

The Woman at the Well: John 4:1–26
Jaunting thru John: Message 8

Grace Chapel

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INTRODUCTION

INTRODUCTION TO JOHN'S GOSPEL TESTIMONY

AUTHOR: THE APOSTLE JOHN: beloved to the Lord

DATE OF WRITING: Prior to A.D. 44 (Acts 10)

AUDIENCE AND PURPOSE FOR WRITING:

The readers/hearers (*you*) need to believe in Christ and they need life. In other words, the intended readers/hearers were unbelievers.

20³¹ But these [eight signs] are written that you may believe that Jesus is the Christ, the Son of God, and that by believing [this] you may have life in His Name.

Joh's Gospel Testimony consists of his testimony (of events personally witnessed by him)

REVIEW OF THE PROLOGUE (John 1:1–18)

The prologue introduces some major themes of the book:

Jesus Christ is a member of the Trinity. He created the universe. John the Baptist testified about Him, so that everyone might believe in Christ, but when Christ came to His own people, most of them rejected Him, but all who believe in Him become God's children through faith in Him (not through physical birth).

THE FIRST DISCIPLES (John 1:19–51)

John the Baptist consistently pointed to Christ even before Sadducees and Pharisees who interrogated him. The second time that he pointed to Christ as the Lamb of God, two of John's disciples followed Christ. In the following week several other disciples of John the Baptist believed in Jesus and began following Him.

FIRST SIGN WITNESSED BY JOHN (John 2:1–11)

Jesus and His disciples were invited to a wedding. His mother told Him that they had no wine. After making it clear that He functioned according to the Father's timetable (not according to Mary's) Jesus turned water into wine that was so good that the headwaiter commented to the bridegroom (who knew nothing of the wine's origin), so Jesus' disciples (who witnessed this) believed in Him (whereas they had previously been dependent upon John the Baptist's testimony

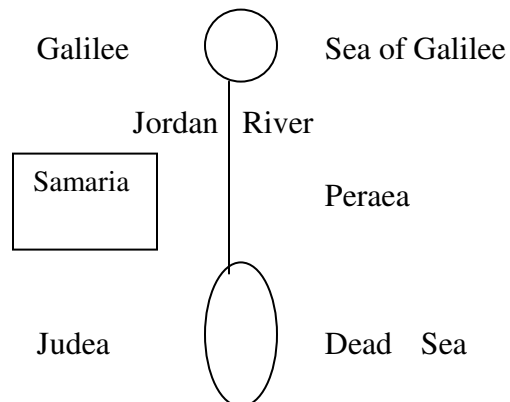
FIRST CLEANSING OF THE TEMPLE (John 2:13–22)

Just before Passover Jesus chased the venders out of the Temple and identified the cross and resurrection as the sign giving Him the right to cleanse the Temple. Many believed in Him when they saw His signs, but He did not entrust Himself to the crowds. Nicodemus became a believer when out of the dark night He came into Jesus' presence. The signs told him that Jesus was a God-sent teacher, but was puzzled about the new birth, but kept asking Jesus to clarify: which Jesus did, believing in Him gives on everlasting life; John the Baptist also continued pointing to Christ: even when his ministry was being eclipsed by that of Jesus, he told others that everlasting life came only by believing in Christ.

NEW EXPOSITION: John 4:1–26

Therefore Jesus went from Judea to Galilee when the Pharisees discovered He had more baptized disciples than John (4:1–3)

Jesus needed to go through Samaria and rested by Jacob's well as He came to Sychar after a long day's walk (4:4–6)



Josephus *Antiquities of the Jews* 20:118, Galileans regularly went through Samaria
On the other hand, Judeans avoided going through Samaria

Jesus was born in Judea to Judean parents, but grew up in Galilee

Jesus' inner-circle of disciples were Galileans

Jesus came to the well near Sychar around 6:00 p.m. after a long day's walk
Genesis 33:19 says Jacob bought land near Shechem (which is near Sychar)
(Genesis speaks of a man named Shechem, hence the name of the place)

Genesis 48:21–22 speaks of Jacob giving a plot of land to his son, Joseph

John identifies this as land given by Jacob to Joseph containing Jacob's well

Jesus asked a Samaritan woman for a drink as His disciples were away buying food, but she chided Him for disobeying Judean scruples about dealings with Samaritans (4:7–9)

Jesus did not remain silent, though He was alone with an ostracized Samaritan woman

The woman chided Jesus for disobeying Judean scruples
Somehow, she identified Jesus as a Judean

Mark 14:70 speaks of a Galilean accent. Maybe He had a Judean accent

The fact that few Galileans went to Jerusalem for Passover may have led her to regard Him as a Judean

John's remark about Judeans not associating with Samaritans
The Greek may mean: *do not associate with*

or it may mean: *do not use the same drinking cups/eating plates*

Either way, she makes it clear that she will not share her water with Him

Though Jesus first requested a favor from her, He asserted that she would have requested living water from Him, if she had known God's gift and the Giver (4:10)

What is living water?

Some say that it is the Holy Spirit, because of John 7:39

However, John 7:39 (itself) shows that this is not the solution

Many would identify it as everlasting life (I held this view until last spring)

However, there is a problem: *Asking* is not the same as *believing*

Jesus emphasizes that everlasting life comes by *believing*

The solution: If you knew the gift and Jesus is the Giver, you would have asked and He would have told you how to get the gift from the giver (Christ)

Living water is _____

The woman expressed her doubts that He actually could give her living water, because He did not seem great enough to deliver on His promise to her (4:11–12)

Jesus said that the living water He gives is greater than the best spring water: an eternal thirst quencher, an artesian well springing up into everlasting life (4:13–14)

She wanted that eternal thirst quencher so she would not need to draw again (4:15)

When He told her to return w/ her husband, she said she was unmarried (4:16–17a)

Jesus affirmed that she spoke truthfully in saying she was unmarried, because she did not marry the man she then lived with (after having 5 husbands) (4:17b–18)

[Based on His disclosure about her] she affirmed that He was a prophet and mentioned the Samaritan versus Judean controversy over the proper location of the Temple [expecting Jesus to withdraw the offer of living water] (4:19–20)

[Rather than rescinding the offer] Jesus told her that the controversy over the proper location of the temple would soon become irrelevant (4:21)

Jesus indicated that Samaritans worshipped in ignorance, in rejecting the idea that God's salvation comes through Judeans (specifically, the Messianic lineage) (4:22)

God is now (even in Samaria) seeking true worshippers who would worship the Father in spirit and truth: the only way that God can be truly worshipped (4:23–24)

She hinted at whether Jesus might be the Messiah, because the coming Messiah would explain everything (4:25)

Jesus identified Himself as the Messiah [and she believed Him] (4:26)

CONCLUSION