

Order of events:

1. Opening prayer.
2. Praise God with song.
3. Praise God with corporate prayer.
4. Praise God with study of His Word.
5. Close (blessing, reminder of the Gospel, prayer)

Read John 4:1-42. *The Woman at the Well*, as this story is often called, has received a lot of “air” time. This is a very popular portion of Scripture from which to preach and teach. Why? Because of the simple to understand nature of the story, the scope and breadth of the instruction, and the truly powerful and direct things that Jesus says. Jesus speaks ever so clearly about his messianic nature, the nature of God, the proper place and manner of worship, and evangelism. Frankly, this is one of the most beautiful, delightful, and helpful stories in the accounts of Jesus’ life. It also helps us deal with many issues such as race prejudice, man-woman interrelationships, and the proper approach for Christians to take with those considered moral outcasts. A truly encompassing account is given.

In the first six verses of chapter 4, John captures the setting and the background for us. One thing very authentic about the Bible is that it includes times, dates, places, and people that can be verified – and they have!

**John 4 {1} Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John {2} (although Jesus himself did not baptize, but only his disciples), {3} he left Judea and departed again for Galilee. {4} And he had to pass through Samaria. {5} So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. {6} Jacob’s well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.**

Jesus knew how upset the Pharisees were with John’s baptism (John 1:19 ff.); therefore, knowing he was more popular than John, the Pharisees, and maybe Herod, were likely to be coming after Jesus next. Some speculate that John the Baptist had been imprisoned by Herod at this point. Being a man on a divine timetable, it was time to head back to his headquarters in Capernaum in Galilee, possibly outside Herod’s jurisdiction. But he *had* to make a stop along the way.

Is there a contradiction between John 3:22 and John 4:2? Did Jesus baptize or not? Critics like to grab these two verses and run about saying, “Look at the contradiction!” John 4:1-2 is merely an explanation or clarification of the previously stated John 3:22. John the Apostle just fills us in on the details as he goes along. If 4:2 contradicts 3:22, then it also contradicts 4:1. Two other things to note: one, John the Baptist said Jesus would baptize with the Holy Spirit; so, yes he was baptizing; two, depending on the translation and the reading, Jesus very well could have only baptized his disciples and they took over sharing in this part of the harvest afterwards: “but only his disciples.”

“And he had to pass through Samaria.” It reads as if it were a requirement. There were three possible routes to take from Judea to Galilee: 1) along the coast, 2) to Jericho and up through the Jordan Valley, or 3) the most direct route, through Samaria. Many Jews chose not to go through Samaria because of their suspicion and prejudice; thus, they traveled almost twice the distance over a much worse road on the Jericho/Jordan Valley route. Galilee was about a 75-mile journey from Judea or a three days’ walk going directly through Samaria (Mesa to Payson). Jesus and company traveled in the valley spanned by Mt. Gerizim on the east and Mt. Ebal on the west, which led through the city of Sychar and on to the city of Samaria.

There is a lot of Jewish history surrounding this area. Sychar, formally known as Shechem, is at the foot of Mt. Gerizim. The peaks of Mt. Gerizim and Mt. Ebal are about 2 miles (3 km) from each other. In Joshua 8:30-35, Joshua read the law to the assembled Israelites right here. When he read the blessings of the law, the people on Mt. Gerizim responded with “Amen.” When he read the cursings of the law, the people on Mt. Ebal would reply with “Amen.” There about one-half mile west of the city of Sychar, where Joseph’s tomb is located, is the well of Jacob, which he had dug for his flocks and herds.

The Samaritans were colonists who had been planted by the Assyrians some 700 years before Christ. They were brought in to repopulate the area after the removal of the Jews. The Samaritans accepted the Pentateuch (the five books of Moses – the Law of Moses) only, and mingled that with pagan, idolatrous practices. Their introduction to God came on the teeth of lions (2 Kin 17:25-27) and they were taught how they should fear the LORD. The Samaritans also erected a temple on Mt. Gerizim in rival to the temple in Jerusalem. They also were expecting Messiah make Samaria, not Jerusalem, the seat of his government. The Samaritans were regarded by the Jews as reprobates (morally unprincipled; rejected by God) and were hated even more than the Gentiles. The Jews, who regarded racial and religious purity, looked on the Samaritans as a people with suspect pedigree who practiced a corrupt religion. Then along comes Jesus.

