

## King James Bible Study Correspondence Course

*An Outreach of Highway Evangelistic Ministries*

5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

### The Book of John

Lesson 11

Return pages 6 & 7 only

#### Read John 4:21-50

John 4:21. *Jesus saith unto her, Woman, believe me...* Notice that Jesus referred to Mary in John 2 the same way that He referred to this fallen woman in John 4. Please understand that we are not insulting Mary, we are just pointing out how Jesus spoke to her.

*Woman, believe me...* This same word "*believe*" shows up many times in the book of John, *...the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.* Do you understand what He is saying? "it is not a place it is a person." The day is coming when you will not have to go to one city or one mountain or one altar or one building in order to worship the Father – you will be able to worship Him anywhere and everywhere you want to. That day is coming.

And then, what an insulting thing to say. Verse 22. *Ye worship ye know not what:* Now, think about what He said – this is a great sermon in verse 22. *Ye worship.* Now wouldn't you think that would be something to make God happy? Obviously, it is not enough to worship. *Ye worship ye know not.* It is possible to worship and be ignorant.

If you worship a **what** instead of a **who**, you will never get to heaven. a **what** cannot get you there. What... Baptism. What... membership. What... giving. What... good deeds. What... sacrifice. Who – Jesus Christ. So she's has the wrong worship, the wrong knowledge and the wrong object of worship. *...we know what we worship: for salvation is of the Jews.* Now, that is an odd thing for the Lord to say to this Samaritan woman. What is He doing? "Lady, are you willing to give up your sin? ...fooling around with those men." "Well, let me ask you about this mountain..." "Okay – is that important to you? Lady, are you willing to give up your worship?" "Well, you know, we are Samaritans..." "Lady, are you willing to give up your national pride and your heritage?"

Jesus is asking this woman, are you willing to abandon everything you trust and trust me? That is the definition of believe.

Verse 23. *But the hour cometh, and now is...* remember where we read all those verses where Jesus said, *my hour is not yet come...* speaking of the hour of His crucifixion? Now, here is an hour that has already come. *But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth:* Look what the Lord is saying. "I am here to replace the Temple, the mountains, the sacrifices. If you want to worship the Father – it is going to have to be a spiritual worship according to truth, starting right now. *...for the Father* (this is so good.) *seeketh such to worship him.* What is your cross reference? Go back to verse 4. *...he must needs go through Samaria.* You say, why? The Father is seeking worship. Here comes this woman. What is she seeking? She is seeking water. But the Father is seeking worship. (That makes Jesus equal with the Father right there.)

Now, verse 24. *God is a Spirit:* In the new Bibles, new versions take out "**a**" and say, God is Spirit. Now, that may not seem like a big deal because the Holy Spirit obviously is Spirit and He is God. But when you leave out "**a**" – God is **a** Spirit, then you are leaving out the fact that Jesus is God. Look – if God is Spirit and Jesus is not Spirit but He is flesh and bones, then He is not God. If God is a Spirit, if you have Father, if you have Word, if you have Holy Ghost – okay, no problem, God is a Spirit. But if God is Spirit, then anything that is not Spirit is not God. So it is a very subtle undermining of the Deity of Jesus Christ.

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***God is a Spirit: and they that worship him must worship him...*** there are three things you have to do to have proper worship. It has to be HIM. It has to be in SPIRIT. And it has to be in TRUTH. Okay, they that worship him must worship him.

Verse 25. ***The woman saith unto him, I know that Messias cometh, which is called Christ:*** She had some light, (John 1:9). You have a woman way down here in Samaria who believes Messiah, who believe Christ is coming. So where does Jesus go? To the very spot where that woman is going to be drawing water. GOD meets us where we are.

***The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.*** Jesus saith unto her, ***I AM...***(Exodus 3:14) ***I that speak unto thee am he.*** He just said it. "I am the Messiah; I am the Christ; I am the One you have been looking for." Now, here is what I think is amazing. He is the Messiah. She said it – not Him. He is the Christ. She said it – look, she brought it up. He did not sit down and say, "well look, lady, let's talk about Messiah... what do you know about Messiah? Let's talk about Christ – what do you know about Christ?" Do you know what He did?

Now, think about it on your job, or in your neighborhood. Do you know what He did? He talked to a woman drawing water about water. And that discussion ended up on Jesus Christ. It is not being cowardly; it is not being a compromiser to just get a good ole' conversation going and work the Lord into it; have a little patience when talking to people. Look – she is not going anywhere. She came to get water and He is sitting on the well. (She cannot draw the water till He moves.) So you may as well have a conversation.

