

From v4 we learned that our Savior "needed to go through Samaria"—the reason being—there was a lost sheep in Samaria given to Him by His Father from eternity—we've seen that our Savior's revelation of Himself to her consisted of two things—[1] her sins, and [2] His identity as the Christ, the source of living water—whenever Christ saves a soul—He teaches them these two things—He reveals to them their sin and Himself as their Savior...

Now—both of these are found in her testimony to her fellow Samaritans, v29—"Come, see a Man who told me all things that I ever did. Could this be the Christ"—that is—He revealed to me my sin and Himself as my Savior—both of these are necessary—we have to know ourselves as SINNER and Christ Jesus as the SAVIOR...

I. An Amazement—vv27-30

II. A Clarification—vv31-34

III. An Analogy—vv35-38

I. An Amazement—vv27-30

1. From v8 we learned—"His disciples had gone away into the city to buy food"—that is—for themselves and Christ...
2. Apparently—Jacob's well was located outside the city—Christ stayed at the well and His disciples went into the city...
3. From v7 through v26 our Savior speaks privately to the woman—and in v27 His disciples returned to the well...
4. They see an astonishing sight—"and at this point His disciples came, and they marveled that He talked with a woman..."
5. That is—they were amazed or surprised that He was talking to a woman—this simply wasn't done in this culture...
6. F.F. Bruce—"The disciples who had gone to the city to buy food now returned. Their surprise at finding their master talking to a woman was no doubt all the greater because the woman was a Samaritan, but for a rabbi to engage in conversation even with a true-born Jewish woman was regarded by many as a waste of time that might have been more profitably spent..."
7. Now—it seems evident that the disciples knew that their Master never did anything without a very good reason...
8. Thus—John informs us in v27—"yet no one said, 'What do You seek?' or, 'Why are You talking with her'..."
9. From vv28-30 we learn that the woman—perhaps seeing the disciples—left the well and returned to the city...
10. V28—"The woman then left her water-pot, went her way into the city, and said to the men, Come, see a Man who told me all things that I ever did. Could this be the Christ..."
11. It's apparent that her eyes were being opened to who this Man was—He was the Christ—the promised Messiah...
12. Ralph Erskine—"Having got a taste of the excellency of Christ, and a drink of the living water which he gave her, she minds no other water now; nay, she forgets all other things that before were in great esteem with her..."
13. V30—"Then they went out of the city and came to Him"—that is—the men left the city and come to the well...
14. Thus—I suggest it's obvious—Christ desired that His disciples would see Him speaking with this Samaritan woman...
15. V27—"And at this point His disciples came"—they came just at the right time—neither to interrupt the conversation but neither to miss it...
16. Why did Christ desire that His disciples see Him speaking with this Samaritan but because He had a twofold purpose in speaking with her...

17. First, He desired to bring her to Himself as a thirsty sinner, but secondly, He desired to teach His disciples some lessons...
18. [1] His kingdom would transcend gender—as I've said, Jews typically viewed women as second rate citizens...
19. In fact—it was actually written in their commentaries—that men were never to speak with women in public...
20. Thus—you can understand why the disciples were astonished—Jesus was talking to a woman in public at noon...
21. [2] His kingdom would transcend nationality—though salvation came from the Jews it was never intended only for the Jews...
22. Now—it is true that Christ would largely restrict His ministry to the Jews and send His disciples to the Jews...
23. It would not be until after His resurrection that He would say to the church—"Go and make disciples to all the nations..."
24. But—here early in His ministry—He gives His disciples a clear indication of the broad nature of His kingdom...
25. [3] His kingdom would transcend social status—this woman had little if any social value from a Jewish perspective...
26. The kingdom of God is comprised by rich and poor, male and female, Jew and Gentile—these are all one in Christ...
27. Ga.3:28—"There is neither Jew nor Greek [national], there is neither slave nor free [social], there is neither male nor female: for you are all one in Christ Jesus..."
28. I suggest this is in many ways a major purpose of this entire account—it was a lesson the disciples needed to learn...

