

# PM John 4:13-45 Jesus confesses He is the Messiah

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Preacher: Rev Kenny Macleod

[ 0 : 00 ]     Returning to our passage, the passage we read this morning, and returning to John chapter 4. And we're picking up, I think on the notices there is verse 13, so we can read from that where it says, Jesus said to her, everyone who drinks of this water will be thirsty again.

But whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.

The woman said to him, sir, give me this water so that I will not be thirsty or have to come here to draw water. Jesus said to her, go, call your husband and come here.

The woman answered him, I have no husband. Jesus said to her, you are right in saying, I have no husband, for you have had five husbands. And the one you have, you now have, is not your husband.

What you have said is true. The woman said to him, sir, I perceive that you are a prophet. Our fathers worshipped on this mountain, but you say that in Jerusalem is the place where people ought to worship.

[ 1 : 14 ]     Jesus said to her, woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the father. You worship what you do not know.

We worship what we know for salvation is from the Jews. But the hour is coming and is now here when the true worshippers will worship the father in spirit and in truth.

For the father is seeking such people to worship him. God is spirit and those who worship him must worship in spirit and truth. The woman said to him, I know that Messiah is coming.

He was called Christ. When he comes, he will tell us all things. Jesus said to her, I who speak to you am he.

Just then his disciples came back. They marveled that he was talking with a woman, but no one said, what do you seek or why are you talking with her?

[ 2 : 11 ]     So the woman left her water jar and went away into town and said to the people, come see a man who told me all that I ever did. Can this be the Christ?

They went out of the town and were coming to him. Meanwhile, the disciples were urging him saying, Rabbi, eat. But he said to them, I have food to eat that you do not know about.

So the disciples said to one another, has anyone brought him something to eat? Jesus said to them, my food is to do the will of him who sent me and to accomplish his work.

Do you not say, there are yet four months, then comes the harvest? Look, I tell you, lift up your eyes and see that the fields are white for harvest.

Already the one who reaps is receiving wages and gathering fruit for eternal life, so that the sower and the reaper may rejoice together. For here the saying holds true, one sows and another reaps.

[ 3 : 13 ] I sent you to reap that for which you did not labor. Others have labored and you have entered into their labor. Many Samaritans from the town believed in him because of the woman's testimony.

He told me all that I ever did. So when the Samaritans came to him, they asked him to stay with them. And he stayed there two days. And many more believed because of his word.

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 indeed the Savior of the world.

After the two days he departed to Galilee. Amen. May God bless to us the reading of his own holy word. Our next item of praise, well with God's help we return to the passage that we read in John chapter 4 and just following on from where we were looking at the passage this morning.

And the title I've given this sermon is that the missionary gets to work. The missionary being, of course, the Lord Jesus Christ as we see him here working in the life of a woman.

[ 4 : 33 ] And what is so amazing about this passage is that Jesus reveals that he is Messiah. At the beginning of John's book, we're only in chapter 4, he does it not to the Jews, but to a woman who is an outcast in her own society and from Samaria.

Not only that, we saw this morning how the Jews, the Samaritans were looked down upon because of their mixed race and because of who they were.

They weren't, as they would say, thoroughbred Jews. And what Jesus said to this woman was a tremendous statement. It's an astonishing claim for anybody to make to be the anointed Christ of God.

Now the question that verse 26 raises where he said to her, Jesus said to her, I who speak to you am he. This is answered in the following verses as we see in verses 27 down to the verse Mark 42.

And the question is, is Jesus really the Messiah that he claims to be? Because it is a great claim. And this is what's woven into the narrative as speaking to this woman.

[ 5 : 56 ] It is woven in by and giving subtle proofs that Jesus is indeed who he claims to be. And this is always John's purpose.

His purpose, yes, as we saw, he's giving information. But through the information he's giving, what he's wanting, that the people who are reading this will be transformed by reading what he is saying about the Lord Jesus Christ.

And we see that taking place in this Samaritan woman that Jesus had to come to meet. We are told that Jesus had to go through Samaria.