Jesus, wearied from his journey, sat down to rest there at Jacob’s well in the heart of Samaria at the sixth hour of the day: by Jewish reckoning, that’s 12 noon; by Roman reckoning, that’s 6 p.m. Either way Jesus was weary from walking in the hot sun for several hours; so, he sat down to rest while the disciples headed off to the city to buy food. John always ties us in with the calendar, the clock, and the geography. What a beautiful picture of our Lord’s humanity: he was weary. Here’s God, who created the entire known universe, as John tells us in chapter 1, also being a 100% perfectly tired human! Then comes a most remarkable conversation that has been discussed for thousands of years.

**John 4 {7} There came a woman of Samaria to draw water. Jesus said to her, “Give me a drink.” {8} (For his disciples had gone away into the city to buy food.) {9} The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.) {10} Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”**

As we see throughout scripture, drawing water for the family and animals was a normal employment for women. (Gen 24:11; Exo 2:15-17) Interestingly, often those who wished to find wives went to the wells where young women were accustomed to come and draw water. In this discourse, notice how simply and beautifully Jesus ignores the many barriers that separate him from this woman. Jewish men generally did not speak to women in public, and certainly not to Samaritan women. Jesus’ initial statement may sound somewhat demeaning, but the rest of the conversation shows that it was not so. Notice how Jesus engages her in significant conversation.

How did our Samaritan woman know Jesus was a Jew? (No nose jokes here!) Several possibilities exist. Perhaps Jewish people distinguished themselves with a particular style of dressing. Jesus had traveled through this area many times, maybe she knew of him and his disciples. Jesus speaks first to the woman, and this seems to play out elsewhere in Scriptures, perhaps he spoke with a Galilean accent. Written near the end of the first century, cultural and political environments may have been different; thus John reminds us of the enmity between Jews and Samaritans. As we have discussed, the hatred between these two groups was considerable.

Then, as he always did and does in such a wonderful way, Jesus takes the situation at hand and turns it in to something profound. Here is Jesus in the middle of Samaria, wearied from his journey, talking to a woman, who is somewhat impertinent and, as we learn later, has a sullied lifestyle. As he taught and practiced, “but the one who humbles himself will be exalted;” he humbled himself here for her. (Luke 18:14) Jesus wasn’t a candidate running for political office; his motive wasn’t civil rights or integration or diversity or women’s suffrage. He came to seek and save the lost, and here was one. He set about to create a thirst in this woman for God and then to show her how to satisfy that thirst. Here was a physically and spiritually thirsty child of God, and Jesus is here for her.

What is *the* “gift of God” to us? God has generously poured out his riches and grace on us. James reminds us: “Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.” The ultimate gift of course was *Jesus* as we just read in John 3:16: “For God so loved the world that he gave his only Son.” And the next ultimate gift we read about that (who) proceeded from the Father and the Son was the gift of God the Holy Spirit, which those who believe on the name of Jesus do receive.

**John 7 {38} Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’” {39} Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.**

Then we read, “but the free gift of God is eternal life in Christ Jesus our Lord.” So which is it? Yes! The gift is God himself! There was a movie several years past now called *The Jewel of the Nile*. The three main characters set off on an adventure in search for the famously valuable “Jewel of the Nile.” This “jewel” it turns out is a person. The mystery of the “gift of God” is not a what; he’s a who! The Triune God!

God’s makes powerful use of symbolism such as water, light, wind, birth, and the temples. These symbols stick with us and permeate our normal experiences of life and help us remember, when we witness everyday things, the messages of God come back to us. Used here, water symbolizes God the Holy Spirit. “As water quenches the thirst, refreshes and invigorates the body, purifies things defiled, and renders the earth fruitful, so it is an apt emblem of the Holy Spirit which [who] so satisfies the souls that they no longer thirst for earthly good; it [he] purifies them from spiritual defilement and it makes them who receive it fruitful in every good word and work.” [3] Jesus’ powerful use of symbolism (classic John) generates a desire in the woman’s heart to know more. As with the Jews in the Temple and Nicodemus, she misunderstands and takes him literally.

