Grace to You :: *Unleashing God's Truth, One Verse at a Time*

The Savior of the World
Scripture: John 4:27-42
Code: 1507B

Turn in your Bibles, this morning, to John chapter 4. And this morning we shall consider verses 27 to 42. This section will conclude the account centering around the revelation of Jesus Christ to the Samaritan woman at Jacob's well.

Now strangely and interestingly, Christ has chosen to unfold the truth that He is the Messiah not even to a Jew, but to a Samaritan. Now in this particular account that we have already studied, verses 1 to 26, we see all of the ingredients of salvation: the need, sin, and the presentation of Christ as the one who supplies the need and takes care of the sin. And it climaxes in that great statement of verse 26, "I am Messiah." This is a tremendous statement. This is an astounding claim on the part of anybody, to be the anointed Christ of God. Many charlatans and many phonies and many other people have made it, are making it and will make it, in the end times the Bible says somebody's going to say here's Christ and there's Christ and this one's Christ and that one's Christ.

Now the question that John is raising right here in verse 26 is the question that is answered in verses 27 to 42, is He really the Messiah? That's a great claim. That's an astounding claim, but is it true? The key verse of this whole chapter is 26, "I am He." Is He really? Is this indeed Messiah? As John the Baptist said, Is He Messiah or do we look for another?

And having made the statement in verse 26, John then through the narrative that follows, under the inspiration of the Holy Spirit, uses that question and the following narrative to prove that Christ is true. Christ said, "I that speak unto thee am He," an answer to what was really a question on her part. Although it's not necessarily ended with a question mark, she was really saying - Well, I don't know who Messiah is, but when He gets here He'll probably answer these things.

And in answer to that, He says, "I am Christ." And then...now watch it...in verses 27 to 42, John gives us woven into the narrative five genuine but subtle proofs that Christ is indeed who He claimed to be. Now remember, this is always John's purpose. He's always trying to show us that Christ is God. And here woven right into the text, woven right into the record of what happens between 27 and 42 are these five subtle but genuine proofs that Christ is indeed God.

And so, as we look at this narrative, we're going to see these five. They're very simple. Number one, he is presenting the fact that Christ is God because of Christ's immediate control of everything. Secondly, because of Christ's impact on the woman. Thirdly, because of Christ's intimacy with the

Father. Fourthly, because of Christ's insight into men's souls. Fifthly, because of Christ's impression on the Samaritans. These five things woven subtly into the text tell us that indeed Christ is God. And I believe at this point, the woman has already sensed that. I see real faith in this woman, falling somewhere in the white space between verse 26 and verse 27..the culminating of the irresistible divine grace of Christ that has penetrated her heart. And step by step He has been disclosing Himself to her until the final full revelation in verse 26. And although it does not say she received Him as Savior in so many words, it is certainly implied by what is about to happen.

Now let's look at the results of what happened in that initial conversation and we'll see in those results these five proofs. Proof number one appears in very subtle fashion in verse 27. And it is this, Christ's immediate control of everything. He is God, John says, because He has complete control of everything. Now watch it in verse 27, there are two words that are the key: "And...and here come the two words...upon this," or "At that very moment, His disciples came and marveled that He talked with the woman, yet no man said what seekest thou or why talkest thou with her."

Now watch this one. The disciples had finished their business in Sychar. Verse 8 of chapter 4 says Christ sent them to Sychar to buy some food, a half mile into the village. They went into the village, they bought the food, they returned. Just at the very moment that they arrived, Christ was saying, "I that speak unto thee am He." You say, "Well, what does that prove?" Just this, notice that the two words "upon this" are rather quick to pat...rather easy to pass over. In the Greek they are absolutely specific, "at that very moment," what moment? At the moment that Christ declared His Messiahship came His disciples. Now I believe the indication of the Greek is that they likely heard that statement.

You say, "What's so important about that?" Just this, had those disciples arrived any time earlier, they would have destroyed the climax of the conversation with that woman. Had they arrived any later, she would have been gone and they would have not heard that declaration of His Messiahship.

