

Bible Fellowship Teaching Plan for John 4:27-45 (May 17, 2026)

“The Fields are White for the Harvest”

Opening Question: What are some of the barriers, assumptions, or prejudices that can keep us from seeing people the way Jesus sees them, and how does Jesus’ encounter with the Samaritan woman challenge us to rethink the way we share the gospel?

John’s purpose (20:31): “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.”

I. Introduction: the events immediately following Jesus’ conversation with the woman at the well

Key Verse: “Lift up your eyes, and see that the fields are white for harvest.”
John 4:35

I. The Disciples Are Stunned by Jesus Speaking with a Samaritan Woman
(verse 47)

Text: John 4:27

A. “Jews have no dealings with Samaritans” (verse 9)

B. Jewish custom discouraged men--particularly rabbis--from speaking publicly with women.

C. Jesus crossed barriers others would not cross

- Gender barriers
- Racial barriers
- Cultural barriers
- Religious barriers

D. Jesus demonstrated God's impartial love: God is "no respecter of persons."

E. Application: We must not allow prejudice, tradition, fear, social expectations, or what others might think to keep us from sharing the gospel.

➤ Supporting Scriptures: John 3:16, Ephesians 2:1-5, James 2:1

II. The Woman Immediately Responds (verses 28-30)

A. She left her water jar behind: Telling others about Jesus became more important than her daily routines.

B. She shared what Jesus had done for her with everyone: "Come, see a man who told me all that I ever did."

C. A testimony and her transformed life gave credibility to her message.

D. Application

- Every believer has a story to tell.
- God often uses ordinary people to accomplish extraordinary things.

Key Principle: "All you need is your own story."

III. Jesus Addresses the Disciples' Confusion (verses 31-34)

A. The disciples were fixated on physical needs

B. Jesus was concerned about souls and revealed a deeper source of nourishment

C. His nourishment came from His obedience to the One Who had sent Him

D. Application

- Spiritual priorities must always outweigh temporary, earthly concerns.
- True fulfillment comes from obedience to God.

➤ Supporting Scriptures: Deuteronomy 8:3, Hebrews 10:7, Matthew 26:39

IV. Jesus Calls His Followers to See the Harvest (verses 35-38)

A. The harvest was already ready, but the disciples weren't even thinking about it

B. God was already at work as the Samaritans were already responding

C. Sowers and reapers work together: Jesus sowed, the woman sowed, and now the disciples would reap the harvest of souls

God gave the increase.

D. Application:

- God is always at work around us, and we should be expectantly participating with Him.
- “Insignificant” attempts at sharing the gospel can produce eternal results
- Illustration: Edward Kimball and D. L. Moody--one faithful witness impacted millions

➤ Supporting Scriptures: 2 Corinthians 6:2, 1 Corinthians 3:6

V. Many Samaritans Believe in Jesus (verses 39-42)

A. The woman's testimony led others to Christ

B. Personal experience led to personal faith as they heard her testimony and were led to Jesus

C. Jesus was revealed as Savior of the world

D. Application:

- God can use one changed life to impact an entire community or even the world
- We should share the gospel with the expectation that others will believe

VI. Contrasting Responses to Jesus (verses 43-45)

A. The Samaritans received Jesus gladly

B. Others “believed” because of Jesus’ signs

C. Application: Authentic faith must rest in who Jesus is, not merely on what He does

Major Lessons from the passage

1. Jesus seeks the overlooked and broken.
2. Grace destroys social and cultural barriers.
3. Every believer can share a testimony.
4. Obedience to God brings spiritual satisfaction.
5. The harvest field is ready now.
6. God uses ordinary people in extraordinary ways.
7. One transformed life can impact many others.

Discussion Questions

1. Why were the disciples shocked to see Jesus speaking with the Samaritan woman?
2. What barriers did Jesus cross in this encounter?

3. Why was the woman's testimony so effective?
4. What did Jesus mean by "food" that the disciples didn't understand?
5. What are some "harvest fields" around us today?
6. How can we become more aware of opportunities to share Christ?
7. What does this passage teach us about God's heart for all people?

