



John 4
By Chuck Smith

Let's turn to John chapter four.

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (4:1),

You remember at the close of chapter three, they came to John the Baptist and they said, "Rabbi, he who was with you beyond Jordan, to whom you bore witness, behold, He is baptizing, and all men are coming to Him" (John 3:26). And John there gave his witness concerning Jesus declaring, "He must increase and I must decrease" (John 3:30). Jesus has begun His ministry, calling people to repentance much like John the Baptist and many are coming to Him. In fact, more are coming to Him than to John the Baptist. Word has come to the Pharisees that Jesus is baptizing more than John. However, John the beloved, the writer of the gospel, gives us the little commentary here. He tells us,

(Though Jesus himself did not baptize, but his disciples (4:2),)

They were coming to Jesus and the disciples were baptizing them.

Jesus (4:3),

hearing this, knowing that the Pharisees had heard of the success of His ministry,
left Judaea (4:3).

He did not want a confrontation with them at this time. And so,

He departed again to Galilee. And [it says] he must needs go through Samaria (4:3,4).

The only reason that I can see why He needed to go through Samaria was to meet the woman at the well. Going through Samaria from Judaea to Galilee was not the normal route that the Jews took because of the tremendous animosity that existed between the Jews and the Samaritans.

The northern kingdom fell to the Assyrians who took the people out of the land and repopulated them in other areas. However, they brought other people in to occupy the northern kingdom. But the people that had come to occupy the northern kingdom were being ravaged by wild animals and so they determined it's because they didn't know the customs of the gods of the people that occupied that territory before. So they brought some Jews back to teach these people concerning God. So that those in the northern kingdom were sort of considered by the Jews half-breeds. There came the inter-marriage and so forth and they were called the Samaritans and considered half-breeds by the Jews.

Later, of course, Judah, the southern kingdom went into captivity to Babylon and after seventy years when they were allowed to return to the land, as they started the rebuilding of the temple, those from the northern kingdom came down to help them. Offered their help in the rebuilding of the temple. But because they were considered half-breeds, because of the inter-marriage and the mixtures, they refused their help and that created a deep animosity that never ended. The animosity between the Samaritans and the Jews.

The Samaritans felt snubbed because their offer to help was rejected. And so they began setting up mount Gerizim as the place of worship. And they began to develop their traditions. They began to say that mount Gerizim was the true site of the temple. That Abraham, when he offered Isaac actually offered him on mount Gerizim, not on Moriah in Jerusalem. And they began their sacrifices on mount Gerizim.

To the present day, the Samaritans still offer animal sacrifices on mount Gerizim. There are only about two hundred Samaritans left. And there has been so much inter-marriage that most of them are imbecilic. But they are about to pass off the scene but they still exist to the present day and at passover still offer a passover lamb on mount Gerizim.

But because of the conflict between the Jews and the Samaritans, outright hostility, the Jews from the Galilee region coming to Jerusalem to worship God would do their best not to go through Samaria, but would go down to the Jordan river, cross the Jordan and come down on the opposite side of the Jordan river, and then re-cross it near Jericho and come up to Jerusalem for the various feasts. Going back to Galilee, they would go the same way. So to go through Samaria was unusual. The fact that it said, "He must needs go through Samaria," the only reason why He must needs would be to have a meeting

with this woman of Samaria who was thirsty for living water.

So they came to the city of Samaria, which is called Sychar [today it's called Shechem], near to the parcel of ground that Jacob gave to his son Joseph (4:5).

We are told in Genesis 33 that Jacob bought a parcel of ground from Shechem and that he gave this parcel to Joseph, we know from the scripture here. And Joseph when he died in Egypt made commandments concerning his bones. He made them promise that when they return to the land, they would carry his bones out of Egypt and bury them in the land of his fathers. So when the children of Israel did come from Egypt, they brought the mummy of Joseph and they buried it there in this parcel of ground outside of the modern Shechem where Jacob had dug a well and Jacob's well is there to the present day.

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well (4:6):

The wells usually had a rock around them, about twenty-four inches high, and the rock had a hole in the center of it in which they would let their buckets down into the well. It was to protect people from just falling in the well. And so the well was surrounded by the rock, about twenty-four inches high. You can, of course, see it today, the well there. You have to go down into a lower room to see Jacob's well but Jesus was sitting on the side of the well, wearied with His journey. "And the word was made flesh and dwelt among us." So the human aspect of the nature of Jesus, wearied with the journey.

and it was about the sixth hour (4:6).