You say, "Well, He could have made that declaration on the side to them anyway." You're right, but they would not have heard Him making it to a Gentile outcast woman. And they would not have seen Him breaking all those barriers because Jews didn't talk to Samaritans, men didn't talk to women, and rabbis didn't have anything to do with prostitutes. And yet He shattered every barrier, made this declaration at the explicit moment when the disciples and the woman were right there. It didn't break His conversation with her and yet they got in on that declaration.

And this was a tremendous truth. They needed to get on it. They needed to see Jesus saving a Gentile outcast woman and shattering all the traditions and all the prejudices. And this certainly had great missionary implication for them, didn't it? And was really a preview of Gentile salvation in the church. And although the gospel was originally to Israel, it was not totally to Israel. Why, do you realize that even in the Old Testament the gospel was not isolated to Israel? In fact, God had to reprimand Israel time and time again because Israel failed to declare the truth of God to the other

nations. Israel was never intended to be God's little pet, Israel was tended to be God's missionary.

Their attitude is beautifully summed up in Jonah who when he was told that he would have to go to communicate the message of the true God to the Gentiles in Ninevah, would rather have done anything and took a boat the wrong direction. Wound up in the belly of a great fish, got vomited up on the shore and finally said, "God, if You're going to go that far, I'll go." But the very fact of him going to Ninevah was horrible because he didn't want any Gentiles horning in on his God. When he got there they had a revival and the whole city turned to God and as a result of it, Jonah went out of town and said, "This is miserable, God, slay me."

Israel was unfaithful in their mission. But salvation was to the Gentiles through Israel even in the Old Testament. And here's a great illustration of that, to provincial thinking Jews, to see that God's love and gracious gift of Messiah was for all. And they needed to learn that lesson. Originally, it...the ministry came strictly to Israel cause they had the first opportunity. In fact, in Matthew--I'll read it to you, don't look it up--10:5 and 6 says this, "These twelve Jesus sent forth, His Apostles, commanded them saying, Go not into the way of the Gentiles and into any city of the Samaritans enter not, but go rather to the lost sheep of the house of Israel." The preaching of the gospel was to Israel.

Paul said, "I'm not ashamed of the gospel of Christ, for as the power of God unto salvation to everyone that believeth to...what?...the Jew first." Why? Because they had the first opportunity to receive and then communicate it. Did they do it? No, and as a result of not doing it, they were judicially blinded by God. God turned the message of the gospel to the Gentiles and you have at the end of Luke 24, verse 46 to 48, He says, "Go into all the world and preach the remission of sins to all nations." But God gave first opportunity to Israel. But here's a little preview of Gentile salvation. And interestingly enough, it involves a Samaritan outcast and a woman at that. And the Jews and the Samaritans and people of the east in those days had the idea that women had no spiritual direction at all, or spiritual sensitivity. No one would reveal such tremendous truth to a woman, let alone an outcast woman, let alone a Samaritan. And yet, Christ shattered every barrier to show something of what was going to happen in His ministry. A beautiful preview of the church. And yet it was only a preview because it was after this that the passage of Matthew 10 took place when He told them not to go to Samaria but to go to the lost sheep of the house of Israel. This was merely a preview...right on time.

The disciples on time, the conversation on time, to bring about the moment that God had foreordained from all eternity would come to pass, Christ declaring His Messiahship not only before this Gentile woman but also to those disciples. You stop to think about that, that's pretty remarkable. Because when you read the conversation of the woman, it was unforced, unhurried. It wasn't the kind of thing where Christ was running through this thing, race-horsing it all, giving His little dialogue just in time for the disciples to get there. There was dialogue back and forth. It was loose. It was relaxed. It was unhurried. And yet at the very split-second, everything came off as He wanted it. Jesus Christ

is God, ladies and gentlemen, because He has absolute control of every force in this world. He can bring about what He wants when He wants at the very moment He wants it.

He knew exactly how long it would take those disciples to go to Sychar. How long they'd fiddle around in town buying the food, how long they'd dilly-dally around talking to the people who were probably floored to see a lot of Jewish people coming into town in the first place, how long it would take them to get back being a little bit tired, how long they'd talk along the road, how often they'd sit down and rest. And at the very explicit exact moment they'd get there, He would be saying the exact thing that He wanted them to hear without interrupting the conversation with that woman, but rather bringing it to its exact climax.

