

The Gospel of John 4:25-54

I A Living Testimony with a Marvelous Harvest (John 4:27-42)

- A. Once she believed she drank deep of the living water and she was saved. Instantaneously, she went to tell testify of this living water and of the Christ Who brought it to her. Whoever drinks the living water and is satisfied with it will drop his preoccupations and testify of it. In the principle set forth in ch.2, this also is the changing of death into life.
- B. According to our natural concept, it takes time to help a person to be saved. The Lord can turn people in such a fast way because, just as He did in His creation, He calls things not being as being. The Lord's way to turn people is in the Spirit, in the way of life, not in the way of education. It takes time to teach people. However, when the Lord regenerates people, He makes them a new creation and calls things not being as being.
- C. Although the Samaritan woman was so immoral, low, and deep in sin, she turned within a fraction of a second. Her whole life was changed. She went to the people (the ones she was avoiding, in the first place) and said, "Come see a man who told me all that I have done; is this not the Christ?" (4:29). This indicates that the woman believed that Jesus was the Christ and that by believing she received the living water and was satisfied. She was certain that Jesus was the Christ, and the Spirit came into her.
- D. The sinner was satisfied by receiving the Savior's living water, and the Savior was satisfied by doing God's will in satisfying the sinner. Doing the will of God to satisfy the sinner is the Savior's food. (v.34).
- E. The Lord told His disciples that the fields were already white. Hence, they must go and reap the harvest. The principle is also true today. We must never say that it is not the time to preach the gospel. If we look on the field, we will see certain people who are really thirsty for Christ. Therefore, we must bring Christ to them and them to Christ. This is how to reap them for Christ.
- F. In verse 36 the...phrase "unto eternal life" is the same in Greek as "into eternal life" used in verse 14. It is used twice by the Lord in this chapter. The first time He said that if we received Him, He will be a fountain, or a spring within us, bubbling up into eternal life (4:14). Christ will be a well or spring in us, bubbling up into eternal life. The second time He used this phrase was when He urged the disciples to go out and reap the harvest in order to gather fruit into eternal life. In other words, firstly, you must receive Christ unto eternal life for yourself; then you must bring others to receive Christ unto eternal life. The Samaritan woman did exactly these two things. On one hand, she received Christ as the inner spring unto eternal life, and on the other hand she went to the harvest field to gather her people as fruit unto eternal life.
- G. In verse 36 and 37 the Lord mentions sowing. Who did this sowing? The Samaritans were familiar with the first five books of the Old Testament. Thus, they came to know God and also something concerning the Messiah, the Christ, although it was not very clear or thorough. Therefore, before the Lord Jesus and his disciples came, many people had already been prepared.
- H. We must realize that the harvest is truly ripe for reaping. Many people have been prepared. Even unbelievers and atheists know something about God and about Christ. They have even heard about salvation. What we need to do is to reap whatever has been sown. The Samaritan woman did not go with the doctrine about Christ to her people; she first gained Christ and then went to them with Christ.

II The Need of the Dying-Life's Healing (John 4:43-54)

- A. The return to Cana serves to reinforce the principle by which the Lord operates, i.e., changing death into life. In that setting, He was approached by the weak and fragile people, one of which is near unto death. The dying one's father asked the Lord to come and do a miracle (v.48), but, instead the Lord demonstrated what that young child needed-the enlivening word of the Lord. The word of life out of the mouth of the Lord gives life to the dying. The first sign in Cana (2:1-11) signifies the changing of death into life, setting forth the principle of life. The second sign here is a continuation, an application of the principle of the changing of death into life. This case reveals the dying people's need of healing. Mankind firstly needs regeneration, secondly satisfaction, and thirdly healing. We all need a certain amount of healing. In a sense, we are living; in another sense, we all are dying. Human beings are apparently living, but actually are dying. We have been regenerated and, day by day, we may contact the Lord, the living Spirit, for our satisfaction. In addition to this, we need healing. We are all sick and dying and we need the Lord's healing. If you have the healing of the Lord Jesus, your dying will become living.
- B. If we allow the indwelling, spirit to make His home in our being, this indwelling spirit will saturate our dying, mortal body with resurrection life. Our mortal body will be enlivened, quickened, and healed with the divine life. In 4:50, the royal official believed the word out of the mouth of the Lord. Hallelujah for the life-giving word, and the dying boy was healed. Today the Lord is still sending forth His healing word. When the dying people receive this word through believing, they are healed with life. Once the life-giving word has been transfused into us, whether or not we are conscious of it, we can never be the same. The life-giving word brings about a real change in our life. The source of death is the tree of knowledge, and the source of life is the tree of life. The tree of life can be enjoyed today by taking the word that proceeds out His mouth. (Gen. 2:9, 17; Mtt.4:4).