

# COMMENTARY ON JOHN

## LESSON NUMBER 49

John 4:28 *“The woman then left her waterpot, and went her way into the city, and saith to the men,<sup>29</sup> Come, see a Man, which told me all things that ever I did: is not this the Christ?<sup>30</sup> Then they went out of the city, and came unto Him.”* ..... (John 4:28-30)

### **COME, SEE A MAN!**

### **INTRODUCTION**

Jesus has been speaking with a woman from Samaria – a woman that was apparently not a paragon of virtue. The fact that she had met Jesus was not coincidental, although that is how it appeared to her. The meeting had, in a sense, been confrontational, and possibly intimidating. Jesus had told her very personal things about herself. He had also given an assessment of her religion and the fathers of it. However, He had also told her of something she could have if she wanted it – water that would thoroughly satisfy her, so that she would never again seek another source of such water. All of this was told her without her initially seeking it. The fact of this water was also far beyond the scope of her understanding, or even her imagination. Yet she did not scoff at what Jesus had told her – like the men who heard Him say they had to eat His flesh–i.e. *“How can this man give us His flesh to eat”* (John 6:52). Her heart was not hardened. When Jesus spoke of water that He could give her, she did not respond like those Jesus told they could not hear His words because they were not of God. They responded, *“Say we not well that thou art a Samaritan and hast a devil?”* (John 8:48). What was the difference between those Jewish objectors and this unnamed woman? They were not being drawn to Jesus, and this woman was (John 6:44). This woman was being called in a sense in which the others were not being called with that **unique** calling that does not include some (1 Cor 2:26; Eph 4:4; Heb 9:15; Rev 17:14). We are witnessing an effectual call, and how the ones being called react to it. We are witnessing the drawing power of God, and its marvelous results. O, how our understanding must be lifted from the general to the specific, and from the impersonal to the personal! We want to be among those who are not merely exposed to Jesus and to His words, but among those who receive them and act upon them. Admittedly, this will separate you from the religious masses, but you will find you will not be disappointed for believing what Jesus says and acting upon it. At the first, you will not be able to explain it. However, the record of Jesus’ ministry, and the apostles’ doctrine are calculated to provide an explanation of what has taken place in those are saved by grace through faith.

### **THE WOMAN WENT HER WAY INTO THE CITY**

John 4:28A *“The woman then left her waterpot, and went her way into the city . . .”*

How do you explain people acting upon what they have heard Jesus say? Why do

they change what they are doing? Why do they speak as they do? Why do they witness to others concerning their experience with Jesus?

Those who walk in the flesh do not have answers to these questions. That is why they teach people how to witness, and how to "share their faith." Countless programs have been developed that are designed to teach people what to do when they have experienced Jesus. Even when Jesus told people not to say anything about what they had experienced, they would tell it anyway (Matt 8:4; 16:20; Mk 7:36; 8:30; Lk 5:14). What kind of testimony is this that tends to burst out of the confines of secrecy? O, there were times when Jesus said, *"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee"* (Mark 5:19) – and the person did. I want to know more of a compelling Jesus, and a motivating experience with Him. Paul referred to such an experience when he wrote, *"For the love of Christ compels us, because we judge thus: that if One died for all, then all died: And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."* <sup>NKJV</sup> (2 Cor 5:14-15).

**SHE LEFT HER WATERPOT.** She had come to Jacob's well to draw water. I assume it was because she needed water. However, something had happened that made her forget what she had come to do. Her priorities had been adjusted. Her desires had been refocused. She now viewed her life differently that she had before. This was not the result of an exhortation given to her by Jesus to seek what He had to give. He had not told her to stop living in the manner in which she had been living. He had not given her a prolonged discourse on the God of the Jews, or all that God had revealed to them. So far as the record is concerned, the following are things Jesus said to her.

1–He asked her, *"Give Me to drink"* (John 4:7).

2–He told her, *"If thou knewest the Gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water"* (John 4:10).

3–When the woman observed that Jesus had nothing to draw with, and asked if He was greater than Jacob, He responded, *"Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"* (John 4:13-14).

4–He told her, *"Go, call thy husband, and come hither"* (John 4:16).

5–When the woman said she had no husband, Jesus responded, *"Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly"* (John 4:17-18).

6–When the woman observed He was a prophet, and asked about the proper place to worship, Jesus said, *"Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. 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. God is a Spirit: and they that worship him must worship him in spirit and in truth."* (John 4:24).

7–When the woman said she knew that Messiah was coming who is called Christ, Jesus answered, *"I that speak unto thee am He"* (John 4:26).

There are 201 words that can be spoken in considerably less than two minutes. Even if they are considered a summation, the nature of what is reported does not demand

an abundance of words.

I ask you, from a human point of view, are these words sufficient to cause a woman to disregard why she had made the trip to the well, and return home without waterpot, and without the water for which she came?

I suggest to you that her reaction is owing to the fact that the words Jesus spoke were *"spirit"* and *"life,"* quickening and energizing the soul (John 6:63). This woman *"kept"* Jesus words, and God Almighty worked with them, moving and compelling her to react in such a way as to bring God glory, and to bring her benefit. The words Jesus spoke were used by God to draw her to Jesus, make her think of Him, and constrain her to testify of Him. This is the manner of the Kingdom!