You say, "How did He do it?" Simple, He wrote history. He wrote it. It happens like He wants it to happen. You see an awful lot in those two words, don't you? "Upon this," at that exact split second, everything in history moved to the place where Christ wanted it to be. That's Jesus the author of history, the Master of the world, the creator of the world. He moved all the factors into miraculous unity to produce exactly the moment He wanted with the very plan that He wanted for that moment.

But, you know, this is not unusual because He always did things on time. In the fullness of time He came, right? But that was only the beginning of it. Paul in his sermon on Mars Hill in Acts 17 makes a great statement, listen to this. He's talking about the unknown god and he says I know who the unknown god is, he says in verse 26, "It is God, this God, who hath made of one blood all nations of men to dwell on all the face of the earth...and here it comes...and hath determined the times before appointed." God has prewritten history in eternity past, and Jesus was operating a little of it right here.

In fact, in John chapter 7 verse 6, Jesus made the statement, "I can't do that because My time has not yet come." He did things on time. In Acts chapter 1, verse 6, the disciples were gathered together, they asked of the Lord, "Lord, when wilt Thou give...at this time restore the kingdom to Israel? He said unto them, It is not for you to know the times or the seasons which the Father hath put in His power." He had total control of time. Jesus Christ, the time keeper of the universe, the author of history, arranged this moment to come out just like He wanted it. If that doesn't convince you that He was God, I don't know what will. This is a small window, isn't it, those two words, but it's a window into deity. And if you look through it, you see God. Oh, a great proof of Christ's deity. He had absolute control of everything and the disciples trusted Him.

Second proof of His deity, and this is woven into the next little vignette here in verses 28 to 30. The second proof of His deity here, subtle proof, is His impact on this woman. He really shook this woman up. In fact, He shook her right to the point of salvation. Verse 28, "The woman then left her water pot and went her way into the city and saith to the men"...notice that one, and I'm sure she was well-known among the men. She went right to the men, she didn't bother to tell the women. Telling

the women wouldn't have amounted to anything cause the women weren't allowed to tell the men. Women didn't tell men anything. We'll get to that in a moment. But she went right to the men. I have more to say on that. She went right to the men. And she...and, oh, she says to them, "Come, see a man who told me all things that ever I did."

I mean, that's a grabber. Everybody saying, "Wow! That's some man." A small village like Sychar, you know they knew about that woman...five husbands, living with one who is not her husband. Oh, they knew...the men knew her. And when she said come see a man who told me all things ever I did, that was some man...that was some man. And then she very subtly asks this question: "Is not this the Christ? Then they went out of the city and were coming--it's imperfect--were coming unto Him."

Now what's happening here? Well, this is the blessed climax to the story of the woman. The patient work of the gentle Savior was done. And at this moment, she just takes off. Verse 29...or 28, "She leaves the water pot and goes into town and she declares that she has found something." And I'm sure she was saved at this point. The reason I'm sure is she has all the ingredients. Number one, she knew her need. Back in verse 15, she declared that she wanted living water. Secondly, she admitted her sin in verse 19 when she said, "Sir, I perceive You're a prophet," cause He just told her about her sin. Thirdly, she knew who He was in verse 26 because He told her. And the fourth and the clinching thing, I believe she knew Christ and was saved because she shared her faith. The first impulse she had was to take off into town and tell somebody. And she did.

Now, some commentators have kind of wondered why she went away so fast. It may have been that the disciples arriving kind of scared her. But I think far beyond that was her tremendous desire to share her discovery. She just took off for town. Notice a little note here that's just really exciting. Verse 28, "The woman then left her water pot." Now most commentators say that she was so excited and so thrilled that she just forgot about getting water and took off. And they make a big thing about she had living water and all the resources and zip. And that...that's true. But you know something? I don't think she forgot that water pot. The Bible doesn't say in verse 29...pardon me, 28, that she forgot her water pot, it says she what? She left it. Why do you think she left it? She left it because what's the first thing Jesus asked her when they met? Give Me a drink. She was, in effect, saying I'm going, Lord, but You can have a drink. She left her water pot.