**John 4 {11} The woman said to him, “Sir, you have nothing to draw water with, and the well is deep. Where do you get that living water? {12} Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.” {13} Jesus said to her, “Everyone who drinks of this water will be thirsty again, {14} but whoever drinks of the water that I will give him will never be thirsty forever. The water that I will give him will become in him a spring of water welling up to eternal life.”**

Note the slight change in her demeanor with the term “sir.” She is obviously confused by his words. We are not told the exact circumstance of her “finding” Jesus, but coming out to the well finding a lone, thirsty man sitting there, with no means of getting water, would seem odd to most. Most travelers in this region, like us in Arizona, know that water is not plentiful; so, they carry water with them and/or containers (leather buckets and pouches) for holding and gathering water. Jesus is here empty handed.

Jacob’s well can be visited today and is frequented by tourists: verifiable. Estimates are that it is somewhere between 100 and 140 feet deep with water depth of 10 to 15 feet (I assume that’s included in the total depth), and

approximately 9 feet in diameter (?). It is quite deep for a thirsty man. No rope, no bucket, no water. Then Jesus mentions “living water,” and she keyed in on that. Maybe she thought he was looking for a spring or some sort of running water – moving, fresh water. Interestingly, roaming around in our desert southwest, coming across a find of “living water” is often a source of celebration. But often by “living” we mean teeming with life and little organisms and algae; we know that that water is safe to drink (if properly treated). Water holes with no insects or plant life in them can be salt saturated or contain some poisonous chemical. I have pushed aside many a pollywog or water spider to get to some good drinking water. But finding a spring or source of running water is really a blessing to the soul. What a great and deep symbol our Lord uses.

Note, by her second question, that our lady has already begun to suspect she is talking to someone who is most unusual. She compares Jesus to the great patriarch Jacob: the founder of the Jewish faith, who was claimed also by the Samaritans. But she is still focused on the water in the well; so Jesus continues to explain what he means. Here is where he begins to create the desire in her heart.

How do we keep from thirsting? We connect ourselves to a continuous source of water. “How can he lack water who has in himself a living, eternal spring?” [3] Jesus tells our woman, and us, that he is not talking about the well water or any physical water, “Everyone who drinks of this water will be thirsty again.” It also isn’t that we will never *feel* thirst of soul again, but that that thirst can be slaked any time we need a drink. Jesus imparts to us the life-giving Spirit. A source of life that refreshes, invigorates, excites, and imparts to us the fruits of His nature: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. A source of life that we can access again and again: a deep well of water. And notice the words that Jesus uses: “will become” and “welling up.” There is a clue here that the influence and power of God the Holy Spirit will grow. As we are taught, “we are to grow up in all aspects into Him who is the head, even Christ.” (Eph 4:15) Not only are we given *the* source of life, but he will not be restrained lose sight of his goal: to make us like Christ.

**John 4 {15} The woman said to him, “Sir, give me this water, so that I will not be thirsty or have to come here to draw water.”**

Although still not fully comprehending Jesus, her curiosity was getting excited. Jesus created a thirst for the spiritual in our lady, he had opened her eyes, and now he was going to show her her need and supply the water for which she had asked. She is in darkness and must be made to see herself as God sees her, then she can repent. The Samaritan woman is at least the third example we have seen from John of this principle: “The Light shines in the darkness, and the darkness did not comprehend it.” (John 1:5) (as we discussed, the “darkness just didn’t get it.”) I believe she has been given the gospel, or good news about eternal life; God the Holy Spirit has implanted into her a new desire: regeneration; and now Jesus will lead her to repentance and faith: Ordo Salutis if you will. The steps are not crystal clear or specifically distinct, but the pattern is there. Hence the next step:

