
THE GOSPEL
OF JOHN

Introduction

- In Chapter 4 we see Jesus leave the ‘bright lights’ of the city of Jerusalem and head back to Galilee.
- Rather than the typical route any Jew would have taken, Jesus stays West of the Jordan and heads to Sameria
- Jesus had a divine appointment to keep!
- The woman whom Jesus ‘just so happens’ to meet at Jacob’s well, recognises Jesus as a prophet, so takes the opportunity to pose a centuries old question:


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

Mt Gerizim or Mt Zion?

- The Samaritan Tradition:
  - The Samaritans built their own temple on Mount Gerizim (visible right next to Jacob's Well), claiming it was the original holy place of Abraham and Jacob.
- The Jewish Truth:
  - The Jews maintained that God chose Zion—Jerusalem—as the place for His Temple and sacrificial system.

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

John 4:21-22

- She asked *where* to worship, Jesus shifts the entire focus to *how* and *whom* to worship.
- She spoke of "our fathers" (ancestral tradition);
- Jesus speaks of "the Father" (paternal intimacy).
- Worship is no longer about geographical loyalty to a mountain, but personal relationship with God

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.

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

John 4:23-24

- Worshippers do not choose how they would like to worship (read Leviticus ch10 – Nadab & Abihu)
- The worship we bring must be kindled by the fire of the Holy Spirit – no other worship is acceptable
  - See Esther 5 for the reverence that must be shown in approaching the throne!

The Father Seeketh…

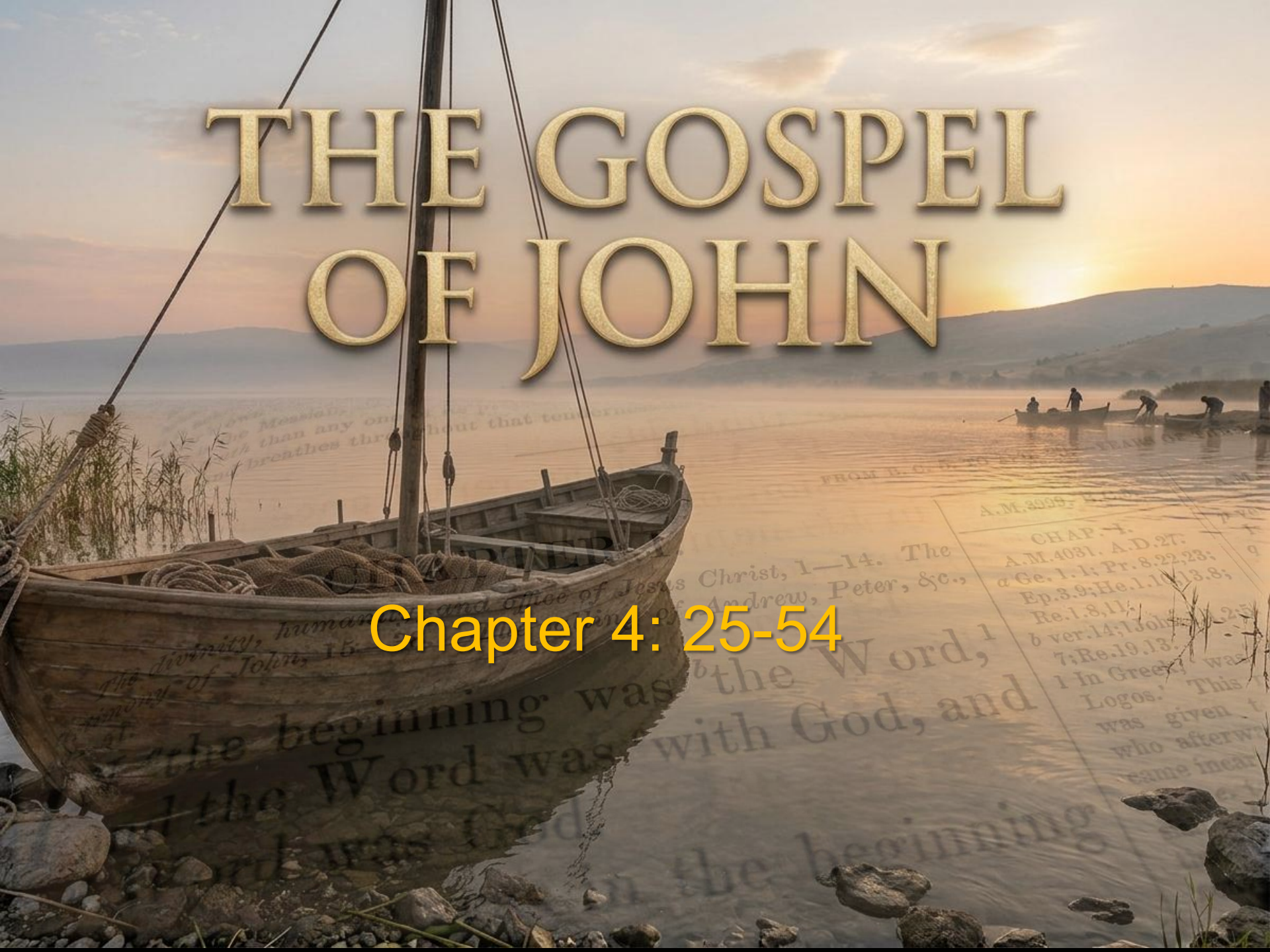
- This is one of the most astonishing revelations in Scripture: God is actively seeking worshippers.
  - *"Jesus' famous statement in John 4:23 that the Father seeks worshipers is unparalleled, for nowhere in the entire corpus of Holy Scripture do we read of God's seeking anything else from a child of God".* – K Hughes
  - *"God is not searching for workers or religious performers; He is seeking worshippers"* – Missler
  - *"Many people sit in church pews going through the liturgy or singing hymns while their minds are miles away"* – J Vernon McGee