What was she saying? I believe she was endeavoring to quench the thirst of Christ and to let Him know in that way that He had reached her...that she understood the nature of true worship, she understood who He was. She was going to go to town and get the people, come back and get her water pot later. Her faith is beautifully implied here.

And, you know, it's kind of a fascinating account to see her come to Christ and then to take off to tell others cause there's so many lessons here that are common to the Christian experience of all of us. You could go on and on and on about these lessons. Let me just give you a couple of thoughts. One

thing that is so beautiful about this that happens in our lives when we come to Christ is, first of all, she was compelled to face herself. You know, what people refuse to do is look at themselves as they really are. That's why people don't like to sit under the preaching of the gospel or the preaching of sin because they can't stand to face themselves honestly. And what a man won't do is usually the first thing that Christ does...make him face himself and see his sin and see what he is. And she had to.

There's a second kind of a universal experience that she has and we all have in coming to Christ and that is she was really staggered by Christ's ability to read her heart. You say, "Well, Christ never read my heart." Oh yes He did. Because one day by the power of the Word of God through the Holy Spirit, He took that sharp sword and split you wide open and showed you to yourself, didn't He? And that's really what drove you to Jesus Christ, was to find out that you needed something He had and you weren't what you ought to be. She was staggered by His ability to read her heart. And isn't that what the Word of God does to us? We open it up, and it just cuts us.

Third thing that was kind of a universal experience was she had a tremendous desire to share her discovery immediately. There's a fourth thing, and I think this is perhaps as beautiful as any of the others, she immediately--now get this one--she immediately lost all of her shame. Did you get that there? She ran right into town and said, "Oh, this is terrific...do you know that I met somebody out there that told me everything I've ever done?" You'd think she'd say...she wouldn't even repeat that horrible past. Oh, she would have died to be discovered. But all of a sudden when it was under the blood of Jesus Christ, so to speak, although Christ had not died, when it was under the forgiveness of Christ--a better way to put it--it didn't matter any more...it didn't matter.

You know, we're like that, too. We give a testimony, you know, and we say well before I was a Christian I did this and I did that. We could care less. People say, "Oh, that's horrible." Why? It's all taken care of. There's no shame. Guilt is gone, see. What a beautiful picture of salvation in this woman's heart. She lost her shame. She didn't care if everybody in town knew what she was because she wasn't what she was.

And notice how clever she is in talking to these men. Boy, she was...she was a sharp gal. Verse 29, "She says to them, Come see a man who told me all things that I ever I did," and this is a pretty startling thing and they were pretty rattled by that in itself. But then I want you to catch the subtlety of this question, and you couldn't get it out of the English, "Is not this the Christ?" Now, a little brief statement and then I'll explain what I mean. In the Greek this is what we call a subjunctive third-class conditional. In the Greek, questions fall into four categories: first class, second class, third class and take a guess...fourth class. Each question implies an answer. In English you just say...you ask a question, it doesn't imply yes, no or anything, except we do it with the inflection of our voice often. In the Greek, the construction implies an answer. The construction here is a third-class conditional implying a probable no answer. She is not saying, "Oh, this is the Christ." She's saying, "That couldn't be the Christ, could it?" Sharp...see.

Why is that so sharp? Listen, if she'd have come into town and said, "Men, I've found the Messiah." They would have said, "Right, you with your super...super spiritual sensitivities...you outcast woman you, you're very sensitive...He declared Himself to you, He did, huh?" They would have laughed. Sure....sure. And you know something? In those days, women didn't tell men anything...oh blissful day...and the reason was that was never their place. In fact, even after the time of Christ's death and resurrection, women--of course--were set free by Christ in terms of spiritual understanding and women often are more sensitive to spiritual things than men are. And yet women had a place.

