

Date: October 7th, 2025

John Section: John 4:1-42

Key Text: John 4:14

Main Idea: Jesus is the Living Water

Genre: Theological Narrative

Author: John

Audience: Primarily second-generation believers, Jews, and Gentiles, needing encouragement and clarity about Jesus' identity.

Setting: Likely written from Ephesus, AD 85-95, in a context of synagogue opposition and emerging false teachings.

Quote of the Week: "The Bible is the only book that interprets us even as we seek to interpret it." - R.C. Sproul



John Preview:

Highlight:

The Gospel of John is a unique New Testament account of Jesus' life, written by the Apostle John, the beloved disciple. John's Gospel is not merely a biography but a theological portrait, revealing Jesus as the eternal Son of God who became flesh to bring life and light to the world. Unlike the Synoptic Gospels, John emphasizes signs and discourses that unveil Jesus' divine identity and mission. From the opening words—"In the beginning was the Word"—to the climactic resurrection appearances, John presents Jesus as the one in whom God's glory is revealed, calling all to believe in Him for eternal life. This Gospel is rich with imagery (light, life, bread, water, shepherd, vine) and repeatedly centers on the theme of belief.

Focus of John:

- **Purpose of John:**
 - John tells us his purpose plainly: "But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:31).
 - **Themes in John:**
 - Jesus is the Word made flesh
 - Jesus reveals God's glory
 - Eternal life is found in Him alone
 - Belief is the way to life
 - Life flows only from union with Christ
 - **Our Response to this Truth:**
 - Believe in Him – Abide in Him – Live by His Word – Trust in His promises – Love as He loved
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Recap:

John 4:1-26 Jesus and the Samaritan Woman

- **Context:**

- We see in the first few verses that the Pharisees are stirring around Jesus' growing influence. So, He leaves Judea to avoid unnecessary conflict. He then begins His journey towards Galilee, ending up in Samaria for this story.
 - Samaria was between Judea and Galilee, and Jews usually avoided Samaritans due to the hostility between the groups. Samaria was not a geographical necessity between point A and point B; Jesus could have avoided this area if He wanted to.
- There was a slightly longer and more common trail that the Jews typically took to avoid conflict with Samaritans. Therefore, the phrase "He had to pass through Samaria" in verse 4 does not mean that Jesus literally couldn't avoid it, but instead that He was called to pass through Samaria.

- **Other unique details:**

- Culturally, water was gathered at the well at the beginning of the day. But in this case, the woman is here around the middle of the day.
 - The women also did this in groups, which makes this encounter even more obscure. It seems that this woman may be on the outskirts of society in this area.
- From the woman's perspective, Jews were not really supposed to interact with women of Samaria.
 - **9** The Samaritan woman said to Him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans).
- Jesus also did not have anything to carry water with, adding to the woman's confusion in this situation.

- **Living Water:**

- We see Jesus ask the woman for a drink. After her confusion and denial to do so, Jesus turns the discussion on her. In verse 10, He introduces this idea of living water.
- At this time, living water referred to fresh, flowing water. This is also a kind of water which usually comes from a spring or a river. The Samaritan woman assumes Jesus means living water in a literal sense, which would still be of interest to the woman, as it would save her the trouble of returning to this well each day.
- This builds on a common theme we have seen so far in John, with the audience of Jesus' teachings being unable to see beyond the physical or literal, as Jesus speaks in a spiritual sense.
- Jesus is referring to living water as a metaphor for eternal life. Unlike physical water that temporarily satisfies thirst, His "water" brings lasting satisfaction.
 - This living water points forward to the Holy Spirit, as we see in John 7:37-39:
 - **37** On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink. **38** Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" **39** Now this he said about the Spirit, whom those who believed in him were to receive, for as yet the Spirit had not been given, because Jesus was not yet glorified.

