

John Chapter 4

1. Therefore, when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John

A. Therefore,

1. This is connected with John's reply to his disciples telling him that Jesus was baptizing more than he was. Word got out even among the religious elite about that fact.

B. when the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John

1. Lord- Gr. **kurios**

- a. This is a title of divinity. The gospel of John reveals Jesus as the divine Son of God.

2. **knew**- Gr. **ginosko**- *to acquire first hand knowledge, come to understand*

- a. This shows that Jesus did not operate in His divine attribute of omniscience [knowing all things] during his earthly ministry.
- b. Jesus emptied Himself of all His divine attributes when He took on full humanity on earth. He was still God but did not operate as God on the earth. He operated as a man anointed by the Holy Spirit.
- c. Jesus now in heaven operates in all His divine attributes.

3. Pharisees- Gr. **pharisaiois**

- a. *The Pharisees, here, seem to denote either the members of the Sanhedrin or those who were in authority. They claimed the authority to regulate the rites and ceremonies of religion, and hence they supposed they had a right to inquire into the conduct of both John and our Lord. They had on a former occasion sent to inquire of John to know by what authority he had introduced such a rite into the religion of the Jewish people. As they were displeased with John, so they were with Jesus, who was doing the same thing on a larger scale - not only making disciples, but baptizing also without their authority, and drawing away the people after him. -Barnes*

4. heard- Gr. **akouo**

- a. Jesus heard this by word of mouth.

5. made- Gr. **poieo**

a. Disciples are made. We are to make disciples. Converts are born through the new birth, but disciples must be made by teaching them to observe the Word of God. [John 8:31](#)

6. **baptized**- Gr. **baptizo**- *to dip or immerse*

a. Baptism is the sign of conversion, but God is not just interested in converts. He wants them to move on and become disciples.

7. **disciples**- Gr. **mathetes**

a. Jesus was not just interested in making converts. He was more interested in making disciples. That is what our great commission is today. It is to go into all the world and make disciples, **NOT** just converts. [Matt. 28:19](#)

b. Religious people are always into comparisons and numbers. They were interested in that Jesus was baptizing more than John.

2. **(though Jesus Himself did not baptize, but His disciples),**

A. **though Jesus Himself did not baptize,**

1. **baptize**- Gr. **baptizo**

a. Here as an aside it is said that Jesus did not actually do any of the baptizing. He let his disciples do them.

B. **but His disciples**

1. **disciples**- Gr. **mathetes**

a. Here we learn a major ministry lesson from the Master. Jesus did not do everything Himself. He had a team and utilized them. He released ministry to others. He taught them, released them, and then evaluated what they did. This is seen when Jesus sent His disciples out two by two on a mission trip and then had a debrief with them after they returned. [Luke 10:1, 17-20](#)

b. The average pastor attempts to do everything himself. Part of the reason is out of pride that no one could do it as good. Some of it is out of fear that others would make mistakes. Some do it out of ignorance. Our Lord is the greatest example of ministry leadership. If anyone could do everything and do it perfectly it is the Lord! However, He chooses not to! He loves to release ministry to others and let them use their God given

gifts and develop them.

c. Much more can be done with a team than doing everything yourself. This is one of the reasons why the average church in America is only around 75 people. The pastor does all or most of the ministry and they can't handle more than about 75-100 people.

d. Pastor you must release ministry to others. Train them, then let them do it, and then evaluate afterwards. You will release the gifts and anointings in your people and much more will be done. Some will make mistakes, but so do you! However, the Lord still uses you! If you do this then the church will grow!

3. He left Judea and departed again to Galilee.

A. **left**- Gr. **aphiemi**- *to send away, release, let go*

1. This is an interesting Greek word used here. It means to let go or release. It is used of forgiving or letting go of sins. This word means to let go of something you are attached to but need to go.

2. Here in this word we see that Jesus had a strong attachment to Jerusalem and its immediate surroundings, but He had to let it go for the time being due to the persecution of the Pharisees and His time was not yet ready to die. He had divinely directed ministry in Galilee to do.

3. There are times we develop strong attachment to places, things, and people but we must let them go to do the will of God. Sometimes we only need to release them for a time, but sometimes we must let them go for good. Are you at that place in your life? If so, God has grace for you to let them go. God has better for you!

B. **Judea**

1. This is the area of Jerusalem and it's immediate surroundings.

C. **departed**- Gr. **aperchomai**

D. **Galilee**- means *a circuit or circle*

1. *The envy and malice of the Pharisees he might have known were growing so rapidly as to endanger his life. As his time to die had not yet come, he retired to Galilee, a country farther from Jerusalem, and much less under their control than Judea. See [Mar 2:22](#); [Luk 3:1](#). Though he feared not death and did not shrink from suffering, yet he did not needlessly throw himself into danger or provoke opposition.*

He could do as much good in Galilee, probably, as in Judea, and he therefore withdrew himself from immediate danger. -Barnes

4. But He needed to go through Samaria.

A. needed- Gr. *dei*

1. Most Jews refused to go through Samaria but went around it instead. Why did Jesus need to go through Samaria? It was because a divine appointment from the Lord awaited Him. A thirsty soul that had cried out to God was heard by Him and Jesus was headed there to give her living water!

B. go through- Gr. *dierchomai*

C. Samaria- means *watch mountain*

1. *A city, situated near the middle of Palestine, built by Omri, king of Israel, on a mountain or hill of the same name, about B.C. 925. It was the metropolis of the kingdom of Israel, or of the ten tribes. The hill was purchased from the owner, Shemer, from whom the city took its name ([1Ki 16:23-24](#)). Samaria continued to be the capital of Israel for two centuries, till the carrying away of the ten tribes by Shalmaneser, about B.C. 720 ([2Ki 17:3](#); [2Ki 17:5](#)). During all this time it was the seat of idolatry, and is often as such denounced by the prophets, sometimes in connection with Jerusalem. It was the seat of a temple of Baal, built by Ahab, and destroyed by Jehu ([1Ki 16:32-33](#); [2Ki 10:18-28](#)). It was the scene of many of the acts of the prophets Elijah and Elisha, connected with the various famines of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians. -Popular Cylopedia*

2. *Israel is divided into three regions: Judea in the south, Galilee in the north, and Samaria in the middle. When a Jew wanted to go from Judea to Galilee, the most direct route led through Samaria. But good Jews would never go that way. They would go through Perea on the other side of the Jordan River. Why? Because there was such tension between the Samaritans and the Jews, that Jews uttered the word "Samaritan" only as a curse word. Why were the Samaritans so despised? In the year 722 B.C., the Assyrians invaded Israel from the north and carried the majority of the people from the ten northern tribes into captivity. The Assyrians then sent some of their people to Israel, where they intermarried with the Jews not taken into captivity.*

The marriages that took place between the Assyrians and the Jews produced the Samaritans—half-breeds in the eyes of the Jews. Barred from the temple, the Samaritans built their own temple on Mount Gerizim. -Courson

5. So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph.

A. So he came to a town of Samaria called Sychar,

1. **came-** Gr. **erchomai**
2. **town-** Gr. **polis-** *city*
3. **Samaria-** means *watch mountain*
4. **Sychar-** means *drunken*

a. *This city stood about eight miles southeast of the city called Samaria, between Mount Ebal and Mount Gerizim. It was one of the oldest cities of Palestine, and was formerly known by the name of "Shechem," or Sichem, [Gen 33:18](#); [Gen 12:6](#). The city was in the tribe of Ephraim, [Jos 21:21](#). It was at this place that Joshua assembled the people before his death, and here they renewed their covenant with the Lord, [Josh. 24](#). After the death of Gideon it became a place of idolatrous worship, the people worshipping Baal-berith, [Jdg 9:46](#). It was destroyed by Abimelech, who beat down the city and sowed it with salt, [Jdg 9:45](#). It was afterward rebuilt, and became the residence of Jeroboam, the King of Israel, [1Ki 12:25](#). It was called by the Romans "Flavia Neapolis," and this has been corrupted by the Arabs into "Nablus," its present name. It is still a considerable place, and its site is remarkably pleasant and productive. - Barnes*

b. This city means drunken. This was a very religious city. It was drunk on religion!