Paul wrote to Timothy, 1 Timothy 2:11, "Let the women learn in silence with all subjection, but I permit not a woman to teach--that is in the service of the church--nor to usurp authority over the man but to be in silence." Great passage. Nevertheless, it was a basic principle that women didn't tell men anything and if she had run in there and told all those men, they would have been insulted. She's much sharper than that. You know what she says? She wants to put the positive proof on them. You know what she's saying? "Oh, men," she's saying, "do you think that could possibly...oh, it couldn't be the Christ?" You know the effect of it was, they were saying, "Why, we'll certainly go right out there and find out for you, we'd be happy to," see.

Now she knew...she knew that if all...all she had to do was get them to go out there with an open mind. If she had declared it, they'd have shut their minds. Get them to go out there with an open mind and Christ would take care of the rest. And so they were going on a mission of mercy for this poor woman. Now some of them had already believed, as we shall see. They thought this is very unusual and their hearts were really open. But she put it in such a form as to stir up their curiosity and she knew Christ could do the rest.

So, it says that they went and they were coming. Came is imperfect, they were coming to Him. Now they came, verse 35, they arrived in verse 40, we'll get to those in a minute. So then we see that Jesus Christ is indicated as divine because of this tremendous impact on this woman. He really spun her life around. He took away her shame, took away her guilt, freed her. That's salvation, folks.

So, we've seen two proofs of Christ's deity. Number one was this control of everything. Number two was His tremendous impact on this woman. Number three coming up now, verses 31 to 34, His intimacy with God the Father. Now if Christ is the Son of God, He ought to have something intimate going with God, right? He does in verses 31 to 34. Verse 31, "Now in the meanwhile," now let's set the stage. The woman has gone to the city. The disciples have arrived. The disciples and Jesus are alone. The people haven't gotten there from Sychar. They've got a half-mile journey to go. While they're on their way, Jesus is meeting with His disciples.

All right, "In the meanwhile, His disciples besought Him saying, Master, eat." They had brought the food and He had been hungered from the day's journey. They said, "Master, eat." They cared for His

physical needs. A beautiful picture of His humanity again. But then He answers them in one of those veiled statements again, and it's really a beautiful statement. Verse 32, "He said unto them, I have food to eat that ye know not of." And naturally they reacted physically, see. In verse 33 they said, "Oh, did somebody bring You something? Hath any man brought Him anything to eat?" See, it's physical.

You say, "Well, what do you mean He had food that they didn't know about?" Listen, while they were over there in Sychar, Jesus Christ was having some kind of feast. But it wasn't physical, was it? It was a feast in His own soul. There's some beautiful truth there. I wish we could just take a whole series on just this concept of Christ. Just get this little glimpse of it.

Since the beginning of Christ's ministry when we say it in John 1, perhaps He had no greater joy than what He had just experienced with that Samaritan woman. Because here was a believing heart. This is really--except for the disciples--the first real conversion. And His heart was filled with joy. He was saying to the disciples in verse 32, "I'm already satisfied, who needs your bread and your whatever else? I have had in your absence a feast which you have no idea about." A spiritual feast. Oh, that's a beautiful glimpse into the person of Jesus Christ.

Do you know something? Jesus Christ never operated mechanically. You know, just coming into the world and zapping all the people that He wanted to zap into the Kingdom. He never just...He never had any of that super pious arrogance. Do you know, that when He worked with somebody to reveal the truth, He put His whole self into that? He is the same one that sat on top of Jerusalem and wept His eyes out. He's the same who sweat drops of blood in the garden. He was involved in His ministry. There was no cold divine professionalism. Listen, when Jesus Christ had wrestled with the soul of a woman and brought her to saving faith in Himself, that was such an exalting joy to Him that He could say it's like food and drink. My weariness is gone. My thirst is gone. My hunger is gone. I'm satisfied. And the disciples not having been around wouldn't understand that.

