

12/3/95

**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 but the Pharisees are also

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 Jesus departs to Galilee**

**4:1** The word therefore looks back to what precedes.

- 1) Jesus knew about the tension between the Pharisees and John's disciples and now He became the focus of their attention due to the fact that He baptized more disciples than John.
- 2) They were the religious rulers and did not like to have any rivals.

**4:2** John points out what may be insignificant to some but not to God.

- 1) Jesus did not baptize anyone in water, His disciples did. Rom. 6:1-6; 1Cor. 1:17; 1Pet. 3:19-21
- 2) John declared that Jesus would baptize in the Holy Spirit. Jn. 1:33

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

1) The word "left" is an intense form of to go without debt due to the contention of John's disciples and the Pharisees.

\* But the prophecy to go to Galilee had to be fulfilled. Is. 9:1; "Matt. 4:14-15"

2) The KJV says "must needs go through Samaria".

3) Jesus came to break all prejudice, pride and self-righteousness.

4) The Samaritans were the result of the Assyrian conquest in 722 B.C. who transpopulated Jews to Media and Babylon and vice-versa, intermarried and lost their pureness of race. 2Kings 17:24-41

a) The Jews called Jesus a Samaritan who had a devil. Jn. 8:48

b) James and John wanted to bring down fire from heaven on the Samaritan's at one time. Lk. 9:51-54

5) Most Jews cross Jordan, went up Perea to Galilee or up the sea coast.

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

1) The city of Samaria was built by Omri King of Israel and later rebuilt by Herod calling it "Sabaste" after Augustus the emperor.

2) Sychar is the modern day city of "Askar" and nearby is "Nabulus" the Arabic

corruption of "Neopolis" which means "new city"

3) Jacob purchased the land and Joseph was buried there. Gen. 33:19; Jos. 24:32

**4:6** The specific location.

- 1) At Jacob's well "pege" which means a running spring that fed the well. vs. 14
- 2) Jesus was wearied, as a man would be.
- 3) It was the sixth hour, either twelve noon, Hebrew time or six in evening, Roman time.

**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.

- 1) The woman is coming at a time when no other women would be drawing water.
- 2) She would not be excepted due to her reputation.
- 3) She finds Jesus asking her for a drink.
- 4) Jesus initiates the conversation.

**4:8** The disciples went to seek for food.

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

- 1) Surprised that a Jew would talk to her.

\* Rabbinical writing declared, "One should not talk with a woman on the street, not even his own wife, and certainly not with someone else's' wife because of gossip of men".

\* "Better that the words should be burned than delivered to a woman."

2) Sarcastic by the prejudice by the Jews.

**4:10** Jesus offers her living water which is God's gift of salvation. (2nd interchange)

- 1) She is totally unaware of who she is speaking to.
- 2) She is totally unaware of what He can give to her.

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

1) She points out His inability to draw from the well, being 10 feet deep.

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

2) She questions from where He will get this living water.

3) She asks in sarcasm if He is greater than Jacob who gave the well?

**4:13-14** Jesus makes the distinction between physical and spiritual thirst. (3rd interchange)

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- 1) The earthly things can not quench man's appetites once and for all, even as water can not.
- 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. 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 can only see the immediate and physical benefit.

**4:16-20** Jesus points out her sin. (4th & 5th exchange)

- 1) Jesus asks her to go call her husband, knowing she had none. vs. 16
- 2) She respond with honesty not with deception or a lie and Jesus acknowledges the truth. vs. 17
- 3) Jesus reveals her life of ongoing sin. vs. 18
  - a) The law only allowed a man to divorce with very few exception for a woman, the school of Hillel allowed divorce for any cause.
  - b) The woman lived in open ridicule and censorship.
  - c) The woman was disillusioned with life and men at this pint most likely.

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- 4) The woman comes to a conclusion about Jesus.
  - a) He is a prophet. vs. 19
  - b) He might be able to settle the controversy about Gerizim and Jerusalem. vs. 20
    - a) The religious front is a cover.
    - b) The religious question is her confidence.
    - c) 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 Melckizedek on Gerizim.

**4:21-25** Jesus instruct her on the worship of God.

- 1) He tells her a future time when worship will not be dependent on a geographical locality. 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) He tells her that the Samaritans were ignorant of true worship, salvation was of the Jews. vs. 22
- 3) He tells her of a present an future day and the manner of worship all will worship God. vs. 23

- 4) He tells her the nature of God and worship. vs. 24
- a) The manner is in "spirit", by 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) She politely dismisses His answer and declares that when Messiah comes He will clear everything up. vs. 25
- 6) Jesus reveals Himself to be the Messiah. vs. 26

#### **4:27-42      Jesus teaches on the harvest.**

**4:27-30**      The disciples return as the woman goes 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. vs. 27
- 2) The woman could not contain herself and leaving her waterpot she rushed to witness about Jesus. vs. 28-29
- \* She went to the men who knew her and about her not the women!
- 3) They responded by coming to Jesus. vs. 30

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

- 1) They urged Him to eat. vs. 31
- 2) He told them He had food they were not aware of. vs. 32
- 3) They thought someone had brought food to Him. vs. 33
- 4) He declares to them that his food is the will of the Father who sent Him and finish the work. vs. 34

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

- 1) They were not to delay in reaping the harvest of souls already ripe and without any doubt He was referring to the Samaritans coming to Him. vs. 35
- \* It was December and in four months April was the beginning of harvest!
- 2) The dividends are eternal and spiritual not physical therefore they should rejoice. vs. 36
- 3) They were to understand the difference between those who sow and those who reap. 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.

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

- 1) God will use the testimony of individual and use it to reach other for the Kingdom of God. vs. 39
- 2) The personal attraction of Jesus. vs. 40

- 3) The transforming power of the words of Jesus. vs. 41
- 4) The unanimous agreement as to who Jesus was, 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 Samaritan". 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     Jesus arrives at Galilee.**

**4:43** His original intention. 4:3

**4:44** Jesus declares His rejection by His own people..

- 1) This was already predicted of the Jews. 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.

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

**4:46-47** Jesus returns to Cana.

- 1) He had turned the water into wine at the wedding.
- 2) A certain nobleman from Capernaum who had a sick son came to implore Jesus to come and heal his son.
- 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** Jesus reproves the crowd.

- 1) Jesus was telling them to trust in Him and not in the mere miraculous which demand more miracles.
- 2) A sign points beyond the power of the miracle to the person of Christ.
- 3) Wonders expresses the reaction of the people to the miracle and they should be in awe of the person of Christ.
- a) God's order is always the word first, then the sign, it's 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 imperfect tense implies repeated and continuous asking.
- 2) The understanding of the father was that Jesus had to come down.

**4:50** Jesus commands the healing.

- 1) Jesus proclaims the healing.
- 2) The father receives the words of Jesus by faith and went home.

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

- 1) The servants met the father on his way home and told him that his son lived. vs. 51
- 2) The inquiry as to the time his son got better revealed it was when Jesus declared it. 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 fathers believed in Jesus and his household. vs. 53
  - \* Like Cornelius and his household and the Philippian jailer.

**4:54** This was the second sign in Galilee when He had come out of Judea, both in Cana.

\* Remember Jesus had done other signs in Jerusalem already. Jn. 2:23; 3:2; 4:45