Practical Applications for This Week

1. Recall where Christ brought you from and celebrate His grace in your life.
2. Share your testimony with someone.
3. Look for people to share the gospel with that are outside your comfort zone-
-those that others overlook.
4. Celebrate every act of ministry whether public or private.
5. Trust God to prepare hearts and expect God to work through your simple faithfulness.

Sunday School Lesson for May 17, 2026
John 4:27-45

Welcome to Sunday School on the go from the First Baptist Church in Tallassee. I'm Jim Glass, one of the teachers in the Pairs and Spares Class, and, on this third Sunday in May, we're well into our study of the deep and wondrously profound gospel according to John, whose purpose in writing this book, as he tells us in chapter twenty, verse 31, is "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."

Following Pastor Trey's sermon on Jesus' fascinating encounter with the Samaritan woman He met at a well and her running into the town to tell everyone that she had met the Messiah, we read about the disciples' response and how Jesus answered their confusion as well as the response of the local townspeople who heard what the woman told them in verses 27 through 45 of John, chapter four. Although any human representation of scripture should be viewed with careful discernment, season one, episode eight, of The Chosen series gives us a pretty good idea of what might have happened, and I highly recommend you watch it.

As her conversation with Jesus draws to a close, the woman is quickly beginning to understand the very real possibility that Jesus is, in fact, the Messiah Whom she and so many others had been waiting for. He has just told her so much--about the hidden secrets of her own life; something about living water that, for the one who drinks it, will never thirst again; and how true worshipers will worship the Father in spirit and not there on Mount Gerizim or even in Jerusalem. So, she tells Him in verse 25: "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things." And then, Jesus rocks her world as she's the first to hear these words from the lips of the Son of God: "I who speak to you am he."

With that, the woman dropped her water jars and ran into town to tell everyone what had just happened, but only just before--verse 27--the disciples showed up. We read back in verse eight that they had gone into town to buy food. The town would have been Sychar, quite close to the well.

Note how this moment with the woman at the well has unfolded. When Jesus asks the woman for water, the disciples aren't anywhere around. It's just Jesus and the woman. So when the Lord tells her to call her husband, she doesn't have to answer to a crowd of men, curious as to why she's coming in the middle of the day to draw water. When Jesus uncovers her grievous, hurtful past, she's able to sense His deep compassion for her, free from the shame and embarrassment she would have otherwise been subjected to had the disciples been there. So, don't miss the forethought and compassionate consideration of Jesus' sending the disciples into town to buy food, knowing how the conversation would go.

So, now they return, and--verse 27--, "They marveled that he was talking with a woman, but no one said, 'What do you seek?' or, 'Why are you talking with her?'" They didn't give voice to their questions, but they surely asked them with their eyes and in their hearts. Steeped in the customs and traditions of their age and culture, what they saw was wrong on so many levels.

In a few verses, we'll hear the disciples address Jesus as "Rabbi." Rabbis were very serious and solemn men. There was a saying among the rabbis of that day, "Let no one talk with a woman in the street,"--meaning "in public"--"no, not with his own wife." Not only were they to refrain from speaking to women in public, tradition prohibited them from teaching the Old Testament Law to them. The cultural lines were clearly drawn, and yet our Lord crossed over those lines of division between genders.

Then there's the fact that she was a Samaritan and all the reasons behind John's comment back in verse nine that "Jews have no dealings with Samaritans." In speaking with this woman, Jesus crossed over the lines of

custom and tradition, not only in terms of gender, but also in terms of race, for this woman was a Samaritan. Yet here was our Lord speaking with her. It's no wonder that they marveled that He was talking with her.

What does this tell us about our Lord? It ought to remind us that God doesn't see distinctions and differences like we do. Using this picture as an analogy, we sometimes see ourselves and others as either Jews or Samaritans--privileged or despised--, but Jesus reached out to both. James tells us that God is no respecter of persons, and Jesus demonstrated that when He spent these moments with the woman at the well. Our blessed Lord was seeking the eternal good of this woman whose life had been crushed and her life's dreams devastated by her own choices and the things that had happened to her, so He was fully justified in speaking with her. / We also ought to have the same holy interest in reaching out to others in Jesus' Name, no matter who they are or what they've made of their lives and in spite of what custom or tradition might expect of us.