But isn't that true? Have you ever had the opportunity to wrestle with someone's soul and lead them to Jesus Christ and all of a sudden find that you didn't even realize the time had gone by, you missed something? This has happened to me many times. So many times I've said to myself, "Oh, I'm too tired...I don't...if anybody else wants to talk to me, I'll die. I don't think I could answer any more questions." Somebody will come up and say, "Could I talk to you?" And my first thought will be, "No, I'm not going to talk..." And the Holy Spirit always says, "Talk." I always know it so I say sure. So we sit down and maybe for an hour, two hours, we wrestle with the things of Christ. And all of a sudden the dawn breaks and Christ becomes real and just like that I feel like exhilarated, you know, like I've had a feast of every fiber of my being and I don't care if I've eaten or been weary, it's a whole new world because I feasted on spiritual joy. And that's got substance. And Jesus is saying to them, "You can have your bread, I'll take that."

Then in verse 33 they were thinking, "Well, the ole Samaritans probably brought Him some food, I don't know about that." But in verse 34 Jesus explains it and this is a critical statement. "Jesus saith unto them, All right, boys, I'll clear it up for you. My food is to do the will of Him that sent Me and to finish His work." What did He feast on? The will of God, didn't He? The will of God. Oh, just to do the will of God was enough. This is a great subject, the will of God. It absolutely was the total key to the life of Christ. Here He says it. In John 5:36, "But I have greater witness than that of John, for the works which the Father hath given Me to finish, the same works that I do bear witness of Me that the Father has sent Me." I do the Father's works.

Then over in John 6:38, all through this gospel, He says, "For I came down from heaven not to do Mine own will, but the will of HIm that sent Me." In chapter 8 verse 29, "And He that sent Me is with Me, the Father hath not left Me alone for I do always those things that...what?...please Him." And He goes on, I think there's another one, chapter 10 verse 18, He says, "I'm laying down My life of Myself, I have the power to lay it down, take it up, this commandment have I received of My Father." Then He climaxes it in John 17:4 when He says to the Father, "I have finished the work which Thou gavest Me to do."

You know what occupied the whole ministry of Jesus Christ? The will of God. God's will in His life. And you know, He's a great example to us of what our lives should be, isn't He? Our lives should be the will of God, constantly never ending, always doing the will of God.

You say, "Well, I don't know the will of God." You know, people are so strange in their ideas of the will of God. People think the will of God is sort of like a brass ring on a merry-go- round. If you get it, you're one of the lucky ones. If you don't, you settle for some permisivier(?), or whatever kind of unintentional will or whatever they name them. And you know, a few lucky ones get the whole shot. You have to settle for the brass...for the lead rings, or whatever they are. You know, you can't get the good stuff all the time.

Other people think that God's will is sort of like, you know, God's sort of like the universal Easter Bunny and He hides it and says now go find it and He sits up in heaven saying, "You're getting warmer." You know, and everybody's running around trying to find the will of God that's lost.

Well, God's will isn't lost and God's will is not some strange thing, you know, like the person who thinks that he's not going to know God's will till God hits him in the hammer...hit in the head with a hammer and says go to China, or something, and then he'll know. God's will is a simple thing.

In the first place, the Bible says God is not willing that any should perish but that all should come to repentance. Paul told Timothy, "God our Savior who will have men to be saved." That's God's will, you be saved.

Secondly, Ephesians 5:17 says, "Be not unwise," another word for unwise starts with "s" is stupid, "but understanding what the will of the Lord is." If you don't understand the will of the Lord, what are you? Stupid. Why? Because verse 18 says, "Be not drunk with wine where is in excess but be...what?...filled with the Holy Spirit." The will of God: saved, Spirit filled.

Third thing that is the will of God, 1 Thessalonians 4:3, "This is the will of God, even your sanctification, pure living." That's God's will. No big mystery. If you can't figure out what school He wants you to go to, what job He wants you to hold, what area He wants you serve, maybe it's because you haven't been willing to do the first three things: saved, Spirit filled, sanctified. Take care of those, you'll never have a problem with the rest. That's our desire in our hearts to do the will of God.

In fact, Paul...and mark this down in your mind or somewhere...Colossians 4:12, Paul prayed this prayer, "That ye may stand perfect and complete in all the will of God." Christ is our example in doing the Father's will. Listen, He had an intimacy with the Father, didn't He? He always did His will. He says that's My food, to do His will. Oh, He's God. He's the Son of God. Look at that intimacy with God's will.

