

I Am the Messiah
John 4:25-30
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INTRODUCTION

1. Please take God's Word with me and turn to John chapter 4.
2. In our last two times together we have been looking at the story commonly referred to as the woman at the well.
3. This morning we are looking at verses 25-30.
4. Read John 3:25-30.
5. It is clear in Scripture that everyone who had an encounter with Jesus had a different response.
6. For example, in Luke 6:6-11, we hear of Jesus healing a man on the Sabbath.
7. It says, "And it came about on another Sabbath, that He entered the synagogue and was teaching; and there was a man there whose right hand was withered. 7 And the scribes and the Pharisees were watching Him closely, to see if He healed on the Sabbath, in order that they might find reason to accuse Him. 8 But He knew what they were thinking, and He said to the man with the withered hand, 'Rise and come forward!' And he rose and came forward. 9 And Jesus said to them, 'I ask you, is it lawful on the Sabbath to do good, or to do harm, to save a life, or to destroy it?' 10 And after looking around at them all, He said to him, 'Stretch out your hand!' And he did so; and his hand was restored. 11 But ***they themselves were filled with rage, and discussed together what they might do to Jesus.***"

8. In chapter 7, when Jesus went to Nain with His disciples, it says in verse 12, “a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. 13 And when the Lord saw her, He felt compassion for her, and said to her, ‘Do not weep.’ 14 And He came up and touched the coffin; and the bearers came to a halt. And He said, ‘Young man, I say to you, arise!’ 15 And the dead man sat up, and began to speak. And Jesus gave him back to his mother. 16 And ***fear gripped them all, and they began glorifying God***, saying, ‘A great prophet has arisen among us!’ and, ‘God has visited His people!’”
7. In 6:11 the scribes and Pharisees were “filled with rage” but in 7:16, the mother, father, and the people whose son was raised to life were filled with “fear” and they glorified God.
8. Many believed in Christ while others hated Him and wanted Him killed.
9. In fact, those who hated Him eventually got their wish as John 18:19 indicates.
10. But that is not the story we read here in John chapter 4.
11. After Jesus tells the Samaritan woman she “had five husbands, and the one whom you now have is not your husband” (v.18), the woman says, “Sir, I perceive that You are a prophet” (v.19).
12. Throughout her dialogue with Jesus, she had only seen Him as a wearied Jew who didn’t seem to have any hatred for Samaritans.
13. She didn’t realize that He was the Messiah until Jesus reveal Himself to her.

14. Many times in the gospels we hear Jesus not wanting His identity revealed.
15. In Luke 5:14, after He healed “a man covered with leprosy” (v.12), Luke says “He ordered him to tell no one, ‘But go and show yourself to the priest and make an offering for your cleansing, just as Moses commanded, as a testimony to them.’”
16. In chapter 8, after He raised a little girl from the dead, He told her parents to “tell no one what had happened” (v.56).
17. As we look at the account in John 4, we don’t hear these words.
18. In fact, Jesus says in verse 10 to the Samaritan woman, “If you knew the gift of God, and *who it is who says to you*, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.”
19. Every response that Jesus had to the Samaritan woman was to reveal His true identity.
20. We saw that as He refers to Himself in verses 10 and 14 as the source of living water.
21. Notice now in verse 25 how He *reveals His identity*.

I. Jesus Reveals His Identity (vv.25-26)

Verses 25-26 says, “The woman said to Him, ‘I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.’ 26 Jesus said to her, ‘I who speak to you am He.’”

A. The Woman’s Perception (vv.19, 25)

“Sir, I perceive that You are a *prophet*.”

Up to this point in the narrative, the woman thought Jesus was a prophet (v.19) because He had disclosed things about her personal life that He could not have known having never met her.

1. She believed Him to be a prophet (v.19)
2. Others believed Him to be the Prophet to come spoken of in Deuteronomy 18:15
 - a) In John 6:14, after He fed the 5000, they said, “This is of a truth *the Prophet who is to come into the world*.”
 - b) On the last day of the feast of the Jews, which was the Feast of Booths,” John 7:37-40 says Jesus “stood and cried out, saying, ‘If any man is thirsty, let him come to Me and drink. 38 ‘He who believes in Me, as the Scripture said, ‘From his innermost being shall flow rivers of living water.’ 39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified. Division of People over Jesus 40 Some of the multitude therefore, when they

heard these words, were saying, ‘*This certainly is the Prophet.*’”

- c) In John 9:17, after Jesus healed a blind man who was brought before the Pharisees, they asked Him, “‘What do you say about Him, since He opened your eyes?’ And he said, ‘He is a *prophet.*’”
- d) After the healing of the lame man in Acts 3:6, Peter preached to the people applying Deut.18:15 to Jesus when he said, “Moses said, ‘THE LORD GOD SHALL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BRETHREN; TO HIM YOU SHALL GIVE HEED in everything He says to you’” (v.22).