And what does this tell us about the disciples at this early point in following the Lord? When they marveled that Jesus was talking to the woman, it seems they had surely forgotten where they themselves had come from. If they could only have remembered where they were when Jesus found them, and how often they had already grieved Him with their misunderstanding about the things of God, they could have recalled the grace of God that was extended to them when they were as "undeserving" as she.

Just last week, we heard from John chapter three and those precious words, "For God so loved **the world**, that he gave his only Son, that **whoever** believes in him should not perish but have eternal life." "The world" certainly included this woman, and the invitation to believe was being extended to her in this very moment. Yet ... they marveled.

Apart from Christ, the apostle Paul explains in the opening verse of the second chapter of his letter to the followers of Christ in Ephesus, "you were

dead in the trespasses and sins in which you once walked.” Verse four: “But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ--by grace you have been saved--and raised us up with him and seated us with him in the heavenly places in Christ Jesus.”

Apparently, the disciples didn't know this yet. They soon would; and we do. Do you remember where Christ brought you from? Can you imagine where you'd be if it had not been for God reaching out His hand in love and mercy to you and me who were unworthy of anything that God would give? Who are we then to ever withhold our love from anyone else or to question God's sovereign choice in sending us to tell someone else about Christ? We might at first think to ourselves, “Shame on these disciples for ever thinking that it was improper or ever wrong to talk to that woman,” but how often do we hesitate to think what others might say before we do what the Lord has called us to do?

But John has gotten ahead of himself. He turns our attention back to the woman in verse 28 to tell us, “So the woman left her water jar and went away into town and said to the people, ‘Come, see a man who told me all that I ever did. Can this be the Christ?’ They went out of the town and were coming to him.”

She and Jesus had discussed wells and water, religion and rituals, temples and traditions, and she's has come to realize that He is the Savior of the world that both the Jews and the Samaritans had been waiting for. She knew that what she had found was too good to be kept to herself. In discovering / for herself / the Savior of the world, she also experienced an inner urgency to tell someone--everyone--about the greatest discovery she had made in all her life.

So, what did she do? She left her water pot. There was something far more important for her than continuing life as usual. She had had an encounter with the Son of God, He had offered her living water, and, although

she was confused at first and had tried to derail His line of questioning, He persisted and led her to receive that living water. Now, nothing could ever be the same; everything had changed.

So what did this woman do? She left her water pot where it was by the well, enrolled in seminary, completed her degree in evangelism, and then went back to town to tell people about Jesus. No! She immediately went into the town and told everybody she met / about Jesus. Didn't she need to have completed witnessing training classes? Didn't she need to finish a basic Bible course? Didn't she first have to learn the details of Jesus' life and ministry and how that fulfilled Old Testament prophecy? NO!! All she had to say was what happened to her. That's all she needed!

Now, it helps to have some training. It helps to know the Bible. It helps to know about how Jesus' life and ministry, His death and resurrection fit into God's salvation plan. But all you **have to have** is a testimony. All you need is your own story. This woman took her own story to the people of Sychar and said, "The Savior has come!"

So, she ran into the village square in Sychar and told the people there--verse 29--, "Come, see a man who told me all that I ever did. Can this be the Christ?" Though she seems to have believed He was, she appears to have offered her evidence tentatively, perhaps because she saw it as the best way to leave them with just enough evidence that they had to find out for themselves. In other words, she prudently excited the curiosity of the men and led them to come see for themselves without appearing to lead them. Since John is certainly giving us the Cliffs Notes version of the conversation, she probably told them much more than what John is telling us. The enticing question she left them with was / whether this wasn't enough proof to assure them that He was the Messiah.

Even though the men of the village probably knew about her character and her conduct, they were convinced enough by her words that they came out to

see for themselves. Surely there's no more convincing testimony to the power of Christ to save than for those whose lives / never reflected anything of godliness to be born again and then tell the world, more by their lives than by their speech, that God has saved them, forgiven them, and transformed them. Such was this woman, and such were many of us. But whether we've had a dramatic deliverance from the very pits of immorality, wickedness, and evil or whether we gave our lives to Christ when we first heard God's still, small voice and never had to go through a life of pain and heartache, we--like this woman--have a message to tell about God's power to save--a message that others need to hear.

