

MIRACLES IN JOHN – Part II

The last three miracles of Jesus recorded in John all took place in the Jerusalem area. Let us study them.

HEALING A MAN BORN BLIND

(John 9:1-41)

We are surprised to hear the disciples ask about a beggar blind from birth, “Who did sin, this man, or his parents, that he was born blind?” To ask if one was born blind because of his own sin is nonsensical unless one subscribes to reincarnation. If the disciples even remotely conceded to reincarnation, it probably stemmed from those Jewish years of the Babylonian Captivity. If indeed they at all held to reincarnation, Jesus by-passed the thought at the time to get to the real reasons for his blind birth: “That the works of God should be made manifest in him.” This too is staggering—that the glory of God to be realized in this miracle was important enough to offset all the handicap and all the inconvenience and all the problems to himself and his parents of his many years of blindness. Maybe all of us, then, should take another look at how important it must be to give glory to God. The Psalms are filled with praise to God, and Christians are taught to “offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name” (Heb. 13:15). Moses and Aaron were denied entrance to Canaan for failing on one occasion to give glory to God. How else can we bring glory to God? Turn to these verses and consider what they say: Matt. 5:16; Phil. 1:11; I Cor. 10:31; John 15:8.

Jesus’ statement, “I must work the works of him that sent me, while it is day: the night cometh, when no man can work,” reflects the wisdom expressed in Eccl. 9:10 and also reflects Jesus’ commitment to the will of God that He expressed in John 8:29.

Jesus is the light of the world, and until He came, the world sat in spiritual darkness just as this blind man had sat in physical darkness all his life. But his years of physical blindness are about to end!

In performing miracles Jesus sometimes merely spoke (“Lazarus, come forth;” to the noblemen, “Go thy way; thy son liveth;” to the raging sea, “Peace, be still”; etc.) while at other times He utilized means (like here: moist clay). Sometimes the beneficiary did nothing to receive the blessing (like Malchus and his ear) while other times the recipient was told to do something (like here: “Go, wash in the pool of Siloam”). The man obeyed, and sight was his!

People recognized him as the lifelong, begging blind man, but Jesus’ Jerusalem enemies (the Pharisees) were not about to concede the case, for it was to Jesus’ great favor. He explained to both the people and the Pharisees what had taken place: “A man that is called Jesus made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.”

Since this took place on the sabbath, the Pharisees said, “This man is not of God, because he keepeth not the sabbath day.” Then they also tried to deny that he had been blind, so they consulted his parents who vouched for his being their son and that he had been born blind, but fear of losing their synagogue privilege caused them to say they did not know how he had gained his sight. They said, “He is of age; ask him.” When the Pharisees checked in with the healed man, an interesting exchange developed. The exchange showed the man really had a good mind, and when they could not answer his logic, they cast him out.

When Jesus found him, the grateful man acknowledged who Jesus was.

When Jesus stated in v. 39 why He had come in to the world, the Pharisees asked, “Are we blind also?” probably meaning, “Are you implying that we are blind?” Jesus said if they really were blind and could not see (which they weren’t—see John 15:22,24), they would not be accountable, but since they had the capability of seeing, He said, “Your sin remaineth.”

RESURRECTION OF LAZARUS **(John 11:17-54)**

This is one of the greatest miracles Jesus performed. It was for a family He much loved, caused many to believe on Him, and stirred His enemies in the Jewish Sanhedrin to determine to get rid of both Him and Lazarus.

When Lazarus's sisters sent word to Jesus that their brother was seriously sick, they expected Him to come to Bethany immediately. Instead He delayed leaving for two days. Jesus evidently preferred a resurrection miracle at that time, especially for the benefit of the apostles, over a mere healing miracle even though this necessary delay caused great grief to Mary and Martha. Later the grief this caused possibly caused Jesus to weep. The sister's duplicate remark to Him at His arrival, "Lord, if thou hadst been here, my brother had not died," carried the spirit of complaint. Another complaint was expressed by those who said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

Jesus knew what He was going to do as He, His disciples, the sisters, and the sorrowing friends went to the tomb. When He said, "Take away the stone," Martha objected because by four days decomposition had set in. With the stone rolled back, Jesus cried, "Lazarus, come forth," loud enough for all to hear. To the amazement and joy of all there stood Lazarus alive!