That is thought to be the reckoning of the Hebrew time, which would be about noontime. The Romans sort of reckon from noon so if it were Roman time, it would be six in the evening. But who knows, it's a matter of choice. Whatever you would like. Whatever fits, whatever you are comfortable with. Take it. It really doesn't make any difference, does it? But theologians, they write books on this kind of stuff.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me a drink. (For his disciples were gone away unto the city to buy meat (4:7,8).)

John's writing is interesting because all the way through as John is writing, he makes his own little commentary. He has written the account many years after the fact. Thus, he sort of adds his own little commentary as he writes. So he adds here, "For the disciples were gone away into the city to buy meat."

Then saith the woman of Samaria unto him, How is it that you, being a Jew, asked a drink of me, which am a woman of Samaria (4:9)?

And then John gives us a little commentary again,

for the Jews have no dealings with the Samaritans (4:9).

So you'll understand why she was questioning Him why He would ask her for a drink of water.

Jesus answered and said unto her, If you knew the gift of God, and who it is that is saying to you, Give me a drink; you would have asked him, and he would have given you living water (4:10).

Jacob's well is not a spring. It is water that percolates through the falls into the well and it's typical well where it's sort of a reservoir of water that percolates into the well that was dug by Jacob. It's about a hundred feet deep to the water and thus, you have to let the bucket down quite a ways to get the water from Jacob's well.

Jesus said, "I would have given you living water." That is, spring water. Water that flows out of a spring; fresh, spring water.

The woman said unto him, Sir, you have nothing to draw with, and the well is deep: just where are you going to get this living water (4:11)?

It's interesting now, Jesus started on a common level, the material level. Asked for a drink of water. That's something that's very common. But He always started on the level where they were at but then He began to move immediately into the spiritual level. The moment He started talking to her about living water, He's now talking to her about something that is spiritual. She doesn't quite grasp what He's getting at. How could He give her living water? That well is deep. He doesn't have anything to draw with. Just where are you going to get this living water?

Are You greater than our father Jacob, which gave us the well, and drank from it himself, and his children, and his cattle (4:12)?

The question, Are You greater than Jacob? We know the answer.

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again (4:13):

An extremely profound statement. A statement that should be written over every ambition that you have. What is it that you are hoping to achieve or attain in life? What is it that you think will bring you satisfaction and happiness? What is it that you are pressing towards? The goals that you hope to fulfill? What are the possessions that you are desiring to acquire thinking if you only had that, then you would be fully satisfied? You wouldn't want anything else. Whatever it is, write over the top of it, "Drink of this water but you will thirst again." There is nothing of the material realm, of the worldly realm that can satisfy that deep clamant cry within the heart of a man for God. Man tries to fill it with many things. But he always finds that he's thirsty again.

I think that some of the statements that are made by people that we say have it made. Donald Trump. If I only had the money that Donald Trump has, oh my! But Donald Trump talks of the emptiness of his life. He said, The excitement is in the quest. He said, It's disappointment when you once get it. It's just the chase that's exciting. That's the thing that keeps you going.

Ted Turner said much the same thing. It's the excitement of the pursuit but the achievement is disappointing. Success really doesn't mean much to the person who has achieved it. It only means a lot to those who are seeking to achieve it because they're in the quest, they're in the pursuit, but there's disappointment when you finally achieve. Because it doesn't satisfy. It doesn't fill the void like you were hoping that it would.

"Drink of this water," Jesus said, "you will thirst again."

But whosoever drinks 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 (4:14).

Interesting. Now He's fully into the spiritual level and I think that she at this point thinks that He's putting her on. He's an interesting fellow. Can't quite figure Him out. This is the little gal who had men all figured out. But this One's sort of an enigma. She can't quite figure Him out. He's talking about things that she doesn't quite follow along where He's going. Water that if you drink of it, you will never thirst again but it will be sort of like a spring just a well of living water, just springing up inside of you? And so she was going to go along with Him,

She said unto him, Sir, give me this water, that I thirst not, neither have to come here to draw water (4:15).

I'll take some.