And what effect did the testimony of this one woman have on that village? Her words left such a profound impression / that the people of Suchar dropped what they were doing and came out to the well where Jesus was to find out for themselves if what she had said was true.

// Leaving us with this thought for a moment, John then takes us back to Jesus and the disciples. The woman has just dropped her water pitchers and joyfully run into town to tell everyone what's just happened, and the disciples have been left to try to figure out what in the world has just happened. But what were they concerned about? Verse 31: "Meanwhile the disciples were urging him, saying, 'Rabbi, eat.'" Really? They've just seen a Samaritan woman, thrilled by what she's just learned about Jesus, dashing away to tell the world about Him, and they're worried about whether or not He's eating enough food?

Well, it was lunchtime, and, when they had left Him at the well to go into town to buy food, He was "wearied from His journey," as John told us back in the sixth verse. But, when they returned, they found Him refreshed and full of a renewed energy.

In response to their very touching concern about whether He was eating enough, He told them in verse 42: "I have food to eat that you do not know

about.” They must have thought, “Here He goes again speaking in riddles that we can’t understand”--verse 33: “So the disciples said to one another, ‘Has anyone brought him something to eat?’”

It was a new day for the disciples--still early in Jesus’ ministry. New things were happening all the time--things that puzzled them--confused them--things they didn’t understand. Just as the Samaritan woman didn’t understand Him when He talked about water, the disciples don’t understand Him now when He talked about food. In leading them to higher levels of truth, He took their words, as He often did, and gave them a greater significance: “You ask Me to eat, but I have food to eat that you are not fully aware of.” In that moment of teachability, Jesus was telling His disciples that there are more important things in life than just taking care of our physical needs.

That’s not to say that physical needs aren’t important. If we’re to be strong enough to live we have to eat--there’s no question about that. Yet there is in the Word of God a principle that states: “Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.” That was what the Lord Jesus told Satan from Deuteronomy, chapter eight, verse three, when He was being tempted in the wilderness.

God, in creating our human bodies, saw fit to make it generally necessary that we should be sustained with food, but, even so, the body will one day be destroyed. Paul addressed that, writing in First Corinthians, chapter six, verse thirteen of the familiar saying of the day, “Meats for the body, and the body for meats,” but then added, “But God shall destroy both it and them.” There is a part of us that does not depend on physical food, and there’s a part of us that is eternal, and it’s that eternal part we ought to be giving the greatest care to.

Like Jesus did. He found a sustenance--a source of nourishment--other than that of food--a food superior to the ordinary things that we eat every day. But the disciples didn’t understand what that food was. Even though our Lord

had called them out from among all others in the world of that day, they were still slow to learn, slow to understand. Although they were mature physically, they were mere babes spiritually. So, Jesus calls them to a higher level of understanding about what is most important in life.

So, just compare the priority of our Lord with that of the disciples at this moment. As they went into the Samaritan village to buy bread, they could have seen dozens of Samaritans, but as far as we know they didn't stop to speak to even one of them about the love and forgiveness of God even though they had been traveling with and listening to the Son of God for months by then.

Why was this? Their priority was buying a loaf of bread. They had physical needs. Jesus had physical needs. That was important, and they were on a mission. But our Lord recognized that there was something far more important. While the disciples met many Samaritans, Jesus met only one. While the disciples went to get bread to eat for one meal, Jesus offered spiritual food that would last into eternity. While the disciples sought food to maintain their physical life, our Lord was offering eternal life. Jesus' priority was on telling this woman about the good news that God offers to all, but the disciples struggled to understand who had given Him food to eat.

How did He explain this deep spiritual truth to them? He told them, "My food is to do the will of him who sent me and to accomplish his work." Do you notice how our Lord humbles Himself even here? He doesn't say, "My food is to do **My Father's** will," although He would have been quite correct in saying so. He takes a lower position than that of Sonship itself, and instead focuses on His mission, His service, and His submission to God's will. Jesus finds refreshment in being the Ambassador of God, and in carrying out His commission. For Him, that's all He needed. For us, that's all we really need as well.