- 3. She had not made that connection with Deuteronomy 18:15 (John 4:25)

She says in verse 25, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.”

Having answered her question in verse 20, the woman says in verse 25 the Messiah “will declare all things to us.”

Notice in verse 25 her reference to the “Messiah.” John defines it for His Greek readers by saying “He who is called Christ.”

“Christ” is the Greek transliteration of the Hebrew word for Messiah. It means “anointed one.”

D.A. Carson says, “So far as we know, the Samaritans

did not regularly use the term ‘Messiah’ until the sixteenth century; the woman may have done so here in deference to her Jewish interlocutor. Samaritans preferred ‘Taheb’ (cf. Notes on 4:4, 11-12, 19-20), ‘the Restorer’, or possibly ‘he who returns’” (The Gospel According to John, 226).

“The Samaritans expected a coming messianic leader. But they did not expect Him to be an anointed king of the Davidic line, since they rejected all the Old Testament except the Pentateuch.

Based on Deuteronomy 18:15-18, they expected a Moses-like figure who would solve all their problems” (John Walvoord, The Bible Knowledge Commentary, John 4:25).

B. Jesus’ Declaration (v.26)

1. He is the Messiah

- a) He states it Himself here in verse 26
- b) He states it Himself in Mat.26:63-64 before Caiaphas (read vv.57-68)

c) Others state it

- (1) John the Baptist - Mat.11:2-6

“Now when *John* in prison heard of the works of Christ, he sent word by his disciples, 3 and said to Him, ‘*Are You the Expected One*, or shall we look for someone else?’ 4 And Jesus answered and said to them, ‘Go and report to John what you hear and see: 5 the BLIND RECEIVE

SIGHT and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the POOR HAVE THE GOSPEL PREACHED TO THEM. 6 ‘And blessed is he who keeps from stumbling over Me.’”

(2) Peter - Mat.16:13-17

“Now when Jesus came into the district of Caesarea Philippi, He began asking His disciples, saying, ‘Who do people say that the Son of Man is?’ 14 And they said, ‘Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.’ 15 He said to them, ‘But who do you say that I am?’ 16 ***And Simon Peter answered and said, ‘Thou art the Christ, the Son of the living God.’*** 17 And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.”

(3) The angels to the shepherds after His birth - Lk.2:11

“For today in the city of David there has been born for you a Savior, who is ***Christ*** the Lord.”

(4) Simon - Lk.2:26

He was told “by the Holy Spirit that he would not see death before he had seen the Lord’s ***Christ.***”

(5) Demons - Lk.4:41

“And demons also were coming out of many, crying out and saying, ‘You are the Son of God!’ And rebuking them, He would not allow them to speak, because ***they knew Him to be the Christ.***”

(6) Andrew - Jn.1:40-42

“One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. 41 He found first his own brother Simon, and said to him, ‘***We have found the Messiah***’ (which translated means ***Christ***). 42 ***He brought him to Jesus.*** Jesus looked at him, and said, ‘You are Simon the son of John; you shall be called Cephas’ (which is translated Peter).”

(7) Martha - Jn.11:27

“She said to Him, ‘Yes, Lord; I have believed that ***You are the Christ, the Son of God, even He who comes into the world.***”

(8) Paul

(a) Acts 9:22 says that Paul was “confounding the Jews who lived at Damascus by ***proving that this Jesus is the Christ.***”

(b) Acts 17:1-3 says, “Now when they had traveled through Amphipolis and

Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, 3 explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, '***This Jesus whom I am proclaiming to you is the Christ.***'"

2. He is the I AM

"Jesus said to her, 'I who speak to you am He.'"

"This is the first recorded confession of Jesus that he was the Christ" or Messiah (B.W. Johnson, John : The New Testament Commentary, Vol. III, 73).

This, in Greek, is ego eimi, "I am."

"The 'He' in this translation is not in the original Greek for Jesus literally said 'I who speak to you *am*'" (John MacArthur, The MacArthur Study Bible, John 4:26).

Jesus uses this phrase 23 times, 8 times with a thematic description.

