



Jesus, the Only Source of Living Water

Lesson 5 John 3:22 - 4:26

LESSON OBJECTIVES

The student will understand the dialogue between John the Baptist and his disciples concerning Jesus Christ.

THE CONVICTION OF JOHN THE BAPTIST (3:22-36)

A. The time frame - "*After these things*" in verse 22 indicates a passage of time

3:22 "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized."

B. The setting

3:23 "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. **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."

1. Location:

a. Jesus and disciples in Judea - 3:22

b. John the Baptist is "*baptizing in Aenon near to Salim*"

i. Shows the author's knowledge of the area (Jew of Palestine)

ii. Many believe it was located in Samaria just under 5 miles southeast of Sychar

2. Time: John has not been cast into prison. These events are prior to the events of Matthew 14:3. - 3:24

3. The argument

a. The question about purifying - 3:25

b. The question about superiority - 3:26

C. John knew the origin of his authority - 3:27

3:27 "John answered and said, A man can receive nothing, except it be given him from heaven."

1. His conviction: he received his ministry from God

2. He was not in competition with Jesus - 1 Corinthians 3:1-11

D. John knew his identity - 3:28

3:28 "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."

1. He knew he was not the Christ - 3:28, 1:20

2. He knew he was the forerunner of Jesus Christ - 3:28, 1:23
3. He is the friend of the groom - 3:29
 - a. He is not the groom
 - b. He does not get the bride
 - c. He stands and hears Him
 - d. His joy is found in Christ being the groom

E. John knew Christ's supremacy - 3:30-31

3:30 "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."

1. Christ "*must increase.*" The word "*increase*" means "to grow, become greater" - 3:30¹
2. "*I must decrease*" means "to make less or inferior." He is telling the Jews, "You need to get me off the pedestal and exalt Christ." - 3:30
3. Christ came from above - 3:31
4. Christ is above all (order of significance) - 3:31
5. John is from the earth and is under Jesus (in terms of significance) - 3:31

F. John knew Christ's teachings - 3:32-36

3:32 "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."

1. Jesus has testified what He has seen and heard, but it has been rejected
3:32, 5:19, 15:15; Isaiah 53:1-3
2. He who receives Christ's teachings believes God - 3:33
3. The words of Christ are the Words of God - 3:34
4. Jesus had all authority - 3:35
5. Jesus alone can save - 3:36
 - a. He that believes on the Son has life
 - b. He who does not believe on the Son
 - i. "*Shall not see life*"
 - ii. "*The wrath of God abideth on him.*" The word "*abideth*" means "to dwell"²

¹ Thayer's and Smith Bible Dictionary

² KJV New Testament Greek Lexicon

THE CONVERSION OF THE WOMAN AT THE WELL (4:1-26)

A. The relationship of Jews and Samaritans - 4:1-6

4:1 “When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, **2** (Though Jesus himself baptized not, but his disciples,) **3** He left Judea, and departed again into Galilee. **4** And he must needs go through Samaria. **5** Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. **6** Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.”

1. The Jews did not like the Samaritans
2. The Samaritans were a “leftover” group of Jews from the Assyrian captivity in 700 B.C.
3. The Samaritans developed their own belief system that was based on Judaism
4. They built their own temple on Mt. Gerizim (will come into play later)
5. Jesus “*must needs*” pass through Samaria - 4:4
 - a. Some think this is for ease of travel but the normal route would have been east toward the Jordan River then north through the Jordan River valley
 - b. I believe it is for a divine appointment
6. Stopped in Sychar
 - a. Jesus’ humanity is seen in verse 6. He was wearied from His journey.
 - b. “*Sixth hour*” is noon

B. The dialogue between Jesus and the woman at the well

1. Jesus’ request - 4:7

4:7 “There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. **8** (For his disciples were gone away unto the city to buy meat.)”

- a. The purpose for Jesus’ request:
 - i. To teach a spiritual truth - “*must needs go through Samaria*”
 - ii. To fulfill physical thirst
- b. The properness of His request. The language indicates “a modest request for water...Christ asked for it.”³ This was not a demand as we might read it in the English translation. It was a proper, modest and appropriate request.

2. Her first response

4:9 “Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.”