His mission--His purpose--was to do the will of the One Who sent Him. The author of the letter to the Hebrews tells us of this in chapter ten, verse seven: "When Christ came into the world, he said, 'Sacrifices and offerings you have not desired, but a body have you prepared for me; Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" For Jesus, obedience to God's will is the primary concern, the supreme imperative, the first duty of faithfulness. His food, His daily sustenance, what gave Him the energy and strength to go one with what He had been sent to do / was His Father's business. From the earliest recorded event of His life--that time when, at the age of twelve--, He stayed behind in Jerusalem and His mother and Joseph had to come back for Him, He had told them, "Did you not know I must be about My Father's business."

He taught us to pray, saying, "Your Kingdom come, Your will be done." And nowhere do we find it more clearly stated than in the Garden of Gethsemane when He prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will"--Matthew, chapter 26, verse 39. Jesus was telling them, "My food--that which satisfies my strongest desire and quenches all other desire--is that I may do / continuously the will of Him Who sent Me on My mission to this people and to this world."

Our Lord was sustained by this mysterious food because He understood the art of seeing much in little. In reality, Jesus had been feasting. He had been enjoying more than a royal banquet. How? He had blessed one, lone woman--a woman who was surely known for her failed life and immoral lifestyle. He led her to the point that she confessed Him to be the Savior of the world, and this was to Him a feast in itself. Some would have thought it too little a job for the great Master Teacher from Galilee, but the Lord will tell us in the parables of the lost sheep and the lost coin, "There is joy before the angels of God over one sinner who repents." Others would have been offended at the thought of her even talking to the Lord. But, like the wise man

who sees a forest in an acorn, so also Jesus saw a multitude through the eyes of that one woman.

Alexander MacLaren writes, “Souls thus fed can do without a good deal that others need. Why, enthusiasm for anything lifts a man above physical necessities and lower desires, even in its poorest forms. A regiment of soldiers making a forced march, or an athlete trying to break the record, will tramp, tramp on, not needing food, or rest, or sleep, until they have achieved their purpose, poor and ignoble though it may be. In all regions of life, enthusiasm and lofty aims make the soul lord of the body and of the world.”

“I commend to you, brethren, the story of our text, in its most literal application, as well as in the loftier spiritual lessons that may be drawn from it. To be near Christ, and to desire to live for Him, delivers us from dependence upon earthly things; and, in those who thus do live, the old word shall be fulfilled, ‘Better is a little that a righteous man hath, than the abundance of many wicked.’”

As if He sensed their continued confusion, Jesus reminded them of a common proverb of the day, asking them in verse 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. Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

The average time from sowing to reaping was about four months. The one who planted seeds did so with the expectation that there would be a harvest, but he had to wait for it. Jesus was telling them / that’s not the way it works with the Kingdom of God. The seed is barely sown before it springs up and produces an abundant harvest. He has just preached the gospel to the woman at the well, and already many people are responding to her message of how He

had changed her life. “Look and behold those who are even now coming to hear.” Just as a farmer sows a crop expecting a result, the disciples and we also should be sharing the gospel, prepared to gather in the harvest.

We pray for rain, but leave our umbrellas at home. We pray for revival, but don’t expect anything to happen. We hesitate to share the gospel because we don’t think people will respond. But we don’t know what could happen as the result of a conversation with a single individual. This brief chat with one woman resulted in a deep interest that was felt throughout the city, and many of them came to Christ. A single individual may often be the means, in the hand of God, of leading many to place their faith in Christ.

We know a lot about the great evangelists of history, but rarely do we hear about those who cultivated their hearts, planted that seed of faith, nurtured that budding trust in Christ, and then stood back as that faith became full-grown.

At the age of seventeen, a young man left his home in Northfield, Massachusetts, for Boston where he hoped to make his way in the world. His uncle hesitated to hire him at his shoe shop because the boy was so headstrong and the uncle was afraid that his nephew would want to run the store by himself; but, finally, he consented to put the boy to work.