B. near the field that Jacob had given to his son Joseph

1. **field-** Gr. **chorion-** *small space, land, field*
2. **Jacob-** means *supplanter*
3. **given-** Gr. **didomi**
4. **son-** Gr. **huios-** *mature or adult son*
5. **Joseph-** means *increase or addition*

a. *Jacob bought one piece of ground near to Shalem, a city of*

Shechem, of the children of Hamor, the father of Shechem, for an hundred pieces of silver, [Gen 33:19](#). In this place the bones of Joseph were buried when they were brought up from Egypt, [Jos 24:32](#). He also gave to Joseph an additional piece of ground which he took from the hand of the Amorite by his own valor, "with his sword and his bow," as a portion above that which was given to his brethren, [Gen 48:22](#). Possibly these pieces of ground lay near together, and were a part of the homestead of Jacob. The well was near to this. -Barnes

6. Now Jacob's well was there. Jesus therefore, being wearied from His journey, sat thus by the well. It was about the sixth hour.

A. Now Jacob's well was there.

1. **well-** Gr. **pege-** *a source, spring, fountain, a well, an issue, flux, flow*
 - a. *Jacob's well still stands. One hundred fifty feet deep, it's one of few verifiably authentic biblical sites. But if you get the opportunity to visit Jacob's well, take your helmet, as it's located in the war-torn West Bank. -Courson*

B. Jesus therefore,

C. being wearied from His journey,

1. **wearied-** Gr. **kopiao**
 - a. This shows Jesus' full humanity. He got tired like all other men. He needed to sleep like all other men. When the Word became flesh, Jesus learned what it meant to become tired for the first time in all of His eternal existence!
2. **journey-** Gr. **hodoiporia-** *to go on a journey*

D. sat thus by the well

1. **sat-** Gr. **kathezomai**
 - a. How ironic! The source of living water was sitting by a well of water.
 - b. What was Jesus doing sitting there? He was not waiting on a drink of water so much as waiting for His divine appointment that brought him to that place- the Samaritan woman! He was ready to give her a drink!

E. It was about the sixth hour

1. **sixth hour-** Gr. **hektos hora**
 - a. This was at noon. The sun was up and probably it was hot.

b. *The wells were usually curbed around with stone and covered. On this curb the Savior sat sheltered from the sun at noon, the sixth hour being twelve o'clock.* -B. W. Johnson

7. A woman of Samaria came to draw water. Jesus said to her, "Give Me a drink."

A. A woman of Samaria came to draw water

1. **woman-** Gr. **gune**
2. **Samaria**
3. **came-** Gr. **erchomai**
4. **draw-** Gr. **antleo**
5. **water-** Gr. **hudor**

a. *Two facts are unusual about the woman's actions: (1) she could have gone to a closer well (scholars have identified wells that were closer to Sychar); (2) women generally drew water later in the day, when the temperature was cooler. This woman, whose reputation seems to have been well known in the small town ([Joh 4:18](#)), probably chose the well farther away from home and came to that well at an unusual hour in order to avoid contact with other women.* - Life Application

B. Jesus said to her,

1. **said-** Gr. **lego**

a. *In this passage, we find the master soul winner at work, and we do well to study the methods He used to bring this woman to a sense of her need and to offer her the solution to her problem. Our Lord spoke to the woman seven times.* - MacDonald

C. Give me a drink

1. **give-** Gr. **didomi**

a. This showed the humility of Jesus in asking for a drink from a woman of Samaria.

2. **drink-** Gr. **pino**

8. For His disciples had gone away into the city to buy food.

A. disciples- Gr. **mathetes**

1. By this time Jesus probably has all twelve disciples with Him.

B. gone away- Gr. **aperchomai**

1. I believe it was not just to buy food that Jesus sent his disciples away. He needed them off the scene because He was about to do something taboo in the time. He was going to have a conversation with a woman and that of Samaria! Both were taboo. He did not need or want the distraction from his disciples.

C. city- Gr. **city**

1. The city of Sychar

D. buy- Gr. **agarazo-** *to shop in the town market*

1. What did they go into the city to do? Buy food for 13 hungry men to eat! Wait...as many as said, poor Jesus was so poor that he was homeless and had no money. Really? Then how could He and His disciples afford to buy food for 13 and possibly more men?

2. Jesus did not go around begging for food. [Ps. 37:25](#) He had money for His and disciples' expenses.

E. food- Gr. **trophe-** *nourishment*

1. They went into town to get some bags of burgers for lunch.

9. Then the woman of Samaria said to Him, "How is it that You, being a Jew, ask a drink from me, a Samaritan woman?" For Jews have no dealings with Samaritans.

A. Then the woman of Samaria said to Him,

1. **woman-** Gr. **gune**

a. John, the writer of this gospel, protected this woman's identity and only referred to her as the woman of Samaria.

B. How is it that you,

C. being a Jew,

1. **Jew**

a. *She saw by his dress, appearance, and [maybe even] the direction whence he came that he was of the Jewish race.* -B. W. Johnson

D. ask a drink from me,

1. **drink-** Gr. **pino**

a. *The Jewish ceremonial laws described not only certain people as ceremonially unclean, but also anything they touched. In strict religious terms, many Jews of Jesus' time considered the Samaritans to be permanently unclean.* -Life Application

E. a Samaritan woman,

1. Samaritan

2. woman

- a. Jesus speaking to a **Samaritan** [one] **woman** [two] and **drinking from her cup** [three] was a triple no-no for a Jew. Jesus trampled on vain religious rules to reach this woman's heart and to bring salvation to her.

F. For Jews have no dealings with Samaritans

1. dealings- Gr. **sugchraomai**- *use in common; associate with, have dealings with*

- a. *Or, have no friendly intercourse with. Note.—The causes of this enmity on the part of the Jews were, First, the mixed character of the Samaritan race, descended partly from the Israelites and partly from the Cuthi, etc. sent to colonize Samaria by the king of Assyria as related in [2Ki 17:24-34](#), whence by the Jews called Cuthites. Second, the opposition they offered to the Jews' building their temple on their return from captivity (Ezr 4:1-6, with [Neh 6:1-14](#)); But chiefly their building a temple in opposition to that at Jerusalem on Mount Gerizim, which originated from Manasseh, son of Joiada and grandson to Eliashib the High Priest, marrying a daughter of Sanballat the governor of the Samaritans; on which account being expelled by Nehemiah ([Neh 13:28](#)), he retired to his father-in-law Sanballat who erected a Temple on Mount Gerizim and appointed him Priest: for which Temple the Samaritans claimed the preference, referring to [Deu 11:29](#), They differed also from the Jews in rejecting all the canonical books of Scripture except the Pentateuch; but after the erection of their temple were scrupulously observant of the Law (De Burgh, pp. 236, 237). [Joh 4:27](#), [Joh 8:48](#), [Ezr 4:3](#); [Ezr 4:10](#), [Mat 10:5](#), [Luk 9:53](#). -Ultimate Cross Ref. Treasury*

10. 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,' you would have asked Him, and He would have given you living water."

A. Jesus answered and said to her,

1. answered- Gr. **apokrinomai**

2. **said**- Gr. **epo**

B. If you knew the gift of God,

1. **knew**- Gr. **eido**

a. Many don't know the gift of God. That is why we have been given the Great Commission to tell all about this gift. It is the Great Commission not the Great Suggestion!

2. **gift**- Gr. **dorea**

a. Jesus was the gift giver by which the gift came and was made possible. The gift of God was living water. This living water was the Holy Spirit in His regenerative work in the new birth that imparts eternal life. [vs. 14](#)

b. A **gift** is freely offered but must also be freely taken. If you force someone to take a gift it no longer is a gift but something that is issued. Salvation is a gift to be freely received or rejected. Universalists tell us that all are saved whether they want it or not. Then salvation is not a gift, but it is issued to all. This is a very grievous error and damnable heresy today in the grace movement.