II. A Clarification—vv31-34

1. V31—"In the meantime His disciples urged Him, saying, Rabbi, eat"—that is—eat the food they had purchased...
2. V32—"But He said to them, I have food to eat of which you do not know. Therefore the disciples said to one another, has anyone brought Him anything to eat..."
3. It's obvious that the disciples—similar to Nicodemus and the Samaritan woman—took His words overly literal...
4. Thus He clarifies, v34—"Jesus said to them, My food is to do the will of Him who sent Me, and to finish His work..."
5. The Father gave the Son work to do—that was His will for Him—He sent Him into this world to do that work...
6. Our Savior speaks of that will or work as His food—"My food is to do the will of Him who sent Me, and to finish His work..."
7. That is—He viewed that work or will in two ways—[a] as an absolute necessity, and [b] with a deep satisfaction...
8. [a] As an absolute necessity—food is absolutely essential to our physical existence—it sustains physical life...
9. So too—our Savior viewed obedience to His Father's will as spiritual food—absolutely essential to His existence...
10. Job 23:12—"I have not departed from the commandment of His lips; I have treasured the words of His mouth more than my necessary food..."
11. If Job could say this—how much more Job's Redeemer—"I have treasured the words of His mouth more than my necessary food..."
12. Throughout the gospels, and especially the gospel of John—our Savior repeatedly refers to the will of His Father...
13. He did not come to do His own will—but the will of His Father—this was the purpose He came—this was His food...

14. [b] With a deep satisfaction—food not only sustains the physical body it also brings a sense of deep satisfaction...
15. Fewer things more satisfy the body than meat and drink—food satisfies the body—it brings a sense of pleasure...
16. John Gill—"Now as food is pleasant, and delightful, and refreshing to the body of man, so doing the will of God was as delightful and refreshing to the soul of Christ: he took as much pleasure in it, as an hungry man does in eating and drinking..."
17. Thus—the question becomes—what was this work that Christ came to do—that He considered His meat and drink...
18. [1] To SECURE redemption—that is—it was the Father's will that Christ would live and die to secure salvation...
19. Jn.17:4—"I have glorified You on the earth. I HAVE FINISHED THE WORK which You have given Me to do..."
20. He speaks in the past tense as He anticipates His death—thus He has virtually finished the work given to Him...
21. He has already become incarnate, lived a perfect life, and is soon to die a substitutionary death—His work is finished...
22. Thus—His final words before His death were—"It is finished"—I have finished the work given Me by My Father...
23. This was the work assigned to Christ by His Father—to secure the salvation of sinners through His life and death...
24. [2] To APPLY redemption—that is—it was the Father's will that Christ come to seek and to save lost sheep...
25. Now—Christ also finished this work throughout His earthly ministry—He came to seek and save His sheep...
26. Jn.6:37-40—"All that the Father gives Me will come to Me, and the one who comes to Me I will by no means cast out. For I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day..."
27. [a] The salvation of sinners is a CERTAIN reality—it's work that our Savior considers to be His very food...
28. Thus—while there is a sense in which our Savior finished His work—in another sense—He's finishing His work...
29. Historically—we make the distinction between His work of accomplishing salvation and applying salvation...
30. His work of accomplishing salvation is finished—His work of applying salvation is ongoing—but equally certain...
31. [b] The salvation of sinners is a JOYFUL reality—that is—our Savior rejoices in doing the will/work of His Father...
32. Lk.15:5-7—"And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost! I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance..."

III. An Analogy—vv35-38

1. Beginning with v35—our Savior applies His practice of fulfilling His Father's will with the work of His disciples...
2. In other words—the fact Christ labored to fulfill the work of His Father—was an example for His disciples to likewise work...
3. MH—"Christ having expressed his delight in *his* work, excites his disciples to diligence in *their* work; they were workers *with him*, and therefore should be workers *like him*, and make their work their *meat*, as he did..."

