

2/16/25

### John 4

Jesus is not only the focus of attention by the disciples of John as the crowds are now following Him more than John the Baptist, but the Pharisees are also, for a completely different reason.

Knowing who He was and where He had come from and the purpose of His coming, Jesus is not pressured or intimidated, but departs to Galilee.

#### 4:1-6 The departure of Jesus to Galilee.

**4:1** The reason Jesus departed.

- 1) The ministry of Jesus became more prominent than John the Baptist, "Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John."
  - a) The word "therefore" is a word of conclusion and looks back to what precedes, the fact that Jesus is the Messiah and Son of God.
  - b) Jesus knew about the tension between the Pharisees and the disciples of John, now Jesus became the focus of their attention, due to the fact that He baptized more disciples than John.

- 2) The Pharisees were the religious rulers and did not like to have any rivals.

**4:2** The commentary of John about Jesus and water baptism.

- 1) The declaration of John is important, though some may think it to be insignificant and is in parenthesis, "though Jesus Himself did not baptize." vs. 2a
  - a) John the Baptist testified that the Father gave him a sign to identify the Messiah, the Spirit would descend and remain upon Him and declared that Jesus would baptize in the Holy Spirit. Jn. 1:33
  - b) Jesus never baptized anyone with water.
- 2) The clarification of John completes the important commentary, "but His disciples." vs. 2b
  - a) John the Baptist baptized in water and the disciples of Jesus only.
  - b) Any believer can baptize another believer in water, it represent putting the old man to death going under the water and being risen in Christ. as he or she is brought up.
  - c) Water baptism is a public confession of their salvation through transformation of the Holy Spirit, after being born again. Rom. 6:1-6; 1Cor. 1:17
  - d) An answer to a good conscience, but not the putting away of the sins of the flesh.

no sin of the flesh what has happened in their heart.” 1Pet. 3:19-21

**4:3-4** The destination of Jesus was Galilee.

- 1) The decisive decision of Jesus, “He left Judea and departed again to Galilee.” vs. 3
  - a) The word “left” is an intense form of to go, without any doubt due to the contention of the disciples of John and the Pharisees.
  - b) The prophecy to go to Galilee had to be fulfilled. Is. 9:1; “Matt. 4:14-15”
- 2) The calculated decision of Jesus, “But He needed to go through Samaria.” vs. 4
  - a) The KJV says “must needs go through Samaria”.
  - b) Going through Samaria was the shortest way.
  - c) John is the only one that records this event about the woman of Samaria, as was his conversation with Nicodemus.
  - d) There was a hatred between the Jews and Samaritans and when Jews travelled to Galilee they went one of two ways; they cross Jordan travelled north up to Perea on the Kings highway or went up to Galilee up the sea coast, on the Via Mares.
- 3) The Samaritans were the result of the Assyrian conquest in 722 B.C. who trans-populated Jews to Media and Babylon and

vice-versa, intermarried and lost their pureness of race. 2Kings 17:24-41

- a) Jesus came to break all prejudice, pride and self-righteousness.
- b) The Jews called Jesus a Samaritan who had a devil. Jn. 8:48
- c) James and John wanted to bring down fire from heaven on the Samaritans at one time. Lk. 9:51-54

**4:5** The arrival of Jesus in Samaria.

- 1) The arrival of Jesus, “So He came to a city of Samaria which is called Sychar.” vs. 5a
  - a) The city of Samaria was built by Omri King of Israel and later rebuilt by Herod calling it “Sabaste” after Augustus the emperor.
  - b) Sychar is the modern day city of “Askar” and nearby is “Nabulus” the Arabic corruption of “Neopolis” which means “new city”.
- 2) The related location, “near the plot of ground that Jacob gave to his son Joseph.” vs. 5b
  - \* Jacob purchased the land and Joseph was buried there. Gen. 33:19; Josh. 24:32

**4:6** The specific location was Samaria.

- 1) The particular place, “Now Jacob’s well was there.” vs. 6a
  - a) The quote is from Genesis. Gen. 33:19; 48:22; Josh. 24:32

- b) The word for Jacob's well "pege", means a running spring that fed the well. vs. 14
- 2) The particular reason, "Jesus therefore, being wearied from His journey, sat thus by the well." vs. 6b-d
  - \* Jesus was wearied and thirsty, as a man would be travelling all that way.
- 3) The particular time, "It was about the sixth hour." vs. 6e
  - \* The sixth hour is probably Hebrew time, twelve noon, Roman time would make it six a.m. or p.m.