True Worship

- *"All that singing which is not thought-singing is of no use; you may have very sweet voices, but God does not regard your voice, He hears your heart, and if your heart does not sing you have not sung at all".* - C H Spurgeon

Worship in Song!

- Psalm 95:1–2: Calls God's people to *“sing joyfully to the Rock of our salvation”* and to *“come before His presence with thanksgiving and Psalms of praise.”*
- Psalm 96:1–2: Commands us to *"sing unto the LORD a new song"* and to bless His name daily, declaring His salvation.
- Psalm 100:1–2: Encourages all lands to *“make a joyful noise, serve the LORD with gladness, and come before His presence with singing*”.
- David spoke of praising in the midst of the congregation (Psalm 22:22 / 111:1 / 116:19)


THE GOSPEL
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Chapter 4: 25-54

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.

John 4:25

- Something in Jesus answer struck a chord!
- She senses that only the Messiah could reveal such profound truth about God's nature
- It is almost a rhetorical statement, that only the Messiah will be able to settle the dispute about the correct way to worship – Which Jesus has just done!

Awaiting The Messiah

- Unlike the Jews, who were waiting for a Davidic King, the Samaritans were waiting for the "Taheb" (the Restorer/Teacher, based on Deuteronomy 18:15–18).
- They believed the Messiah's primary role would be to teach and explain all truth.
- When she says *"I know that Messiah cometh… when he is come, he will tell us all things,"* she is essentially saying: *"The kind of total clarity and spiritual insight you just gave me is something only the Messiah Himself is supposed to bring!"*

26 Jesus saith unto her, I that speak unto thee am [he].

John 4:26

- In her mind, a lightbulb goes on: *'Wait a minute, only the Messiah has the authority to declare how God is to be worshipped!'*
- Her statement isn't evasive this time - it's an awakening.
- Jesus immediately steps into her realization: "You're right—and I am He."
- Note the 'he' is added by the translators, Jesus literally calls Himself the I AM!
  - Literal translation: *"I AM, the one speaking to you."*
  - This is the first time in John's Gospel that Jesus uses the absolute phrase 'Ego Eimi'.

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?

John 4:27

- Rabbinic tradition strictly discouraged men, especially religious teachers. from speaking with women in public
  - *"Let no man talk with a woman in the street, no, not even with his own wife"* — Talmud
- Talking to a Samaritan woman was a double violation of societal taboos!