**AND WENT HER WAY INTO THE CITY.** The woman returned to the place from whence she had come – without her waterpot, and without water. However, she had tasted of the water Jesus had, and she was not the same. She did not have the same objectives, but had a fire in her bones that could neither be contained or restrained (Jer 20:9).

If we want spiritual affectation, the words of God must be proclaimed or declared. If we will speak the words of God, He will open them up, and they will have power, and work within those who receive them. Of that, you may be sure!

### **IS NOT THIS THE CHRIST?**

*" 28B . . . and saith to the men, 29 Come, see a man, which told me all things that ever I did: is not this the Christ?"*

**SHE SAID TO THE MEN.** Other versions read, *"said to the people,"* <sup>NIV</sup> *"the people there,"* <sup>CJB</sup> *"telling everyone."* <sup>NLT</sup> The word translated *"men"* is *"anthropos,"* the word used *"mankind,"* and does not refer to gender. The word referring to gender is *"arrhen,"* which is translated *"male"* (Matt 19:4; Lk 2:23; Gal 3:28). Other places where the word *"men"* is used in the sense of this text are, *"Man shall not live by bread alone"* (Matt 4:4); *"I will make you fishers of men"* (Matt 4:19); *"Let your light so shine before men"* (Matt 5:16); *"death passed upon all men"* (Rom 5:12), *"live peaceably with all men"* (Rom 12:18); and *"gave gifts unto men"* (Eph 4:8). Therefore, as used here and other places, *"men"* refers to everyone of a particular society, or the world itself. The meaning here is that she told everyone in the area, either where she lived, or in the marketplace. I gather that she testified to anyone and everyone she confronted.

Again, I ask, What would motivate a person to be this aggressive? Law cannot make a person speak in this manner. Telling the people that they **should** testify will not provide sufficient power to do it – at least not consistently. Even though attempts have been made to do so, you cannot really teach a person to witness. However, if people have something to say, are persuaded that it is the truth, and do not have the fear of man – like the parents of the blind man Jesus healed (John 9:22), and many of the *"chief rulers"* (John 12:42) – they **will** speak.

**COME, SEE A MAN.** I must admit I like the *"come and see"* approach. In the Kingdom of God, what has truly benefitted the people can benefit anyone who receives it. When two disciples of John asked Jesus where He was dwelling, He said *"Come and see"* (John 1:39). On the Isle of Patmos John was told *"Come and see"* four times (Rev 6:1,3,5,7). When Nathanael asked Philip if anything good could possibly come out of Nazareth, Philip said, *"Come and see"* (John 1:46). This is similar to the Psalmic exhortation, *"O taste and see that the LORD is good"* (Psa 34:8).

This is an aspect of spiritual realities that cannot be overstated: Beginning with Jesus, and including all of God's exceeding great and precious promises, they will hold up under any test or honest examination. Once seen, they will never yield disappointment, discouragement, or sorrow.

**WHICH TOLD ME ALL THINGS THAT EVER I DID.** Other versions read, *"who told me all things that I have done,"*<sup>NASB</sup> *"told me everything I ever did,"*<sup>NIV</sup> *"who has been talking to me of everything I ever did!"*<sup>BEB</sup> *" who told me all things – as many as I did."*<sup>YLT</sup>

Was this an exaggeration? So far as the record is concerned Jesus told her: **(1)** How many husbands she had (4:18a). **(2)** That the man she was living with was not her husband (4:18b). **(3)** That she did not know the One she worshiped (4:22). **In doing this, Jesus has shined the light on the entirety of her life.** She knew within herself that if He knew these things, He knew everything about her. In other words, Jesus had opened up her whole life to her – all things that ever she had done.

This is an example of the Word of God discerning *"the thoughts and intents of the heart"* (Heb 4:12). **She was saying the same thing the Psalmist said,** *"O God, Thou knowest my foolishness; and my sins are not hid from Thee"* (Psa 69:5), and *"Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off"* (Psa 139:2), and *"For there is not a word in my tongue, but, lo, O LORD, Thou knowest it altogether"* (Psa 139:4).

This experience is confirmed by a statement made to the Hebrews: *"Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do"* (Heb 4:13). This woman knew what everyone who knowingly confronts Christ knows: there is nothing about them Jesus does not know, and there is nothing about them that He can not address fully and satisfactorily. Truly, we are *"complete in Him"* (Col 2:10).