4. V35—"Do you not say, There are still four months and then comes the harvest"—there were basically four months between sowing and reaping...
5. A person would sow seed in the spring and reap fruit in the fall—they would sow and then wait for four months...
6. Thus—our Savior is simply appealing to a known fact—sowing and reaping were separated by four months...
7. The sower would plough the field, sow the seed, wait for the rains to water the field, and then, reap the harvest...
8. [1] A ready harvest, v35b—"Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest..."
9. There is little doubt that our Savior is specifically referring to the coming multitude of Samaritans from Sychar...
10. When a farmer sees the harvest is ready—it's no longer time to eat or sleep—it's time to reap—it's time to work...
11. But it's also true that He has reference to a much larger harvest than the Samaritans—including Jews and Gentiles...
12. Lk.10:2—"The harvest truly *is* great, but the laborers *are* few; therefore pray the Lord of the harvest to send out laborers into His harvest..."
13. [2] A shared reward, v36—"And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together..."
14. In this instance—the sower is Christ and the reapers would be the disciples—yet both would receive a reward...
15. The reward is described as "rejoicing together"—"that both he who sows and he who reaps may rejoice together..."
16. V36—"And he who reaps receives wages (that is rejoicing), and gathers fruit for eternal life"—the "fruit" refers to souls...
17. In other words—the work of harvesting souls is a joyful work that brings with it a present and eternal reward...
18. Leon Morris—"The man who wins souls for Christ is at work on something with lasting consequences. His work is for eternity. In doing it he is not in any way competing with the sower. He is in fact cooperating with the sower, for he is completing the work that the other commenced. So it is that his work is done in order that the two may rejoice together..."
19. [3] A shared labor, vv37-38—"For in this the saying is true: One sows and another reaps. I sent you to reap that for which you have not labored; others have labored, and you have entered into their labors..."
20. Ordinarily—those who sow are the same as those who reap—that is—they plant the seed and reap the harvest...
21. But our Savior's point here is—oftentimes with regards to sinners—those who sow and reap are different people..
22. V38—"I sent you to reap that for which you have not labored"—that is—to reap where you have not sowed...
23. V38—"others have labored, and you have entered into their labors"—others have sown and you are sharing in their work...
24. In the first sense this has reference to Himself and the Samaritan woman—who sowed and the disciples reaped...
25. Now—I do believe again, that our Savior had a broader application in mind, that exceeded the Samaritans...
26. Yet—I think it's important to apply these verses in the first place, to the salvation of a great multitude of Samaritans...
27. Thus—we here learn a great truth—Christian workers who share the work—enter into each person's labors...
28. One person sows the seed, another person waters the seed, and another person reaps, by seeing the person saved...
29. But—either way—they all work together and rejoice together regardless who sows, waters, and who reaps...

30. 1Cor.3:5-8—"Who then is Paul, and who *is* Apollos, but ministers through whom you believed, as the Lord gave to each one? I planted, Apollos watered, but God gave the increase. So then neither he who plants is anything, nor he who waters, but God who gives the increase. Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor..."
31. Now—here in the little time I have left—I desire to apply this passage by the help of three practical exhortations...
32. Let me be very clear—in the first place this passage spoke to the apostles and by inference—gospel ministers...
33. Though every church has responsibility to prepare, pray for, and send labors into the field—not every member is expected to themselves go..
34. But—what I want to do is apply it more broadly to all Christians—for I believe it says much to every one of us...
35. And—I want to specifically apply it to those—who have unconverted family and friends they love most dearly...
36. [a] Let us GENEROUSLY sow—this I trust goes without saying—there can never be a harvest without first sowing...
37. Ecc.11:1—"Cast our bread upon the waters, for you will find it after many days"—by bread it likely refers to physical possessions...
38. If so then the verse means—"Liberally share your possessions with others even though he expect no return..."
39. For—"you will find it after many days"—that is—you will be blessed or rewarded in a way not anticipated...
40. But—if we take "bread" more spiritually to refer to the word and especially the gospel—it relates to our text...
41. Share the gospel with every person you can—even if the person doesn't look like they will actually receive it...
42. I suggest we find a wonderful example of this in our Savior's interaction with the Samaritan woman at the well...
43. Now—obviously, He was unique—He went to the well specially to meet with her knowing she belonged to Him...
44. But—the principle is similar—be generous and liberal in giving the gospel—even to those who we think will reject it...
45. Furthermore—I suggest that within the example of Christ—we also learn what specific seed we are to sow...
46. [i] The truth about their sin—I know it's not always easy—but we eventually have to mention their particular sins...
47. [ii] The truth about their Savior—we have to point them to Christ as the source and fountain of living water...
48. [b] Let us PATIENTLY wait—that is—let us remember—ordinary there is a distance between sowing and reaping...
49. Now—this isn't always so—sometimes there isn't any time between sowing and reaping—they follow each other...
50. But usually there's a time between sowing and reaping—and this time must be spent watering (or praying)...
51. [c] Let us JOYFULLY reap—that is—let us sow and pray confident that God will provide us fruit for our labors...
52. I think oftentimes, many Christians can become pessimistic in sharing the gospel—because very few believe it...
53. Let us sow and wait in expectation—believing that God can save ANY sinner by the power of His Holy Gospel...
54. Ps.126:5-6—"Those who sow in tears shall reap in joy. He who continually goes forth weeping, bearing seed for sowing, shall doubtless come again with rejoicing, bringing his sheaves *with him...*"