Jesus did not use miracle power to remove the stone nor Lazarus's grave clothes (human hands could do those)—only to raise Lazarus which human power could not do.

RIDING AN UNBROKEN COLT **(John 12:12-19)**

The ride from Bethany over the ridge of the Mt. of Olives into Jerusalem was less than two miles. Some from Bethany accompanied Jesus all the way while some in Jerusalem came out to join Him when they heard the throng coming. The crowd was jubilant as the people shouted exclamations of praise concerning "the

King that cometh in the name of the Lord". They cut off palm branches and waved them, and they spread their garments in the way.

You might ask, "But where is the miracle in this event?" For Jesus to ride an unbroken colt is itself a marvel, but to ride an unbroken colt through a crowd of people, to ride an unbroken colt through a crowd waving palm branches, and to ride an unbroken colt through a boisterous, hollering crowd is in no way a natural accomplishment but indeed a miracle. Ask any horse owner or horse trainer. But Jesus did it! This miracle seems to be overlooked by traditional listings of Jesus' miracles, but it was indeed a miracle beyond a doubt.

QUESTIONS

1. Where did the last 4 miracles recorded in John take place?
2. What 2 possibilities did the disciples give for the man being born blind?
3. What did Jesus give as the real reason?
4. What did Jesus tell the blind man to do?
5. What about this miracle of healing did the Pharisees attack?
6. Why did the healed man's parents not say Jesus had healed their son?
7. When Jesus arrived in Bethany, what criticism did Lazarus's sisters give Jesus?
8. With what words did Jesus raise Lazarus?
9. What about the "Triumphal Entry" do we classify as a miracle?

JESUS' DESCRIPTIVE AND DOCTRINAL "I AMs"

Part I

Several times Jesus told who He was in various figurative terms. Because He was all He claimed to be, His "I AMs" do not sound boastful or egotistical. It is interesting that all of them are in the Gospel of John. We will devote two studies to them.

"THE BREAD OF LIFE" **(John 6:35)**

Just the day before, Jesus had performed the great miracle of feeding the five thousand. Miraculously multiplying five loaves and two small fish to feed such a multitude after which twelve basketfuls of fragments were taken up was so remarkable a miracle that not only John but all the other three gospel accounts record it--the first miracle recorded by all four writers!

Just prior Jesus and the Twelve had come in from their very successful third tour of Galilee. Kingdom-spirit was at an all-time high--so much so that the multitude wanted to crown Jesus king. But the kingdom of God was something God Himself would set up (Dan. 2:44), and it would be the kind of kingdom He had planned--a spiritual kingdom "not of this world" (John 18:36), one that would come without outward observation (Luke 17:20) like an earthly coronation, and one that would be entered by being born again, of water and the Spirit (John 3:5).

The double problem Jesus faced after this feeding was the misconception zeal of the multitude and the probable hurt feelings of the apostles. Both the Jewish people and the apostles were thinking in terms of an earthly kingdom, the kingdom to be a powerful Jewish kingdom headed by the Messiah with the apostles as the highest officials in it.

Let us look at the apostles' problem first. They no doubt felt good as they were prominent in the miracle--having the multitude sit

down in numbered groups, serving the bread and fish to them, and gathering up the fragments afterwards. But Jesus' refusal to set up the kingdom must have changed that spirit. Normally they would have remained with Jesus after He had sent the multitude away, but not on this occasion. According to Mark's account (6:45) He sent the twelve away in a boat as He sent the multitude to Capernaum by foot. Notice the statement, "He **CONSTRAINED** (made) His disciples to get into the ship, and go to the other side"—it wasn't their idea nor desire to be sent away. What was the matter? Presumably they were put out at Jesus over refusing the crown when they had been preaching the coming of the kingdom, and the people were ready for it.

Now Jesus was going to perform another mighty miracle principally for their sakes—walking on the water and calming the fierce storm on the sea. When He miraculously stopped the storm, Mark 6:51,52 says, "They were sore amazed in themselves beyond measure and wondered. For they considered not the miracle of the loaves"—why not?—"for their heart was hardened." It was important in view of what would come up the next day that they recognize that Jesus, the Messiah, was right in refusing the crown offered Him.