And, you know, it's really interesting in the fact that in regards to ourselves here in Dumfries, we have been praying for people to come and enlarge our numbers in the church.

And isn't it incredible the people that God has brought to us? Iranians and also a man from Eritrea today. People who are immigrants in our nation.

[ 7 : 00 ] They need the gospel. And some of them are claiming that they're already Christians. So then it is for us to encourage them and to see God's hand in everything that is happening.

He was to have this encounter with this woman. And obviously we saw that she was a social outcast. That is why she came to the well at midday. And having had already five husbands, now she's living with someone else who is not her husband.

And Jesus reveals all of that to her. Why? So that she could face exactly where she is in the presence of one that is holy.

But he doesn't condemn her. He offers her living water. Isn't it incredible the way Jesus deals with someone? Knowing exactly what this woman was like.

But yet there's not a spirit of condemnation in his heart. And what Jesus was doing was breaking down barriers as well. Not only for the disciples but also for the church.

[ 8 : 08 ] Barriers that should not be in the church. Because God and Jesus is the saviour of the nations of the world. And just as we read in verse 15 of the previous chapter.

It says that whoever believes in him may have an everlasting or eternal life. That is the universality of the gospel. And it is for all.

Now she resisted him. And we saw this morning that if anyone knew men, she did. But Jesus broke down her resistance bit by bit.

And after we see in verse 18 where it says, For you have had five husbands. And the one you now have is not your husband.

What you have said is true. Now how would he know that? How would he know that? If it weren't for God revealing this. Or he himself was God.

[ 9 : 04 ] And this is where the shift comes in her thinking. In verse 19 the woman said to him, Sir, I perceive that you are a prophet.

There is a change. There is a change in her heart. She realises when she hears the truth about her own life. That there is something here that he knows about.

And she claims this. Now we see from verses 20 to 26. That the woman concedes that she does have spiritual needs. But her arguments begins in what she knows.

We worship on Mount Gerasene. This is what she grew up with. So she concentrates on the historic differences that there was between the Jews and the Samaritans.

Now a difference many say is depending on the location where they worship. So there was obviously the two places and the rituals that were employed in regards to these things.

[ 10 : 09 ] The Samaritans built this temple as we saw this morning on Mount Gerasene. What is she doing? She is putting her faith in that. Now the danger that we have is that we don't put our faith in the church.

Of course the church is there to support us. The church is the bride of Christ. But we put our faith in the Lord Jesus Christ. And that is what Jesus is doing here. Pointing her away from that.

And pointing the people away from Jerusalem. The temple as well. Because Christ is the temple. He is the one that we worship. So Jesus signals the arrival of a new spiritual era.

He did not come to begin a new religion. No. No. What he is doing here is breaking down the barriers of religion. For the Jews in Jerusalem. And for the Samaritans in Samaria.

He reminds her that God is spirit. God is above and beyond any physical location or ritual. That might once have pointed to him.

[ 11 : 14 ] People used to go at the feasts and go to Jerusalem. I joyed when to the house of God went up. They said to me. Jerusalem within your gates. That is where we stand.

That is where we come to worship. We don't have these physical places anymore. Although we love to come to church where we meet with God's people. But the church are you the people.

And that is what Jesus is pointing to. So where do we see in the narrative that Jesus is proving here that he is really the Messiah.

First of all I want you to see and notice Christ's control over all things. And I want you to notice just as he confessed in verse.

Let's read verses 25 and 26. The woman said to him. I know that Messiah is coming. He who is Christ. When he comes he will tell us all things.

[ 12 : 11 ] Jesus said to her. I who speak to you am he. And then verse 27. Just then his disciples came back.

Do you know in the Greek language. It is actually it says at that very moment. And what the Greek is suggesting is this. That just as Jesus was saying to the woman.

I who speak to you am he. I am the Messiah. They heard that. That is what the Greek suggests. They heard him saying and declaring his Messiahship to this Gentile woman.

Had these disciples arrived earlier. Then they possibly would have destroyed the climax of what they were talking about. Because sometimes when you are in conversation with someone.