On Sundays, the young man would go to Sunday School where he would sit in a class led by Edward Kimball. Kimball took a special interest in this boy, as he did with his other students. Here’s the story in his own words:

“Then came the day when I determined to speak to [him] about Christ and about his soul. ... When I was nearly there I began to wonder whether I ought to go just then during business hours. And I thought maybe my mission might so embarrass the boy that when I went away the other clerks might ask who I was, and when they learned they might taunt [him] and ask if I was trying to make a good boy out of him. I found [him] in the back part of the store wrapping up shoes in paper and putting them on [the] shelves. I went up to

him and put my hand on his shoulder, and as I leaned over, I put my foot upon a shoe box. I feel that I made a very weak plea for Christ. I don't know just what words I used I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was of it. It seemed the young man was just ready for the light that then broke upon him, and there, in the back part of that store in Boston, [Dwight L. Moody, one of the greatest evangelists of all time] ... gave himself and his life for Jesus Christ [*Dwight L. Moody: The Man and His Mission*, 40-45].

Who was Edward Kimball? Moody's biography says nothing more than he was Moody's Sunday School teacher. No one of great importance as the world would measure it. Someone perhaps, just like you and me. But Edward Kimball took the seed of the gospel that had been entrusted to him by God, placed it in the fertile soil that he had cultivated, and millions of people have come to faith in Jesus Christ as the seed he planted became a great tree that led millions to find life in Jesus' Name.

Jesus wanted His disciples to know that now is the time--now is the moment that God was working in the hearts and lives of those around them. Our Lord's coming brought an urgent sense of mission. Jesus' disciples then and His disciples now cannot lazily relax thinking that the time for winning souls to Christ is later--it is now! The fields are already white for the harvest--"now is the acceptable time; now is the day of salvation"--Second Corinthians, chapter six, verse two.

Even here, Jesus has sown the seed of faith in the woman that He met at the well; already she has believed; already she has gone into the town to tell others that she has met Jesus; already they are coming to see for themselves; already they are believing, and the seed was sown just moments before. The principle is that God is at work now. As we plant the seed of the gospel, as He nourishes those seeds that have already been planted, we can't sit around waiting for things to happen. They are happening already; we've just got to

wake up and open our eyes to see what God is doing and join with Him in the work that He's already begun!

Right there in Samaria, a place the disciples didn't even want to go through--a place where they expected nothing good to happen--where they might have thought someone else should come along to share the gospel--right there--without even having to wait for the harvest, they saw fruit ready to be harvested.

One commentator writes, "All labourers in the Kingdom of God need a similar reminder. We can never certainly say in what state of preparedness the human heart is; we do not know what providences of God have ploughed it, nor what thoughts are sown in it, nor what strivings are being even now made by the springing life that seeks the light. ... The disciples were good men, but they went into Sychar [thinking] the Samaritans [were] good enough to trade with, but never dreaming of telling them the Messiah was outside their town. They must have been ashamed to find how much more capable an apostle the woman was than they. I think they would not wonder [ever again] that their Lord should condescend to talk with a woman. The simple, unthinking, untroubled directness of a woman will often have a matter finished while a man is meditating some ponderous and ingenious contrivance for bringing it to pass. Let us not fall into the mistake of the disciples, and judge [people] good enough to buy and sell with, but quite [indifferent] to the matters of the Kingdom."

This harvest, the Lord reminds them in verse 36, is so important that, "Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together." Jesus had sown the Word, and the disciples were almost immediately reaping the harvest as people were coming to Him that very moment. The work was itself "payment" in the blessings received by those who would lead these Samaritans and others to believe in Jesus, but the benefits extend far beyond that--the one who reaps in this harvest is "gathering fruit for eternal life."

The food that they were worried about a moment ago would satisfy the body for just a few hours, but the refreshment of the soul that Jesus provided becomes a well, a fountain, a river, an ocean of life--an eternity of blessedness--a life in renewed and restored relationship with God Who created them for His glory; and now this fruit of souls, this harvest of saved men and women, is a Divine, eternal treasure, that the harvester brings to the Lord of the harvest.

In verse 38, the Lord concludes His message to the disciples, reminding them of the importance of their focus on continuing the work of doing the will of the One Who sent Him: "I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor." In this case, Jesus had labored in sharing the gospel with the woman; the woman had labored in sharing the gospel with the people of the city; and now the disciples were the ones to have the privilege of confirming the gospel message as--verse 49: "Many Samaritans from that town believed in him because of the woman's testimony."