Next He must correct the multitudes' concept. The next morning they looked for Jesus on the east side of the sea where they had left Him. He wasn't there. They returned to Capernaum, and there He was. "How did you get here?" they wanted to know. He never told them, for He abruptly analyzed them when He said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." In other words, for earthly rather than spiritual reasons. So He told them, "Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you." How could they obtain this? By believing on Him whom God had sent—accepting Him just as He was, accepting what He taught, accepting His plans whatever they were.

Jesus' ultimate mission was not to feed them physical bread, whose benefits would not last, but to feed them spiritual bread that would satisfy their souls' hunger and would give them eternal life. Christ has always proven to satisfy: "Blessed are they which do

hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6); "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14); "He that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

THE LIGHT OF THE WORLD **(John 8:12)**

As one reads the Bible, passage after passage uses "darkness" to apply to sin and the world of sin. Darkness and doom prevailed until Christ came. Mal. 4:2 called the Coming One the "Sun of righteousness". After Jesus came, John wrote, "In him was life; and the life was the light of men. And the light shineth in darkness" (1:4,5); "That was the true light" (1:9). Matt. 4:16 says, "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death light is sprung up."

Contrast Jesus' statement that He is the light of the world with any person now living. Who can truthfully say, "I am the light of my city," or, "I am the light of my county," or, "I am the light of the WORLD," and it is true—He has made such a difference! Christ has called us out of darkness into His marvelous light (I Pet. 2:9). Just as God is light (I John 1:5), and Jesus is the light of the world, so those who follow Christ will not walk in darkness but will have the light of life!

THE DOOR OF THE SHEEPFOLD **(John 10:9)**

Sheep were an important possession in Bible days. Shepherding was a way of life for many. Sheep might be in the pasture, or they might be in the sheepfold with stone walls. The walls protected them from predators, making the fold a place of safety. But there had to be a door by which they could enter. But when day came, and it was time for them to go out to pasture, that same door enabled them to go forth to graze. Thus, the sheepfold door admitted them to safety

and also allowed them to go forth for pasture and water. Jesus is the door to our safety (salvation) and also to our blessings here.

THE GOOD SHEPHERD

(John 10:11)

In the same chapter of John Jesus declared Himself to be the "good shepherd". What makes Him "good"? He was going to lay down His life for the sheep! Was David a good shepherd to his sheep? Yes, he told Saul of his having killed a lion and a bear that tried to get his sheep. But in so doing it could have been otherwise—David could have been killed by either the lion or the bear. He wasn't, but Jesus gave His life for us (I Pet. 2:24,25).

QUESTIONS

1. Do Jesus' "I Am's" sound boastful?
2. Why did Jesus say after feeding the 5,000 that they were seeking Him?
3. What did Jesus say about Himself and "bread"?
4. What does it mean to you that Jesus is the light of the world?
5. As the door of the sheepfold, what blessing came to the sheep when the door was shut? When the door was open?
6. What did Jesus say a good shepherd does in behalf of his sheep?
7. Did Jesus do that for us?

JESUS' DESCRIPTIVE AND DOCTRINAL "I AMs"

Part II

THE TRUE VINE

(John 15:1-8)

Palestine was a land of grapes, especially from Jerusalem south. Individual homes not only had grapevines, but there were whole fields of grapes just as Kansas has fields of wheat and Iowa fields of corn. Grapes were an income crop and not merely a family fruit. Obviously they wanted and made their grapevines productive by pruning and care. Unfruitfulness was not tolerated.

Jesus not only spoke of Himself as the "vine" but characterized Himself as the "true vine". He was also the "true light" (1:9) and the "true bread" (6:32). There have always been fakes and impostors. Jesus spoke of some who had come before Him: "All that ever came before me are thieves and robbers" (10:8), not entering by the door but climbing up some other way (10:1). And He spoke of some who would come after He left: "Many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:5). Jesus was no fake nor impostor but was true.

Back to the figure of the vine. Jesus spoke of Himself as the vine, of His followers as the branches, and of God as the husbandman (John 15:1,5). Grapes are borne on the branches, so He spoke of His pleasure over fruitful branches and of His displeasure over unfruitful branches. In our verses He spoke of "fruit" (v. 16), "more fruit" (v. 2), and "much fruit" (v. 8). As you can see, from His followers He wants fruit, then in time more fruit, and in the totality much fruit! We can do this by staying in close relationship with Christ (v. 5). A fruitless branch is one who does not stay in this close relationship (vs. 5,6).