C. and who it is who says to you,

1. **says**- Gr. **lego**

a. The Messiah

D. Give me a drink,

1. **give**- Gr. **didomi**

2. **drink**- Gr. **pino**

E. you would have asked Him,

1. **asked**- Gr. **aiteo**

a. Understanding who God is and His heart towards us always impacts our asking. Many are not asking God for much because they have a small view of God, or they think He has a dim view of them. We need to enlarge our knowledge of the Lord and we will ask bigger and receive bigger!

F. and He would have given you living water

1. **given**- Gr. **didomi**

a. Notice that what Jesus had to give back to this woman was much greater than what she gave Him. This brings out the truth that you can never out give God! He always has the bigger shovel!

b. There are eight gifts given in the book of John- [Joh 4:10](#); [Joh 10:11](#); [Joh 13:15](#); [Joh 14:16](#); [Joh 14:27](#); [Joh 17:8](#); [Joh 17:14](#); [Joh 17:22](#)

2. **living**- Gr. **zao**

3. **water**- Gr. **hudor**

a. This is the Spirit of God that brings regeneration and eternal life. This is the well of living water within that springs up to everlasting life.

b. Subsequently to the new birth we can receive the baptism in the Holy Spirit and living waters will flow out of us in rivers to bless others.

11. The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water?"

A. The woman said to Him,

1. **woman**- Gr. **gune**

2. **said**- Gr. **epo**

B. Sir- Gr. **kurios**- *Lord, Master*

1. This was a term of respect, not her recognition of Him as the Son of God. He has not yet revealed to her that He was the Messiah.

C. You have nothing to draw with,

1. **draw**- Gr. **antlema**

a. *Eastern travelers frequently carry a leather bucket with which to draw water from public wells. -Dake*

D. and the well is deep,

1. **well**- Gr. **phrear**- *a hole in the ground*

2. **deep**- Gr. **bathus**

a. *This well was about 105 feet deep, 9 feet in diameter and had 15 feet of water. It was cut out of solid rock and showed the engineering skill of ancient times. -Dake*

E. Where then do you get that living water?

1. **living**- Gr. **zao**

a. She was thinking about natural water. An unregenerated person only thinks of and in the natural.

2. **water**- Gr. **hudor**

12. 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?"

A. Are you greater than our father Jacob,

1. **greater**- Gr. **meizon**

a. *She began to wonder if Jesus had access to some source of water other than Jacob's well. She asked if he thought he was greater than their ancestor Jacob and could somehow offer better water. Perhaps the woman sensed in Jesus' words a possible dishonoring of the well provided by their great ancestor.* -Life Application

b. She did not realize that Jesus was much greater than Jacob.

2. **father**- Gr. **pater**

3. **Jacob**- means *supplanter*

a. *When it went well with the Jews, they claimed kindred with them, as being descended from Joseph; but when misfortunes befell the Jews, they disowned all connection with them [Josephus, Antiquities, 9.14, 3].* -JFB Commentary

b. *The Samaritans then were aliens (for they were colonists of the Babylonians), but they call Jacob their father for two reasons. They inhabited a country bordering on Jewish land and so, as neighbors, they were influenced by their worship and were accustomed to boast of the Jews' ancestors. Besides, it was really true that the greater number of the inhabitants of Samaria were sprung from the root of Jacob. For Jeroboam, the son of Nebat, having gathered together ten tribes of Israel and the half-tribe of Ephraim, departed from Jerusalem in the time of the kingdom of the son of Solomon, and took Samaria and built houses and cities there.* -Cyril of Alexandria

B. who gave us the well,

1. **gave**- Gr. **didomi**

2. **well**- Gr. **phrear**

a. Jacob gave the natural well, but Jesus would give the spiritual well! [vs. 14](#)

C. and drank from it himself,

1. **drank**- Gr. **pino**

a. Thus consecrating its worth and importance. The Samaritans were quite proud of this landmark. She may have thought by Jesus offering superior water He was devaluing the well.

D. as well as his sons and his livestock

1. **sons-** Gr. **huios**
2. **livestock-** Gr. **thremma**

13. Jesus answered and said to her, "Whoever drinks of this water will thirst again,

A. Jesus answered and said to her,

1. **answered-** Gr. **apokrinomai**
2. **said-** Gr. **epo**

B. Whoever drinks of this water will thirst again

1. **drinks-** Gr. **pino**
2. **water-** Gr. **hudor**
 - a. Natural water from the well.
3. **thirst-** Gr. **dipsao**
 - a. Natural thirst is never fully satisfied. Our spiritual thirst can and will be.

14. 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."

A. but whoever drinks of the water that I shall give him will never thirst

1. **drinks-** Gr. **pino**
2. **water-** Gr. **hudor**
3. **give-** Gr. **didomi**
4. **thirst-** Gr. **dipsao**

a. What the Lord gives us is always greater than what man can give us. What man gives is temporary. What the Lord gives is eternal.

B. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.

1. **water-** Gr. **hudor**
2. **give-** Gr. **didomi**
3. **fountain-** Gr. **pege-** *a source, spring, fountain, a well, an issue*
4. **springing up-** Gr. **hallomai-** *jump, leap up, to spring*
5. **everlasting life-** Gr. **aionios zoe**

15. The woman said to Him, "Sir, give me this water, that I may not thirst, nor

come here to draw."

A. The woman said to Him,

1. **woman**-Gr. **gune**

2. **said**- Gr. **lego**

B. Sir- Gr. **kurios**

C. give me this water,

1. **give**- Gr. **didomi**

2. **water**- Gr. **hudor**

a. She is still thinking Jesus is talking about natural water.

D. that I may not thirst,

1. **thirst**- Gr. **dipsao**

E. no come here to draw

1. **come**- Gr. **erchomai**

2. **draw**- Gr. **antleo**

a. This shows this woman was super trusting! Most people would have said, "Get out of here! You are pulling my leg!" Not this woman. She believed Jesus and He had not even given her any special supernatural sign of any kind. He was about to read her mail about her current living condition, but this was before that.

b. Her simple and pure faith drew Jesus to this well!

16. Jesus said to her, "Go, call your husband, and come here."

A. Jesus said to her,

1. **said**- Gr. **lego**

B. Go- Gr. **hupago**

C. call your husband,

1. **call**- Gr. **phoneo**

2. **husband**- Gr. **aner**

D. and come here

1. **come**- Gr. **erchomai**

a. Jesus gives her the opportunity to reveal her past instead of exposing it himself. The Lord is kind and gentle.

17. The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,'

A. The woman answered and said,

1. **woman-** Gr. **gune**
2. **answered-** Gr. **apokrinomai**
3. **said-** Gr. **epo**

B. I have no husband

1. **husband-** Gr. **aner**

a. We will see in the next verse that she was not married but she was "shacking up" with a guy. This shows that just living together does not constitute marriage in God's eyes. The government allows for common law marriage, but God does not acknowledge common law marriages or what we call "shacking up" with someone.

b. This woman told the truth that she had no husband but did not reveal all the truth! She did not reveal that she was living with a guy who was not her husband. Often, we only tell half the truth. We need to tell the whole truth and nothing but the truth. The truth she conveniently left out, Jesus would supply for her.

c. The Lord knows all of the truth about us.

C. Jesus said to her,

1. **said-** Gr. **lego**

D. You have well said,

1. **well-** Gr. **alethes-** *truthfully*

a. It was good that she was truthful, but she was not completely truthful. A half-truth that purposely leaves someone with a wrong perception is a whole lie! Half-truths are actually deceptive.

b. It is always good to be completely truthful with the Lord because He always knows if you are not!

2. **said-** Gr. **epo**

E. I have no husband

1. **husband-** Gr. **aner**

18. for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly."