The labor of each was equally important, just as Paul noted in First Corinthians, chapter three, verse six: "I planted, Apollos watered, but God gave the growth." Every part of the work of sharing the gospel is equally important, and we should rejoice that the Lord allows us to have any part in leading others to faith in Christ.

That's why it's the person who sits in the pew--not the person who stands in the pulpit--who has the greatest opportunity to experience the greatest joy. For they are the ones who receive rewards for their work that's carried out in private and not always recognized--speaking to a child about Jesus, teaching a Sunday School class, hosting a Bible study in your home, going next door or to the next office or down the street to share Jesus with someone. It's said that "Perfume which may fill the palaces of royalty lies asleep within a tiny rosebud." Don't ever refrain from doing little things for Jesus, for those are the things that are done in secret for our Lord that will be rewarded openly.

In verse 38, John takes one last look at the woman: “Many Samaritans from that town believed in him because of the woman's testimony, “He told me all that I ever did.” No test, no testimony. Her life had been a test that she had failed time and time again; but then she met Jesus, and He offered her living water. She tried arguing with Him, but she soon began to realize that He was the Messiah--her Savior and Lord--and she couldn't wait to tell the world!

John takes a final look back at Jesus' encounter at the well and the amazing reception of the gospel that followed in verse 39: “So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. And many more believed because of his word. 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.’”

They probably begged Him to stay there longer, but He knew His time was short. And look how much different his reception was there compared with His reception in His hometown: after preaching His first sermon at the synagogue in Nazareth, “they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff,” so Luke tells us in chapter four, verse 29. What did John say in the opening chapter of this gospel of his? “He came to his own, and his own people did not receive him. But to all who did receive him, who believed in his name,”--even a Samaritan woman--“he gave the right to become children of God.”

After two days, it was time to go, and John tells us that Jesus went next to Galilee--verse 43: “After the two days he departed for Galilee. (For Jesus himself had testified that a prophet has no honor in his own hometown.) So when he came to Galilee, the Galileans welcomed him, having seen all that he had done in Jerusalem at the feast. For they too had gone to the feast.” This feast was, of course, the Passover that we read about in chapter two. And we

can be sure that He avoided going back to Nazareth but made His way to Cana as we find in verse 46. However, as John gives us only the barest details, we're left wondering **how** they welcomed Him "having seen all that he had done in Jerusalem at the feast." Could it have been because--as John said in chapter two, verse 23: "Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing. But Jesus on his part did not entrust himself to them, because he knew all people and needed no one to bear witness about man, for he himself knew what was in man." What was it that caused the Galileans to welcome Him as they did, and how sincere was their belief? Well, one day we'll know.

One commentator concludes his remarks about this wonderful encounter at Jacob's well with these words: "This Samaritan episode is significant as an integral part of the Gospel, not only because it shows how readily / unsophisticated minds perceive the inalienable majesty of Christ, but also because it forms so striking a foil to the reception our Lord had met with in Jerusalem, and was shortly to meet with in Galilee. In Jerusalem He did many miracles; but the people were too political and too prejudiced to own Him as a spiritual Lord. In Galilee He was known, and might have expected to be understood; but there the people longed only for physical blessings and the excitement of miracles. Here in Samaria, on the contrary, He did no miracles, and had no forerunner to herald His approach. He [came as] a weary wayfarer, sitting by the roadside, begging for refreshment. Yet, through this appearance of weakness, and dependence, and lowliness, there shone His native kindness, and truth, and kingliness, to such a degree, that the Samaritans, although naturally suspicious of Him as a Jew, believed in Him, delighted in Him, and proclaimed Him 'Saviour of the world.'"

Thank you for being a part of our study of the life and ministry of the Lord Jesus seen through John's eyes that's meant to lead you to believe that Jesus is the Christ, the Son of God, and that, by believing in Him, you might experience the fullness of life that can only come in Him. Next week,

following Trey's message about Jesus' healing--on the Sabbath--of a man who had lain at the Pool of Bethesda for some 38 years, we'll hear how the Lord addressed the challenges from the Jewish leaders, as He explained His relationship with His heavenly Father in verses eighteen through 29 of chapter five.

As always, as it's still a good thing to do, keep calm, trust in the Lord, and wash your hands! God bless you!

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