

## **Gospel of John 4:1-54**

**John 4:1** When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

**This is why Christ left Judea and returned to Galilee: first to avoid more jealousy of John's disciples, second, to prevent a premature conflict with the Pharisees.**

**John 4:2** (Though Jesus himself baptized not, but his disciples,)

**Christ's message at that time, was the same as John the Baptist cf:**

**Matthew 3:1-2** In those days came John the Baptist, preaching in the wilderness of Judaea, **3:2** And saying, Repent ye: for the kingdom of heaven is at hand.

**Matthew 4:17** From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

**Christ's baptism was preparatory, just as John the Baptist's; therefore it was administered by servants rather than the Master.**

**John 4:3** He left Judaea, and departed again into Galilee.

**John 4:4** And he must needs go through Samaria.

**Samaria was between Judea and Galilee. Jacob's well was at the foot of Mount Gerizim, the mount of blessings, and mount Ebal, the mount of curses, cf: Joshua 8:30-35. There before them were waving grain fields ripening for harvest in this well-watered fertile valley.**

**John 4:5** Then cometh he to a city of Samaria, which is called Sychar, (si'-kar ) near to the parcel of ground that Jacob gave to his son Joseph.

**In Old Testament times Samaria was occupied by the tribe of Ephraim and the half-tribe Manasseh. The Ten Tribes were carried into captivity by the Assyrians and other foreign people occupied the country. The Israelis, who had been left in the country, inter-married with the new foreigners but they requested a Hebrew priest. They had a religion, partly Jewish and partly pagan.**

**Later, after the Babylonian Captivity, a temple was erected on Mount Gerizim in opposition to the temple in Jerusalem. The word, Sychar, means a drunkard and a liar. The modern village of Nablus, (nab-luhs ) is there today.**

**John 4:6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: *and* it was about the sixth hour.**

**The well is cut through solid rock, is between 8 and 9 feet in diameter, and about 100 feet deep. Christ did not reject the tradition that this was Jacob's well. Wells were generally curbed about with stone and covered. The sixth hour is noon.**

**John 4:7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.**

**It was the custom for women to work in the fields. Jesus opened a conversation with her by asking for a drink of water, a request that people of the East regard as an obligation, even to strangers and enemies in that parched land.**

**John 4:8 (For his disciples were gone away unto the city to buy meat.)**

**The Jews believed it was lawful to buy food from Samaritans.**

**John 4:9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.**

**The woman's reply is not a refusal of the Lord's request, but rather she is astonished that a Jew would ask a favor of a Samaritan.**

**John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.**

**The Gift of God is not water, nor even peace of soul, but Christ Himself, cf:**

**John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**

**Christ asked a favor in order to confer a greater favor, in order to open up access to a sinful heart. The well suggests the thirst of the soul, and the water suggests living water, cf:**

**Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.**

**John 4:11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?**

**She is impressed, calling Him Lord, but fails to rise above the material meaning of His words, for He has no bucket and the well is deep.**

**John 4:12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?**

**The Samaritans claim Jacob as their ancestor. Perhaps the well was deemed as holy. Often those who are least faithful in life put their trust in relics, temples and holy places.**

**John 4:13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:**

**Nothing earthly satisfies for long. Food, drink, and clothing have to be supplied over and over again.**

**John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.**

**The water He gives is the gift He gives to humanity. His language is always that of the Son of God. This water satisfies the longing of the soul, is the real *elixir vitale* that begins a new life that never ends, cf:**

**John 7:37-39 In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 7:39 (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.)**

**John 4:15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.**

**If she could have this water, she would thirst no more, and would not have to come to the well. She is bewildered, and could not comprehend the nature of the gift.**

**John 4:16 Jesus saith unto her, Go, call thy husband, and come hither.**

**Before she can receive the gift, she must fully comprehend her need, and her soul's thirst ... see her sinfulness and wretchedness. His words are designed to help her recall her past life.**

**John 4:17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:**

**Probably, with confusion and shame, she omits the fact she has a man, but not a husband.**

**John 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

**Jesus reveals to her His knowledge of the real facts. The Savior's words are a probe, keen, severe, but gentle.**

**John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.**

**Every word that Jesus had uttered caused her to wonder more and more. She was convinced at once of His super-human knowledge.**