A. for you have had five husbands,

1. **five-** Gr. **pente**

a. Five stands for grace in the Bible. The failures of our past are

to lead us to receive the grace of God and amazing restoration in the Lord!

b. Those who do not see their failures clearly will not reach out to receive God's grace and salvation.

2. husbands- Gr. aner

a. *Who have either died; or who, on account of your improper conduct, have divorced you; or whom you have left improperly, without legal divorce. Either of these might have been the case.*

-Barnes

b. The past five husbands were not proof of her sinful life, but shacking up with a guy to whom she was not married was. Seeing she was in this state would point to the fact that the other five relationships were wrought with difficulty and probable sin.

B. and the one whom you now have is not your husband,

1. husband- Gr. aner

a. *She was living conjugally with a man who Jesus said was not her husband. By such an explicit statement, our Lord rejected the notion that when two people live together it constitutes marriage. Biblically, marriage is always restricted to a public, formal, official, and recognized covenant.* -MacArthur

b. A marriage is a recognized and witnessed covenant before God and before man.

C. in that you spoke truly

1. spoke- Gr. epo

2. truly- Gr. alethes

a. Jesus was gently pointing out her half-truth but also her whole lie!

b. The exposing of sin is to lead to the receiving of the gift of forgiveness and grace of God found in the Savior Jesus Christ, not to shame or condemn. [John 8:11](#)

19. The woman said to Him, "Sir, I perceive that You are a prophet.

A. The woman said to Him,

1. woman- Gr. gune

2. said- Gr. lego

B. Sir- Gr. kurios

1. Again this was a term of respect, not a recognition of Him being the Son of God.

C. I perceive that you are a prophet

1. **percieve-** Gr. **theoreo-** *to see or carefully observe*

a. It did not take a prophet to perceive that Jesus was a prophet in this instance!

b. Notice, she did not say, "I perceive myself to be a sinner". She deflected attention away from herself.

c. *Seeing herself all revealed, does she now break down and ask what hopes there might be for one so guilty? Nay, her convictions have not reached that point yet. She ingeniously shifts the subject from a personal to a public question. It is not, "Alas, what a wicked life am I leading!" but "Lo, what a wonderful prophet I got into conversation with! -JFB*

Commentary

2. **prophet-** Gr. **prophetes**

a. Jesus was not a merely a prophet but **THE** prophet Moses prophesied about that would come after him. [Deut. 18:15](#), [John 6:14](#)

20. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship."

A. Our fathers worshiped on this mountain,

1. **worshiped-** Gr. **proskuneo**

a. This is a nice piece of deflection! She wanted the attention off her sinful lifestyle quick! She decided to bring up a religious debate. Often in witnessing to someone who comes under conviction will deflect the attention off of themselves and try to get you into a debate over some part of the Bible. Don't take the bait!

2. **mountain-** Gr. **oros**

a. *The Samaritans had set up a place for worship on Mount Gerizim, basing their authority to do so on [Deu 11:26-29](#); [Deu 27:1-8](#); the Jews had followed David in making Jerusalem the center of Jewish worship. The split had come in the days of Ezra and Nehemiah ([Ezr 4:1-2](#); [Neh 4:1-2](#)) when the Samaritans had offered to help rebuild the Temple in*

Jerusalem but had been rebuffed. -Life Application

b. Sanballat helped build the temple on Mt. Gerizim. He had offered to help Nehemiah in the building of the walls of Jerusalem but was rejected. He went to Samaria and created a rival worship center.

B. and you Jews say that in Jerusalem is the place where one ought to worship

1. you Jews

a. This speaks of the longtime animosity of the Samaritans and Jews. She uses the term "you Jews".

2. say- Gr. lego

a. She is wrong in saying that the Jews said that worship should be at Jerusalem. God said this!

3. Jerusalem

a. *The place where the temple was built. This was built in accordance with the promise and command of God, [Deu 12:5](#), [Deu 12:11](#). In building this, David and Solomon were under the divine direction, [2Sa 7:2-3](#), [2Sa 7:13](#); [1Ki 5:5](#), [1Ki 5:12](#); [1Ki 8:15-22](#).* -Barnes

4. place- Gr. topos

5. worship- Gr. proskuneo

21. Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.

A. Jesus said to her,

1. said- Gr. lego

B. Woman- Gr. gune

C. believe me,

1. believe- Gr. pisteuo

a. Jesus' invitation to believe Him was also to believe in Him.

This is a present tense verb in the Greek- be believing Me!

b. This is what Jesus is saying to every human being today- Man, believe me. Woman, believe me.

D. the hour is coming when you will neither on this mountain,

1. hour- Gr. hora

2. coming- Gr. erchomai

a. The coming hour Jesus spoke of would be after He was

raised from the dead and the new birth would be made available by faith. The new birth was not available until Jesus rose from the dead. The new birth is the impartation of the resurrection of Jesus Christ in the human spirit.

b. This would be the hour that this woman would be born again by faith in Jesus' death, burial, and resurrection.

3. you

a. Notice Jesus said "you". Jesus knows that this woman would be saved by faith and that she would worship the Father in spirit not in a physical location. He is prophesying her future!

4. mountain- Gr. oros

a. Mt. Gerizim

E. nor in Jerusalem,

1. Jerusalem

a. At the temple mount.

F. worship the Father

1. worship- Gr. proskuneo

2. Father- Gr. pater

a. Jesus said that this woman would worship "the Father". Before Jesus died and rose again God was no one's Father except for Jesus. He was God but not Father. God would become this woman's Father when she became born again.

22. You worship what you do not know; we know what we worship, for salvation is of the Jews.

A. You worship what you do not know,

1. worship- Gr. proskuneo

2. know- Gr. eido

a. The world does not know what they worship, but they are worshipping something in ignorance even if it is themselves.

[Acts 17:23](#)

b. The woman did not know that God in the flesh stood right before her. If she knew she would have fallen down in worship right then!

B. we know what worship,

1. know- Gr. eido

2. worship- Gr. proskuneo

a. Only a believer can truly worship because we know who we worship- Jesus. We are in a relationship with Him!

C. for salvation is of the Jews

1. **salvation-** Gr. **soteria**

2. **Jews**

a. Jesus came from a pure Jewish lineage.

23. 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.

A. But the hour is coming,

1. **hour-** Gr. **hora**

a. Jesus often spoke about "His hour" that was coming.

2. **coming-** Gr. **erchomai**

a. When Jesus would be raised from the dead.

B. and now is,

1. The time was now for Jesus to be sacrificed for the world. Four thousand years had gone by and now it was time for salvation to be brought in by Jesus.

C. when the true worshipers will worship the Father in spirit and truth,

1. **true-** Gr. **alethinós**

a. If you can have true worshipers, you can have false worshipers. Not all who appear to worship God are really worshipping God. Not every person in church is worshipping God even if they are lifting up their hands in the air.

2. **worshipers-** Gr. **proskunetes**

3. **worship-** Gr. **proskuneo**

4. **the Father-** Gr. **pater**

5. **spirit-** Gr. **pneuma**

a. Those believers who are baptized in the Holy Spirit can worship God in the Spirit through praying and singing in tongues.

b. We are to be thus filled with the Spirit.

6. **truth-** Gr. **aletheia**

a. This is worship that is based upon the revealed Word of God to the church especially found in the New Covenant.

b. We are to be thus filled with the Word.

D. for the Father is seeking such to worship Him

1. **the Father-** Gr. **pater**

2. **seeking-** Gr. **zeteo**

a. It is rare for people to be filled with the Spirit and the Word and from those two to worship God. God is seeking out those who will. He wants to show Himself strong on their behalf. [2 Chron. 16:9](#)

3. **worship-** Gr. **proskuneo**

24. God is Spirit, and those who worship Him must worship in spirit and truth."

A. God is Spirit,

1. **Spirit-** Gr. **pneuma**

a. God is a Spirit and He is the father of spirits.

