

The New Ministry of the Kingdom (John 4:27-42)

I. The Disciples Misunderstand Christ's Kingdom Work (27)

A. The Disciples Return as Jesus is talking to the Woman

B. The Disciples Marvel that He is speaking to her

1. Rabbi's didn't talk to women
2. No Jew would talk with a Samaritan
3. No One would talk with this particular outcast

C. The Disciples are Afraid to Ask what Jesus is doing

II. The Woman Begins Her Kingdom Work (28-30)

A. Jesus Satisfies the Woman's Need (28a)

1. The woman left her water jar
 - a. This is the whole reason she came to the well
 - b. Her thoughts are no longer about water
 - c. She has received something greater than physical water
2. The woman went back into town
 - a. Instead of bringing water back, she brings life

B. Jesus Becomes the Focus of the Woman's Work (28b-29)

1. She went into the town to witness
2. She told the people about this man
 - a. Witnessing isn't just telling people what to believe
 - b. Witnessing is about introducing them to Jesus
 - c. "Come meet a man" – Can this be the Christ – implying that it is.

C. Jesus Receives the Fruit of the Woman's Testimony (30)

1. The woman's testimony brought the people out of the town
2. The woman's testimony brought the people to Christ
 - a. Notice the difference between her and Nicodemus
 - b. Even the most outcast person can be a witness

III. The Kingdom Work is Urgent (31-34)

A. The Disciples worry about Jesus' Physical Needs (31)

1. Instead of rejoicing about the woman or joining in the work the disciples worry about Jesus' food
2. They want Jesus to eat to renew his strength for the Journey
3. They don't realize the woman at the well is the reason he had to go through Samaria

B. Jesus is only Concerned about His most urgent need (32-34)

1. Jesus says he has food they don't know about (32)
2. Jesus' words are misunderstood by the disciples (33)
 - a. They wonder if someone has brought him food
 - b. They are overlooking the reason he came
 - c. We are often more concerned about our physical needs than the work he sent us to do.

3. Jesus' Food is to do God's Work (34)

- a. "My food is to do the will of him who sent me"

- b. Jesus' greatest need is not physical comfort but accomplishing the work of the Father
 - C. There is nothing more important than serving and living for Christ
 - 1. Our flesh and Satan would have us focus on our comfort
 - 2. "We deserve" to be happy or take a break
 - 3. The only purpose of our lives should be to glorify Him
 - 3. Every other "need" we think we have will never satisfy
- IV. The Kingdom Work is Needed Now (35-38)
 - A. The Harvest is Ready (35)
 - 1. Don't say we have time before the harvest
 - a. The farmer knows when the harvest is coming
 - b. There are times when the harvest is not yet ready
 - c. Jesus said that now the harvest is ready
 - d. Kingdom workers cannot wait any longer
 - 2. The fields are white for harvest
 - B. The Harvesters are Joyfully Busy (36-37)
 - 1. The one who is reaping (winning souls) is already receiving wages (
 - 2. The one who is reaping is gathering fruit for eternal life
 - a. This could mean he is storing up treasure in heaven
 - b. This could mean he is gathering fruit (souls) of people who will be saved
 - 3. Everyone has a role to play in the harvest (37)
 - a. Some men sow the seed of the gospel and some reap
 - b. Both are part of the harvesting process
 - c. No matter what role you play, you are important
 - C. The Harvesters are Not Working alone (38)
 - 1. Jesus sends them to reap where others have sowed
 - 2. No matter what part you play, you are part of the work
- V. The Kingdom Work is For the Entire World (39-42)
 - A. The woman has become a worker in the harvest (39)
 - 1. Many people believed because of her testimony
 - 2. Many others believed because she brought them to him
 - B. The Samaritans have become the fields of the harvest (40-42)
 - 1. Many of the Samaritans are adopted into the Kingdom
 - 2. Jesus stayed there with them for two days
 - 3. They understand Jesus is the Savior of the World (42)
 - C. This would be shocking to the Jewish people
 - 1. They alone view themselves as people of the Kingdom
 - 2. The Samaritans would never be accepted by the Jews
 - 3. Jesus readily brings them the gospel of the Kingdom
 - 4. The Samaritans believe on the savior
 - 5. Jesus is the Savior of the world, not just the Jews

John punctuates the point he is making by showing the faith of a Gentile in v. 43-54 of chapter 4. We will look at these with this lesson but the point is clear. First Nicodemus, a Jew of great reputation and religious standing doesn't understand being born again.

Next, the gospel is taken to a Samaritan woman, a half-Jew, and she is not only brought into the Kingdom of God but she becomes an active evangelist for Christ. She brings the town of Sychar out to meet Him and many believe on Him there.

Now an official (a nobleman) comes to Jesus to heal his son. This may be the centurion from the Matt. 8:13. In which case, now we see a Gentile official – a Roman even - who believes on Christ. So we see salvation offered to the most religious man in Jerusalem, a half-breed outcast Samaritan woman, and the most hated group of people to the Jews – a Roman soldier.