Jesus said unto her, Go, and call your husband, and then come here. The woman answered and said, I have no husband. Jesus said unto her, You have well said, I have no husband: For you have had five husbands; and he whom you now live with is not your husband: in that you spoke the truth (4:16-18).

Suddenly the mask is off. It seems like people wear masks. We want to appear to others to be very self-assured. We spend so much of our time trying to make an impression on others. Hoping that they will think better of us than we really are. Wearing masks. This woman was wearing a mask but suddenly she came to the realization, I'm not fooling this man. He's looking right inside of me. He sees the emptiness that is there. He's talking to me about thirsting and yes, there is a great thirst within. My life is not fulfilling. There's an emptiness. He's looking inside, He sees the emptiness. He knows that I'm not overflowing, the bubbly little person that I'm trying to portray. He sees the void. And He knows all about me. I wasn't fooling Him when He said, when I told Him I didn't have any husband. Wow, He knew all about me. He sees right through me. And when the mask was off, the question came, Where can I find God?

People wear all kinds of masks today. But down deep inside of every man there is that question, Where can I find God? The quest of the heart of man for God.

She said, Sir, I perceive that you're a prophet. Our fathers worshipped in this mountain; and you say, that it is in Jerusalem where men ought to worship. Jesus said unto her, Woman, believe me, the hour is coming, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father. You worship you know not what: we know what we worship: for salvation is of the Jews (4:19-22).

The Samaritans have a religion. They have a form of religion. You have the sacrifices but you really don't know what you're worshipping. "You worship you know not what." The Jews know at least what they're worshipping. They're following the law. "Salvation is of the Jews."

But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and in truth: and the Father is seeking such to worship him (4:23).

The time is now come when the true worshippers will worship the Father in spirit and in truth.

God is a Spirit: and they that worship him must worship him in spirit and in truth (4:24).

Nicodemus, the ruler of the Jews, came to Jesus in the previous chapter. Jesus said unto Nicodemus, this moral man, a ruler, a teacher of the Jews, a man familiar with the law of God and the worship of God after the scriptures of the Old Testament, Jesus said to Nicodemus, “You must be born again” (John 3:3), if you’re to see the kingdom of God. There’s got to be the spiritual awakening. And unless you’ve had this second birth, the birth of the spirit, you can’t enter into the kingdom of God.

So basically the message of Jesus to Nicodemus was you got to have a spiritual birth, you have to be alive in the spirit in order to really worship and know God. For God is a spirit, He is saying it now to the woman. And you must worship Him in spirit and in truth.

God is a superior trinity—Father, Son, Holy Spirit. Man is an inferior trinity—body, soul and spirit. It is in the realm of the spirit that man meets God. His Spirit bears witness with our spirits that we are the sons of God. And it is only in the realm of the spirit that you can know God, that you can truly worship God, that you can have a relationship with God. It’s a spiritual relationship and that you can’t have until your spirit is alive, born again. And of course, the process by which that happens, Jesus said, is by believing in Him. The moment you believe in Jesus Christ, your spirit is born again and you come into an understanding of spiritual things.

“No man understands the things of the Spirit save he who is born of the Spirit”. The natural man doesn’t understand them, he can’t know them. They are spiritually discerned. You have to have the spiritual birth.

So two people from vastly different spectrums of society and culture. One a woman with a horrible reputation. A woman who has made a shambles of marital vows. Gone through them five times and is now living with a man. The other, a very moral man. From the upper echelons of society. A religious ruler. But the message to both is the same. To know God, to understand God, to worship God is a spiritual thing. You’ve got to be born of the Spirit. God has to be worshipped in spirit and in truth.

The woman said, I know that when the Messiah comes, [and John tells us here his little commentary] which is called Christos, the Christ: when he comes, he will tell us all things (4:25).

The Jews were waiting for the Messiah to come. As Mark Eastman will show you Friday night, they felt that the time for the Messiah to come was just about the time that Jesus came. They knew the scriptures well enough that they knew that it was about time for the Messiah to come. And many of the rabbis wrote about it and he’ll be giving you quotations of the rabbis.