B. and those who worship Him must worship in spirit and truth

1. **worship-** Gr. **proskuneo**

2. **spirit-** Gr. **pneuma**

a. When we pray in tongues, we are communicating with God spirit to Spirit. Our spirit communes with God who is a Spirit. [1 Cor. 14:2](#)

3. **truth-** Gr. **aletheia**

a. When we worship God in our natural language, we need to have it based upon the truth of God's Word in the New Covenant. This is truth!

b. Worship in spirit and in truth is prayer and praise in tongues and with our natural language based upon the Word. This is how Paul prayed. He prayed with the spirit, and he prayed with the understanding. He sang with the spirit, and He sang with His understanding. [1 Cor. 14:15](#) He worshipped in spirit and in truth.

25. The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things."

A. The woman said to Him,

1. **woman-** Gr. **gune**

2. **said-** Gr. **lego**

B. I know that Messiah is coming

1. **know-** Gr. **eido**

a. This was common knowledge among the Samaritans.

2. Messiah- Gr. messias

3. coming- Gr. erchomai

a. *The woman uses the Jewish name, which was known in Samaria. The Samaritans also expected the Messiah, basing their hopes on such Scriptures as [Gen 3:15](#); [Gen 49:10](#); [Num 24:17](#); [Deu 18:15](#). They looked for Him to restore the kingdom of Israel and to re-establish the worship on Gerizim, where they supposed that the tabernacle was hidden. They called Him Hushab or Hathab, meaning the Converter, or, according to some, the Returning One. -Vincent Word Studies*

C. who is called Christ

1. called- Gr. lego

2. Christ- Gr. christos- the anointed One

a. *[This] clause, "which is called Christ", are not the words of the woman explaining the Hebrew word Messiah; for as, on the one hand, she did not understand Greek, so, on the other, she could not think that the person she was conversing with, who she knew was a Jew, needed that word to be explained to him; but they are the words of the evangelist [John], interpreting the Hebrew word "Messiah", by the Greek word "Christ", in which language he wrote. -Gill*

D. When He comes,

1. comes- Gr. erchomai

E. He will tell us all things

1. tell- Gr. anaggello

a. This woman instead of admitting that Jesus was right and to avoid an argument said that Messiah would settle the issue when He came. She did not realize she was talking to the Messiah Himself!

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

A. Jesus said to her,

1. said- Gr. epo

B. I who speak to you am He

1. speak- Gr. laleo

2. am He

a. *Jesus forthrightly declared Himself to be Messiah, though His*

habit was to avoid such declarations to His own Jewish people who had such crassly political and militaristic views regarding Messiah (cf. [Joh 10:24](#); [Mar 9:41](#)). The "He" in this translation is not in the original Greek for Jesus lit. said "I who speak to you am." The usage of "I am" is reminiscent of [Joh 8:58](#) - MacArthur

b. It is also a direct tie-in with God's name He gave to Moses concerning Himself- **I AM**. [Ex. 3:14](#)

c. Jesus made seven **I AM** statements about Himself in the gospel of John. Seven speaks of perfection. He was perfectly God!

I Am The Bread Of Life ([John 6:35](#)), I Am The Light Of The World ([John 8:12](#)), I Am The Gate For The Sheep ([John 10:7](#)), I Am The Good Shepherd ([John 10:11](#)), I Am The Resurrection And The Life ([John 11:25](#)), I Am The Way The Truth And The Life ([John 14:6](#)), I Am The True Vine ([John 15:1](#))

d. Some claim that Jesus never claimed to be the Messiah Himself. Well, take them to this verse.

27. 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?"

A. And at this point His disciples came,

1. **disciples-** Gr. **mathetes**

2. **came-** Gr. **erchomai**

a. The disciples came back with lunch, but Jesus was already partaking of the nourishment of God's will in ministering to this spiritually thirsty woman. This was the very purpose for which Jesus had come there.

B. and they marveled that He talked with a woman,

1. **marveled-** Gr. **thaumazo**

a. These disciples spent a lot of time marveling during Jesus' ministry! After spending time with Jesus, they had come to expect the unexpected.

2. **talked-** Gr. **laleo**

3. **woman-** Gr. **gune**

a. *They were surprised, not at his talking with that woman, but*

that their teacher should converse with any woman in public. The Rabbinical writings taught that it was beneath a man's dignity to converse with women. It was one of the six things which a Rabbi might not do. "Let no one," it is written, "converse with a woman in the street, not even with his own wife." It was also held in these writings that a woman was incapable of profound religious instruction. "Rather burn the sayings of the law than teach them to women." -Vincent Word Studies

b. Jesus and the gospel greatly elevated the status of women to equality with men.

C. yet no one said,

1. **said-** Gr. **epo**

D. What do you seek

1. **seek-** Gr. **zeteo**

E. or, Why are you talking with her

1. **talking-** Gr. **laleo**

a. The disciples did not know if the woman or Jesus initiated this conversation, but either way it was quite uncommon.

28. The woman then left her waterpot, went her way into the city, and said to the men,

A. The woman then left her waterpot,

1. **woman-** Gr. **gune**

2. **left-** Gr. **aphiemi**

a. This woman left her emptiness behind and returned into the city full.

3. **waterpot-** Gr. **hudria**

a. *Beyond displaying the woman's excited state of mind, her action of leaving her water jar beside the well as she went back to the village has several significant explanations: On the one hand, it speaks of the woman leaving behind her water jar representing her thirst for true life and satisfaction; on the other hand, it also reveals her intention to return. -Life Application*

B. went her way into the city,

1. **way-** Gr. **aperchomai**

2. **city**- Gr. **polis**

a. Sychar

C. **and said to the men**

1. **said**- Gr. **lego**

2. **men**- Gr. **anthropos**

a. This woman was the first to fulfill the OT verse that a multitude of women will preach the gospel. How wonderfully has the gospel been spread by female feet and voices. [Psa 68:11](#) *The Lord gives the word [of power]; the women who bear and publish [the news] are a great host.* AMPC

29. "Come, see a Man who told me all things that I ever did. Could this be the Christ?"

A. **Come**- Gr. **deute**

B. **see a man who told me all things that I ever did**

1. **see**- Gr. **eido**

a. "Come and see" is a wonderful evangelistic tool! Invitation is an open door to salvation. Invite people to your church if indeed your church preaches the gospel!

b. Philip said to Nathaniel about Jesus- "Come and see!"

2. **man**- Gr. **anthropos**

a. He was much more than just a man. He was the God-man!

3. **told**- Gr. **epo**

4. **did**- Gr. **poieo**

a. *He told her some things about her own life, and conscience had told her more. She felt that all was known to him, and naturally exaggerates by saying, "He told me all my life."* -B.W. Johnson

b. Since her past was well known in the city and some of the men may have hooked up with this woman at one point, they were very eager to hear what had been disclosed!

c. The gifts of the Spirit are very useful in witnessing. The word of knowledge and the word of wisdom will open up a heart that God is present and knows them. [1 Cor. 14:25](#)

C. **Could this be the Christ**

1. **Christ**- Gr. **christos**

a. *From "Jew" to "Sir" to "Prophet" to "Christ," we see the*

woman's understanding of Jesus expanding after spending only a few moments with Him. -Courson

30. Then they went out of the city and came to Him.

A. **went out-** Gr. **exerchomai**

B. **city-** Gr. **polis**

1. Sychar

C. **came-** Gr. **erchomai**

1. Notice those in the city came to Jesus. He did not have to go to them. This is the power of word-of-mouth advertising!

2. If Jesus came to this Samaritan city He would have not been accepted. However, interested parties came out of the city to him. These men then go back into the city and shared the good news. God has a way of reaching every people group.

31. In the meantime His disciples urged Him, saying, "Rabbi, eat."

A. **In the meantime His disciples urged Him,**

1. **disciples-** Gr. **mathetes**

2. **urged-** Gr. **erotao-** *to ask, request, beg, beseech*

a. When you see the disciples urging Jesus about something, they were usually in the flesh!