Trust in the Dark

- The disciples clearly felt uncomfortable.
- Their cultural conditioning and religious instincts were screaming, yet they felt a holy restraint.
- They sensed that something far greater than their social rules was happening.
- As was often the case with the disciples, they didn't understand what Jesus did, or why He was doing it, but they knew enough to hold their tongues.
- As we see the LORD work in others lives, we would also be wise to refrain from comment whilst the LORD does His work!

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

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

John 4:28-29

- The reason this woman was at this well at this time of day was a) get water, and b) avoid people!
- At the beginning of their meeting, this woman would have been horrified that someone should expose her past life, but Jesus did not condemn her, He simply allowed her to see her own emptiness and longing to be satisfied!

The Empty Satisfied

- He exposed her thirst for natural things, which was in itself an attempt to deal with her greater need – her spiritual thirst.
- He then revealed Himself as the Messiah, the only one who could satisfy that thirst.
- Now she had found a cure for her emptiness and longing, her past life became a rich testimony to share with others!
- How often this is the story when we finally come face to face with the Messiah!
  - Unforgiven sin hides from the light (John 3:19–20); forgiven/exposed sin under the grace of Christ loses its power to condemn.

The Empty Satisfied

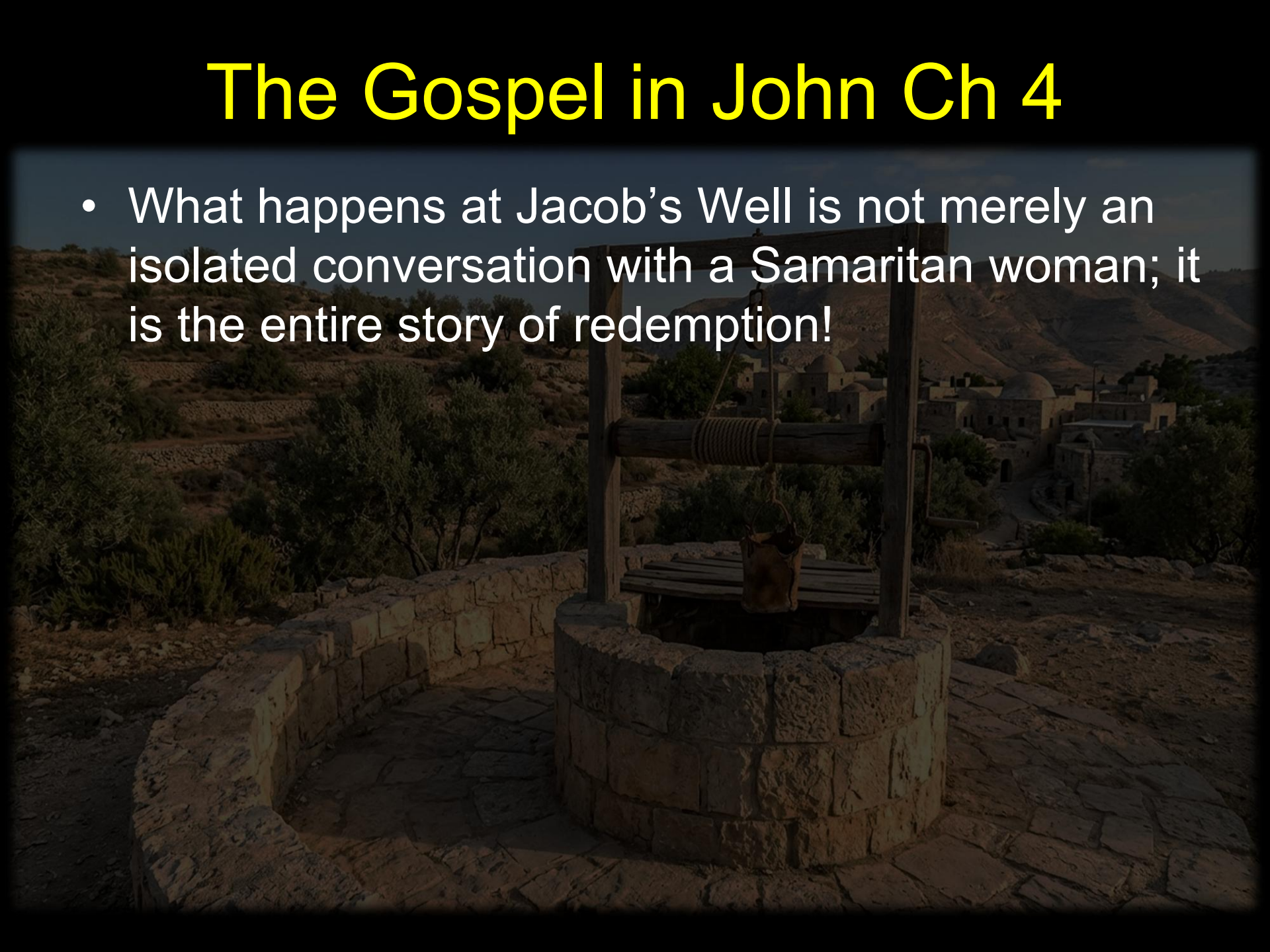
- Many people spend years trying to satisfy a deep spiritual thirst with "natural things" (relationships, achievements, religion, or pleasure).
- When Christ uncovers our emptiness, it isn't to leave us destitute, but to fill us.
- And once filled, we can't help but run to the very people we used to avoid, saying: "Come, see the Man who set me free!“
  - *"She left her waterpot; she was so taken up with spiritual things that she forgot her earthly errand... She became an evangelist at once, and her sermon was, 'Come, see a man.' That is the best kind of preaching: bringing people to personal contact with Christ.“* CHS