But the Jews had a wrong idea concerning the coming of the Messiah. They knew that there were scriptures that spoke of the Messiah’s death, His suffering. His being despised and rejected. But they spiritualize those scriptures because there were other scriptures that spoke of the Messiah’s glorious reign. That appealed to them. You remember Paul the apostle said, “That I may know Him and the power of His resurrection.” And we all say, Yes! Power, I want it. But then Paul said, “and the fellowship of his sufferings” (Philippians 3:10). And that’s where we back up. Oh, no, no, no, just the power, that’s all I want. And so the Jews were looking for the power. The overthrow of the Roman government. They were looking for a militant Messiah to lead them in the conquest of the world.

This woman had a better understanding of the Messiah than did the Jews. She was looking for the Messiah to come and to teach them all things, the way to God, the path to God. I know that when Messiah comes, He’s going to teach us all things.

Jesus said unto her, I that speak unto thee am he (4:26).

Can you believe that? Jesus revealing the truth of who He is to a woman like this, a woman with such a horrible reputation. A woman who had been married five times and was now living in an adulterous relationship. This is the first recorded instance of Jesus revealing directly to a person that He was the Messiah.

Others had said it of Him. Nathaniel said, “Surely You are the Messiah” (John 1:49). Philip said, “Come and see” (John 1:46). Is this not the Messiah? He’s doing wonderful works and all. But Jesus didn’t acknowledge.

Later on in Caesarea, Philippi, He’ll say, Who do men say that I am? And as they tell Him the various opinions that men had concerning Him, He said, But who do you say that I am? And Peter said, You are the Messiah, the Son of the living God. And Jesus said, Blessed are you, Simon Barjona: flesh and blood did not reveal this to you, but My Father which is in heaven (Matthew 16:13-17). He didn’t

actually affirm, You're right, Peter. He just said, Blessed are you. My Father has revealed this to you.

But to the woman He said, "I, the one speaking to you, am He." I'm it. I'm the Messiah.

And upon this his disciples came, and they marvelled that he talked with the woman: yet no man said, What are you seeking? or, Why are you talking with her (4:27)?

I'm sure they were shocked. The rabbis, according to tradition, would never talk to a woman alone. That was a total taboo. And so, they were shocked, no doubt, that Jesus. They marvelled that Jesus was talking to this woman. That was a no-no for a rabbi. But yet they didn't dare say, Why are You talking to her?

The woman then left her waterpot (4:28),

She had received water, she was never going to be thirsty again.

and she went her way into the city, and saith [notice] to the men (4:28),

I'm sure that the women weren't talking to her. She was a threat to every marriage in town. But the men, they all knew her. So she said to the men,

Come, see a man, which told me all things that I ever did (4:29):

I imagine that worried them.

is not this the Messiah? Then they went out of the city, and came unto him. In the mean while his disciples begged him, saying, Master, eat (4:29-31).

After all, we went into town and we faced those mean Samaritans just to buy this food for You. Come on and eat.

But he said unto them, I have meat to eat that you know not of. Therefore said the disciples one to another, Has someone brought him something to eat? Jesus said unto them, My meat is to do the will of him that sent me, and to finish his work (4:32-34).

God's work of redeeming lost humanity. God's work of restoring wrecked lives. Jesus said, That's what satisfies Me. That's the bread that gives me full satisfaction. I'm doing the Father's work. The work of redemption. The redemption of lost mankind. Interesting, "I've come to do the will of Him who sent Me, and to finish His work."

The work of God is not finished until you have received the grace of God, the pardon and the forgiveness of your sins and that new life of fellowship with Him. Jesus came to bring you into fellowship with the Father. He came to pay the price to redeem you. It was sin that broke your relationship with God. There in the Garden of Eden when Adam sinned, there was a severing of that fellowship with God. Jesus came to restore the fellowship, the possibility of man being a total person again. Man's spirit becoming alive and thus in fellowship with God. I've come to do the will of Him who sent Me and to finish His work.

And interestingly enough, on the cross as Jesus was dying, He said, "It is finished" (John 19:30). The work of redemption. He made the way for you and for me to be able to come to the Father and receive the forgiveness of our sins. To drink of the water of life. Never thirst again.

And then Jesus said,

Don't say, There are yet four months, and then comes the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest (4:35).

So oftentimes we look at an area and we think, Oh boy, that area is going to take a lot of work. Those people just aren't ready. Jesus said, Don't say it's going to take four months. You're going to have to plow and you're going to have to plant and then cultivate and it's going to be four months before we can harvest. He said, just look up. Look at the fields. They are already white unto harvest.