B. **saying-** Gr. **lego**

C. **Rabbi, eat**

1. **Rabbi-** Gr. **rhabbi-** *teacher, master*

2. **eat-** Gr. **phago**

a. Their focus was only on the natural.

b. I don't think this came from the disciple's great concern for Jesus. Probably they were really hungry and needed the preacher to pray over the meal so they could chow down!

32. But He said to them, "I have food to eat of which you do not know."

A. **But He said to them,**

1. **said-** Gr. **epo**

B. **I have food to eat of which you do not know**

1. **food-** Gr. **brosis**

a. Jesus was inwardly nourished. Many are outwardly nourished, but inwardly they are quite malnourished.

2. **eat**- Gr. **phago**

3. **know**- Gr. **eido**

a. Many don't know that inward nourishment should take precedence over outward nourishment. [Job 23:12](#), [Psa 119:103](#), [Jer 15:16](#), [Mt. 4:4](#)

33. Therefore the disciples said to one another, "Has anyone brought Him anything to eat?"

A. Therefore the disciples said to one another,

1. **disciples**- Gr. **mathetes**

a. Here we see the disciples are the "DUH-ciples".

2. **said**- Gr. **lego**

B. Has anyone brought Him anything to eat?

1. **brought**- Gr. **phero**

2. **eat**- Gr. **phago**

a. The disciples were spiritually clueless as the Samaritan woman was who thought Jesus was talking about natural water. Here they thought Jesus was talking about natural food.

b. You must be born again and made alive spiritually to understand spiritual things. If not, you just understand things on a physical natural level.

34. Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work.

A. Jesus said to them,

1. **said**- Gr. **lego**

B. My food is to do the will of Him who sent Me,

1. **food**- Gr. **broma**

a. This speaks of inner nourishment and satisfaction.

2. **do**- Gr. **poieo**

3. **will**- Gr. **thelema**

a. This will was to reveal the Father and to provide redemption for all of mankind. [Joh 6:38-40](#)

4. **sent**- Gr. **pempo**

a. He was sent by the Father.

C. and to finish His work

1. **finish**- Gr. **teleioo**

a. Jesus finished the work of redemption. That is why salvation is called the finished work of Christ.

2. work- Gr. **ergon**

a. After creation God rested from His works. However, soon afterwards, Adam and Eve fell, and God went back to work planning and executing redemption for man.

b. Jesus came and finished the executing of the plan of redemption by becoming a man and dying on the cross, raising from the dead, and being raised to sit at the right hand of the Father.

c. The Father and Jesus are resting having completed their parts, but now the Holy Spirit, the third member of the Godhead, is now working in the earth drawing people by revealing redemption in the gospel and applying it to all who believe.

35. 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!

A. Do you not say,

1. **say-** Gr. **lego**

B. There is still four months and then comes the harvest

1. **four months-** Gr. **tetramenon**

a. *For farmers, approximately four months elapsed between the end of sowing and the beginning of reaping.* -Life Application

2. **comes-** Gr. **erchomai**

3. **harvest-** Gr. **therismos**

a. *The harvest began after the passover in April, so the four months before this would be in December.* -Dake

b. From this verse it appears that this event in Samaria took place around the time of the sowing of seed which was four months before the harvest. From the natural there were no signs of harvest at all in the fields.

C. Behold- Gr. **idou**

D. I say to you,

1. **say-** Gr. **lego**

E. lift up your eyes and look at the fields,

1. **lift up**- Gr. **epairo**

2. **eyes**- Gr. **ophthalmos**

a. This is not speaking of their natural eyes but the eyes of their hearts.

b. I am sure the DUH-ciples at this point looked over at the fields around them and saw nothing and scratched their heads!

3. **look**- Gr. **theaomai**- *to behold, look upon, view attentively, contemplate (often used of public shows)*

4. **fields**- Gr. **chora**

a. This is spiritual fields not natural ones. The natural fields the disciples looked at had no signs of harvest because it was planting season not harvesting season.

F. for they are already white for harvest

1. **white**- Gr. **leukos**

a. *Grain, when ripe, turns from a green to a yellow or light color, indicating that it is time to reap it. -Barnes*

b. *Alluding to the fields, which, when ripe, and near harvest, look white: hence we read, "the white field": which the Jews say is a field sown with wheat or barley, and so called to distinguish it from a field planted with trees. - Gill*

c. *See with me in your mind's eye the Samaritan men to whom the women had witnessed coming toward Jesus, dressed in turbans and robes of white. What harvest was white and ready to reap? To which harvest was Jesus referring? The field of the Samaritans. -Courson*

2. **harvest**- Gr. **therismos**

a. In the natural it was just sowing time and not harvesting time, but spiritually speaking it was time to harvest. Jesus had just sowed the gospel to this woman and was about to harvest an entire town in a just few minutes right after His sowing!

b. This was the fulfillment of a prophecy in the OT that said that the reapers would overtake the sowers!

c. *Amo 9:13 "Behold, the days are coming," says the LORD, "When the plowman shall overtake the reaper, And the treader of grapes him who sows seed; The mountains shall drip with sweet wine, And all the hills shall flow with it.*

d. I believe as we get closer to the coming of the Lord that the time from when the gospel is sown and when souls are reaped are very short.

e. The problem is not the harvest but a lack of laborers for the harvest! There is an abundant harvest out there but not many laborers to reap it. [Matt. 9:37-38](#)

36. And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together.

A. And he who reaps receives wages,

1. **reaps-** Gr. **therido**

a. Wins souls

2. **receives-** Gr. **lambano**

3. **wages-** Gr. **misthos**

a. This is not necessarily speaking of natural money. This is speaking of receiving a reward from God.

b. Those who preach the gospel should live of the gospel, so this verse includes financial pay for ministering, but it is not limited to money. Many Christians are sowing and reaping the gospel fields that are not paid any money, but they will be richly rewarded by God.

B. and gathers fruit for eternal life,

1. **gathers-** Gr. **sunago-** *to bring together*

2. **fruit-** Gr. **karpos**

a. Fruit in the NT is always the product of the Holy Spirit working and producing it!

3. **eternal life-** Gr. **aionios zoe**

C. that both he who sows and he who reaps may rejoice together

1. **sows-** Gr. **speiro**

a. The preaching of the gospel

2. **reaps-** Gr. **therido**

a. Paul said that one sows and one reaps, but God gives the increase and thus He gets the glory.

b. We are never just a sower or a reaper. At different times we are called to sow and others will reap what we have sowed. Sometimes we get to reap what others had sowed, but God is the one who made the seed grow and He gets all the glory!

3. rejoice- Gr. chairō

- a. When the harvest was brought in all that took part in the harvest, both the sowers and reapers, all shared in it and rejoiced together in the goodness of God.

37. For in this the saying is true: 'One sows and another reaps.'

A. For in this the saying is true

1. saying- Gr. logos

- a. *This proverb is found in some of the Greek writers (Grotius). Similar proverbs were in use among the Jews. [Isa 65:21-22](#) - Barnes*

2. true- Gr. alethinos

B. One sows and another reaps

1. sows- Gr. speiro

2. reaps- Gr. therido

- a. This brings out that we are never called to do everything. We have a specific calling and others have theirs. Together we can accomplish much, but alone not much!
- b. [1Co 3:6-7](#)

38. I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors."

A. I sent you to reap that for which you have not labored,

1. sent- Gr. apostello

- a. This is the verb form of apostle. They were sent with authority and a message.

2. reap- Gr. therido

3. labored- Gr. kopiaō

- a. [Jos 24:13](#)

B. others have labored,

1. labored- Gr. kopiaō

- a. *(1) The prophets, who long labored to prepare the way for the coming of the Messiah. (2) The teachers among the Jews, who have read and explained the law and taught the people. (3) John the Baptist, who came to prepare the way. And, (4) The Saviour himself, who by his personal ministry taught the people, and prepared them for the success which was to attend*

the preaching of the apostles. -Barnes

C. and you have entered into their labors

1. **entered-** Gr. **eiserchomai**

2. **labors-** Gr. **kopos**

a. This is how it should be with our children. They should enter into our labors and start their foundation on what we had built on ours.

b. We have entered into the labor of Jesus and His finished work, and we are reaping continually from what He sowed.