Tragedies to Triumphs

- At the beginning of their meeting, this woman would have been horrified that someone should expose her past life, but Jesus did not condemn her, He simply allowed her to see her own emptiness and longing to be satisfied.
- He exposed her thirst for natural things which was an attempt to deal with her greater need – her spiritual thirst. He then revealed Himself as the Messiah, the only one who could satisfy that thirst."
- Christ will turn our tragedies into His triumphs!

The Gospel in John Ch 4

- What happens at Jacob's Well is not merely an isolated conversation with a Samaritan woman; it is the entire story of redemption!



The Historical Narrative (John 4)	The Gospel Story (Our Salvation)
Jesus leaves the 'glory' of Jerusalem to journey into dusty Samaritan territory.	Jesus left the majesty and glory of Heaven to descend to a fallen, broken world (Philippians 2:6–8).

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Her past shame is transformed into a vibrant testimony that brings others to Christ.	He turns our past failures into His triumph, taking what once brought us shame and using it for His glory.

The Gospel in John Ch 4

- When you step back from Jacob's Well, you realise that this Samaritan woman's story is really our story.
- We were the ones sitting in isolation at noon, trying to fill an infinite, spiritual thirst with finite, earthly buckets.
- We were the undeserving outcasts.
- But Jesus left the perfection of Heaven, walked right into our mess, and offered us water we could never draw ourselves.
- He didn't come to condemn us; He came to satisfy us, save us, and turn our broken past into a testimony of His grace.

30 Then they went out of the city, and came unto him.
31 In the mean while his disciples prayed him, saying, Master, eat.

John 4:30-31

If you remember, when Jesus arrived at Sychar, He was weary from his long journey, so the disciples had gone to get food.
Naturally, upon their return, the disciples offer Jesus food…

32 But he said unto them, I have meat to eat that ye
know not of.
33 Therefore said the disciples one to another, Hath any
man brought him ought to eat?
34 Jesus saith unto them, My meat is to do the will of
him that sent me, and to finish his work.

John 4:32-34

"Jesus was genuinely exhausted in verse 6. Yet, after ministering to this woman, He is invigorated. Ministering eternal life to a thirsty soul refreshed Jesus more than a physical meal ever could. Doing the Will of God as Food: Doing the Father's will is not an exhausting chore or a burden to be endured; it is spiritual nourishment that sustains and fills the soul." - David Guzik

Our Necessary Food?

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Matt 4:4

- We so often focus on the physical at the expense of the spiritual
- J Vernon McGee notes that *"while the disciples were worrying about lunch, a whole Samaritan town was getting ready to march out to meet the Messiah. They almost missed the harvest because they were looking at the menu!"*

Our Necessary Food?

