

27	<ul style="list-style-type: none"> <li>• The disciples' lack of reaction just goes to show that Jesus' disciples have gotten to a point where, despite the societal customs of Rabbi's not speaking to women, shows the level of respect they have for their teacher. <ul style="list-style-type: none"> <li>○ They trusted that Jesus must have had some good reason to speak with this woman.</li> </ul> </li> </ul>
28-30	<ul style="list-style-type: none"> <li>• The Samaritan woman's actions tell us a lot about her reaction to Jesus: <ul style="list-style-type: none"> <li>○ She left her water pot <ul style="list-style-type: none"> <li>▪ A vessel for drawing water from the well (which she apparently needed to keep doing again and again) would have been very important.</li> <li>▪ She can't go to the local Walmart and pick up another one.</li> <li>▪ For her to leave the pot behind shows that she is in a state of bewilderment.</li> </ul> </li> <li>○ She went to the town and found the people <ul style="list-style-type: none"> <li>▪ The pattern we have seen in believers so far in John is to speak with Jesus and then to go share their experience with others.</li> <li>▪ The wording used by the Samaritan woman, <i>"Come and see..."</i>, is the same wording that is used by the angels at Jesus' tomb in Mat. 28:6. <ul style="list-style-type: none"> <li>• Both statements are spoken to people to create and reinforce belief.</li> </ul> </li> </ul> </li> <li>○ But she adds in Jesus' supernatural knowledge of her own circumstances as proof: <ul style="list-style-type: none"> <li>▪ <i>"Come and see a man who told me all I ever did!"</i></li> <li>▪ If they had any knowledge of this woman's lifestyle, it is understandable that they would want to see the person that she was so excited about knowing the dark details of her personal life. <ul style="list-style-type: none"> <li>• <i>"The Christian life is based on the twin pillars of discovery and communication. No discovery is complete until the desire to share it fills our hearts; and we cannot communicate Christ to others until we have discovered Him for ourselves. First to find, then to tell, are the two great steps of the Christian life."</i></li> </ul> </li> <li>▪ Her insistence that she had found the Messiah is so convincing that the other people of the town come to Jesus.</li> <li>▪ It is impressive that so many are willing to come to listen to an unknown Jew in the midst of Samaritan territory on the basis of the testimony of one woman.</li> </ul> </li> </ul> </li> </ul>
31-38	<ul style="list-style-type: none"> <li>• Here we have another example of a conversation similar to the two we have seen before: <ul style="list-style-type: none"> <li>○ Initial interaction with Jesus – <i>"Rabbi, eat something."</i></li> <li>○ Unclear answer #1 – <i>"I have food to eat of which you do not know."</i></li> <li>○ Misunderstanding – <i>"Did someone bring Him something to eat?"</i></li> <li>○ Unclear answer #2 – <i>"My food is to do the will of Him who sent Me and to complete His work."</i></li> <li>○ Discourse/explanation – <i>"[The fields] are ripe for harvest!"</i></li> </ul> </li> <li>• One of the consistent messages Jesus tried to get across in His teaching is that He came to accomplish the will of God. <ul style="list-style-type: none"> <li>○ His glory was directly tied to His Father's glory, so their purpose was the same.</li> <li>○ The uniqueness of Jesus' earthly life is that He is the only human who could ever say that He was perfectly obedient to God's will. <ul style="list-style-type: none"> <li>▪ It is in accomplishing this purpose that Jesus says He is truly satisfied.</li> </ul> </li> <li>○ Note that Jesus isn't telling them to neglect their physical needs.</li> </ul> </li> <li>• However, just as the water that the Samaritan woman had come to draw would only temporarily quench her thirst, the food that the disciples brought would only temporarily satisfy their hunger. <ul style="list-style-type: none"> <li>○ Jesus pointed to a greater need.</li> </ul> </li> <li>• <i>"There are still four months, then comes the harvest."</i></li> </ul>