- a. “How is it that you, a Jew, ask water of me” - 4:9
- b. The Jews have no dealings with the Samaritans. Peter’s words in Acts 10:28 concerning Cornelius indicates this was the common custom of the Jews
- c. The Samaritans have no dealings with the Jews

³ Matthew Henry, *Matthew Henry’s Commentary*, Vol. 5, p. 726.

3. His first teaching - 4:10

4:10 “Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.”

- a. He waives her objection to the feud between the Jews and Samaritans. He doesn't really answer it. Jesus goes back to the real reason why He is having this conversation with her.
- b. “If you knew the gift of God” - the living water that He could give
- c. “If you knew who was asking you” - the source of that living water
- d. “You would have asked me for water”
- e. “I would have given it to you”

4. Her second response - 4:11-12

4:11 “The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? **12** Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?”

- a. “Sir, you have nothing to draw with” - 4:11
 - i. “*Sir*” in the Greek is “*kurios*,” which is translated 667 times in the New Testament as Lord. The word as it is used here, however, is not used as Lord as we understand the “Lord Jesus Christ.” Here it denotes His supremacy in her eyes (Jewish ideas about women). It “is a title of honour expressive of respect and reverence, with which servants greet their master”⁴
 - ii. “You have nothing to draw with” - taken at face value
- b. “*The well is deep*”
- c. “From where does this living water come?”
- d. “Are you greater than our Father Jacob. who gave us this well?”
- e. We see here:
 - i. Her mind is focused on the physical realm (tangible water)
 - ii. A great irony in her question in verse 12, “Are you greater than our Father Jacob?”

5. Jesus' second teaching - 4:13-14

4:13 “Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: **14** But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.”

- a. Jacob's well only yielded a transient satisfaction and supply - 4:13
- b. The living water that He would give should yield a lasting satisfaction and bliss - 4:14⁵

⁴ KJV New Testament Greek Lexicon

⁵ Matthew Henry, *Matthew Henry's Commentary*, Vol. 5, p. 728.

6. Her third response - 4:15

4:15 “The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.”

- a. Her tone is not clear, but she seems genuinely interested in this water
- b. Her focus is clear. She is still focused on the physical realm (“*that I thirst not, neither come hither to draw*”) - 4:15

7. Jesus’ direct inquiry - 4:16

4:16 “Jesus saith unto her, Go, call thy husband, and come hither.”

- a. Content - “*Go, call thy husband*”
- b. Purpose - to get to the heart of the matter

8. Her third response, “*I have no husband*” - 4:17

4:17a “The woman answered and said, I have no husband.”

9. Jesus’ omniscience - 4:17-18

4:17b “Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.”

10. Her fifth response - 4:19-20

4:19 “The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.”

- a. “Sir, I discern that you are a prophet” (because of what you’re able to tell me)
- b. “*Our fathers worshiped in this mountain*” (man’s thinking about what is pleasing to God)
- c. “You say that Jerusalem is the right place” (it seems like she wants to defend her way of doing things and wants His “take” on it)

11. Jesus’ teaching about worship - 4:21-24

4:21 “Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 23 But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. 24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.”

- a. The Father is to be worshiped - 4:21, 23
- b. You don’t know what you worship - 4:22
 - i. Your worship is based upon the tradition of your fathers - 4:20
 - ii. God never instructed them to worship at Mt. Gerizim
 - iii. The Samaritan ideas of worship were not focused on God as God, they were more focused on God as God of their land. In other words, they sought the Lord’s blessing in order to justify their own ideas of worship.

- c. Worship of the Father is changing
 - i. Worship is not going to be limited to a place (this mountain or that one)
 - ii. Worship is not in ceremonial rituals
 - iii. Worship is:
 - a) In Spirit (the revelation of God's presence with the Holy Spirit)
 - b) In Truth (the revelation of God through His word - 17:17)

12. Her realization - 4:25

4:25 "The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things."

a. "I know that Messiah cometh" (Messianic expectation). The word "cometh" means "he is just at hand."

b. Deuteronomy 18:15-19

15 "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; **16** According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. **17** And the LORD said unto me, They have well *spoken that* which they have spoken. **18** I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. **19** And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him."

c. Coupled with her words to the men of the city - 4:29, 42

13. Jesus' self-identification, "I ... am he" - 4:26

4:26 "Jesus saith unto her, I that speak unto thee am *he*."

LIFE LESSONS

1. There is only one Saviour: the Lord Jesus Christ
2. There is only one Source of living water: the Lord Jesus Christ