And you are getting to tell them something. Someone comes up and says to you. Excuse me can I have your attention for a minute. Or can I see you for a minute. And then especially with age you think. What on earth was I talking about.

[ 13 : 16 ] And you have lost the train of thought. If they had come earlier. They could have spoiled the train of thought and the speech of Jesus. Had they returned any later.

The woman would have gone. And they wouldn't have heard the testimony. That Jesus had given to this woman. Who was a Gentile woman.

And his declaration of his Messiahship. Well we know that Jesus could have made that declaration at any time. But notice what he is doing here.

Is that he is making this declaration to a Gentile outcast woman. And they needed to see him breaking down these barriers between Jews and Samaritans.

They needed to see Jesus saying to a Gentile outcast woman. And what he was doing was shattering all their traditions.

[ 14 : 14 ] And all their prejudices. All their prejudices. Do you know I often have been with Adam the other day. They are an amazing race really listening to what he is saying.

And to seeing these men here today. It was quite incredible. What we have are people. That are spoken about. Way through scriptures.

Through the Assyrians. Through the Babylonians. That all took place in Iran and Iraq. And he said that no doubt it was in that area. That the Garden of Eden.

He believes that it was round about that area. So you can think of the centre of the world. And what we read in scripture was round about there. But then we think that we've got it sorted.

We think we're the ones who have the gospel. Where God was dealing with these people. And you know I wondered what were our ancestors doing. When God was dealing with Israel and Assyria.

[ 15 : 15 ] And Babylon and all these people in the Old Testament. We were pagan folk. And you know to hear Adam speaking about all the things. He said to me.

You know I would love to take a group of people. If it was safe enough. To take them to Iran. And see the biblical history that is in our nation. He said there is there.

The grave of Habakkuk. Of Esther. Of Daniel. They are known places in our area.

Where these graves are. What is interesting. He was saying that the Jews. Israelites tried to bury underneath the grave of Habakkuk. To steal it away. But it is a shrine for Muslims.

Imagine that. The book of Habakkuk that we read about. It's a shrine today. And I was saying that to Maggie. We're looking at Habakkuk at our prayer meeting on Wednesday evening.

- [ 16 : 13 ] And Habakkuk begins. And it doesn't tell us about his ancestry. Whose father. Where he came from. That's not important. But in our day they make his grave a shrine.
- As becoming something important. And when you think of all of these things happening. And God now bringing these people to Dumfries. I just think it's incredible.
- And for Adam's timing. As well to be with us. And what God is doing. And what Jesus was doing with the disciples here. Is this. Is breaking down traditions.
- And breaking down prejudices. And bringing people to us. To realize. What is important. In our lives. Is to do the main things.
- Being the main things. In regards to our religion. This had great missionary. Implications. And really. What we have here.
- [ 17 : 10 ] Is a preview. Of the great commission. So as to go out. To the go. Out with the gospel. To all nations. Although. The gospel. The gospel. The gospel was originally to Israel.
- And we are told that in Romans. That it came to the Jews first. It is through the Jewish people. That salvation came to the world. But we are so thankful. That that salvation.
- Is for the world. It is for everyone. Do you know. We have got an Iranian lad. Who comes to our. A cafe. Maggie and others. That lead on a Thursday evening. And one day.
- He came to church on Sunday. His name is Ali. And he wanted to speak to me. Before the beginning of the service. And I went. I went over to say. Hi Ali. What is it? And he said.
- My mother is in a coma. In Tehran. Will you pray for her? What a privilege. In a Christian church. In Glasgow. Praying for a boy.
- [ 18 : 08 ] Who is a Muslim. And here he is asking. For us to pray to God. For his mother. These are the privileges. That we have. In these people coming.
- The nations are coming here. And Christ is breaking down. These barriers. With this woman. In Samaria. So that we may all learn. His confession.
- Was just. To the second. To the moment. And he wanted. The disciples. To hear it. And he told. A woman. Who was a Gentile.
- That he was the Messiah. Jesus is in control. Of the situation. Just as he was in control. Of the cockerel. That crew. That crew. Remember. When the crowd.
- When Peter. Denied him. For the third time. He said. That this would happen. But. What happened. When he denied him. His third time. The cockerel.
- [ 19 : 03 ] Crote. The very moment. He is in charge. And in control. Of all things. The second thing. That we need proof. If we need proof.
- In regards to the deity. Of Christ. Is the impact. He had. On this woman. And please. Please. Think. You might be thinking. Do you know. I am having no impact.
- On these people. You are. The Christ in you. Is what is important. The Christ in you. To reveal Christ. To them. And please.
- Do as you can. Don't be heavy. On yourselves. But what you can. As you minister. To these dear souls. Notice verse 28. So the woman.
- Left her water jar. And went away. Into town. And said to the people. Come. See a man. Who told me. All that I ever did. Can this be.
- [ 19 : 56 ] The Christ. You probably heard. Many. Those of you. Who have been years. In the Christian faith. Many explanations. Of why she left.
- Her watering cans. We heard beautiful. Stories. In regards. To that. But. Tonight. I don't want us. To go into that. But what is interesting. Is what this woman did.