- Considering the contrast between verse 30 & 33…
- The Samaritan town is pouring out of the gates, hungry for the words of eternal life (v. 30).
- Meanwhile, the disciples are standing there with a basket of bread,
  - wondering if Jesus had a secret snack (v. 33)!
- Jesus stops them and reveals the secret of His life in verse 34: *'My meat is to do the will of Him that sent me.'*
  - Physical food only feeds the temporary body, but submitting to God's purpose feeds the eternal soul.
- When you are engaged in God's harvest, He gives you a strength and satisfaction that physical earthly things can never duplicate."

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.

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.

37 And herein is that saying true, One soweth, and
another reapeth.

John 4:35-37

The Harvest Field

- Jesus quotes a common agricultural proverb of the day—from seedtime to harvest was typically a four-month period.
- In farming, patience is required; you cannot rush the crop.
- Jesus interrupts this human timing mindset: *"Lift up your eyes, and look on the fields; for they are white already to harvest."*
- Guzik notes the literal scene at that exact moment.
  - As Jesus spoke these words, the Samaritans from Sychar—wearing traditional white robes—were likely coming down the hill through the green fields toward the well. Jesus pointed to the approaching crowd and said, "There is your harvest!"

The Harvest Field

- Chuck Missler stressed the urgency of "now".
  - *“While religious people delay, procrastinate, and plan for future seasons, the spiritual harvest is an immediate opportunity”.*
- Are we guilty of waiting for the right time?
- The time is now!
- The world has never been more ready to hear the Good News of the Gospel of Jesus Christ!
- We have hope and living water that can quench their thirst as it has done ours!
- Don’t assume they are not thirsty!
- Look at all the world craves trying to satisfy their thirst!

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

John 4:38

- Jesus reminds the disciples that they are entering into work already prepared.
- Some Christians spend years faithfully sowing seed in others with no immediate sign of growth.
- Verse 37 reminds us that no gospel seed is wasted—someone else may reap where you sowed, but you will rejoice together in eternity.

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.

John 4:39

- The power of personal testimony!
- This one woman accomplished more in one afternoon than all the disciples combined!
  - J. Vernon McGee points out that God used the lowest, most unlikely instrument—a rejected outcast—to bring an entire city to the Messiah. *"When grace transforms a life, the most painful past becomes the most compelling evidence".*

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

- From Outcasts to Hosts: The Samaritans—whom orthodox Jews would not even sit with or buy bread from—begged Jesus to stay with them!
- David Guzik highlights the sharp contrast with the Jewish religious leaders in Jerusalem, who questioned and rejected Him.
- The despised Samaritans welcomed Him into their homes.

Two Days with the Gentiles

- Jesus spent two full days teaching in Samaritan 'Gentile' territory.
- This was a prophetic foretaste of the New Covenant Church, where the barrier between Jew and Gentile/Samaritan would be permanently torn down (Ephesians 2:14).
  - Two days: A day is as a thousand years?
  - See Hosea 6:2 / 2 Peter 3:8
    - Remember that Jesus said *'He must needs go…'*

Two Days with the Gentiles

- Consider the master design of God in verse 40!
- Jesus stays with these Samaritan outcasts for two days.
- It's fascinating that back in John 1 we read that *'He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become sons of God'*
- Jerusalem rejected Him, so the Messiah turns to the despised outcasts—foreshadowing the Gospel going out to the Gentile world.
- And for how long does He stay?
- Two days.

