

33 So the disciples said to one another, "Surely no one has brought him something to eat?"

34 Jesus said to them, "My food is to do the will of him who sent me and to complete his work.

35 Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. Jesus' ministry was one of both sowing and reaping. The "harvest began about the middle of April and lasted until the end of May." This would make the date of this episode to lie somewhere between the middle of December and the last of January. In 5:1, for it was the season of the Passover.

36 The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together.

Reaping done in Samaria is Jn 4:41, Ac 8:4-13. Reaping Am 9:13.

37 For here the saying holds true, 'One sows and another reaps.'

1 Co 3:5-9 ...7 So neither the one who plants nor the one who waters is anything, but only God who gives the growth. ...

38 I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor."

Implanting the seed of the Messianic expectation of, Act 3:19-21.

39 Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done."

40 So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. (Lk 10:35 two denarii)

41 And many more believed because of his word.

42 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 truly the Savior of the world."

Jesus the perfect man and a woman. Race, a Jew and a Samaritan – a gentile. Ability, Wisdom from above and ignorance. The unmarried and the often married.

Jn 4:9 "Jew". Jn 4:11 "Sir", Jn 4:19 "Prophet", Jn 4:29 "the Messiah" ST 5547 the anointed. Jn 4:42 "the Savior of the world."

The phrase "**the Savior of the world.**" Occurs only in one other place, in scripture, 1 Jn 4:13, **14-16**

"**The Saviour of the world**" is one of the noblest and most accurate terms in all The Bible to denote the work of our Lord Jesus.

Jesus Returns to Galilee Jn 4:43-45...(for Jesus himself had testified that a prophet has no honor in the prophet's own country)...

The Silent Revolution

THE HARVEST IN SAMARIA

Gal 3:28 There is no longer Jew or Greek,
there is no longer slave or free, there is no longer male and female;
for all of you are one in Christ Jesus. NRSV

Revolution - momentous events of lasting importance that have influenced history. It is the overthrow of one government with the replacement of another. Most of the time this is a violent occurrence with the victors, enforcing their new ideology or new set of standards on the losers.

John 4:1-42 Jesus and the Woman of Samaria NRSV

1 Now when Jesus learned that the Pharisees had heard, "Jesus is making and baptizing more disciples than John"

2 - although it was not Jesus himself but his disciples who baptized-

Jn 1:19-28 The Testimony of John the Baptist

By John drawing many disciples after him he weakened the religious ruler's authority and influence.

The custom of baptism was on receiving a proselyte from paganism that person was to be baptized into the Jewish faith. This was common before the time of John, but it was not customary to baptize a "Jew."

3 he left Judea and started back to Galilee.

4 But he had to go through Samaria.

Looking at a map, the land of Samaria lies between Judea and Galilee.

The practice for most Jews would be to travel east cross the Jordan River, a detour, to avoid going through Samaria and having any contact with a Samaritan.

5 So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph.

6 Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

The Samaritan worship consisted of only the Pentateuch. They did not consider the prophets or the psalms as the Jews included, (Lk 24:44).

Recent excavations have led some to identify Sychar tentatively with the village of 'Askar, 0.7 km (0.4 mi) NNE of Jacob's well, on the eastern slope of Mt. Ebal, and about 1 km (0.6 mi) NE of Shechem. Ancient Shechem is Tell Balatah, located about 2.4 km. (1.5 mi.) SE of Nablus at the foot of Mt. Gerizim. Joseph's tomb is located between Tell Balatah and 'Askar.

Jacob's well (Ge 33:18-20; Jos 24:32). "I thirst!" in Jn 19:28.

7 A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink."

8(His disciples had gone to the city to buy food.)

Isaac in (Ge 24:17) and Jacob in (Ge 29:10) met their wives at wells.

9 The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Non-Jews recognize Jesus as a Jew (Jn 18:33, 34, 35). Mk 14:66-70-72 Peter Denies Jesus. Lk 10:25-37 The Parable of the Good Samaritan. Lk 17:11-19 Jesus Cleanses Ten Lepers.

10 Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

11 The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water?"

12 Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?"

13 Jesus said to her, "Everyone who drinks of this water will be thirsty again,

14 but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life."

15 The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

16 Jesus said to her, "Go, call your husband, and come back."

1 Co 14:33-35, 36 33 for God is a God not of disorder but of peace. (As in all the churches of the saints, 34 women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. 35 If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. 36 Or did the word of God originate with you? Or are you the only ones it has reached?) NRSV

17 The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband';

18 for you have had five husbands, and the one you have now is not your husband. What you have said is true!"

1. She could have been divorced and single, Mt 5:31.
2. She could be engaged to be married.
3. She could be an adulteress. If this was the case she would be stoned. Ex 20:14, Lev 20:10, Dt 5:18; 22:21-24, Jn 8:5
4. Jesus could be speaking about himself as the one she is with at that moment. Jn 4:26 "I am he, the one who is speaking to you."

Bishop Pearce would translate this clause "There is no husband whom thou now hast."- or less literally, "Thou hast no husband now."

19 The woman said to him, "Sir, I see that you are a prophet.

She perceived that he was a prophet. And therefore thought that he would be well qualified to decide the grand question in dispute between the Jews and the Samaritans: but she did not perceive him to be the Messiah.

20 Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem." (Ge 22:2; 33:20).

21 Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.

22 You worship what you do not know; we worship what we know, for salvation is from the Jews. Promised Messiah Isa.

23 But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.

24 God is spirit, and those who worship him must worship in spirit and truth." The promises were made to the Jews because of the father's sake (Deut 10:15, 16). The law was a schoolmaster to bring them to Christ (Gal 3: 24, 25). The worship of God is a kinship, a son, a heart felt devotion. Not a law of does and don'ts.

25 The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us."

Lk 3:15 people were in expectation, Dt 18:15 raise up unto thee a Prophet

26 Jesus said to her, "I am he, the one who is speaking to you."

Jesus reveals himself to her here, and to very few through out His ministry, Mt 3:17; 14:33; 16:16-20; 17:5; 26:64; 27:54, Mk 1:11; 8:29; 9:7; 14:62; 15:39, Lk 3:22; 9:20, 35, Jn 1:34, 49; 4:26, 42; 6:69; 11:27; 18:33, 34; 20:28-31. Contrasted Mt 21:23-27, Mk 11:27-33, Lk 20:1-8.

27 Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?"

28 Then the woman left her water jar and went back to the city. She said to the people,

29 "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?"

Heb 10:25 not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching. NRSV

30 They left the city and were on their way to him.

31 Meanwhile the disciples were urging him, "Rabbi, eat something."

32 But he said to them, "I have food to eat that you do not know about."