What is the fruit we are to bear? The fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:21,22) and also the fruit of souls converted or

harvested (John 4:35,36). Before conversion people's lives were unfruitful, for they gave themselves to the "unfruitful works of darkness" (Eph. 5:11). Notice the difference conversion to Christ makes. To Christians Paul wrote, "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:21,22). These statements precede the well known explanatory verse, Rom. 6:23: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

THE WAY, THE TRUTH, AND THE LIFE **(John 14:6)**

Up to this time Jesus' "I AMs" have each involved only one comparison, and each has been a figure of speech, but with this "I AM", there are three things instead of one, and they are doctrinal as well as descriptive.

What "way" was Jesus talking about? Since the first of the chapter He had been talking about leaving them to return to the Father to prepare a heavenly place for them. When in v. 4 He said, "Whither I go ye know, and the way ye know," Thomas did not understand and said, "Lord, we know not whither thou goest; and how can we know the way?" (v. 5). It was in answer that Jesus said, "I am the way!" Jesus is the way to God and heaven, and in confirmation of this conclusion v. 6 ends, "No man cometh unto the Father, BUT BY ME." Similarly did Paul write, "There is one God, and one mediator between God and man, the man Christ Jesus" (I Tim. 2:5). This explains Christians' unique allegiance to and faith in Jesus. They believe as I John 5:11,12 says, "This is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

The "way" leads to "life" and the "truth" is related to both, for looking forward to the Gospel Age Jesus promised His followers, "Ye shall know the truth, and the truth shall make you free" (John 8:32). The Gospel is the truth that brings freedom from sin and its

guilt. Christianity began from Jesus' telling His apostles, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned" (Mark 16:15,16). Paul said "the word of truth" is the "gospel of your salvation" (Eph. 1:13), and Peter wrote to Christians in Asia Minor, "Ye have purified your souls in obeying the truth...being born again...by the word of God" (I Pet. 1:22,23).

So Jesus is the "way" that leads to God, the "life" that we receive through Jesus, and the "truth" that gets us on that way.

THE RESURRECTION AND THE LIFE **(John 11:25,26)**

Here is another multiple claim by Jesus, and it is doctrinal rather than descriptive. It was uttered when He was at Bethany to raise Lazarus.

Do you have trouble with the statement, "Whosoever liveth and believeth in me shall never die," when believers do die? It is a statement whose truth cannot be realized until we get to a specific point in time—the second coming of Christ (what is referred to as the "last day" several times in John: 6:39,40,44,54; 11:24; 12:48). Jesus will prove to be both "the resurrection and the life" at that same point in time. When He comes back, believers will be in two classes: the dead who will be raised (to this group Jesus will be "the resurrection") and the living believers who will never die (to this group He will be "the life"). These two groups of believers are also discussed in I Cor. 15:42-52 and I Thess. 4:13-17.

QUESTIONS

1. How familiar were the people of Palestine with grape-growing?
2. In Jesus' vineyard comparisons He said He was the _____, His disciples were the _____, and His Father was the _____.
3. In Jesus' teaching what makes a branch fruitful?

4. What makes a branch unfruitful?
5. What does God do to fruitful branches? Why?
6. What does He do to unfruitful branches?
7. List six of the nine characteristics of the fruit of the Spirit.
8. What other fruit are we to bear?
9. To where is Jesus "the way"?
10. What particular "truth" is He?
11. Satan and sin bring death, but Christ brings
12. When Jesus returns, to what group of believers will He be the "resurrection"?
13. To what group of believers will He be the "life"?

JESUS AND NAMED PEOPLE

Part I

Jesus' life was a ministry, and ministering involves people. Wherever Jesus went, there were people—multitudes of them! The Gospel of John tells us of Jesus and various ones of them. We will devote two studies to them.

HIS FIRST FOLLOWERS WHO LATER BECAME APOSTLES

Read John 1:35-51.

John the Baptist not only prepared the way for Jesus but ended up providing some of His first disciples. The first mentioned by name was Andrew. Andrew's companion on that occasion was not named, but there are good reasons for thinking it was John.

Andrew and John(?) were quietly trailing Jesus when He suddenly turned and asked what they were seeking. Their on-the-spot answer: "Where dwellest thou?" He showed them, and they spent a happy day with Him. During that day Andrew hurried off to find his brother Simon, telling him whom they had found. When he brought his brother to Jesus, He said to Simon, "Thou shalt be called Cephas" (meaning a "stone"). We know him more by his Greek name Peter than by his Aramaic name Cephas.