**John 4 {16} Jesus said to her, “Go, call your husband, and come here.” {17} The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; {18} for you have had five husbands, and the one you now have is not your husband. What you have said is true.”**

Jesus is not making fun of her; he’s simply recognizing the truth in what she has said. Some argue against it, but I believe this is another small example of Christ’s perfect and complete knowledge of our hearts: his omniscience. He certainly could have heard of this woman and known about her from information gathered on his frequent visits to the area; but I think not. Scripture teaches very clearly: “for he himself knew what was in man.” (John 2:24) It

seems he told her these things to make her consider her sinful nature and condition and to show his qualifications for teaching her heavenly truths.

What kind of a woman goes through five husbands and continues on in the company of men? [a pretty one! J] A woman searching to satisfy her emptiness with the wrong solution. Maybe the hunger and thrill of falling in love: the euphoric excitement. A lonely and hurting soul. One, possibly, who is broken in spirit. In the time of our Lord, divorce seems to have been very common, especially among the Jews. A man could put his wife away for any fault at all, even “burning his breakfast.” [4] We can only assume it was similar among the Samaritans. We do not know the details of this woman’s life, but the woman knew, and she knew that Jesus knew. And now he must lead her to see the truth.

**John 4 {19} The woman said to him, “Sir, I perceive that you are a prophet. {20} Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.”**

What is she saying? It honestly looks like she’s starting to get it! Some have taken her response as an evasion, a change of subject to avoid the sensitive examination; but I think not. “Sir, you are right; you must be a prophet and qualified to help me. What do I do? Our teachings are so different. Help me find the answers. Where do I go to be cleansed from my sin? Help me to find God.” The opening Jesus was waiting for: “He is a rewarder of those who seek Him.” (Heb 11:6); “and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, that they would seek God.” (Acts 17:26-27)

**John 4 {21} Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. {22} You worship what you do not know; we worship what we know, for salvation is from the Jews. {23} But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. {24} God is spirit, and those who worship him must worship in spirit and truth.”**

Wow! what remarkable words. Jesus says four significant things here:

First, the time was now at hand in which the spiritual worship of God was about to be established in the earth. The temple, the true place of worship was about to be transferred from a physical location on earth to the hearts of believers. (1 Cor 3:17; 1 Cor 6:19) [3] The question of the correct site for worship would soon be entirely irrelevant: geography would no longer be an issue.

Second, though the Samaritans believed in the same God as the Jews, they had rejected the teachings of the prophets and had an imperfect knowledge of the true Deity. They had some truth but mingled it with error. This woman and her people were misled; their knowledge was incomplete. But the Jews had the whole truth. Jesus never waters down the truth. Salvation is from the Jews. Messiah is from the Jews. It was with the Jews that the covenants were made. Christ boldly states that Israel is part of God’s plan to bring salvation to the entire world. (Isa 11)

Thirdly, and probably most profoundly, he tells her and us what true worship is and how it connects us with God. True worship is worshipping from the heart; and it must be in truth. It is genuine, honest, not a put-on. Worship is what you mean with all your heart. God looks on our hearts. Are our prayers, our songs, our thoughts, our praise real and true? God is looking for those who mean it truly.

Jesus states unequivocally, that there is a God and he is spirit: an infinite, invisible spirit. We are physical and spiritual beings. Worship must be of a spiritual nature to please him: the joining of Spirit to spirit. “It must spring from the heart through the influence of the Holy Spirit; and it must be not only in sincerity, but in truth: performed according to that divine revelation which God has given us (his Word). A man worships God in SPIRIT when, under the influence of the Holy Ghost, he brings all his affections, appetites and desires to the throne of God; and he worships in TRUTH when every purpose and passion of his heart is guided and regulated by the Word of God.” [3]