John MacArthur says, "He had avoided such a forthright declaration to the Jewish people (cf. Matt. 16:20), because of the crassly political and militaristic expectations they had for the Messiah; they hoped for someone who would lead a revolt to throw off the yoke of the hated Romans (cf. John 6:15). The faith of this Samaritan woman, on the other hand, was not

obstructed by such self-styled misconceptions (as her response in v. 29 indicates)” (John 1-11, 149).

- a) As we said last time, this statement is similar to that of John 8:58 which reads “Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, ***I am***.’”
- b) He used it earlier in chapter 8 as well
 - (1) Verse 24 says, “I said therefore to you, that you shall die in your sins; for unless you believe that ***I am*** [He], you shall die in your sins.”
 - (2) Verse 28 says, “Jesus therefore said, "When you lift up the Son of Man, then you will know that ***I am*** [He], and I do nothing on My own initiative, but I speak these things as the Father taught Me.”
- c) He uses it in John 13:19 when He was speaking to His disciples

“From now on I am telling you before it comes to pass, so that when it does occur, you may believe that ***I am*** [He].”

Jesus is claiming to be the “I AM” of Exodus 3:14.

- d) In John’s gospel, Jesus uses this phrase, “I Am” 13 times with a description referring to His identity:
 - (1) “I am” the Messiah (4:26)
 - (2) “I am the Bread of Life” (6:35, 48)

- (3) “I am from above” (8:23)
- (4) “I am” the eternal One (8:58)
- (5) “I am the Light of the world” (9:5)
- (6) “I am the Door” (10:9)
- (7) “I am the Good Shepherd” (10:11)
- (8) “I am the Son of God (10:36)
- (9) “I am the Resurrection and the Life” (11:25)
- (10) “I am the Teacher and Lord” (13:13)
- (11) “I am the Way, the Truth, and the Life” (14:6)
- (12) “I am the True Vine” (15:1)
- (13) “I am a King” (18:37)

II. The Disciples Marvel at Jesus (v.27)

“And at this point His disciples came, and they *marveled* that He had been speaking with a woman; yet no one said, ‘What do You seek?’ or, ‘Why do You speak with her?’”

A. Their Arrival (v.27a)

John says, “And at this point the disciples came.”

John MacArthur says, “Had the disciples arrived earlier, they would have interrupted and destroyed the conversation, and if they had arrived any later, she would have gone and they would not have heard His declaration of messiahship. This feature subtly reveals Jesus' divine control over the situation that was occurring” (The MacArthur Study Bible, Jn.4:27).

B. Their Astonishment (v.27b)

John continues, “And they *marveled* that He had been speaking with a woman; yet no one said, ‘What do You

seek?’ or, ‘Why do You speak with her?’”

“The disciples astonishment was not only because of the non-intercourse of the Jews and Samaritans, but also because it was unusual for a Jewish teacher to converse with a woman in a public place. Women were not to be saluted or spoken to in the street, and they were not to be instructed in the law” (James M. Freeman and Harold J. Chadwick, *Manners & Customs of the Bible*, Rev. ed. 514).

As we said last week, Jesus was not partial to any man or woman. The partiality that the Jews displayed was sinful.

Peter had to learn this lesson before God brought him to Cornelius’ house. He said in Acts 10:28, “You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man unholy or unclean.”

III. The Woman’s Testimony in the City (vv.28-30)

“So the woman left her water pot, and went into the city, and said to the men, 29 ‘Come, see a man who told me all the things that I have done; this is not the Christ, is it?’ 30 They went out of the city, and were coming to Him.”

A. She Left Quickly (v.28)

“So the woman left her water pot, and went into the city.”

1. This was probably the first time in her life when she took God seriously

According to verses 20 and 25, she was familiar with

what the Pentateuch taught concerning the Messiah but did not believe it enough for it to affect her life since she had previously had “five husbands, and the one whom [she] now [had was] not her husband” (v.18). But now she’s has left it all.

a) Coming to Christ requires the death of self

Jesus said in Mat.16:24-26, “If anyone wishes to come after Me, he must **deny himself**, and take up his cross and follow Me. 25 ‘For whoever wishes to save **his life** will lose it; but whoever loses **his life** for My sake will find it. 26 ‘For what will it profit a man if he gains the whole world and forfeits **his soul**? Or what will a man give in exchange for **his soul**?’”

John MacArthur says, “With these words, Jesus clearly states the cost of following Him. This was Jesus’ invitation to the crowd to follow Him; and the price, supreme. ‘If you want to come after Me, deny yourself.’ It’s the end of you—your dreams, hopes, ambitions, goals. The gospel is not about self-fulfillment; it’s about self-denial. In the Greek, the statement ‘deny himself’ basically means ‘to refuse to associate with.’ That means that you’re coming to Christ because you refuse to any longer associate with the person that you are. You’re sick of yourself and your sin, and with desperation you willingly yield up that empty life you no longer want to associate with. You lose your life to gain it.