#### **4:7-26      The dialogue between Jesus and the woman of Samaria.**

\* There are six exchanges and Jesus closes with a seventh declaration!

- 4:7**      The arrival of the Samaritan woman.
- \* The first interchange.
  - 1) The woman came at a time when no other women would be drawing water, "A woman of Samaria came to draw water." vs. 7a
    - a) This is 12 noon, the other women would come before sundown. and Jesus initiates the conversation.
    - b) She would not be excepted, due to her reputation.
  - 2) The Lord Jesus initiated the conversation, "Jesus said to her, "Give Me a drink." vs. 7b-c

- a) God always initiates to save sinners.
- b) Sinner respond to repent or reject.s

**4:8**      The Lord Jesus was left alone by the disciples.

- 1) The reason is stated, "For His disciples had gone away into the city to buy food."
  - \* They were tired and hungry!
- 2) Without doubt Jesus planned and arranged this senareo to not embarrass or humiliate the woman.
  - \* Jesus knowing her hunger and thirst for God.

**4: 9**      The woman is both surprised and sarcastic.

- 1) The expression of her surprise, "Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" vs. 9a-e
  - a) Rabbinical writing declared, "One should not talk with a woman on the street, not even his own wife, and certainly not with someone elses' wife because of gossip of men."
  - b) "Better that the words should be burned than delivered to a woman."
- 2) The expression of her was sarcasm, "For Jews have no dealings with Samaritans." vs. 9f

\* Her words indicated the prejudice by the Jews, “For Jews have no dealings with Samaritans.”

**4:10** The offer of Jesus to give her living water which is God’s gift of salvation.

\* The second interchange.

- 1) She was totally unaware of who she is speaking with and to, “Jesus answered and said to her, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink.’” vs. 10a-d
- 2) She was totally unaware of what He can give to her, living water, salvation, “you would have asked Him, and He would have given you living water.” vs. 10e-f

**4:11-12** The woman understood only on the natural level.

- 1) She points out His inability to draw from the well, being about 100 feet deep, “The woman said to Him, “Sir, You have nothing to draw with, and the well is deep.” vs. 11a-d
- 2) She question is, “Where then do You get that living water?” vs. 11e
- 3) She asks in sarcasm, “Are You greater than our father Jacob, who gave us the well, and drank from it himself, as well as his sons and his livestock?” vs. 12

\* The word for well “phrear” now means a pit, cistern or well, with the idea of a shaft. vs. 11, 12

**4:13-14** The Lord Jesus makes the distinction between physical and spiritual thirst.

\* Third interchange.

- 1) The earthly things cannot quench man’s appetites once and for all, even as water can not, “Jesus answered and said to her, “Whoever drinks of this water will thirst again.” vs. 13
- 2) The heavenly water will satisfy one’s spiritual thirst and be an ever inner resource bubbling up into eternal life, through the Holy Spirit, “but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.” vs. 14; Jn. 7:38-39; Jer. 2:13

\* The gift of God through salvation. Acts 2:28; 8:20; 10:45; 11:17

**4:15** The woman could only see the immediate and physical benefit.

- 1) Her thirst would be constantly quenched, “The woman said to Him, “Sir, give me this water, that I may not thirst.” vs. 15a-c
- 2) She won’t have to come to the well any more, “nor come here to draw.” vs. 15d

**4:16-20** The confrontation by Jesus about her sin.

\* The fourth and fifth exchange.