**John 4:20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**

**Partly to turn the attention from her sinful life, she asks Him to settle the age old question: where men ought to worship God. The Jews went up to Jerusalem to the temple. From the time of Jeroboam, the Ten Tribes had worshipped elsewhere. The Jewish historian Josephus says that during the reign of Alexander The Great, the Samaritans constructed a temple on Mount Gerizim. Later, it was destroyed by John Hyr-can-us, a Jewish prince, but the altar was kept up and the Samaritans made it their holy place.**

**Note the woman worshiped there because “our fathers” did. The fathers were wrong, just as many are wrong following their fathers today, instead of Christ and the Bible.**

**John 4:21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

**The Jews said, men must worship in Jerusalem to worship acceptably; the Samaritans contended Mount Gerizim was the true holy place. Today, Muslims insist on a pilgrimage to Mecca, the Catholics on praying at some holy shrine. Christ teaches no holy place is needed for worship. A little later, God emphasizes this lesson by the destruction of the temple in Jerusalem, cf: Matthew 24:1ff.**

**John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.**

**Jesus solves the controversy between the Jews and the Samaritans. The “Ye” refers to the Samaritans, the “we” to the Jews.**

**John 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.**

**The time is at hand when the worship by rituals or at holy places will not meet the demands of the Father. He must be worshiped with the heart in spirit and in truth.**

**John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.**

**So true worship must be according to the word of God.**

**John 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.**

**God is Spirit, and not material, according to the gross misconception of the idolatrous pagans. He is not an abstract force like mother nature, as the scientists urge. He is Spirit, He fills the universe, He is Omnipresent or everywhere, therefore He can be worshiped anywhere.**

**John 4:25** The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

Her sinful heart has been made lighter, the Great Hope of the world, the Messiah, would tell her all things.

**John 4:26** Jesus saith unto her, I that speak unto thee am *he*.

This is the first recorded confession of Jesus that He is the Christ.

**John 4:27** And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

The Jews considered it beneath the dignity of a doctor of the Law, to speak in public to an inferior creature, such as a woman. Among the Greeks, Socrates thanked the false gods daily that he was not born a slave or a woman. The Jewish Rabbis thanked God daily “that thou hast not created me a woman”. Their famous teacher, Hillel, taught that women could be divorced for burning the bread.

**John 4:28** The woman then left her waterpot, and went her way into the city, and saith to the men,

She forgot her errand to get water, for she had gotten a taste for living water. The Savior told her to call her husband, now, she rushed to call everyone.

**John 4:29** Come, see a man, which told me all things that ever I did: is not this the Christ?

She felt that all was known to Him. As soon as she believed, she seeks to spread the glad tidings. She asks them to come and see for themselves.

**Psalm 34:8** O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

**John 4:30** Then they went out of the city, and came unto him.

Their curiosity was aroused and they were eager to hear.

**John 4:31** In the mean while his disciples prayed him, saying, Master, eat.

**They are surprised He has hesitated to eat.**

**John 4:32 But he said unto them, I have meat to eat that ye know not of.**

**He went 40 days without food in the wilderness. He had forgotten all about being weary V:6, when He began pouring out Living Water to a poor, thirsty soul.**

**John 4:33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?**

**They speak of physical food not spiritual food, or heavenly manna, cf:**

**Isaiah 55:1 Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.**

**John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.**

**To do the will of God is food to Him, it was enjoyment, and He longed for it. It refreshed and strengthened Him.**

**John 4:35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.**

**The harvest is the middle of April in Israel. Therefore the time the Savior spoke, was about the middle of December, indicating that He spent about 8 months in Judea, of which, little is recorded except incidents of the first Passover, the conversation with Nicodemus, and the fact that Christ preached and baptized more disciples than John.**

**From their elevated position on the mountainside, the road to Sychar is visible before them. It is now filled with the throngs of people who are flocking to see and hear the Stranger of whom the woman has told. Lift up your eyes and look on the spiritual fields, which are ready to be gathered in.**

**John 4:36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.**

**So shall be those who reap a harvest of souls. There is great happiness in doing the noblest of work and afterwards a crown of life shining like stars cf:**