**IS NOT THIS THE CHRIST?** Other versions read, *"Could this be the Christ?"*<sup>NKJV</sup> *"this is not the Christ, is it?"*<sup>NASB</sup> *"He cannot be the Messiah, can He?"*<sup>NRSV</sup> *"Is it possible that this is the Christ?"*<sup>BEB</sup> *"is not He the Christ?"*<sup>DARBY</sup> *"Surely He can't be the Messiah, can He?"*<sup>NET</sup> *"Could He possibly be the Messiah?"*<sup>NLT</sup> and *"Can this be [is not this] the Christ? [Must not this be the Messiah, the Anointed One?]"*<sup>AMPLIFIED</sup>

The woman is not expressing doubt, nor is she looking for the people to confirm to her that this was true. Jesus had told her He was the Messiah, and she had believed it. However, she wants the people to know it also – to *"come and see."* I do not care for the tone of many of the versions, which present the woman as not being sure who Jesus was. She did not return to the city to substantiate what Jesus had said, but to share her new faith. She seemed to sense that if the people would go and hear Jesus themselves, they too would believe. Of course, that is precisely what will happen, as John will record. Also, although the devil was no doubt seeking to dissuade her, she overcame him by the word of her testimony (Rev 12:11).

### **THEY WENT TO SEE HIM**

**"<sup>30</sup> Then they went out of the city, and came unto Him."**

Confirming that the Lord worked through the testimony of this woman, there was an immediate response to her word. She had told what great things the Lord had done for her, like the Gadarene demoniac whom Jesus healed was told to do: *"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee"* (Mark 5:19). The exception was that this woman did not have to be

told to do this. She was compelled from within.

**THEY WENT OUT OF THE CITY.** The city was the city of Samaria (John 4:5). This event is the first time the ministry of Jesus was associated with this city. Later in His ministry, Jesus *"passed through the midst of Samaria and Galilee"* (Lk 17:11), but did not go through the city itself. Even on this occasion, He was going from Judaea (south) to Galilee (north), and *"must needs go through Samaria"* (John 4:3-4). When He came *"to the city of Samaria,"* being *"wearied with His journey,"* He sat on the well of Jacob, which was the place where He confronted the woman of record.

Viewed from the highest perspective, Jesus came here to gather some sheep into His fold which were not of the original flock – Samaritans (John 10:16). However, Jesus does not go into the city itself. Instead, God, using the testimony of this woman, draws the people out of the city. In order to get to Jesus, they had to leave where they were residing.

This was the case with many people who heard Jesus. **They had to leave where they were, and go to Jesus.** Some of the places the people left to hear Jesus, are mentioned in the Gospels: *"every town in Galilee, and Judaea, and Jerusalem"* (Lk 5:17), *"from the sea coast of Tyre and Sidon"* (Lk 6:17), *"Decapolis and from beyond Jordan"* (Matt 4:25), *"from every quarter"* (Mk 1:45), and people from Capernaum (Mk 2:1-2).

This same principle has been integrated into the appropriation of salvation. **The people must COME to Jesus.** That is why He said, *"Come unto Me"* (Matt 11:28). It is why it is necessary to *"follow"* Jesus (Matt 4:19; 8:22; 9:9; 16:24; 19:21; Mk 8:34; 9:23,59; John 1:43; 10:27; 12:26; 21:19). It is true that God draws the people to Jesus, but that is in order that they might come to Him. Therefore Jesus said, *"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out"* (John 6:37).

I realize that this requirement has not been seen by many—i.e. that they must leave where they are and come to Jesus. Even those who are in Christ must continue to *"come out from among them, and be ye separate"* (2 Cor 6:17). There are things that must be forsaken: *"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple"* (Luke 14:33). God will supply grace for this to be accomplished where there is a *"willing mind"* 1 Chron 28:9; 2 Cor 8:12).

**AND CAME TO HIM.** Notice, it does not say they came to the well where Jesus was waiting. They rather came to Jesus! In this very act what Jesus had foretold about the place of worship not being the point, but the heart-felt act of worship itself, **was being fulfilled** (John 4:21). The woman had testified to them of a Man, and that is the One to whom they came.

It is written of Jesus, *"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them"* (Matt 15:30). It is also written, *"And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things He did, came unto Him"* (Mark 3:8). Settle it in your mind, people do not hear of an institution, or a sect, or a denomination, and come to Jesus. They are apt to come to Him when they hear of the great things He has done. That is why the Gospel of Christ is *"the power of God unto salvation"* (Rom 1:16). A powerful testimony is not one that relates what a person has achieved, but one that clearly testifies concerning what Jesus has done in the individual. As Jesus instructed the former Gadarene demoniac, *"Go home to thy friends, and tell them how great things*

***the Lord hath done for thee, and hath had compassion on thee***" (Mark 5:19).

Twenty-three times it is written that *"His disciples came unto Him,"* or *"to Him."* They consistently relied on Jesus for guidance and understanding. Jesus Christ is, in fact, the Centerpiece of the Kingdom – not the church, but the Head of the church! If you listen, these days there really is not much being said about Jesus Himself. Further, when there is a testimony of Jesus, it must reflect the truth of what is declared in *"the record God has given of His Son"* (1 John 5:10-11).

In other words, a valid testimony is one that reports that what God promised to do through His Son has been experienced by the individual. God is not honored by a humanly devised program, or the mere self-effort of an individual. When it comes to the salvation of God in all of its multifarious benefits, all of the credit must go to the Author and Finisher of our faith – Jesus Christ, the only begotten of the Father, full of grace and truth (John 1:14). As simplistic as that may seem, Satan, the enemy of our souls, has devices that are calculated to take the glory away from Jesus by giving the honor to another.