- 1) The Lord Jesus knew she had no husband,  
“Jesus said to her, “Go, call your husband,  
and come here.” vs. 16
  - a) Jesus did this for the Samaritan woman to reflect on the bad condition of her life.
  - b) Jesus was attempting to embarrass or humiliate her.
- 2) The woman responded with partial honesty,  
“The woman answered and said, “I have no husband.” vs. 17
  - a) Absolutely true, not with deception or a lie and Jesus acknowledges the truth.
  - b) But it is select truth, omitting the whole truth to protect herself.
- 3) The woman at the same time was deceptive and dishonest, so Jesus revealed her life of ongoing sin. vs. 18
  - a) She had been married five times, “for you have had five husbands.” vs. 18a
    - 1) The Samaritan woman must have been shocked that Jesus knew of this information about her.
    - 2) The law only allowed a man to divorce with very few exceptions for a woman, leprosy, insanity and unable to produce a child, the school of Hillel allowed divorce for any cause.
  - b) She was living with a man, “and the one whom you now have is not your

husband; in that you spoke truly.” vs. 18b-c

- 1)) The woman lived in open ridicule and censorship.
- 2)) The woman was disillusioned with life and men at this point most likely.
- 4) The woman came to a conclusion about Jesus, “The woman said to Him, “Sir, I perceive that You are a prophet.” vs. 19
  - a) She is respectful, “Sir”.
  - b) Jesus is “The Prophet” Moses spoke about. vs. 19
- 5) The woman declared the controversy about Gerizim and Jerusalem to divert dealing with her sins and give an air of spirituality, “Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.” vs. 20
  - a) The religious front is a cover for the woman, it was a false worship of God, her confidence was false, but she believed it.
  - b) The Samaritans had built a rival temple on Gerizim in 409 B.C. by permission of Alexander the Great being dedicated to Zeus and it was destroyed in 129 B.C. by John Hyrcanus, the Macabean ruler.
  - d) The Samaritans declared that Abraham had offered Isaac and met Melchizedek on Gerizim.

**4:21-26** The Lord Jesus instructed her on the worship of God.

\* The sixth exchange.

- 1) Jesus told her of a future time when worship will not be dependent on a geographical locality, “Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.” vs. 21
  - a) The temple on Mount Gerizim had been destroyed in 129 B.C.
  - b) The Temple in Jerusalem would be destroyed in 70 A.D.
- 2) Jesus told her that the Samaritans were ignorant of true worship, salvation was of the Jews, “You worship what you do not know; we know what we worship, for salvation is of the Jews.” vs. 22
  - a) The Samaritans had corrupted the worship of Yahweh.
  - b) The Samaritans had syncretized religious practices under the worship of the true God.
- 3) Jesus told her of a present and future day and the manner of worship all will worship God, “But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.” vs. 23
  - a) Is coming and now is, present tense, has come, He is the long awaited Messiah.

- b) True worshippers are those born again, their spirit made alive, regenerated and according to the prescribed manner in the Scriptures,
  - c) The Father sent the Son to seek such to worship Him.
- 4) Jesus told her the nature of God and worship, “God is Spirit, and those who worship Him must worship in spirit and truth.” vs. 24
  - a) The manner is in “spirit” vs. 23, the inner man, that is regenerated by the Holy Spirit.
  - b) The means is “truth” the genuine revelation of the Scriptures.  
\* God is also light and love. 1Jn. 1:5; 4:8
- 5) The woman politely dismisses His answer and declared when Messiah comes He will clear everything up, “The woman said to Him, “I know that Messiah is coming” (who is called Christ). “When He comes, He will tell us all things.” vs. 25
- 6) Jesus revealed Himself plainly to be the Messiah, “Jesus said to her, “I who speak to you am He.” vs. 26
  - a) Jesus knew the condition of her heart.
  - b) Jesus knew she was going to be saved.

