

The Waiting Harvest

Rev. Lex DeLong / General

True Equity and the Greatest Love / Evangelism / John 4:1–45

Notes

04/14 John 4:1-45, "The Harvest is Waiting," Subtitle: Enter into the Labor, Scripture: 1 John 5:1-5

"If you knew the gift of God," you would be able to worship in spirit and in truth, rather than just in a place. Join us in person Sunday at 10:30 a.m., or follow along online live.

- Pericope
- Followed Jesus' interaction with Nicodemus, "...whoever believes in Him shall not perish, but have life eternal," and John the Baptists' last testimony that Jesus must increase, but John and his ministry must decrease, for Jesus, "gives the Spirit without measure."
- Six movements in this pericope of John's narrative

The setting from Judea to Galilee (John 4:1-6).

- Three routes, only 1 passed through Samaria
- As Jesus left Judea towards Galilee along the western side of the Jordan, He would have had to cross a tributary of the Jordan river called, "Wadi Al Far'a (Tirtsa Creek) that flows between Mount Gerizim and Mount Ebal."
- Jesus' route through Samaria was the shortest and under Roman rule by this time, was the normal route for Jews traveling between Galilee and Judea, confirmed by the writings of Josephus, who stated that for rapid travel, it was essential to take that route to make it to Jerusalem in 3

days, especially for times of festivals in Jerusalem.

- Sixth hour = 3 p.m. or mid-afternoon, the heat of the day

Jesus provides opportunities throughout your every-day activities

Dialogue: Earthly water and God's gift through Jesus of living water (John 4:7-14).

- Jesus used the setting and her purpose there to speak about God's gift.
- Traveling through Samaria might have been normal, but speaking to Samaritans was not
- Questions if Jesus' water was greater than Jacob's, as a source it has lasted for 15-1800 years
- Jesus water quenches eternally and creates uncontainable wells

Every Christian can provide eternal blessing from Jesus

Dialogue: Earthly worship and God's gift through Jesus of spiritual worship (John 4:15-26).

- Jesus is seen as a prophet
- The question of the right place to worship would be irrelevant. The worship of God is not tied to sacred places, objects, people, or any outward buildings or sites.
- Mt. Gerizim was Samaritan's place of worship, but Jerusalem was chosen by God

- At this point, neither mattered because both had abandoned true worship, even though Jerusalem was founded on God's truth
- "A new day is coming" (v. 21, 23)
- "Spirit and in truth" - internally focused rather than externally focused, based on inward response that leads to outward rather than outward obedience that leads to inward response. Internal spiritual worship of the heart rather than external practices. **Truth**, whether internal or external, based on truth instead of man-manufactured religion.

True worship is based on Divine reality rather than human constructs.

Narration: Behind the scene, "Come and see The Christ who told me all things (John 4:27-30)."

- Woman overcame her public shame, went back to the city, and testified
- Why did they listen to her?
- They needed to see for themselves
- She was asking if they thought Jesus could be the Christ
- They went to see for themselves

Sharing God's truth pleads for all to open their eyes and see Jesus who offers escape from shame

Dialogue: Look to the ready fields of Harvest for eternal life (John 4:31-38).

- Disciples were focused on the worries of the world
- Jesus again used their focus to redirect them to eternal focus

- Jesus demonstrated the gift of God was not constrained to only one ethnic people

Open your eyes to see who Jesus brings to you

Narration: Believing through testimony and personally hearing (John 4:39-42).

- Faith moves from hearing to personally seeing, from testimony to personal experience
- "Savior of the world" found only here and 1 John 4:14.
- There is evidence that the emperors Julius Caesar, Augustus, Tiberius, Claudius, Nero, Titus, Vespasian, Trajan and Hadrian were all addressed in various ways as the 'saviour of the world'.³⁵[1]

³⁵ See Koester, p. 67. [1] Colin G. Kruse, *John: An Introduction and Commentary, vol. 4, Tyndale New Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 2003), 144.

There is nothing or no one this world offers that can save this world,
Jesus is the only Savior

New setting for next scene (John 4:43-45).

- Seeing the wonders is not the same as accepting Jesus as Lord
 - Simple choice when someone sees Jesus, accept Him as Lord or not
- Help others see and accept Jesus as Lord, not just as a source of blessing

Jesus uses the *egō eimi* formula in three different ways in the Fourth Gospel: (1) With a *predicate*: 'I am the bread of life' (6:35, 41, 48, 51), 'I am the light of the world' (8:12), 'I am the gate for the sheep' (10:7, 9), 'I am the good shepherd' (10:11, 14), 'I am the resurrection and the life' (11:25), 'I am

the way and the truth and the life' (14:6), and 'I am the true vine' (15:1, 5).[1]

- [1]Colin G. Kruse, *John: An Introduction and Commentary*, vol. 4, Tyndale New Testament Commentaries (Downers Grove, IL: InterVarsity Press, 2003), 139.

Applications:

1. Only through Jesus can anyone obtain eternal life
2. God's love is available to everyone, even our enemies
3. Jesus is the Messiah, the Savior of the World
4. True worship is internal spiritual worship based on truth, not human constructs
5. Our testimony is powerful to lead people to Jesus, as long as our words point people to see Jesus for who He really is. He must increase, but we must decrease.
6. **Open your eyes and see** the harvest that God surrounds you with