Fourth proof that tells us He is indeed God is His insight into men's souls. This we see in verses 35 to 38. And, boy, He really had an insight. Now this is a very fascinating passage, it's been used as the text for almost every missionary message you ever heard. It has a great missionary implication but I want you to see something that perhaps you haven't seen before. Now He's going to look into the hearts of men right here.

Verse 35, He breaks His conversation about food, shifts gears totally and says, "Say not ye, there are yet four months and then cometh harvest." Now you say, "What is that? How did that get in here?" Beautiful, watch this now. This is December in Samaria. Crops were planted in November. By this time the grain was about this high and kind of waving green. And it wouldn't be harvested for four more months until about mid April. And Jesus is saying, "Well, there's four months till harvest, men." Looking out over the fields. "But don't say there's four months to harvest." Why? Look at the rest of the verse. "Behold, I say unto you, Lift up your eyes and look on those fields." And all around that area were these fields of green grain. "For they are white already to harvest."

Now what are You talking about? You know what? Looking at those green waving fields, four months to go, Jesus says, "Lift your eyes up." You know what they saw? They saw a group of white robed Samaritans, for the color of the Samaritans' clothes was white, coming across the tops of the green grain. And He says, "Sure, the harvest of grain's got four months, the soul harvest of those Samaritans coming across the fields is now." Do you see it? Lift up your eyes, the harvest is already right now.

How did He know that? How did He know it? John 2:24 says, "Nobody needed to tell Him what was in the heart of a man, He knew." He knew the hearts of those Samaritans like an open book. He said, "Here comes a prepared crop of Samaritans ripe for the harvest." And in effect to His disciples He's saying, "Men, move out and pick them off." He had already prepared their hearts. And it's a beautiful picture, isn't it, when you see verse 35 in that way. He compares the green grain with the white clothed Samaritans moving across the field. They're already to be harvested. Oh, that's a beautiful thing.

And, you know, this is the first time that He's ever declared to His disciples that they have any involvement in reaching people, see. He's just been kind of gathering them around Him. Now He says go and reap, verse 36, "And he that reapeth receiveth wages and gathereth fruit unto life eternal." The reaper gets paid, right? When he reaps the green grain. When you go out to reap, you're going to get paid, too. In what? In the joy and the same kind of food that I've been eating while you've been gone, see. The reaper who reaps somebody's grain gets payment and he buys bread and he supplies his food. But when you reap souls, your food is the same joy over their eternal life that I knew in this Samaritan woman.

And then He says that "Both he that soweth and he that reapeth may rejoice together." And He makes a little proverb...brings up a little proverb and He says, "That's the fulfilling of the proverb one sows and another reaps." But the harvest is for everybody. Do you know what He's saying? He's saying this, "I've already sowed the seeds in their hearts." You alone? No, no, no, no, not Me alone. "God the Father sowed the harvest...sowed the seed already." You can even go further back than that if you look at verse 38, He's saying, "I'm now sending you, men, I sent you to reap that on which you bestowed no labor." Do you realize those disciples had nothing to do with the prepared hearts of those people? All they had to do was go out there and just gather in the harvest. He says I sent you to reap where you bestowed no labor. Other men labored.

Now who had labored on those Samaritans? What other men? Let me give you a couple of suggestions. Moses, John the Baptist, Jesus through the woman, the woman herself...their hearts have been prepared from a long time past, hadn't they? From their knowledge of the Old Testament coming down through tradition and through their scrolls that they undoubtedly had of the Pentateuch. God had prepared their hearts. The disciples didn't have to do anything but just reap the harvest.

But I love that last part of verse 36, it says, "It doesn't really matter because he that sows and he that reaps rejoice together." You know, in the Christian life that's the way it is. Many times I'll be up here preaching and somebody will come to Christ and they'll come into the prayer room and they'll receive Christ and they'll say...well, I'll meet with them and I'll say, "Well, what happened? What brought you to Jesus Christ?"