- When Jesus offers living water, He is ultimately pointing to the Spirit, who brings eternal life and ongoing satisfaction in Him.
- **Why do you think John continuously emphasizes misunderstandings as a way to reveal deeper spiritual truths?**



- **Call Your Husband**
 - As soon as the woman expresses interest in this living water, Jesus shifts the conversation.
 - In verse 16, Jesus instructs the woman to call her husband over. Upon saying, “I have no husband,” Jesus reveals His knowledge that she has had five husbands.
- **Why does Jesus do this?**
- **Worship in Spirit and Truth**
 - The woman still struggled to understand that she was speaking with the Messiah. In verse 19, she explains how she thinks that Jesus is a prophet. She also shares her understanding of worship and the distinction between worshipping on the mountain versus in Jerusalem.
 - Ideal place of worship:
 - Samaritans: Mount Gerizim was seen as the holy temple for worship. This was seen as the primary place of worship for the Samaritans. It was built around 450 BC.
 - Jews: Believed that Jerusalem was the God-ordained center of worship.
 - Jesus response:
 - **21** Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. **22** You worship what you do not know; we worship what we know, for salvation is from the Jews. **23** But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship Him. **24** God is spirit, and those who worship Him must worship in spirit and truth.”

- Jesus reveals to the woman that worship is relational. It is no longer limited by ethnicity, geography, or temple sacrifices. This passage anticipates the new covenant, where God dwells in his people through the Spirit, and Jesus is the true temple (as we saw in our study of John 2).
- Then, at the end of this first section, we see the Samaritan woman share her anticipation of the Messiah, still uncertain that the person she is speaking to is the one true Messiah. The woman displays some openness here, willing to hear an answer from Jesus. It is at this moment that he hits her with the final point in verse 26: “I who speak to you am He.”
- **Why is it significant that Jesus chose to reveal His identity as the Messiah to a Samaritan woman rather than to a Jewish leader?**

John 4:27-42 The Disciples and the Samaritans

- **Verses 27-30: The Disciples' Surprise and Misunderstanding**
 - **27** Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” **28** So the woman left her water jar and went away into town and said to the people, **29** “Come, see a man who told me all that I ever did. Can this be the Christ?” **30** They went out of the town and were coming to him.
- The disciples are shocked that Jesus is speaking with a Samaritan woman, a double cultural boundary. Yet they hold their tongues, showing growing reverence toward their Master even when they don’t understand His actions. This reminds us that Jesus often works outside our categories and social norms to accomplish His purposes.
 - Her testimony is simple and personal: “*Come and see...*” an echo of the earlier invitations in John 1:39 and 1:46.
- **Verses 31-34: The Disciples Still Don’t Understand**
 - **31** Meanwhile the disciples were urging him, saying, “Rabbi, eat.” **32** But he said to them, “I have food to eat that you do not know about.” **33** So the disciples said to one another, “Has anyone brought him something to eat?” **34** Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work.
 - The disciples are focused on the physical, but Jesus is focused on the spiritual. His nourishment comes from obedience to the Father’s mission.

- True satisfaction comes not from physical needs being met but from faithful participation in God's purposes.

- **Verses 35-38: The Harvest Mission**

- **35** Do you not say, 'There are yet four months, then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest. **36** Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. **37** For here the saying holds true, 'One sows and another reaps.' **38** I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.
 - Jesus calls His disciples to open their eyes; the Samaritans walking toward them are the "harvest"!
 - Jesus teaches about shared mission; the work of God involves both sowers and reapers. The prophets, John the Baptist, and even the woman at the well have all "sown" seeds of truth.

- **Verses 39-42: They Believed**

- **39** Many Samaritans from that town believed in him because of the woman's testimony, "He told me all that I ever did." **40** So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. **41** And many more believed because of his word. **42** They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.
 - The Samaritan woman's witness leads to a community-wide awakening. The story climaxes with the first confession in John's Gospel that Jesus is "the Savior of the world."
 - The gospel transcends ethnic, religious, and moral boundaries.

- "Savior of the world" anticipates John 3:16 and foreshadows the global mission of the Church. Jesus is not merely the Jewish Messiah but the Redeemer for all nations.