She. Went to the people. Of the town. She went to the people. Of the town. Come see a man. That told me. All that I ever did.

Can you imagine. The town. Saying. All you've done. Who wants to know. Someone like that. What you've done. Your life.

Has been so promiscuous. And you're coming to us. So as to tell us. What to do. The people. In Syker. Avoided this woman.

[ 20 : 54 ] Because. It was shameful. To be seen with her. And she herself. Avoided the people. Because. Of her own. Shame.

No one. Wanted to be associated. With this woman. But because. Of what she found. At the well. She didn't care. Anymore.

All she wanted to do. Was to share that. With the people. Who shunned her. Oh. There is no shame now. In this woman's life.

Why? Because her guilt is gone. And she freely comes. To the people. And says. Come see a man. That told me.

All. That I ever did. She didn't care. Anymore. If anyone said anything. About her. Because she is now. Not. What she used to be.

[ 21 : 50 ] She is something else. Saved. By grace. There is no shame. Now. And her guilt. Her guilt. Is gone. What an impact.

Jesus had. On a single person's life. And it's interesting. That a woman's testimony. Stood for nothing. In those days.

Especially a woman. Like her. Why do you think. Why do you think. The people. Followed her. Why would they. Would they follow.

Someone like that. Do you know why they followed her. Because they saw. Something in her. And it was the Christ. In her. That was attractive. And they believed.

That this is something. Special. It is something. Special. I told you before. About the guy. In Ardisa. Where we worked. In an oil yard. And he said to me.

[ 22 : 44 ] See. He said. Whenever I speak to you. Christians. Why do your eyes. Sparkle. Why do your eyes. Sparkle. Because you're teaching. Or telling them.

About the Lord Jesus Christ. It is so. Attractive. And it's what Adam. Called the beautiful. Gospel. And they saw. Something. In this woman.

That they had never. Experienced before. And it was the Christ. In her. Do people. See Christ. In us. As we go into. Our towns. With the gospel.

The other thing. We see here. In these verses. Is the intimacy. Between Christ. And his father. If he is. Who he claims to be.

Then there's bound. To be a close relationship. With God the father. And we have that. In verses 31. To 33. Meanwhile. The disciples. Were urging him. Saying.

[ 23 : 39 ] Rabbi. Eat. But he said to them. I have food to eat. That you do not know about. So the disciples. Said to one another. Has anyone brought him. Something to eat. Jesus said to them.

My food. Is to do. The will of him. Who sent me. And to accomplish. His work. What. Is he talking about. What do we have here.

What we have. Is a man. On a mission. A man. On a mission. A man. On a mission. And it's the mission. Is what God. Has given him. To do. We see this as well.

In chapter 5. And verse 30. Where Jesus speaks of that. As well. Where he mentions. I can do nothing. On my own. As I hear. I judge. And my judgment.

Is just. Because I seek. Not my own will. But the will. Of him. Who sent me. That is exactly. What we have. When we speak to others.

[ 24 : 35 ] Of the gospel. It's not my will. It's the will of God. Who sent us. And that is what we're asked to do. And then in chapter 6. And in verse 38.