"Well, I had talked to so-and-so one time and one time I heard this and one time I read this, and tonight, I don't know, something happened, I just came." And somebody sowed. Remember what Paul said in 1 Corinthians 3? "Somebody sows, somebody waters but God gives the increase," see. And we don't say, "Ah, I always have to sow and I never get to reap." You don't care. It's the harvest that's the thrill, isn't it? All we care about is the harvest. And, you know, a lot of times I'll sow the seed somewhere preaching and never know it, and years later I'll meet somebody. "Well, you didn't know it, but I heard you speak and after that I did this and then a few months later I was saved." You know, you just don't know. You just sow the seed, reap the seed, whatever God wants you to do and you rejoice.

But, you know, what an exciting thing to realize here that you have the divine power of God working in their hearts. Those hearts were so prepared by God that it was just a matter of those disciples moving out. You say, "Well, maybe the Samaritans were just real susceptible to the gospel." Not so...not so. Later on, Christ said stay away from Samaria, they're giving us trouble. And He went there once and they threw Him out. They were just ready. Compare them with Israel. All they had ever heard was the testimony of that woman in one sentence. Israel had all the prophets, all the law, all everything, Christ, His miracles, His wonders, everything and they didn't believe and they said He did it by the power of Satan.

You say, "What's the difference?" I'll tell you what's the difference, divine prepared hearts, that's the difference. "No man cometh unto Me except the Father...what?...draw Him." Their hearts were ready. God had prepared their hearts. The harvest was ripe. And, you know, it is today. There are prepared hearts in our world. That prayer that's so significant in Matthew chapter 9 verse 36 says this, "When He saw the multitudes, He was moved with compassion on them because they were faint and scattered abroad as sheep having no shepherd, then He saith to His disciples, The harvest truly is plenty, but the laborers are few, pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." Listen, I believe that that passage tells me that there are prepared hearts waiting in this world for somebody to communicate Jesus Christ to them. And He said to these disciples, "Go out and gather them in, I've sowed, you get in on the reaping and we'll both rejoice in the harvest." When you see Christ read the hearts of those Samaritans and know they were ready, you know He's God, don't you? He could see right into them.

There's a fifth and last proof that He was indeed the Son of God and that is the impression He made on the Samaritans. Verses 39 to 42...verses 39 to 42. We've seen His immediate control over everything as He set the time and the moment He wanted. We've seen His impact on the woman. We've seen His intimacy with the Father. We've seen His insight into the hearts of men.

And now we're going to see His impression on the Samaritans. This is God, look at the result. Verse 39, the climax, "And many of the Samaritans of that city believed on Him for the saying of the woman

who testified, He told me all that ever I did." Boy, were they right. One testimony by one woman and their faith began to germinate. They were impressed by the kind of power that could read her heart. They were ready.

And then in verse 40, this beautiful statement, "So when the Samaritans were finally come to Him, they besought Him that He would tarry with them and He abode there two days." It doesn't say they wanted Him to stay two days, they probably wanted Him to stay for good. Have you ever contrast that? I did in my mind as I was studying this. I just kept...couldn't help, but my mind kept comparing that with Nazareth...Nazareth where He lived for 30 years. And when He went back there, the Bible says, "He did no mighty works there because of...what?...unbelief." And here are these simple prepared Samaritans, just accepted Him and said stay with us. So He stayed two days. I imagine those were two precious days, don't you? Two days.

Verse 41, "Many more believed because of His own word." A few believed because of the woman's testimony, many more believed because of His Word. And just to keep the record straight which is almost kind of humorous. Verse 42, this may be the men, you know, "And they said unto the woman, Now we believe not because of thy saying," you know, we want you to get this straight, lady, you had a contribution to make, but maybe that's reading more into it, "for we have heard Him ourselves and we know," now watch this climax, boy, John must have been jumping up and down in his office if he had one when he got ready to write this, "and we know (think, wish, know) that we know it that this is indeed the Christ, the Savior of the world." What a statement.

John has been dying for four chapters to get that one out. Savior of the world. They knew it, didn't they? They knew it. The world, did you get that? The Savior of the world. These people back then in Samaria two thousand years ago loved the same Jesus Christ that you love today. Yes, the believing Samaritans tell us that this is indeed the Christ, the Savior of the world.

I trust this morning that He's your Savior.

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