Verse 27. ***And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*** Now, why did they marvel? Jewish etiquette and the Talmud forbid Rabbis to converse with women in public; or to instruct them in the law. Remember in Corinthians, the Holy Spirit would say if a woman would learn anything, let her ask her husband at home?<sup>1</sup> That is in line with previously existing Jewish custom and tradition. No Rabbi would even converse with his wife, sister or daughter in public or in the street. First Corinthians 9:5 is the reference - ***Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?***

Jesus broke another Jewish custom. Look at verse 9. ***The Jews have no dealings with the Samaritans.*** Verse 40, Jesus ends up staying two days with the Samaritans and in their homes. Why? - He will violate custom and tradition. He will not violate scripture. If your custom and your tradition is not Biblical, the Lord is not going to pay any attention to it. "you know the Pharisees say you should not eat with unwashen hands..." Jesus said why? What goes in your mouth does not defile you, what comes out of your heart defiles you..." See, they had a tradition – but Jesus was not concerned with their tradition, only about what the scripture said.

Verse 28. ***The woman then left her waterpot, and went her way into the city, and saith to the men, Come...*** What did Andrew say? Come. What did Phillip say? Come. "Hey, guys, come... come... come..." ***...see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.*** In the meanwhile his disciples were asking him to, eat. But he said unto them, ***I have meat to eat that ye know not of.*** Once again, here is that spiritual vs. physical thing. ***Therefore said the disciples one to another, Hath any man brought him ought to eat?*** His disciples did not get the spiritual implication here again.

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Verse 34. *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* Look at the cross-reference? "*finish his work.*" John 19:30. "*It is finished.*" What were they questioning in verse 27? Jesus talking to a Samaritan woman. Right? What had just happened up in Jerusalem? – People believed up there. So, He went into Galilee on down into Samaria.

Now, the Lord says in verse 35, *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields;* Where are they? They are in Samaria. Do you know what He's telling Peter long before those animals came down in that sheet on the roof in Acts 10? "Peter, look around. this is the field, too. It is not just for Jews, it is not just for Israelites. Lift up your eyes. We are in Samaria, Where are we John" We are in the shadow of Mount Gerizim. Where are we Bartholomew? We are surrounded by half-breeds in the Syrians and Babylonians. Where are we Christian? look around...Jesus said, *...for they are white already to harvest.*

Verse 36. *And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.* Now, let us get the doctrine and then we will understand the practical application. The doctrine. She is a Samaritan, somebody told her about the Christ. Somebody told her about the Messiah. Somebody told her a prophet was coming who would know the secrets and the intents in the hearts of men. Whoever that person or persons were – they are not sitting at the well that day. And yet what they did, brought light and truth to this woman and to her city that would later result in a harvest.

Now, whose is responsible for that woman being converted? Without Jesus she is not converted. But Jesus said, somebody has been here before us and broken up this ground, sowed some seed, fertilized, watered and then you step in, say a few words and look how easy it is. Now the next town we go to, you guys might have to break up the ground. So somebody can come after you and reap the harvest, but the reward will be the same. Paul under the inspiration of the Holy Spirit talked about the same thing in First Corinthians 3 – remember, one plants, another waters but God gives the increase.

Verse 39. *And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.* So she does what? She testifies. What did John do? He testified. What did the disciples do? They testified. People heard. They believed.

Verse 40. *So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.* Now what is the understanding – look at how the Bible teaches you the Bible. What do you mean by **the Christ**? Well. you can look in a dictionary. or commentary. It was understood by the people in Bible times as meaning, **the Saviour of the world.**

Turn over to the book of Acts and chapter 8. Look at verse 5. *Then Philip went down to the city of Samaria, and preached Christ unto them.* Verse 9 *But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.* Now, here is what we are going to see when we get to the book of Acts. Wherever light is being responded to, there is always

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a counter-attack by the devil. Okay – and we are going to get that in Acts chapter 8 where you have a great battle going on between the power of Christ and the power of Satan for the souls of these people in Samaria.

Go back to John chapter 4, verse 10, . Let me give you another one of these little outline type things. In 4:10, Jesus said, “I will give you living water.” There are 8 wonderful gifts in John. Things that Jesus says He will give.

