



JOHN 4:31-42 | JESUS IN SAMARIA, PART 2: THE FIELDS ARE WHITE

- Verse 31 –
 - During the time in which the woman had gone to town and before the men came to Jesus at the well (v. 30), **his disciples** wanted him to eat something.
 - The Hebrew word for **Master** is רַבִּי [rabbi]. In John 1:38 the author used the Hebrew (as here) but gave the translation of **Master**. Here the translators have chosen to go with the translation.
- Verses 32-34 –
 - This is not to say (in my estimation) that Jesus had a “secret stash,” but rather a figure of speech to say, “I have been nourished without food.”
 - I do not see nor interpret anything *supernatural* here. Rather, the excitement of the moment causes the body to physically not feel the need to eat.
 - The disciples took the phrase literally, but Jesus immediately corrected them in verse 34.
 - Of interest, the **meat** of Jesus was not *doing* and *finishing his work*, but **to do** and **to finish**, that is, *to bring to completion*. It was the joy of the completed act that was, for Jesus, **meat to eat that ye know not of**.
- Verse 35 –
 - Concerning the **four months** till harvest, Jesus must have been speaking a figure of speech. Since the feast of first fruits comes soon after Passover, the harvest was then in effect. The only other option is to have a large gap of time with Jesus in Judea, and this doesn’t seem to fit the context. It is easy to see how this saying could be a common proverb to communicate “nowness.”
 - What fields were **white already to harvest**? We almost always take this as a commentary on our present world and its readiness. However, we must remember that Jesus was talking about the readiness of *national Israel* to repent and receive her Kingdom. Today’s present world is a roller-coaster of readiness and rejection. The usage of the verse to describe today’s world is a “name it and claim it” approach to Scripture.
- Verse 36 –
 - Jesus speaks of two groups of people, the one who reaps and the one who sows. They **rejoice together**, but both involve labor and **wages** that are incompatible with the age of grace but fit nicely into the age of the law.
 - Notice that the reaper **gathereth fruit unto life eternal**. This is clearly *not* a grace message but is consistent with what we would expect coming from Jesus as a **minister of the circumcision** (Rom. 15:8).
- Verses 37-38 –
 - The disciples of Jesus were not *sowers* but *reapers* in this context.

- The *sowers* must have been men like the Prophets and John the Baptist, or simply John the Baptist and his disciples.
- Verse 39 –
 - The amazement of the woman that Jesus **told me all that ever I did** matches that of Nathanael under the fig tree, and she (along with those who heard her testimony) **believed on him**.
 - The belief is that He is the Messiah, and that the Messiah would save the world (see v. 42).
 - The fact that the woman *and many of the Samaritans of that city believed* is a display that indeed the fields were white unto harvest.
- Verses 40-41 –
 - Jesus (almost surprisingly) agrees to stay in Samaria another **two days**.
 - During this time **many more believed** that He was Messiah, **because of his own word**. This tells us that what we know about Jesus only skims the surface of His full life and ministry.
- Verse 42 –
 - There were many who believed because of the testimony of the woman (v. 39) and many more because **we have heard him ourselves**.
 - From the testimony of Jesus (with presumably no miracles displayed), they knew that **this is indeed the Christ, the Saviour of the world**.
 - From this we can tell that the Samaritans had an expectation of a **Christ** (Messiah) and that His role would be **Saviour of the world**.
 - Notice that the saving role is *earthy*, using the word κόσμος [kosmos], the word in reference to *the created order*. This is not in error, for that is exactly what Messiah will do.
 - Note that while Nathanael declared Jesus as **the King of Israel** (Jn. 1:49), the Samaritans (not being nationally of Israel) recognized Jesus as **Saviour of the world**.
 - One can only speculate what these believing Samaritans did after this point.
 - Did they continue to worship at Garazim, and its fake altar of worship?
 - Did they convert to Judaism?
 - Did they...join the local Baptist church by “promise of a letter?”

JOHN 4:43-54 | JESUS IN GALILEE: *THE SECOND SIGN*

- Verses 43-44 –
 - They had been in Judea, then in Samaria, and now are returning to **Galilee**.
 - Verse 44, however, can be perplexing. The normal reading is that they returned to Galilee *because a prophet hath no honour in his own country*. But this makes no logical sense because Galilee *was his own country*. Furthermore, the next verse (45) declares that **the Galilaeans received him**, and did throughout His ministry. Almost all attempts to connect **his own country** with Galilee fail.
 - However, the logic of the grammar says “He left Judea because **a prophet hath no honour...**” Indeed, *prophetically*, Judea was His own country, for in Jerusalem He will reign.