**Daniel 12:2-3 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.**

**John 4:37 And herein is that saying true, One soweth, and another reapeth.**

**This is a common proverb growing out of constant human experience. In the church how often has the patient teacher or elder sowed and the evangelist reaped in preaching the Sunday sermon the results of their labor.**

**John 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

**“Sent” is a past tense verb referring to the events of the last eight months. The disciples had baptized multitudes, more than John the Baptist. The disciples of Christ were reaping the fruit of John’s sowing. Later after Pentecost, Phillip reaped what Christ had sowed at this time in Samaria cf:**

**Acts 8:4-8 Therefore they that were scattered abroad went every where preaching the word. 8:5 Then Philip went down to the city of Samaria, and preached Christ unto them. 8:6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 8:7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. 8:8 And there was great joy in that city.**

**John 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.**

**She had born witness gladly as best she could.**

**John 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.**

**They wanted Him to stay because faith had sprung up in their hearts.**



**John 4:41 And many more believed because of his own word;**

**They saw and heard for themselves. Christ worked no miracles, but He poured out the waters of life and they recognized him as a Divine teacher.**

**John 4:42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Savior of the world.**

**The Samaritans hearts were good soil ready for the seed which was the words of Christ. Because of His teaching the Samaritans had pronounced him the Christ, the Savior of not only the Jews and the Samaritans, but the whole wide world. What started as a promise of living water to a spotted sinful woman has turned into universal salvation and living water for the world cf:**

**Rev 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.**

**Revelation 22:17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**

**John 4:43 Now after two days he departed thence, and went into Galilee.**

**Two days of sowing the seeds of the Kingdom in the good ground of Samaria.**

**John 4:44 For Jesus himself testified, that a prophet hath no honour in his own country.**

**At this time, Christ probably taught in Nazareth His first sermon recorded in the Gospel of Luke 4:14-30. The word “for” explains why Jesus did not tarry in Nazareth.**

**John 4:45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.**

**This hearty reception of the Galileans is in contrast with the opposition of the Pharisees, the priests and rulers of Jerusalem**

**John 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.**

**Nobleman is bas-ile-ukos in Greek. Denoting a king or royalty or someone connected with royalty. Josephus uses the word for soldiers, courtiers, or officers of the king. Chuza, Herrod's steward Luke 8:3 was a disciple.**

**John 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.**

**This shows that Jesus was already regarded as a prophet in Galilee. The nobleman's faith moves him to seek the aid of Christ.**

**John 4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.**

**Jesus had just come from Sychar were without a miracle but only because of His words people believed on Him as a savior of the world.**

**A sign was a miracle performed as proof. The term wonder does not require a motive for the miracle.**

**John 4:49 The nobleman saith unto him, Sir, come down ere my child die.**

**Not a moment was to be lost for soon he feared it would be too late.**

**John 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.**

**These words were spoken like the son of God with no hesitation or doubt. At the time of his coming, he had partial belief that Jesus was a prophet, but now he believes upon Him and he is ready to except His word.**

**John 4:51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.**

**He didn't hurry back, his anxiety was gone.**

**John 4:52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.**

**At the exact hour Jesus had spoken the fever had left him.  
The seventh hour is one o'clock.**

**John 4:53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.**

**His whole household became believers. It is interesting to note that Joanna the wife of Chuza, who was Herod's steward was one of the women who ministered to Jesus in His Galilean ministry. Also, Acts 13:1 names Manaen who had been brought up with Herod the tetrarch as being a disciple of Christ.**

**John 4:54 This *is* again the second miracle *that* Jesus did, when he was come out of Judaea into Galilee.**

**The word should be translated "sign". He had worked miracles in Judea, but this was the second Jesus worked in Galilee. The first "sign" was done in Cana of Galilee, where Jesus turned the water into wine.**

**Christ is the Great Physician, the healer of the sickness of our souls.**

**Christ hears our prayers from His heavenly throne.**

**God I pray that my children and grandchildren may drink the living water and that someday I will hear Jesus say thy son liveth.**

**Sources: KJV, e-Sword, B.W. Johnson's Commentary and Clarks Commentary**