We read this. For I have come down from heaven. Not to do my own will. But the will. Of him. Who sent me. And again. Going back to chapter 4.

And verse 34. Jesus said to them. My food. Is to do. The will. Of him. Who sent me. And to accomplish. His work. Now the word.

Accomplish. Here. Has the same root. As the word. That Christ. Used on the cross. It is finished. It is finished. What was finished?

The work. That God. Sent him. To do. It is finished. And that is the declaration. That he came. To finish. Here we see.

[ 25 : 31 ] That he's doing. That work. Accomplishing. That work. That God. Has sent him. To do. So the question is. What is food. And drink. For Jesus.

To do. It is to do. What the father. Sent him. To do. What took place. When the disciples. Were away. Well.

A woman. Came to the well. And she put her faith. In Jesus. And what did that mean? I see. The travel. Of my soul.

And I am satisfied. Satisfied. The travel. That took him. To the cross. Of Calvary. So as to win. This woman's soul. For himself.

So as to be presented. To his father. Faultless. And here. He has the food. That he needs. That satisfies. His very being.

[ 26 : 25 ] He said to his disciples. I am already. As if. To say to the disciples. I am already satisfied. Who needs your bread. Or whatever else.

That you have. I have had in your absence. A feast. Which you have no idea about. It is a spiritual feast. I remember.

Years ago. And fellowships. Of the gospel. Lord's people. Coming after communion. And they would gather together. And they would be speaking about the sermon. In the evening. And then they always felt.

Someone would say. We will go and make tea. Leave the tea. For just now. This is more important. What we are talking about. We will have the tea later on. Because they were scared. That the tea would spoil the fellowship.

They were getting enough food. For their souls. As they spoke. About their Lord. This is a beautiful glimpse. Into the presence. Of Jesus Christ's being.

[ 27 : 23 ] This is what's food for him. This is his bread and butter. Seeing a lost soul coming. No wonder there's joy. In the presence of the angels in heaven.

Only over one sinner. That repents. I often think of that. The joy of heaven. With his father. Son. And Holy Spirit. The joy begins. At the centre.

In the Godhead. And what happens is. As if you're throwing a stone. Into calm waters. What happens. It cannot but ripple. Out to the edges.

And as in heaven. It begins. The salvation of a soul. Begins with God. The rejoicing is with God. And the joy is with God. But God can't contain himself.

In the sense that it ripples out. That sounds so beautiful. When we see souls being saved for Christ. In our own midst. When they come and say.

[ 28 : 21 ] I have put my trust. Trust in Jesus. And it just simply lifts our hearts. And our souls. And then Jesus turns. The disciples attention.

He does to the harvest. Isn't it interesting. What he says about the harvest. This is another proof. That he is the Messiah. By knowing what goes on.

In the hearts of those. That were coming towards him. Notice as we read in verse 35. Do you not say. There are yet four months.

Then comes the harvest. Now if it's four months. We're looking at this. Must have been in December time. The harvest in mid April. So this is. He's talking in mid December.

Then comes the harvest. Look I tell you. Lift up your eyes. And see. That the fields are white. For harvest. What is he saying here?

[ 29 : 19 ] Well. The seed was sown in November. This is in December. And the crops that were planted in November. Will not be ripe.

Until April. Mid April. But what is he saying here? Look. Lift up your eyes. And see the harvest. What is he talking about? What is he talking about here?

He's talking about. The white clad Samaritans. In their white gowns. Coming towards them. As if the harvest is ripe.

To gather. He's talking here. About their souls. And the importance. And when is that harvest ready? It is ready now.

They saw a group of Samaritans. The sole harvest of those Samaritans. Coming across the field. And the harvest is now.

[ 30 : 15 ] How did Jesus know? That they were ready for harvest. Well chapter 2. Verses 24 and 25. But Jesus on his part did not entrust himself to them.

That is to man. Because he knew all people. And needed no one to bear witness about man. For he himself knows what was in man. So what is coming towards him.

Are people who are hungry for the gospel. A harvest that is ripe. And he is saying this to the disciples. When they see this coming.