How extreme is this commitment? It involves taking up your cross daily. In the ancient world, the cross only meant one thing—a painful,

horrible, shameful death. Jesus was saying, ‘If you want to follow Me, it’s the end of you and not just your hopes and dreams. It may even cost you your physical life. But the infinite value of knowing Me is worth the high cost, because if you do lose your life for My sake, you’ll save it forever.’ Ask yourself if you’re truly following Jesus” (The MacArthur Daily Bible, Week 16, ix).

- b) Coming to Christ requires the forsaking of everything dear to you in order to have Christ
- (1) In Luke 14:26-27 Jesus said to the crowds, “If anyone comes to Me, and does not ***hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life***, he cannot be My disciple. 27 ‘Whoever does not carry his own cross and come after Me cannot be My disciple.’”
 - (2) Jesus tells us what He means by “hate” in Matthew 10:37 when He says, “He who ***loves*** father or mother ***more than Me*** is not worthy of Me; and he who ***loves*** son or daughter ***more than Me*** is not worthy of Me.”
 - (3) In Matthew 19, after Jesus told the rich-young ruler to keep the commandments, of which he said he kept, He then told him to “go and sell your possessions and give to the poor, and you will have treasure in heaven; and come, follow Me. But when the young man heard this statement, he

went away grieving; for he was one who owned much property” (vv.21-22).

He was not willing to refuse any association with himself. He wanted eternal life plus his riches. Eternal life to him was nothing more than an *addition* to his life as one more of his many possessions. But Jesus refused to give him what he wanted because he was not willing to abandon himself.

Looking back at verse 28, William MacDonald says the Samaritan woman’s “water pot” “symbolized the various things in life which she had used in an effort to satisfy her deepest longings. They had all failed. Now that she had found the Lord Jesus, she had no more need for the things which had formerly been so prominent in her life” (Believer’s Bible Commentary: John 4:28).

What were those things that were so prominent to her? Sin, she “had given husbands, and the one whom [she had] not [her] husband” (v.18).

2. Leaving her water pot in haste to go to the city in order to tell others what had just happened indicated her belief in Jesus as the Messiah

Jesus disclosed her sin and His Messiahship and she embraced it. That is clearly seen by her response in verses 29-30.

B. She Publicly Proclaimed Jesus (vv..29-30)

John says in verses 29-30, “Come, see a man who told

me all the things that I have done; this is not the Christ, is it?’ 30 They went out of the city, and were coming to Him.”

1. She no longer hid her identity
2. She no longer hid her sin
3. She no longer hid behind her shame
4. She openly proclaimed it to everyone and revealed the One who had exposed it

She said, “‘Come, see a man who told me all the things that I have done; this is not the Christ, is it?’

“Jesus had such an impact on the woman that she was eager to share the news among the townspeople whom she had previously avoided because of her reputation” (MacArthur, MSB).

When the demoniac was healed by Jesus in Luke 8, he was “begging [Jesus] that he might accompany Him; but He sent him away, saying, ‘Return to your house and describe what great things God has done for you.’ And he went away, proclaiming throughout the whole city what great things Jesus had done for him” (vv.38-39).

William MacDonald again says, “Her witness was simple but effective. She invited all the townspeople to come and see a Man who told her all things that she ever did. Also, she aroused within their hearts the possibility that this Man might indeed be the Messiah. In her own mind, there could be little doubt because He had already announced Himself to her as the Christ. But she raised the question in their minds so that they might go to Jesus and find out for themselves. Doubtless this woman was well known in

the village for her sin and shame. How startling it must have been for the people to see her standing in the public places now, bearing public witness to the Lord Jesus Christ! The testimony of the woman was effective. The people of the village left their homes and their work and began to go out to find Jesus” (Believer’s Bible Commentary, John 4:29-30).

CONCLUSION

1. What is your response to Jesus?
2. John says in 20:31 that “these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”
3. Do you believe Jesus is the Messiah, the Savior of the world?
4. Do you believe that He suffered for your sin of the cross?
5. Are you willing to surrender your life to Him?
6. Or are you like the rich-young ruler who loved his possessions and life more than Jesus?
7. I want to call you to surrender your life to Him right now.
8. Refuse to associate with the person that you are.
9. Become sick of yourself and your sin, and with desperation willingly yield up your empty life you no longer want to associate with. You lose your life to gain it.
10. Let’s pray.