	<ul style="list-style-type: none"> <li>○ The reference to the harvest is most likely from a Jewish proverb.</li> <li>○ There were six divisions to the agricultural year: seedtime, winter, spring, harvest, summer and the season of extreme heat.</li> <li>○ In any given year, it would have taken four months for the seed that was spread in seedtime to grow into a crop worthy of harvesting.</li> <li>● <i>“Open your eyes and look at the fields for they are ready for harvest.”</i> <ul style="list-style-type: none"> <li>○ Sychar is a region known for corn production.</li> <li>○ Jesus may have looked around and seen the cornfields ready for harvesting and then saw the people of Sychar coming toward them.</li> <li>○ He could then point to the suddenness with which they came to see Him and say that this harvest was <u>immediate</u>.</li> </ul> </li> <li>● <i>“The sower and the reaper can rejoice together.”</i> <ul style="list-style-type: none"> <li>○ To Jewish farmers, sowing is a painful, laborious time; the harvest was the season for excitement because of the crop that was ready for them to bring in. <ul style="list-style-type: none"> <li>▪ Reminiscent of Psalm 136:5-6:</li> <li>▪ <i>“May those who sow in tears reap with shouts of joy! He that goes forth weeping, bearing the seeds for sowing, shall come home with shouts of joy, bringing his sheaves with him.”</i></li> </ul> </li> <li>○ Amos spoke of the time when Jesus would come, though, and negate the time of waiting between spiritual sowing and reaping (9:13): <ul style="list-style-type: none"> <li>▪ <i>“Behold the days are coming, saith the Lord, when the ploughman shall overtake the reaper, and the treader of grapes him who sows the seed.”</i></li> </ul> </li> </ul> </li> <li>● <i>“For in this case the saying is true: ‘One sows and another reaps.’”</i> <ul style="list-style-type: none"> <li>○ Preaching the gospel is a group effort. <ul style="list-style-type: none"> <li>▪ One person may sow the seed of the word, and another may tend to that seed to give it a fighting chance at growing.</li> </ul> </li> <li>○ Jesus wants the disciples to be aware that they aren’t preaching a gospel that originated with them. <ul style="list-style-type: none"> <li>▪ There were many who came before them who brought the gospel to this point through their labor.</li> <li>▪ In this case, Jesus may be referencing any number of individuals throughout history thus far (the prophets, John the Baptist, etc.).</li> <li>▪ They sowed in tears, you are reaping in joy. <ul style="list-style-type: none"> <li>● Similar to Paul’s words in 1 Cor 3:6: <i>“I planted, Apollos watered, but God gave the increase.”</i></li> </ul> </li> </ul> </li> </ul> </li> </ul>
39-42	<p><i>“Now many of the Samaritans in that town believed in Him because of what the woman had said...”</i></p> <ul style="list-style-type: none"> <li>● Again, another reference to belief being the result of one hearing the testimony of another who has experienced Jesus.</li> </ul> <p><i>“Therefore, when the Samaritans came to Him, they asked Him to stay with them...”</i></p> <ul style="list-style-type: none"> <li>● We noted last class that Jesus’ focus on the woman’s personal life was a litmus test: <ul style="list-style-type: none"> <li>○ Would she gravitate toward the light that had just served to expose her sin?</li> <li>○ Or would she shy away back into the immoral ease of darkness?</li> </ul> </li> <li>● The people of Samaria are now undergoing the same test and they are passing.</li> <li>● The result of what they hear isn’t a hardening of their hearts (like the Pharisees); it is that they wish to hear more. <ul style="list-style-type: none"> <li>○ And Jesus is happy to provide it for them.</li> <li>○ And the result is even more belief.</li> </ul> </li> <li>● The people who are despised by the Jews become a people who are approved by God through <u>faith</u>.</li> </ul>

- Rom 4:3, 20-24; Gal 3:5-8

*"...we have heard for ourselves and know that this really is the Savior of the world."*

- This is an interesting statement, especially since the Samaritans only hold the Pentateuch as spiritually binding.
  - Their concept of the Messiah would only have come from these first five books, so it may be an even greater feat on Jesus' part that He has been able to bring them around to such enthusiastic belief.
- The word "know" here isn't the word *ginosko*, which implies familiarity with a person or object.
  - It is the word *oida*, which implies an intellectual knowledge that has been reached via careful consideration of fact, resulting in conviction.
    - Like the Bereans of Acts 17, the Samaritans gave due consideration to what they were hearing and made an informed decision that Jesus really was the Messiah.
- *"Savior of the world"*
  - Implies salvation not just for the Jews, but universally.
  - Jesus had convinced them that He wasn't simply concerned with meeting Jewish expectations of the Messiah.
  - He had come to save all nations.