Other Helpful Resources:

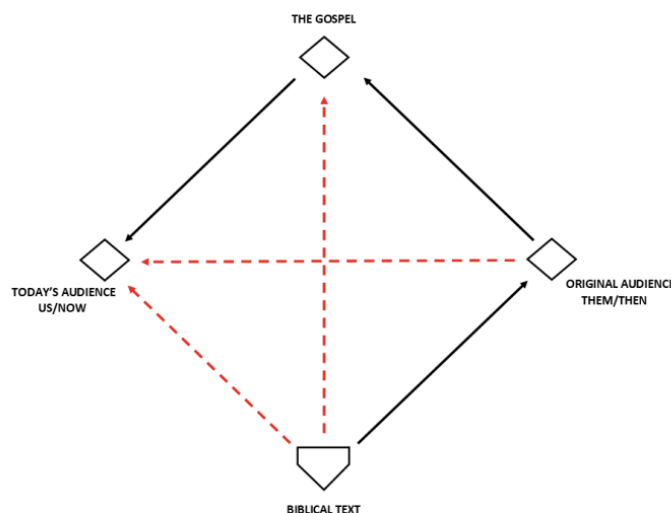
- He Must Increase Podcast by Connor Shady & Adam Tredeau (Official Podcast of 3:30!)
- Waukesha Bible Church John 4 Sermons (Find on YouTube)

Other Reminders:

- Get involved with a church - **Specifically WBC!**
 - **Connor is teaching: 9 AM Class on the Book of Romans at WBC prior to service.**
 - WBC service is at 10:00 AM every Sunday!
 - Check out our Website: Threethirtyministry.com
- Join the 3:30 GroupMe chat to stay up to date on everything 3:30 Ministry.
- Also check us out on Instagram: @three.thirty.ministries and @three.thirty.mens.ministry

ANOTHER WAY TO GO ABOUT THIS IDEA: THINK BASEBALL

- When preparing and studying scripture, our focus is to always stay true to the scripture.
- In order to best do this, we use a method called the Simeon Trust method, which simply lays out a process to faithfully discern the Bible.
- FIRST:
 - Understanding who the text was written to. (The Audience)
 - Understanding why the text was written. (The Purpose)
 - Understanding the structure, genre, context, emphasis, and melodic line of the text.
 - In a nutshell, the first step focuses on understanding what the text meant to its original audience.
- SECOND:
 - Once we have done this, we must filter it through the Gospel.
 - This means understanding when and why this text was written in reference to the cross. → Is it pointing to the coming of Christ (OT), is it pointing to Christ and what Christ has already done (NT), is the text speaking of law, is it speaking of the Gospel, etc?
- THIRD:
 - Once we've understood the text's original meaning/audience and have filtered it through the Gospel lens, we are able to determine what it means to us now. Without this process, the proper application of the Bible is essentially impossible.
- COMING HOME: Once we understand the appropriate application of the text, our legwork essentially stops, and we become fully reliant on the Holy Spirit to work in us.



The Gospel: *We Can't, God Can, Jesus Did!*

- **Sin.** None of us can escape it. Because of it, we are spiritually dead and in need of life. Our debt before God is insurmountable. It is the biggest problem any of us has, since there is nothing we can do ourselves to pay that debt. God's standard is perfection, so no amount of good works or religious activities is enough.
 - 1 And you were dead in the trespasses and sins 2 in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience - 3 among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. (Ephesians 2:1-3)
- **But God...** These two words are some of the most powerful words in the Bible. God is merciful and loving. He did what we could never do in and of ourselves. He saved us by grace alone and gave us new life in Christ.
 - 4 **But God**, being rich in mercy, because of the great love with which he loved us, 5 even when we were dead in our trespasses, made us alive together with Christ - by grace you have been saved - 6 and raised us up with him and seated us with him in the heavenly places in Christ Jesus, 7 so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. (Ephesians 2:4-7)
- **Jesus saves.** He is God's gift to us. He paid our debt before the Father. And through his death and resurrection, we are raised to eternal life. There is nothing we can do to earn it. It is only through Christ that we live a life pleasing to God.
 - 8 For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, 9 not a result of works, so that no one may boast. 10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them. (Ephesians 2:8-10)