And what does he say to them? I want you to lift up your eyes. So as to see it. Here is proof. Where is it? It is out in the streets of Dumbarton Road and Byers Road.

Where are our churches. It is out in Dumfries. White for harvest. So as to bring them in. Do you know what is interesting? Is when the disciples were making their way back to Sychar.

[ 31 : 18 ] To get the food. No doubt. No doubt. No doubt. They passed the woman by. And being Jews. And her as a Samaritan. They would have walked on the other side.

Of the road. Because of the barriers of culture and tradition. But what they didn't see. Was her heart. Was ripe for harvest.

But Jesus saw it. Do we miss opportunities? Because we have made up our minds. About people. We made up our minds. About people.

They will not come to faith. Well look at verse 36. Where it says. He speaks about all that is happening. Verse 35 again.

Let's read it. Do you not. Do not say. Do you not say. There are yet four months. That comes. There comes the harvest. Look I tell you. Lift up your eyes.

[ 32 : 13 ] And see. That the fields are white for harvest. Do you know sometimes. Sometimes. We think of Scotland. Has turned us back. On the gospel.

What does God do? Well if that's the case. I'll bring you other people. It's incredible. Some of the folk that come to outdoors as well. People from all walks of life.

And from all the nations. And God bringing them to us. The field. Being white. For harvest. What is interesting. Is when the disciples. Were making their way. As we thought of her.



We cannot miss the opportunity. Now I want us to look at verse 36. Already the one who reaps. Is receiving wages. And gathering fruit.

For eternal life. So that the sower. And the reaper. May rejoice together. What wages. What wages. Is he talking about here.

[ 33 : 10 ] It is the joy. Of doing the will. Of him. Who sent me. Just do. What I've asked you. To do. And with that.

Will come the joy. Of the sower. And the reaper. The sower. And the reaper. Are rejoicing together. Who sowed the seed. In these people's lives.

Well someone sowed the seed. In this woman's life. Because she said. Remember earlier. That a messiah. Is going to come. Who is the Christ. And he will teach us. All things.

So what they knew. Of the Old Testament. Pointed them to this. And they knew it. So obviously. They knew. Enough. For God. To work on that.

And to fulfill. The gospel. In their hearts. God had prepared. Their hearts. The woman spoke of Christ. That he was to come. So the sower. And the reaper.

[ 34 : 05 ] They rejoiced together. Quite often. When we say. And possibly. We're living. And thinking. We live in a day. That well. It seems that we're source. And there doesn't seem to be.

Many reapers. In our day. We just seem to be the source. So where are we going to have the joy. Well you know. It might be in heaven. Where we'll see these people.

We might never see them coming here. But I remember Kenny Stewart. Who was a minister. Previous minister to ourselves. And down there. Remember him saying one time. Do you know.

He said. God never revealed to us. That we might see the fruit of our labor here. But I believe one day in heaven. God will reveal.

What he's done. Through us. Telling others. About the gospel. And I believe these people. Will come up to us. And say. Do you know. It was something that you said.

[ 35 : 01 ] That led me. To seek the Lord Jesus Christ. To hear it. In glory. There are hearts. Prepared. In our world.

And the harvest. Is ripe. At the moment. Remember Matthew. Chapter 9. And verse 36. As Jesus saw the crowds. And he said.

In verse 36. Where he says this. When he saw the crowds. He had compassion for them. Because they were harassed. And helpless.

Like sheep. Without a shepherd. When these people come through our doors. That's exactly what they are. Sheep. Without a shepherd. We can point them.

To the shepherd. So that God can deal. With their hearts. And lives. Do you know. In many ways. We do live. In exciting times.

[ 35 : 56 ] This is the day. God has given us. It is the day. That he's given us. His gospel. And what we have. Is a rich. Beautiful message.

That we have. For a lost world. God expects us. God expects us. To tell others. Lift up your eyes. And see. That the fields.

Are white. For harvest. May God bless. These thoughts. To us. Our closing. Item of praise. The remaining. Day. laptops. May God bless. God bless.