

John 13 – New Covenant Harvest Begins with Christ

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John 4:27-54

Prologue

- Jesus meets Samaritan woman at Sychar
 - Salvation offered to her from Messiah (Hebrew)
 - Declaratory statement that true worship is not linked to places but is a state of being: Spirit and Truth (Jn. 4:21-24)
 - Juxtapositions between Christ and religious/political Jews defines John's Gospel (Antithetical to God)
 - His Priesthood replaces Levitical priesthood (Jn. 9:11-13)
 - His teaching corrects Pharisaical teaching (Talmud etc.)

Disciples Return – Jewish Men

- Jesus sent His disciples away because of their Jewish prejudice that would have prevent His dialogue
 - Their confusion on returning and discovering Jesus speaking with a woman of questionable morality, and a Samaritan, betray their Jewish self-righteousness
 - They could not suddenly reverse their Jewish beliefs (Ac. 10:9-20)

Woman Fulfills Jesus' Prophecy

- Jesus told her that His *water* (New Covenant) would become a spring of eternal life Q-41310
 - She leaves her water drawing gear - She has living water
 - She runs to tell the town she has found Messiah
 - She bases her testimony on His declaration of her past
 - Public revelation of her shame, repentance, is the basis for the people's belief - Her honesty compelled belief

Time to Eat

- Disciples offer Jesus food, reason they went into town, which He uses as a teaching vehicle for their edification
 - He is not chastening them - Showing natural concern
 - He is using their offer to expand their understanding
 - They are thinking only of concrete material concerns, same as the woman concerning the water dialogue
 - Christ wants them to expand their horizons spiritually

Fields Ready for Harvest

- Christ, master teacher, uses familiar images to convey complex truths - Fields ripening for harvest
 - The disciples see the physical fields of grain as being ready for harvest in four months
 - Christ tells them people are ready for New Covenant harvest now {fullness of time}, which is why He came
 - The woman was an example of this harvest being ready

Old Testament in Perspective

- The Old Testament people were the sowers laying the foundation for the New Covenant (Dt. 11:13-16, 39-40)
 - All who came before the disciples were sowing truth of God in Israel and all who came in contact with the Jews
 - These people looked forward to the promises of God
 - Yet, these all died without obtaining the New Covenant
 - The disciples now are entering into that harvest of truth

No One Left Behind

- Though Old Testament saints died without obtaining the New Covenant, they will not be left behind
 - All who labor in God's work will receive the New Covenant (eternal life) (Mt. 20:1-9)
 - Old Testament will be resurrected at end of the Great Tribulation to receive their New Covenant promises (Dn. 12:1-3)
 - The disciples will share in the work of the sowers, as shall we who live God's truth in the world (Christians)

Harvest View Looks to Stauros

- In using the harvest imagery Christ also alludes to His death as the Paschal lamb
 - Offering of First Fruits - Sheaf of barley harvest waved before the Lord during Passover Week (Second Day)
 - Christ lowly at His first coming (barley)
 - Christ the First Fruit of the New Covenant (Body) (1Co. 15:20-23)
 - Thus, this is the Dispensation of First Fruits - Church

Declaration of the Samaritans

- This passage is a transition to the next vignette
 - Town's people believed the woman, came to hear Christ
 - He stayed two days teaching them about salvation
 - They then declare to the woman that they believe since they heard for themselves - Her testimony not adequate, they had to see and hear for themselves (Jn 20:24-29)
 - Dependence on empiricism negates true reality (1Pe 11:1-3)

Second Miracle in Cana

- Christ returns to Galilee declaring, "prophet has no honor in his own country," meaning the Jews do not perceive Him as Messiah as the Samaritans (Mt 13:53-58)
- His signs preceded His return and the people are curious about Him but not about His truth (Jn 2:11-22)
- Unknown official asks for healing for his son

Unidentified Official

- This is given without context to determine if this man
 - Jewish official
 - Herodian official
 - Roman official
- Only detail John considers important is this official traveled some distance to beg Jesus to heal his son

Chastening and Compassion

- Jesus responds with bluntness, again, getting to the root of the true issue - Reliance only on empiricism
 - Official came because of Jesus' healing miracles
 - He did not come to learn the truth of Christ - salvation
 - He did not acknowledge Christ as either Messiah or God
 - Official could have asked for eternal life for himself and his son; yet, he chose to ask only for physical life for his son not knowing both were spiritually dead (Ep. 2:1-3)

Christ Heals the Son

- Christ always had compassion on the people (Mt. 9:36)
- Christ could have marveled at this man's faith since he came from some distance believing Christ could heal his son; except, unlike the Centurion this man made no declaration of faith or submission to God (Mk. 6:5-13)
- The official, like the town's people, had to have tangible proof of Christ's power before believing

Official Does Believe

- Because of the healing of his son, the official does believe the truth of Christ's teaching - His household
 - This limits the spreading of salvation to the person of Christ - He would have to remain in His physical form constantly performing signs
 - This is not faith and if not faith then it is sin (Ro. 14:23; He. 11:6)
 - Thus, reliance on His signs would have Christ establishing sin rather than negating the lies of sin

End of Part One of John's Gospel

- Opening hymn supported by several vignettes showing:
 - Deity of Christ
 - Unbelief of Jewish religious establishment - Nicodemus
 - Belief of those whom Jews had rejected rather than evangelized - Samaritans
 - Support of His message with two signs designed to highlight the transitioning from Mosaic cultic practice to true worship of the Father in Spirit and in Truth

John Specific in his Anecdotal

- John places his anecdotal in a very specific order as he builds toward his next part: conflicts between Jesus and the Jewish religious establishment
 - These dialogues highlight the Jewish religious/political community's slavery to their traditions vice God's truth
 - They could not refute His signs and they would not accept His truths leaving them only one option - death

Careful What You Wish For

- Man had been seeking a messiah ever since His coming was promised by God in Genesis (Gen. 3:15)
 - Eve believed her son, Cain, would be worthy-Murderer
 - Jews believed their messiah would elevate them over all peoples of the earth-Conqueror (Murderer)
 - Instead, Messiah came lowly seeking to save the lost in truth and His blood shed by murderers who loved God

Christians Fare Little Better

- Throughout the Dispensation of First Fruits Lucifer has largely twisted Christianity into Christendom
 - Truth of Christ transformed into religious monstrosities towering into the heavens reminiscent of Babel (Gen 11:1-9)
 - Cultic rites replaced faith to please god of this world
 - Wars have been evangelistic tools of Lucifer's truths
 - Luciferic theocracies smother Christ's truths (Rev 2:1)

Unity in Our Day

- The various factions of Christendom seek unity with other religious forms based on goodness of man
 - Man is basically good, though some are unredeemable
 - This overarching religion seeks a global theocracy
 - Peace promised when everyone accepts one worldview
 - Not everyone accepts this worldview and the factions come together to decide the issue - Via war of course

Christians Look for Signs Also

- Christians claim to walk by faith but every Wednesday prayer night they beg for miracles of healing and of respite from problems - Just like in the Jews
 - Few pray to Christ asking for spiritual maturity so the lost people can see us struggling with the same issues but looking to Christ, not for relief, but for strength
 - How can they believe if we display little faith and are willing to compromise with the world for a form of godliness?