And fourthly, Jesus tells us that the Father is seeking us. What an amazing concept: he puts us in this world in our circumstances so that we would seek him (as mentioned); and he wants us to find him! God is seeking those that will worship him with their whole heart: no hidden kingdoms, completely transparent, completely honest. “For the Son of Man came to seek and to save the lost.” (Luke 19:10) This is not some cosmic game of “hide and seek” we’re discussing here. There is a desire in our heart for God, and there is a desire in God’s heart for us. This is called Irresistible Grace! We are pursued by our Creator, and he “stacked the deck,” so to speak, so that we would *want* to be his. 1 John 4:19: “We love because he first loved us.” Hence, Jesus at Jacob’s well in Sychar. “Seek God and he will find you!” –L. Walker

**I sought the Lord, and afterward I knew  
He moved my soul to seek Him, seeking me.  
It was not I that found, O Saviour true,  
No, I was found of Thee. –Anonymous, *I Sought the Lord, Hymn*  
(<http://www.oremus.org/hymnal/i/i130.html>)**

**“When I was coming to Christ, I thought I was doing it all myself, and though I sought the Lord earnestly, I had no idea the Lord was seeking me...I can recall the very day and hour when first I received those truths in my own soul—when they were, as John Bunyan says, burnt into my heart as with a hot iron...” –Charles Spurgeon, *Autobiography***

Still unsure of all that’s been said,

**John {25} The woman said to him, “I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.”**

Though they did not accept the prophetic writings, yet the tradition of the advent of Messiah, which was common among the Jews, was also generally acknowledged by the Samaritans. Had this woman been talking to anyone but Jesus, I would have said he was set up: a common female trick. Jesus responds quite clearly:

**John 4 {26} Jesus said to her, “I who speak to you am he.”**

Can it be stated any more clearly? Unmistakably, he has identified himself as Messiah: “I am Messiah.” What a beautiful statement if there were any doubts. Here is our lady, in full knowing, face to face with Messiah.

And of course, the natural response of someone who had just had an encounter with the living God is? Evangelism Explosion! Note the incredible results of this simple conversation.

**John 4 {27} Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” {28} So the woman left her water jar and went away into town and said to the people, {29} “Come, see a man who told me all that I ever did. Can this be the Christ?”**

Coming upon this scene must have been a curious sight for the disciples. They, like the Samaritan woman, marveled that Jesus spoke to a woman; yet, they didn't give him the third degree. Looks like they had begun to learn a few things from their master by now. The woman very kindly left the water jar (or she forgot her errand: totally rattled) for the group to draw themselves some water while she hurried off in amazement to share her great find. This woman's excitement and her story got some significant attention. From verse 29, she confirms that it was believed that one of the essential characteristics of Messiah would be his ability to see past appearance and judge the hearts of men. (Isa 11:1-4; John 2:25; 7:24) [3]

**John 4 {30} They went out of the town and were coming to him.**

"Undoubtedly this is the work of the Spirit of God, working through this reborn woman. Immediately her words fall with unusual power upon the crowd and they respond by coming to Jesus. They never responded to her before, but now they do, because God is working in her. She immediately becomes an evangelist; she has to tell what happened to her." [1] While she is off sharing her story and gathering the town folk, the disciples also learn some new valuable lessons.

**John 4 {31} Meanwhile the disciples were urging him, saying, "Rabbi, eat." {32} But he said to them, "I have food to eat that you do not know about." {33} So the disciples said to one another, "Has anyone brought him something to eat?" {34} Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work.**

The disciples were worried about their master and confused when he said he had food they didn't know about. Have you ever lost yourself, even to appetite, when more important things like ministry and witnessing are being done? There is a deep satisfaction in obedience to what God wants that is as fulfilling as eating a grand meal: satisfying, full. "In these words our blessed Lord teaches a lesson of zeal and earnestness to his apostles and their successors in the Christian ministry. Let the salvation of souls lie nearer to your heart than life itself. Let eating and drinking, labor and rest, study, prayer and all things be directed to the accomplishment of this great work." [3] Continuing the lesson:

**John {35} Do you not say, 'There are yet four months, then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. {36} Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together.**

