

An Outline of John's Gospel

- I. Prologue: The Identity of the Son of God (1:1-18)
- II. Jesus Proven to be the Christ & the Son of God in His Public Ministry (1:19-12:50)
 - A. The Son of God Revealed (1:19-4:54)
 - 1. Beginning of Jesus' Ministry: John's First Witness, First Disciples, First Sign (1:19-2:11)
 - 2. Beginning of Jesus' Public Ministry: Cleansing the Temple, Personal Witness, John's Final Witness, Samaritan Harvest, Second Sign (2:12-4:54)
 - B. The Son of God Rejected (5:1-12:36)
 - C. Conclusion (12:37-50)
- III. Jesus Proven to be the Christ & the Son of God in His Passion and Resurrection (13:1-20:31)
- IV. Epilogue: The Future Mission of the Son of God (21)

The Mission of Worldwide Harvest

Gospel of John, Part XII

John 4:1-42, Part One

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I. He must needs go...

II. Overview

1-6 Introduction –

7-26 Evangelism –

27-42 Harvest –

III. The Glories that would Follow (1 Pet 1:10-11)

10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. (1 Pet 1:10-11)

During His earthly ministry, Jesus was focused upon the first of these themes. He knew that His calling was to be rejected, to be "*despised and forsaken by men*" (Is 53:3). His ministry would predominantly be one of _____ not of _____ – the reaping would be left to others.

But on this occasion, in the story before us today, the Father in His kindness to His Son, gives Him a taste of the glories that would follow. This woman and this village become the first fruits of the Gospel's spread through the world.

It is this message that Jesus wants the disciples to understand (4:34-38). What does it mean that God so loved *the world* that He gave His only begotten Son that *whosoever believes* in Him may have everlasting life? What does it mean that the Son did not come into the world *to condemn the world but that the world might be saved through Him*? It means precisely what these Samaritan believers declare at the end of Jesus' encounter with them: "*now we know that this is indeed the Christ, the Savior of the world*" (42).

A. The Judaic Age as one of preservation (cf. Dt 12:1-14)

The Samaritans were syncretists. They mixed the worship of Yahweh with the worship of their ancestral deities. As part of that worship, they made Mt. Gerizim the center of their corporate worship rather than Jerusalem.

So the woman asks Jesus – if I listen to you, must I cease worshiping at Mt. Gerizim and begin worshiping in Jerusalem? In His response, Jesus divides human history into two different time periods: the _____ Age and the _____ Age. During the Judaic Age certain things were mandated that ceased with the coming of the Messiah. One of these was the necessity of a central sanctuary.

Deuteronomy 12 specified that in the old covenant, during the Judaic Age, there would be *one* central place of worship and sacrifice. Salvation is *of the Jews*. It came from them by the command and purpose of God. God used the Jews to pave the way for the arrival of the Messiah. During the Judaic Age, the Gospel was centered on the Jews, on the land of Israel, and on the city of Jerusalem.

This reveals something important about the nature of the Judaic Age. During the Judaic Age, the Gospel – the Good News that through the shedding of blood by an acceptable sacrifice humans could be reconciled to their Creator – *was not tooled for _____; it was tooled for _____.*

B. The Messianic Age as one of expansion

But now things have changed. In the Messianic Age, the way one rightly worships the Father is no longer connected to a place but to a _____. Worship is no longer tied to Jerusalem – it is tied to the Father, the Son, and the Holy Spirit. Trinitarian worship is the characteristic of the Messianic Age.

Notice, therefore, that this tools the Gospel for expansion. Where is Jerusalem in the new covenant? It is wherever the people of God gather in the Triune Name to worship.

What are the glories that would follow the sufferings of the Christ? What are the glories of the Messianic Age? We sing of these glories in the psalms (Ps 22:27-28; 46:10; 66:1-4; 72:8-11). We read of these glories in the prophets (Is 49:6-7; Zech 9:9-10; Mal 1:11). So do we believe these glories? Have we lifted up our eyes to behold the fields white for harvest? May the Lord make it so.

Hear the words of the Samaritan villagers: *Now we believe, not because of what you said, for we ourselves have heard and we know that this is indeed the Christ, the Savior of the world (4:42).* He is not just the Savior of Israel, the One come to deliver the Jews from sin and restore among them the right worship of God. That is far too small a task. He is the One come to deliver all the nations of the earth from sin and to restore among the nations the right worship of God. Let us believe it and sow and reap to make it so.

IV. Conclusion