Someone has suggested, I think it was Barclay, that the people wore white turbans and as they were coming from the city through the fields, you could see these white turbans of the men of Shechem as they were on the way out where Jesus was. And He said, Look, the fields are white already to harvest, as they were coming on out to hear the word from Jesus. If we only realized, the fields around us are ready for harvesting. Jesus said, "Pray ye the Lord of harvest, that He would send forth workers into the field. The harvest is plentiful, but the reapers are few" (Matthew 9:37,38). And Jesus said,

He that reapeth receives wages, and gathers fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One sows, and another reaps (4:36,37).

Paul the apostle picked this up in his epistles. He said, One sows, one plants, one waters and God gives the increase (1 Corinthians 3:7). So he that plants is nothing, neither he that waters but it is God

who gives the increase. Many times God calls us just to sow the seed. We may never see the result of that seed that is sowed. It may be that someone else will come along and water it. Someone else will come along and reap.

We look at the great crusades of Billy Graham and we think, My, isn't that marvellous? Look how many people are going forward to receive Jesus Christ. For all of those that are going forward, there's been just an awful lot of prayer. There's been a lot of witnessing. There have been people who have been sharing with them. People that invited them to go to the meeting with them. A lot of planting. A lot of watering. And Billy Graham has the blessing of reaping. Drawing in the net.

The same with Greg Laurie, the crusade coming up soon in Anaheim. There's been a lot of sowing, there's a lot of sowing going on right now. You've been witnessing to your friends. You've been sharing your faith. They've been watching you and they observed that there's something different. And when you invite them to go to the crusade, hopefully they will respond and they'll go with you. You have a better chance if maybe you'd tell them, Let's go to dinner and then afterwards we'll go to the crusade.

But what a thrill it is to sit there with your friends that you've invited to come and when the invitation is given, see them go forward and stand out there in the field. What a blessing. And so one sows, one reaps. But we're all of us working together for the same cause. And thus, we rejoice in the opportunity to sow seed. We also rejoice when we see the reaping, the fruit of the seed that has been sown. And so we rejoice together. He that sows and he that reaps.

Jesus said,

I sent you to reap that whereon you bestowed no labour: other men laboured, and you have entered into their labours (4:38).

And we read,

And many of the Samaritans of that city believed on him for the saying of the woman (4:39),

When she shared with them, they believed. Wow, maybe this is the Messiah. They believed her witness, her testimony,

that she said, He told me everything that I ever did. So when the Samaritans were come unto him, they begged him that he would tarry with them: and he abode there for two days. And many more believed because of his own word; And they said to the woman, Now we believe, not because of what you said: but we have heard him ourselves, and we know that this is indeed the Messiah, the Saviour of the world (4:39-42).

Later on, Philip is going to go into Samaria and preach Christ unto them. And multitudes will believe and be baptized. Philip's going to have a tremendously successful revival meeting in Samaria. But here, seeds are being sown already. The way is being prepared for the future harvest.

Now after two days Jesus departed from there, and He went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country (4:43,44).

What is meant by that? Surely He is not referring to the region of Galilee but He is referring to Judaea. You remember He left now Judaea because the Pharisees heard that He was baptizing so many people. And He knew that there would be confrontation. And so He left to avoid the confrontation. Judaea was His own country. He was of the tribe of Judah. He was registered in Bethlehem. He's coming now to Galilee. Of course, that's where He grew up. But we read,

Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also had gone to the feast (4:45).

When Jesus said "that a prophet hath no honour in his own country," He was no doubt referring to Judaea because when He came on into Galilee, many then did receive Him because they had been down at Jerusalem at the feast and saw what He did.

So Jesus came again into Cana of Galilee (4:46),

This is just a few miles from Nazareth towards the sea of Galilee and it's about thirty miles from Capernaum, somewhere twenty-five, twenty-seven miles from Capernaum to Cana. He came again to Cana, this is where John records His first miracle. You remember at the wedding feast when they had run out of wine and Mary came to Jesus and told of the problem. And Jesus turned the water into wine. "So He came again to Cana,"

where he made the water wine. And there was a certain nobleman (4:46),

The Greek word is basilikos. A basilikos is an officer of the king. So this man was no doubt one of the officials in Herod's government. It is suggested by some that maybe it was Chuza. We read in Luke's

gospel that the wife of Chuza, Joanna, was one of the women who went with Jesus as He ministered around the countryside, attending to the needs of Jesus and the disciples as far as preparing food and things of that nature. But this nobleman,

whose son was sick at Capernaum (4:46).