There was a proverb that stated, "When you drop a seed in the ground, it will be four months before you can reap a harvest." [1] Or as I have told you, "Slow work takes time." But Jesus says the fields are ready now. Jesus may have been contrasting the difference between the physical and spiritual harvests and the time involved. There is another take on these statements however. Some believe that Jesus was in Judea for about 8 months prior to his main ministry thrust up in Galilee. He came at Passover and, due to this statement about harvest, was leaving Judea in December. Both barley and wheat harvests were finished by Pentecost, because the first fruits of the harvest were carried to the temple at that time. Pentecost is 50-days after Passover: somewhere around March and April in our calendar. Hence, the 4-month statement places Jesus in late December following this thinking. [5] (Somehow I don't get the impression that Jesus was in Judea that long.) H.V. Morton made an interesting observation concerning the statement, "the fields are white for harvest." He said that it was the custom in those days to dress in white or light colored robes. And when Jesus and his disciples saw all the Samaritans coming out of the city toward them, Jesus proclaimed them as fields white unto harvest. What a neat mental picture of the Samaritans walking across the hills and valleys resembling a field of grain swaying in a gentle breeze.

**John {37} For here the saying holds true, ‘One sows and another reaps.’ {38} I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”**

“Jesus and the woman labored: he taught the woman, and she went out and spread the good news to the city. But the disciples had come in to do the baptizing of the new converts and thus to reap the harvest and enter into the labors of others. (No large bodies of water near here to speak of, so baptism by sprinkling was born!) Our Lord teaches them that this will be the process of the spiritual work they are to do. And all of us are involved in this. Some sow, others reap, but all labor together under God and can rejoice together.” [1] All the elements are essential to the final goal of harvest: sowers, waterers, reapers. (1 Cor 3:7-8) Pay attention to what’s going on around you: you may have different roles at different times. All rejoice when the harvest is gathered. And here is the picture of that great harvest:

**John 4 {39} Many Samaritans from that town believed in him because of the woman’s testimony, “He told me all that I ever did.” {40} So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. {41} And many more believed because of his word. {42} They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”**

“There is a wonderful lesson on the processes of spiritual growth. Many come to Christ by believing the testimony of others. They see what God has done in another man’s, or another woman’s, life, they are affected by it and they believe. But that is not the end of Christian growth. When you come, there is a new level of personal experience. You believe because it happens to you as well. After two days with Jesus the whole city was beginning to believe. Jesus had not experienced this among the Jews.

“That was what [happened] to these people in Sychar. They [discovered] the fountain of water springing up in their own hearts – the forgiveness of God, the sense of peace, of joy, of love within – and they [said] with almost unbelieving tones, ‘We don’t need to hear the woman talk about it now; it has happened to us. He is the ‘Savior of the world.’” [1] Wow! Many a man owes his eternal life to this shady woman and her encounter at the well. On seeing and hearing our Lord, faith was abundantly confirmed.

This is an amazing story with great profoundness in many ways. The despised Samaritans gladly received Jesus including a woman of questionable reputation. One of the ever recurring contrasts of the gospels is the repudiation of Jesus by the religious custodians of his nation, and his acceptance by the outcast, sinners, and common people. [5] Face it, the Samaritans got it! the Pharisees didn’t.

Is there a big picture comparison to be made between Jesus’ meeting Nicodemus and Jesus’ meeting the woman at the well?

References:

1. Stedman, Ray C., *The Man Who Knew Woman*, 1983 (<http://www.raystedman.org/>)
2. Guideposts, *Nelson’s Illustrated Bible Dictionary*, 1986
3. <http://godsvision.com/study.html>
4. <http://www.horizonsnet.org/sermons/sm15.html>
5. Halley, Henry H., *Pocket Bible Handbook*, 1951
6. Commentary by Dr. J. Vernon McGee (<http://www.mp3bible.ca/>)

Due to some time constraints, I borrowed heavily from Ray Stedman’s [1] sermon and Adam Clarke’s Commentary [3]. Sorry if I haven’t referenced them thoroughly. My idea is to convey Biblical truth as I feel God leads me and put it in my own words: not plagiarism. Sometimes time is not your friend. L. Walker