Two Days with the Gentiles

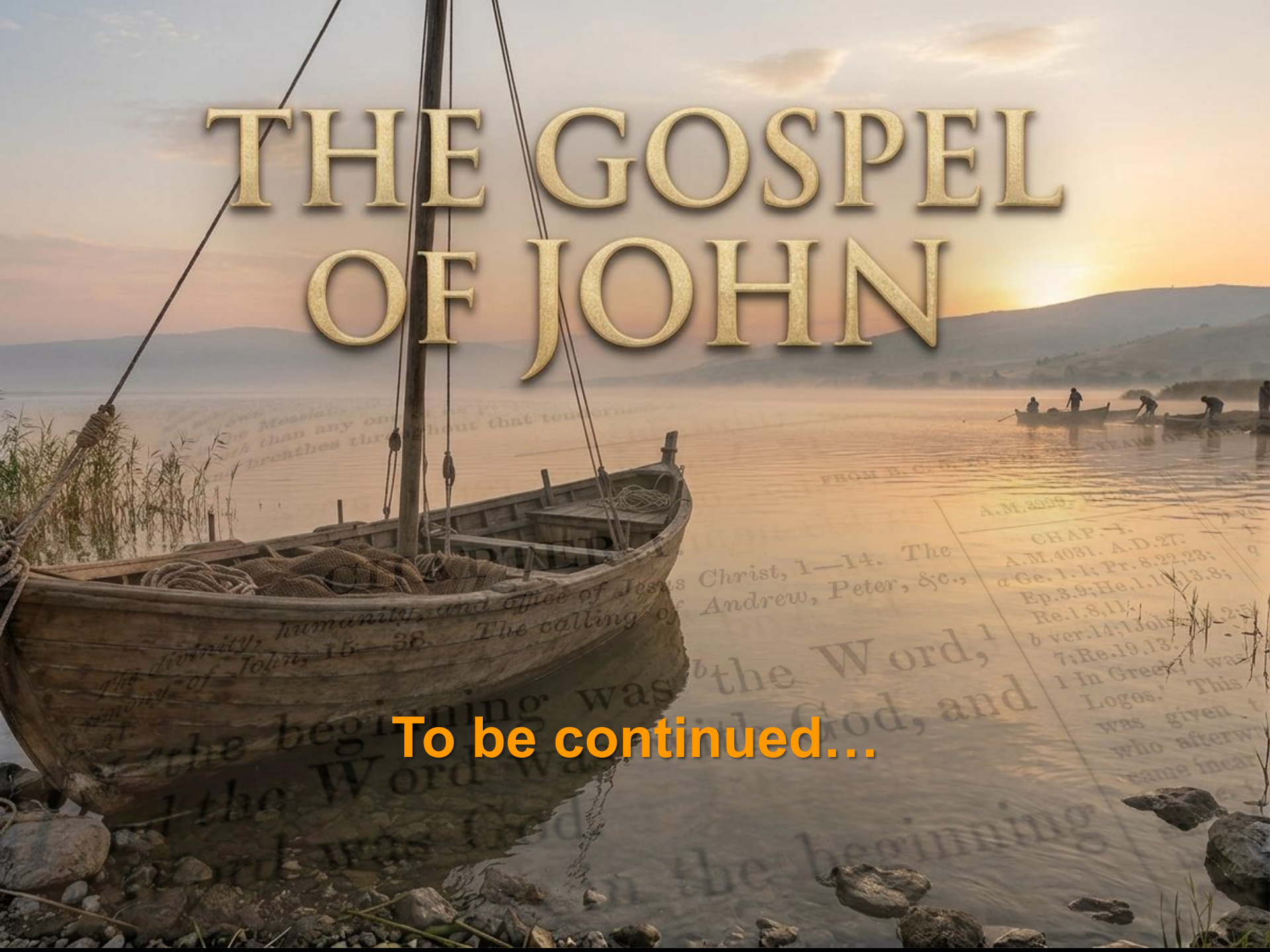
- In Hosea 6, God gives a quiet prophetic hint about Israel's national blindness: *'After two days will He revive us: in the third day He will raise us up.'*
- For two prophetic 'days'—the Church Age—Jesus has been dwelling among the hungry, receiving outcasts, while Israel remains in partial blindness until the fulness of the Gentiles comes in (Romans 11:25).
- John isn't just giving us a travel log here; he is showing us a model of the entire blueprint of redemptive history in miniature!
  - *Note where the harvest field is… the Gentiles!*
  - *God Himself will bring Israel back (Zech 12:10)*

41 And many more believed because of his own word;

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 Saviour of the world.

John 4:41-42

- This title—"the Saviour of the world"—is profoundly significant.
- Up to this point, the Samaritans only expected the Taheb (Teacher). But after two days with Jesus, they declare Him to be the Saviour not just of the Jews, nor just of the Samaritans, but of the entire world!


THE GOSPEL
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To be continued…

Calvary Chapel Portsmouth

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