this is not <sup>[f]</sup>the Christ, is it?" <sup>30</sup> They went out of the city, and were coming to Him.

**Consider:** Do you think she "believed" in Jesus or not? Why? What are your reasons for your opinion?

**31** Meanwhile the disciples were urging Him, saying, "Rabbi, eat." <sup>32</sup> But He said to them, "I have food to eat that you do not know about." <sup>33</sup> So the disciples were saying to one another, "No one brought Him *anything* to eat, did he?" <sup>34</sup> Jesus \*said to them, "My food is to do the will of Him who sent Me and to accomplish His work. <sup>35</sup> Do you not say, 'There are yet four months, and *then* comes the harvest'? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest. <sup>36</sup> Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may rejoice together. <sup>37</sup> For in this *case* the saying is true, 'One sows and another reaps.' <sup>38</sup> I sent you to reap that for which you have not labored; others have labored and you have entered into their labor."

## The Samaritans

**39** From that city many of the Samaritans **believed** in Him because of the word of the woman who testified, "He told me all the things that I *have* done." <sup>40</sup> So when the Samaritans came to Jesus, they were asking Him to stay with them; and He stayed there two days.<sup>41</sup> Many more **believed** because of His word; <sup>42</sup> and they were saying to the woman, "It is no longer because of what you said that we **believe**, for we have heard for ourselves and **know** that this One is indeed the Savior of the world."

**ALERT!** Notice the highest importance of “believe” term and concept in the Gospel of John, used 96 times in his gospel. John speaks of it almost constantly, pivoting each story around it, telling us **Why some believe** and Why other **Do Not believe**. This is very special here, throughout John. There are reasons, actual reasons given in John, as to why some believed and why others rebel against God and do not give in to His love and believe in Him. As we read John’s explanations, we can learn a lot about how we are saved and why others refuse, rebel and are not saved. What are the factors that tipped people over, which helped them believe in Jesus? Watch for it and see the reasons for belief or non-belief/rebellion given by John as we go through the entire Gospel.

<sup>43</sup> After the two days He went forth from there into Galilee. <sup>44</sup> For Jesus Himself testified that a prophet has no honor in his own country. <sup>45</sup> So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast.

### **Healing a Nobleman’s Son** (another attesting miracle)

<sup>46</sup> Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. <sup>47</sup> When he heard that Jesus had come out of Judea into Galilee, he went to Him (this was about a 13 mile walk through the mountains!) and was imploring *Him* to come down and heal his son; for he was at the point of death. <sup>48</sup> So Jesus said to him, “Unless you *people* see <sup>[g]</sup> signs and wonders, you *simply will not believe*.” <sup>49</sup> The royal official \*said to Him, “<sup>[h]</sup> Sir, come down before my child dies.” <sup>50</sup> Jesus \*said to him, “Go; your son lives.” The man **believed** the word that Jesus spoke to him and started off. <sup>51</sup> As he was now going down, *his* slaves met him, saying that his <sup>[i]</sup> son was living. <sup>52</sup> So he inquired of them the hour when he began to get better. Then they said to him, “Yesterday at the <sup>[i]</sup> seventh hour the fever left him.” <sup>53</sup> So the father knew that *it was* at that hour in which Jesus said to him, “Your son lives”; and **he himself believed and his whole household**. <sup>54</sup> This is again a second <sup>[k]</sup> sign that Jesus performed when He had come out of Judea into Galilee.

**Consider:** What helped **you** believe in, trust in Jesus to be your savior?

- a. **John 4:6** Perhaps 6 p.m. Roman time or noon Jewish time
- b. **John 4:11** Or Lord
- c. **John 4:15** Or Lord
- d. **John 4:19** Or Lord
- e. **John 4:24** Or Spirit
- f. **John 4:29** I.e. the Messiah
- g. **John 4:48** Or attesting miracles
- h. **John 4:49** Or Lord
- i. **John 4:51** Or boy
- j. **John 4:52** Perhaps 7 p.m. Roman time or 1 p.m. Jewish time
- k. **John 4:54** Or attesting miracle

<http://www.newadvent.org/fathers/0714.htm>

<http://www.biblestudytools.com/commentaries/the-fourfold-gospel/by-sections/at-jacobs-well-and-at-sychar.html>

<https://sites.google.com/site/samariatravel/climate-and-geography>

excerpts from PBJ, Predestination By John,

<https://www.biblegateway.com/passage/?search=John+4>

<http://www.atlastours.net/holyland/nablus.html>

[Dr. Richard Swenson, speaking at HHBC on apologetics](#)