As Jesus was leaving Bethsaida for Galilee the next day, he called Philip to follow Him. Philip was from Bethsaida, Peter and Andrew's town. Thus that town provided the world with 1/4 of the original 12 apostles. However, that town's reception of Jesus was not generally good (Matt. 11:20,21). Philip has the distinction of being the first whose call to follow Jesus is recorded.

Before leaving with Jesus, Philip found Nathanael and told him he had found the Messiah. When he said, "Jesus of Nazareth," Nathanael being of Nazareth's neighbor town Cana (John 21:2) exclaimed, "Can there any good thing come out of Nazareth?"

Philip said, "Come and see." As the two men approached Jesus, He spoke of Nathanael's fine character. "How do you know me?" Nathanael asked. Jesus' superhuman knowledge of Nathanael's being under a fig tree and of Philip's call of him there convinced Nathanael that Philip was correct. Jesus' reference to angels ascending and descending upon Him like upon a ladder has led scholars to think He was utilizing Jacob's ladder as a background (Gen. 28:12). This Philip is to be distinguished from the Philip of Acts 6:5. Nathanael later wore the surname Bartholomew as an apostle.

NICODEMUS

Read John 3:1-15.

Nicodemus is not mentioned in the Synoptics but appears three times in the book of John (chapters 3,7,19). He was a ruler or leader among the Jews, actually being of the Sanhedrin (John 7:45-51). The fact that he came to Jesus by night must have had some significance since it was mentioned in all three instances. It is usually thought it indicated his timidity at that time in believing what he did about Jesus. He was convinced of who Jesus was by His miracles.

When Nicodemus did not recognize Jesus' figurative language about being "born again", this was the first of such misunderstandings of Jesus' later uses of figurative language: the woman at the well concerning the water Jesus said He would give (John 4:10-15) and when He spoke of people eating His flesh and drinking His blood (John 6:51-56).

In Jesus' saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," He was speaking of New Testament conversion's entrance into the kingdom of God. The Great Commission and the conversion reports in the book of Acts explain to us what Jesus said to Nicodemus. Being "born of the Spirit" involves our hearing the Gospel, believing in and on Jesus for salvation, repenting of sin, and confessing our faith in Jesus. In baptism we are actually "born

of water” as a necessary part of the process of being “born of the Spirit”. Have you ever wondered why Nicodemus did not understand what Jesus was talking about? Because Jesus was giving him what we might call “preliminary teaching” since the Spirit had not yet been given (John 7:39), the baptism that brings a person into the kingdom had not yet been ordained, and the kingdom itself had not yet come.

Next read John 7:31-52.

When officers returned to the Pharisees and chief priests without arresting Jesus, the council members were upset and said so. When they said, “Have any of the rulers or of the Pharisees believed on him?” that was too much for the up-to-then silent Nicodemus, who spoke up, “Doth our law judge any man, before it hear him, and know what he doeth?” We don’t know Nicodemus’s final reaction that day, but we do know that when a fellow Jewish leader (Joseph of Arimathea) abandoned the secrecy of his allegiance to Jesus to ask Pilate to release Jesus’ body to him for burial (John 19:38) that Nicodemus joined him in the entombment (John 19:39,40). This is the last Biblical mention of either of them, but it seems likely they would both have been among those baptized on the Day of Pentecost.

THE SAMARITAN WOMAN AND HER TOWNSPEOPLE

Read John 4:5-42.

In Jesus and the disciples going from Judea to Galilee He made it a point to travel through Samaria. The Samaritans would ultimately be included in the Great Commission (“all nations” of Matt. 28:19 and specifically by name in Acts 1:8). But right now the Jews had no dealings with Samaritans. Their isolation began more than 500 years before when the Jews refused the Samaritans’ offer to help rebuild their temple at Jerusalem (Ezra 4:2-4). Since Jesus’ future apostles were themselves Jews, He no doubt wanted their existing attitude broken down, for He was designed to become the “Savior of the world” (I John 4:14). His

disciples must have gotten the idea, for though they were forbidden to go to the Samaritans in the early commission before the crucifixion (Matt. 10:5,6), when the church at Jerusalem was scattered by persecution, Philip went to Samaria and preached (Acts 8:1,5) without needing the special vision and instructions necessary before Peter went to the Gentiles (Acts 10:9-20) and the rest of apostles to be convinced (Acts 11:1-18).