#### **4:27-42      The teaching on the harvest by Jesus.**

**4:27-30** The disciples return as the woman went into the city to tell the men of her conversion.

- 1) Though the disciples were amazed that Jesus was talking to a woman they did not say anything, “And at this point His disciples came, and they marveled that He talked with a woman; yet no one said, “What do You seek?” or, “Why are You talking with her?”. vs. 27  
\* They were clueless about what was going on!
- 2) The woman could not contain herself, she rushed to witness about Jesus, “The woman then left her waterpot, went her way into the city, and said to the men.” vs. 28
  - a) Because the men knew her reputation.
  - b) But she did not care at this point.
- 3) The woman went to the men who knew her and about her not the women, “Come, see a Man who told me all things that I ever did. Could this be the Christ?” vs. 29
  - a) She invited them to come to Jesus.
  - b) She indicated Jesus told her all about her life of sin.
  - c) She considered Jesus might be the Christ.
- 3) They responded by coming to Jesus, “Then they went out of the city and came to Him.. vs. 30

**4:31-33** The disciples are taught about the priority of the spiritual food.

- 1) The disciples were clueless, “In the meantime His disciples urged Him, saying, “Rabbi, eat.” vs. 31  
\* The disciples are concerned with their physical appetites.
- 2) He told them He had food they were not aware of, “But He said to them, “I have food to eat of which you do not know.” vs. 32  
\* Jesus was concerned with the woman’s spiritual condition that nourished His spirit.
- 3) They thought someone had brought food to Him, “Therefore the disciples said to one another, “Has anyone brought Him anything to eat?” vs. 33
- 4) Jesus declared to his disciples his food is the will of the Father, “Jesus said to them, “My food is to do the will of Him who sent Me, and to finish His work. vs. 34
  - a) To reveal to sinner Who He was, the Messiah.
  - b) To fulfill the finished work of atonement by His death and resurrection.

**4:35-38** The disciples were taught about the spiritual harvest.

- 1) They were not to delay in reaping the harvest of souls already ripe, “Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift up

your eyes and look at the fields, for they are already white for harvest!" vs. 35

- a) Without any doubt He was referring to the Samaritans coming to Him.
- b) The time to for the spiritual harvest is the present.

2) The dividends are eternal and spiritual not physical therefore they should rejoice, "And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together." vs. 36

\* This is a mini parable!

- 3) They were to understand the difference between those who sow and those who reap, "For in this the saying is true: One sows and another reaps." vs. 37; 1Cor. 3:6-8
- 4) They would be reaping where they had not sown meaning the Samaritans, the labors of the prophets, John the Baptist and Jesus, "I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors." vs. 38

#### **4:39-42** The power of a changed life.

\* The seventh and last declaration of Jesus.

- 1) God will use the testimony of individual and use it to reach other for the Kingdom of God, "And many of the Samaritans of that city believed in Him because of the word of

the woman who testified, "He told me all that I ever did." vs. 39

- a) The matter of belief was a choice of the will.
- b) The instrument was the woman.
- 2) The personal attraction of Jesus, "So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days." vs. 40
  - \* This was not the natural relation of Jew and Samaritan!
- 3) The transforming power of the words of Jesus, "And many more believed because of His own word." vs. 41
  - a) By grace through faith that not of themselves, but a gift from God. Eph. 2:8-9
  - b) "Whoever the Son sets free, he is free indeed."
- 4) The unanimous agreement as to who Jesus was, "Then they said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world." vs. 42; 1Jn. 4:14
  - a) Interesting that Jesus used a Samaritan as the good person in His parable of the "Good Samarita", we have a good Samaritan law that protect the person aiding someone and something goes wrong. Lk. 10:25-37



- b) The Samaritans at one time rejected Jesus and James and John wanted to bring down fire from heaven. Lk. 9:51-56
- c) The Jews called Jesus a Samaritan who had a devil. 8:48
- d) After Pentecost, the Samaritans received the word. Acts 8

#### **4:43-45      The arrival of Jesus at Galilee.**

\* Matt. 8:5-13; Lk. 7:1-10

#### **4:43**      The short stay of Jesus at Samaria.

- 1) Jesus continued with His original intended plans, “Now after the two days He departed from there and went to Galilee.” Jn. 4:3
- 2) The Samaritan woman was not a side issue, “But He needed to go through Samaria.” Jn. 4:4

#### **4:44**      The declaration by Jesus of His rejection by His own people.

\* “For Jesus Himself testified that a prophet has no honor in his own country.”