39. 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."

A. And many of the Samaritans of that city believed in Him because of the word of the woman who testified,

1. **Samaritans**

2. **city-** Gr. **polis**

a. Here was the harvest Jesus had just been speaking about!

3. **believed-** Gr. **pisteuo**

a. Salvation is by grace through faith. One must believe upon Christ to be saved.

4. **word-** Gr. **logos**

a. This was the Word from the Word- Christ.

5. **woman-** Gr. **gune**

6. **testified-** Gr. **martureo**

a. About 75-80% of people who come to Christ come through an established relationship with someone they know. This is called relationship evangelism.

b. Don't discount your influence at work, neighborhood, and with those with whom you meet.

B. He told me all that I ever did

1. **told-** Gr. **epo**

2. **did-** Gr. **poieo**

a. Apparently, she had done a whole lot they knew about to get the whole town to come out and meet Jesus!

40. So when the Samaritans had come to Him, they urged Him to stay with them; and He stayed there two days.

- A. **So when the Samaritans had come to Him,**
 - 1. **come-** Gr. **erchomai**
- B. **they urged Him to stay with them,**
 - 1. **urged-** Gr. **erotao-** *to ask, request, beg, beseech*
 - 2. **stay-** Gr. **meno**
 - a. They must have been highly impressed and welcomed by Jesus for these Samaritans to have Jesus a Jew stay with them!
- C. **and He stayed there two days**
 - 1. **stayed-** Gr. **meno**
 - 2. **two days-** Gr. **duo hemera**
 - a. I believe Jesus had a great time with these non-religious folks who knew they were outsiders.
 - b. We don't have any documentation on what Jesus spoke about during these days and or what healings and miracles took place. No doubt, however, He spoke about the Kingdom and His Father, healed the sick, and cast out devils. That was His mode of operation wherever He went.

41. And many more believed because of His own word.

- A. **believed-** Gr. **pisteuo**
- B. **word-** Gr. **logos**
 - 1. This verse brings out a very important thing. You can hear the word from others and believe, but the way God wants us to believe His Word the most is by hearing the Word directly ourselves. Notice many more believed Jesus because they heard it directly from Him, than the Word spoken by the Samaritan woman second hand.
 - 2. As we get into the Word [logos] for ourselves the Holy Spirit will speak revelation to our heart. Our faith is strengthened more in this way than by hearing the revelations of the Word through other people second hand.

42. 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."

- A. **Then they said to the woman,**
 - 1. **said-** Gr. **lego**
 - 2. **woman-** Gr. **gune**

B. Now we believe,

1. **believe**- Gr. **pisteuo**

C. not because of what you said,

1. **said**- Gr. **lalia**- *saying*

a. The goal of every minister ought to minister the Word of God to others but lead them to hear from God themselves. People should never depend on you to hear God for them.

b. The Dark Ages occurred when the church said you can't hear from God yourself, you must listen to what we say God says. The Enlightenment came when the Word of God was published in the common language of the people and all had access to read it for themselves.

D. for we ourselves have heard Him and we know that this is indeed the Christ,

1. **heard**- Gr. **akouo**

a. Faith comes by hearing, and hearing by the Word of Christ.

[Rom. 10:17](#)

2. **know**- Gr. **eido**

3. **Christ**- Gr. **Christos**- *the Anointed One*

E. the Savior of the world

1. **Savior**- Gr. **soter**

2. **world**- Gr. **kosmos**

a. This does not mean, as Universalists say it does, that Jesus has saved all of the world and all the world will go to heaven. This means Jesus was sent to be the Savior of the world and provided that salvation freely for the whole world. [1 John 4:14](#)

That does not mean all are saved automatically. The scripture is clear that one must believe upon Christ to be saved. [John 3:16](#)

b. Salvation has been provided for all men, but only beneficial for those men who believe. [1 Tim. 4:10](#)

43. Now after the two days He departed from there and went to Galilee.

A. **two days**- Gr. **duo hemera**

B. **departed**- Gr. **exerchomai**

1. It is important to know where and when to go somewhere, but equally as important is knowing when to depart from a place. Often

people stay too long in a certain place. It is usually a place where it has become too comfortable.

C. **went-** Gr. **aperchomai**

D. **Galilee-** means *a circuit, circle*

1. *It must have been hard for Jesus to leave the revival in Samaria—where people were responding and folks were getting saved. Why, then, did He go to Galilee? **Mat 4:12-16** gives us a clue. You see, the prophet Isaiah predicted Messiah would go into the dark region called "Galilee of the nations." Truly, it was an area of darkness and death, for not only was Galilee far removed from Jerusalem, the center of worship, it was also constantly attacked and overrun by Gentiles. Yet Isaiah prophesied that when Messiah came, He would go to this very place and shine brightly (**Isa 9:1-2**). Therefore, I believe Jesus returned to Galilee because He understood what the Word said about His ministry. Think through this with me. The Scriptures to Jesus were not only predictive, but directive. That is, when Jesus read the Scriptures, He found not only predictions about His ministry, but direction for His ministry. As He matured in His understanding, He realized increasingly that the prophecies written about Him must be fulfilled by Him. -Courson*

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

A. **testified-** Gr. **martureo**

B. **prophet-** Gr. **prophetes**

C. **honor-** Gr. **time**

D. **country-** Gr. **patris-** *a father land, place of nativity*

1. *His native country was Judea—His town, Bethlehem (**Mic 5:1-2; Mat 2:1-23**). His adopted country was Galilee. Judea rejected Him, but Galilee received Him (**Joh 4:45**). Nazareth, His adopted home town, rejected Him, but not all of Galilee (**Luk 4:16-30**). -Dake*

45. **So when He came to Galilee, the Galileans received Him, having seen all the things He did in Jerusalem at the feast; for they also had gone to the feast.**

A. **So when He came to Galilee,**

1. **came-** Gr. **erchomai**

B. **the Galileans received Him,**

1. **received-** Gr. **dechomai-** *to embrace, welcome*

a. They had been impressed by His clearing the temple at the Passover feast (*Joh 2:13-22*) and His miracles (*Joh 2:23*). But the people's enthusiasm for the Healer (cf. *Mar 5:21, Mar 5:24*) did not always indicate they had faith in Him (*Mar 6:1-6*). -

Bible Knowledge Commentary

C. having seen all the things He did in Jerusalem at the feast,

1. **seen-** Gr. **horao**

2. **did-** Gr. **poieo**

3. **feast-** Gr. **heorte-** *a solemn feast, public festival*

a. This statement that the Galileans had seen all his miraculous signs refers to *Joh 2:23*, which says that the people assembling in Jerusalem (among whom were these Galileans) during the Passover believed in Jesus because of the signs they saw him perform. -Life Application

D. for they also had gone to the feast

1. **gone-** Gr. **erchomai**

a. It is important where you choose to go or not go. There are often divine connections at the places the Lord leads you to.

46. So Jesus came again to Cana of Galilee where He had made the water wine. And there was a certain nobleman whose son was sick at Capernaum.

A. So Jesus came again to Cana of Galilee where He had made the water wine

1. **came-** Gr. **erchomai**

2. **Cana-** means *place of reeds*

a. Here Jesus turned water into wine, and now He will turn sickness into health!

3. **made-** Gr. **poieo**

4. **water-** Gr. **hudor**

5. **wine-** Gr. **oinos**

a. This wine was not mere grape juice, but real wine.

B. And there was a certain nobleman whose son was sick at Capernaum

1. **nobleman-** Gr. **basilikos-** *a person attached to the king, courtier*

a. The Greek term means "royal official" and most likely designated someone officially attached to the service of King Herod Antipas, Tetrarch of Galilee from 4 B.C. to A.D. 39. -

MacArthur

- 2. **son-** Gr. **huios**
- 3. **sick-** Gr. **astheneo**
- 4. **Capernaum-** means *village of comfort*
 - a. Capernaum was approximately sixteen miles northeast of Cana.