- |                                       |                                |
|---------------------------------------|--------------------------------|
| 1. Living Water. John 4:10.           | 5. Peace. John 14:27           |
| 2. His Life for the sheep. John 10:11 | 6. God’s Words. John 17:8      |
| 3. His Example. John 13:15            | 7. The Lord Himself John 17:14 |
| 4. The Holy Spirit. John 14:16        | 8. Glory John 17:22            |

John Chapter 4, verse 43, The Second Miracle. *Now after two days* (the reference is back to verse 40, he abode with the Samaritans two days) *he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country.* That matches what He said in Matthew 13:57. *Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.* Now, what was it that He did at the feast? He made a scourge of small cords and ran the money changers out of the Temple. They saw that and said, “We like this guy” *So Jesus came again into Cana of Galilee, where he made the water wine.*

Verse 46. *And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judaea into Galilee, he went unto him...* Now, here is somebody that is seeking the Lord. *...and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die.* What did Jesus do? The same thing He did with that woman at Samaria. He gave him an opportunity to express faith. (“the Jews require a sign”) He said, “will you give up your desire to see a sign? Will you just believe without a sign?” And the man said, “Sir, it is you... it is you... if you come down, my child will not die. You could show me a sign – my child might die. I could see a wonder and my child might die – but if you come down, my child will not die. That woman in John 4, she responded. This man, he responded. It is about the heart.

Verse 50. *Jesus saith unto him, Go thy way; thy son liveth.* Now look, if He’s not God – let’s suppose He is just a miracle worker; then He would have to go down there, But if He is God, He could speak the word here and the healing can take place down there – He does not have to go anywhere – and look what the Bible says. *And the man believed the word that Jesus had spoken unto him, and he went his way.* He just believed what Jesus said. *And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. There’s that thing in John again – the hour. ... the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.*

That phrase, *when he began to amend* (I always thought it was funny), people either say or send you a card that says, “get well soon...” I do not want to get well soon. I want to get well now. How about a card that says, “Get Well Now.” “I hope you get well now.– get well soon? I hope you linger, two or three more days, then start feeling better? With Jesus,

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it was never “get well soon.” Do you understand? Every miracle of healing that Jesus wrought was instantaneous. Now, if I’m sick and eventually I get well, then that is not a miracle of healing.

Let’s see the similarities with this miracle and the first one in John Chapter 2 and well in Chapter 4.

1. Cana of Galilee; same location.
2. Both are on the third day. Remember 2:1 said **on the third day**. This one says, **Now after two days...** which would be the third day.
3. Both who came to the Lord were rebuked by Him initially. Mary came. They have no wine. “Woman, what have I to do with thee...” “Sir, come down ere my child die;” “Unless you see a sign or wonder, you won’t believe.” He tried to put both of them off. Neither one would take no for an answer.
4. Both were obedient to the Lord’s command. Jesus said, “fill the waterpots.” And they filled them. Jesus said, “Go thy way and thy son liveth.” And he went his way.
5. In each one, the Word is at work. All the Lord did in both miracles is speak.
6. In both miracles (this is interesting) mention is made of knowledge possessed by servants. Remember 2:9, the governor didn’t know where the good wine came from but the servants did. Here the servants came and they knew what had happened to the boy and when it happened.
7. Those who witnessed the miracles believed. That was the purpose of course for the miracles was that people could believe on Jesus.

## Notes

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**The Book of John**

Lesson 11

Name \_\_\_\_\_

1. What does vs. 27 suggest about the heart condition of the disciples at that time?
2. What is the importance of the Woman leaving her waterpot?
3. How did her perception of Jesus change from verse 19 to verse 29?
4. What changed the thinking of the Woman at the well?
5. What does verse 30 suggest regarding the effect of a personal testimony?
6. How do the principals of sowing, reaping and harvesting relate to the work of the Gospel?
7. Why did the Lord gain so many converts among the Samaritans and so few among the Jews?
8. What can we learn from this to help us in our witnessing?
9. What is the difference between their perception of Jesus in verse 29 and 42?
10. In what way is the faith of the nobleman's household representative of saving faith today?
11. In Jesus' exchange with the nobleman, does His first reply seem harsh?
12. What was the Lord' promise in responding in such a fashion?
13. What does the nobleman's answer suggest?

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14. How does the Lord's ministry of healing compare to the actions of the modern day "faith healers" ?
  
15. Read agin the first miracle of Jesus in John 2: 1-11 and compare its details with the second miracle. They are alike in seven particulars... How many can you identify?
  
16. Explain the following terms:
  - A. meat to eat that ye know not of:
  - B. to finish his work:
  - C. gathereth fruit unto life eternal:
  - D. hath no honour:
  
17. Many of the new versions change the woman's point of testimony from "is not this the Christ" to "could this be the Christ. Can you discern the fundamental difference between the two renderings?



Scripture Memorization, write out these verses on the back of this sheet (must be in KJV) John 4:24; John 4:35; John 4:38

### True/False

- When your son is sick you should seek out a faith healer?
- Just because a healing by a faith healer does not happen right away, that does not mean that they are phony?
- The woman at the well got healed from drinking the water that Jesus drew?