The woman had come to the ancient Jacob's Well to draw water for home use. Being weary at evening from the day's journeying Jesus asked her for a drink and in so doing opened the way for Him to talk with her about His having living water. In so doing He has taught us the possible use of a conversational topic to open the door for a spiritual topic in soul winning.

What Jesus said in John 7:37-39 ("If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" helps us understand that in both instances He was talking about the indwelling Spirit to be enjoyed by converts later in the Christian dispensation. The indwelling Spirit is like a bubbling spring within us (a constant refreshing source) that results in such abundance that there is a great overflow out of our lives into the lives of others. What a great double-truth to those able to comprehend it!

What Jesus said about water was sufficient for the occasion, so He purposely next said something that would lead to great things for her townspeople: "Go call thy husband." When Jesus then gave her a read-out on her marital history (which was not complimentary), she was convinced this traveler whom she had earlier referred to as a "Jew" (verse 9) and later as "Sir" (verse 15) was indeed somebody special: a "prophet" (verse 19) and even "the Christ" (verse 29). Yes, they had the writings of Moses referred to as the Samaritan Pentateuch, probably obtained by them when a priest of the exiled Israelites was brought back to teach them about the God Jehovah (II Kings 17:23-28). On a later

occasion Jesus said, "Moses wrote of me" (John 5:46). See these predictions about the Christ in Moses' writings: Numb. 24:12-19; Gen. 49:10; and Deut. 18:18,19.

She was aware of the dispute existing between her people and the Jews concerning the correct place of worship, and she presented the problem to Jesus who flatly settled it for that time in favor of the Jews but went on to say that in the future the place of worship would not be important, but worshiping "in spirit and in truth" would be. We worship in "spirit" when we worship from our hearts and not just formally and in "truth" when we worship according to God's Word.

When the Samaritan woman said she knew the Messiah was coming, Jesus responded by saying He was the Messiah. Why did He come out and tell her when with His own people He merely demonstrated His deity and left them to draw their own conclusions—even John the Baptist (Matt. 11:2-6)? Because He was not staying in Samaria for any length of time by which she could draw such a conclusion, so He told her outrightly.

Her report to her townspeople assembled a great group around Jesus to see and hear Him. Liking what they were seeing and hearing they urged Him to stay some time with them. In His haste to get to Galilee He consented to remain with them two meaningful days that resulted in convincing many more concerning Him.

Though Jesus was physically weary when He arrived at the well, He became so rejuvenated from what was spiritually happening that He was not hungry when the disciples came back with food. Here was an example of "mind over matter", particularly a spiritual mind over even the normal needs of the physical body.

When Jesus called the fishermen, He said they would become "fishers of men" (Matt. 4:19). Here at Jacob's Well He envisioned them as future reapers of the ripe harvest fields of evangelism. Some who had sown the seed in the minds of people that the apostles would later reap were Moses and the prophets and more lately John the Baptist. One person sowing and another person

reaping is still taking place in evangelism today, and whether we have sown and another reaps or vice versa, both rejoice! How Jesus sought to encourage the coming labors of the disciples by assuring them with the words, "He that reapeth receiveth wages, and gathereth fruit unto life eternal!"

When Jewish pilgrims went to the annual Passover, it was field harvest time (Lev. 23:5,10,11). In John 2:13 Jesus and the disciples had gone to the previous Passover after which they went out into Judea for Jesus' Early Judean Ministry. Since here at the well it was only four months until the next harvest, they must have been in Jerusalem and Judea around eight months.

QUESTIONS

1. Jesus' first two disciples had been disciples of _____.
2. Who were they?
3. Which of them brought his brother to Jesus?
4. After Jesus called Philip, Philip brought _____ to Jesus.
5. Who was Nicodemus in everyday life?
6. At what time of day did he first come to Jesus?
7. What opening compliment did he pay Jesus?
8. What did Jesus say was necessary for entering God's kingdom?
9. What two other times does Nicodemus show up in the book of John?
10. At what famous well did Jesus sit and rest?
11. What surprised the Samaritan woman?
12. What did Jesus say about that well's water and the water He could give?
13. What did Jesus tell the woman about her marital history?