- 1) This was already predicted of the Jews. Jn. 1:11
- 2) This saying is found in the synoptics.
  - a) Of Nazareth in Matthew, Mark and Luke. Matt. 13:57; Mk. 6:4; Lk. 4:24
  - b) Some say it refers to Judea which He had just left other say it refers to Galilee in the context.

#### **4:45**      The signs in Jerusalem had prepared the way for Jesus in Galilee.

- 1) Jesus arrived at Galilee, “So when He came to Galilee.” vs. 45a
  - 2) Jesus was received by the Galileans, “the Galileans received Him.” vs. 45b
  - 3) Jesus had been seen by many at the feast, “having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.” vs. 45c-d
- \* Pointing back. Jn. 2:23

#### **4:46-54      The healing of the Nobleman.**

#### **4:46-47**      The return of Jesus to Cana.

- 1) Jesus returned to Cana, the place of His first miracle at the wedding, “So Jesus came again to Cana of Galilee where He had made the water wine.” vs. 46a
- 2) A certain nobleman from Capernaum who had a sick son came to implore Jesus to come and heal his son, “And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went to Him and implored Him to come down and heal his son, for he was at the point of death.” vs. 46b-47
  - a) The word Nobleman “basilekos” means offices of king, most likely Herod, some say Chuza, Herod’s steward, other say

Manaen, his foster brother? Lk. 8:3; Acts 8:1

- b) The condition of the child was feeble and desperate.

**4:48** The reproof to the crowd by Jesus.

- 1) Jesus was telling them to trust in Him and not in the mere miraculous, which demands more miracles, “Then Jesus said to him, “Unless you people see signs and wonders.” vs. 48a-b
  - a) A sign points beyond the power of the miracle to the person of Christ.
  - b) Wonders expresses the reaction of the people to the miracle and they should be in awe of the person of Christ.
- 2) Jesus told them don’t produce faith, “you will by no means believe.” vs. 49c
  - a) God’s order is always the word first, then the sign, its a confirmation of His word.
  - b) Christ the word came first, signs followed him. Jn. 10:38

**4:49** The petition of a desperate father is heard.

- 1) The prominent person, “The nobleman said to Him.” vs. 49a

\* The imperfect tense implies repeated and continuous asking.
- 2) The pertinent plead, “Sir, come down before my child dies!” vs. 49b-c

\* The understanding of the father was that Jesus had to come down.

**4:50** The Lord Jesus commanded the healing.

- 1) Jesus proclaims the healing from Cana, “Jesus said to him, “Go your way; your son lives.” vs. 50a-c
- 2) The father received the words of Jesus by faith and went home to Capernaum, “So the man believed the word that Jesus spoke to him, and he went his way.” vs. 50d-e

**4:51-53** The outcome of the healing.

- 1) The servants met the father on his way home, “And as he was now going down, his servants met him and told him, saying, “Your son lives!” vs. 51
- 2) The inquiry as to the time his son got better revealed it was when Jesus declared it, “Then he inquired of them the hour when he got better. And they said to him, “Yesterday at the seventh hour the fever left him.” vs. 52
  - a) Yesterday implies the father got home after midnight at least.
  - b) The seventh hour would make it 7:00 P. M. according to Roman time which would fit for the time it would of taken him to return if he had left after seven and arrive after midnight.

- 3) The father believed in Jesus and his household, “So the father knew that it was at the same hour in which Jesus said to him, “Your son lives.” And he himself believed, and his whole household.” vs. 53

\* Like Cornelius and his household and the Philippian jailer.

**4:54** This was the second sign in Galilee by Jesus.

- 1) The commentary about the miracle, “This again is the second sign Jesus did.”
- 2) The particular time of the miracle, “when He had come out of Judea into Galilee.”
- 3) The two miracles were done in Cana.
  - \* Remember Jesus had done other signs in Jerusalem already. Jn. 2:23; 3:2; 4:45