47. 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.

A. When He heard that Jesus had come out of Judea into Galilee,

- 1. **heard-** Gr. **akouo**
 - a. Faith comes by hearing.
- 2. **come out-** Gr. **heko ek**
- 3. **Judea**

B. he went to Him and implored Him to come down and heal his son,

- 1. **went-** Gr. **aperchomai**
 - a. This man made a journey out of desperation for his son's life. It took a lot of effort to travel to Cana and find Jesus. So many people lack any motivation in seeking the miracle they need.
 - b. In Africa multitudes will travel for miles on foot to stand in the rain to hear the Word of God and be healed. Today in America, if it is too cold or too hot people find excuses not to make it to church. That is why we don't see as many miracles here as there.
 - c. Faith is not passive.
- 2. **implored-** Gr. **erotao-** *to beg, ask*
- 3. **come down-** Gr. **katabaino**
 - a. Cana was at a higher elevation than Capernaum.
- 4. **heal-** Gr. **iaomai**
- 5. **son-** Gr. **huios**

C. for he was at the point of death

- 1. **point of death-** Gr. **mello apothnesko-** *about to die*

48. Then Jesus said to him, "Unless you people see signs and wonders, you will by no means believe."

A. Then Jesus said to him,

1. **said-** Gr. **epo**

a. Jesus spoke to the nobleman but also to those around listening.

B. Unless you people see signs and wonders,

1. **people-** not in Greek- omit

2. **see-** **eido**

a. This Greek word is in the plural so He was speaking to the Galileans not just to this nobleman.

b. *The "you" is plural. Jesus addresses these words to the Galileans as a whole and not just to the nobleman (see notes on [Joh 4:45-46](#)). The response of the Galileans was fundamentally flawed because it disregarded the person of Christ and centered in the need for a constant display of miraculous signs. Such an attitude represents the deepest state of unbelief.* -MacArthur

c. Jesus noted the unbelief of the cities of Galilee- Capernaum, Bethsaida, and Nazareth

3. **signs-** Gr. **semeion**

4. **wonders-** Gr. **teras**

a. The Jews always wanted to see signs and wonders from those who proclaimed to be from God. This started with Israel demanding that Moses and Aaron prove they were sent by God by doing miracles, signs, and wonders. They saw the miracles and only then believed. [Ex. 4:29-31](#)

b. The Jews never got past this in their history. They always sought after signs and wonders. [1 Cor. 1:22](#) There are many Christians today that are their direct descendants! They follow after signs and wonders, but do not want to merely believe the Word of God at face value. Many Christians today step right over their bible to seek after a signs, wonders, or miracles done by brother do-dad or sister be-it-all.

C. you will by no means believe

1. **believe-** Gr. **pisteuo**

a. The Samaritans simply believed Jesus' Word. [Joh 4:42](#) The Jews would only believe once they saw signs and wonders.

49. The nobleman said to Him, "Sir, come down before my child dies!"

A. The nobleman said to Him,

1. **nobleman**- Gr. basilikos- *a person attached to the king, courtier*

2. **said**- Gr. lego

B. Sir- Gr. kurios- *lord, master, sir*

C. come down before my child dies

1. **come down**- Gr. katabaino- *to walk down*

a. Capernaum was of a lower elevation than Cana.

b. Often when we need a healing or a miracle, we want Jesus to come back down and repeat what He did while He was on the earth. He does not need to come down. The power of God activated by faith knows no distance.

2. **child**- Gr. paidion- *small child*

3. **dies**- Gr. apothnesko

50. Jesus said to him, "Go your way; your son lives." So the man believed the word that Jesus spoke to him, and he went his way.

A. Jesus said to him,

1. **said**- Gr. lego

B. Go your way,

1. **Go your way**- Gr. poreuomai

a. This was a spoken rhema word from the Logos Word Himself!

C. you son lives,

1. **son**- Gr. huios

2. **lives**- Gr. zao

a. This is the release of faith by Jesus.

D. So the man believed the word that Jesus spoke to him,

1. **man**- Gr. anthropos

2. **believed**- Gr. pisteuo

a. Notice that man believed what Jesus said and did what Jesus said to do.

3. **word**- Gr. logos

a. Faith comes by hearing and hearing by the word of God.

4. **spoke**- Gr. epo

E. and he went his way

1. **went his way**- Gr. poreuomai

a. Jesus told him to go his way, and he did. This is because he

believed what Jesus said. If he did not believe, he would have stayed begging Jesus to come back with him.

b. Jesus almost always gave directions to people that came to him for healing that needed corresponding action to their faith.

51. And as he was now going down, his servants met him and told him, saying, "Your son lives!"

A. And as he was now going down,

1. **going down-** Gr. **katabaino**

B. his servants met him and told him,

1. **servants-** Gr. **doulos**

2. **met-** Gr. **epantao-** *to meet, encounter*

a. The servants ran after the man to tell him the good news. This speaks to the character of their master. If he had mistreated his servants, they would have no desire to come after him to share the good news with him.

3. **told-** Gr. **apaggello**

C. saying- Gr. **lego**

D. your son lives

1. **son-** Gr. **huios**

2. **lives-** Gr. **zao**

a. You must first believe what the Lord tells you and then others will be able to confirm it afterwards.

52. 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."

A. Then he inquired of them the hour when he got better.

1. **inquired-** Gr. **punthanomai-** *to ascertain by inquiry*

2. **hour-** Gr. **hora**

3. **better-** Gr. **echo kompsoteron-** *to have recovery, to have it better*

B. And they said to him,

1. **said-** Gr. **epo**

C. Yesterday at the seventh hour the fever left him

1. **Yesterday-** Gr. **chthes**

2. **seventh hour-** Gr. **hebdomos hora**

a. That is 1:00pm.

3. **fever**- Gr. **puretos**- *fiery heat*

4. **left**- Gr. **aphiemi**

a. It may have been demonic in nature.

53. 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.

A. So the father knew that it was at the same hour in which Jesus said to him,

1. **father**- Gr. **pater**

2. **knew**- Gr. **ginosko**- *to know by experience*

3. **same hour**- Gr. **ekeinos hora**

a. The healing power of God is not hindered by distance. Jesus spoke the healing word in Cana and healing took place in Capernaum. We can do the same thing folks!

4. **said**- Gr. **epo**

B. Your son lives,

1. **son**- Gr. **huios**

2. **lives**- Gr. **zao**

C. And he himself believed,

1. **believed**- Gr. **pisteuo**

a. He had already believed the word of Jesus, but now His faith went from the word of Jesus to Jesus Himself. He became a believer in Jesus.

D. and his whole household

1. **whole household**- Gr. **holos okia**

a. His household did not all automatically become believers because their father was. No, they all heard of Jesus and believed upon Him individually. God has no grandchildren! We must all believe and accept Christ for ourselves.

b. This brings out the fact that a father has a great impact on his household. The Philippian jailor led his family in believing upon Christ and they all chose to believe upon Him as well.

[Acts 16:33](#)

54. This again is the second sign Jesus did when He had come out of Judea into Galilee.

A. second- Gr. **deuteros**

1. *The first miracle performed in Cana when Jesus turned water into wine was at a time of family celebration. Here, His second miracle was performed at a time of family peril. Jesus is with us in the good time and in the bad.* -Courson

2. Cana is the chosen spot for the first two miracles of Jesus outside of Jerusalem. I believe Cana was not controlled by unbelief like Nazareth, Bethsaida, and Capernaum were. It is not a mystery why miracles occur more at a certain place than other places.

B. **sign**- Gr. **semion**

C. **did**- Gr. **poieo**

D. **come out**- Gr. **erchomai ek**

E. **Judea**- means *land of Judah*

F. **Galilee**- Gr. means *a circuit, circle*