Some twenty-seven miles away.

When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and he begged him that he would come down, and heal his son: for he was at the point of death (4:47).

This man was desperate. His son is at the point of death. He has heard about Jesus. He has heard about the miracles, about the healings. He has confidence that if Jesus would just come to Capernaum, touch his son, that his son would be healed.

Then said Jesus unto him, Except you see signs and wonders, you will not believe (4:48).

He sort of rebuffed this man. Unless you see signs and wonders, you won't believe. The belief that comes by seeing signs and wonders is a shallow belief. You remember in the earlier part of the gospel of John, it said that "many believed on Him when they saw the miracles that He did, but He did not believe on them. He did not commit Himself to them" (John 2:23,24). Why? Because their faith was based upon signs and wonders. It was based upon seeing the miraculous, it was not solidly based upon the word of God.

God's word is the sure foundation upon which to build your house of faith. You cannot build a strong house on experience. Many people are endeavoring to do so. But the foundation is weak and when the storm comes, the house will crumble. You've got to build your house upon the strong foundation of the word of God. And so Jesus is saying, "You won't believe unless you see signs and wonders." He's looking for a deeper faith than that. One that is founded upon God's Word, founded upon fact.

Feelings can change. They can change radically. You can feel all bubbly and joyous and happy and you can feel exhilarated today. And feel miserable and depressed tomorrow. If your salvation was dependent upon your feelings, then the assumption would be, I'm saved today but I'm lost tomorrow. Because I feel so miserable. I feel so depressed. I feel so down. And thus, you can't base your faith upon the feeling. You have to base it upon the solid word of God. This is what God said. God's word doesn't change. Feelings will change. You can't base it upon experience.

Satan is going to be showing all kinds of lying miracles and wonders through the antichrist, deceiving many. Your faith must be founded upon the fact of God's word. God said it. God's word is certain. God's word is sure.

And so the man, desperate, said to Jesus, Sir, come down or my child is going to die (4:49).

Again, he's insisting that Jesus will come to Capernaum. Make this twenty-seven mile journey. Touch my son.

Jesus said unto him, Go your way; your son liveth (4:50).

Jesus gave the word. Faith has to be founded on the word. Jesus gave him the word upon which to found his faith. Jesus said, "Your son liveth." So now he has the opportunity to establish his faith on the word of Jesus.

They didn't have telephones. He couldn't call up and say, Honey, how is he doing? He just had to go believing the word of Jesus. Jesus gave him opportunity for a deeper faith than just seeing the miracles. But faith now in the word where our faith must always stand.

And the man believed [what?] the word that Jesus had spoken unto him, and he went his way (4:50).

A challenge. He arose to it. Jesus gave him the word to believe. Your son liveth. He believed the word that Jesus spoke. How important that we believe the word.

And as he was going down to Capernaum, his servants met him, and told him, saying, Your son is well, he's alive, he's fine. And he inquired of them at what hour he began to amend (4:51,52).

He thought maybe the healing would be gradual. When did he start getting well? When did he begin to amend?

And they said unto him, Yesterday at the seventh hour the fever left him (4:52).

One o'clock in the afternoon.

So the father knew that it was at the same hour, in the which Jesus said unto him, Your son liveth: and he himself believed, and his whole house (4:53).

His faith now spreads through the family.

This again is the second miracle that Jesus did, when he was come out of Judaea into Galilee (4:54).

John is recording these miracles selecting them. Here is an interesting miracle in that Jesus is showing that with God, distance is nothing. From Cana, He can speak the word of faith that is activated immediately twenty-seven miles away. So distance is nothing with God working. He can speak the word of faith here and over there, twenty-seven miles away there's an activity as a result of the faith. The boy is healed; at that very moment the fever leaves him.

We'll continue on as John gives us more evidence of the fact that Jesus is the Messiah, the Son of the living God. So that by believing in that, you might have life in His name.

May the Lord be with you and may that water of life flow from your life to the thirsty world around you. God bless you.