

“Jesus, the Great Revealer”

July 7, 2013

Text: John 4:25-30

**Those who have been in the Church for long, have learned
that God is omniscient, so He knows all about us.**

He knows absolutely everything beforehand, so He never
discovers anything that He hadn't known before.

In Psa 139:2, David prays=> *“You know when I sit down &
when I rise up; You understand my thought from afar.*

But what some believers don't understand, is that Jesus, being the
Second Person of the Godhead, is omniscient, just as the
Father is.

In our study of John 2, we read=> *“He knew all men.... He
did not need anyone to testify concerning man, for He
Himself knew what was in man”* (2:24-25).

E.g. having never seen Nathanael before in His life, Jesus
said of him=> *“Behold, an Israelite indeed, in whom
is no deceit”* (1:47).

X wasn't guessing; He really knew all about Nathanael's
character.

In Jesus' letter to the church at Thyatira (in Rev 2) He says:
*“I know your deeds, and your love and faith and
service and perseverance”* (Rev 2:19).

Jesus is omniscient.

He knows everything about us too, & is the Head of
the Church.

But not only does Jesus know the truth about us, He reveals to us what we need to know about ourselves, in 1 of 2 ways=>

1st, He reveals the truth about our sin, so that we can repent of it, confess it, and seek His forgiveness of it.

That's what we have seen Him doing in the case of the Samaritan woman at the well, in our study of John 4. At 1st she tried to conceal from Him the promiscuity of her past life, but He revealed/exposed it, for what it was. He told her to go call her husband to Him.

She answered, *"I have no husband,"* to which Jesus responded=> *"You have correctly said, 'I have no husband'; / for you have had five husbands, and the one whom you now have is not your husband"* (4:16-17).

In today's text, this same woman will tell her neighbors=>

"Come, see a man who told me all the things that I have done" (4:29).

Jesus, the Great Revealer, will have revealed His total awareness of her past sinful life.

In response to His omniscience, she will seek His forgiveness of her sin, & will receive from Him the water of eternal life for her thirsty soul.

But 2nd, those who do not confess their sin to X, seeking His forgiveness, will be called forth from the grave someday to stand before Him at the Great White Throne.

There He will reveal their sin to them.

He will be there to judge all the nations of mankind, person
by person.

He will reveal to the unredeemed every sinful deed they
have ever done (moment by moment) & He will
make them listen to every sinful word they've ever
spoken.

Worst of all, they will see how God has revealed Himself to
them, thru creation and thru their conscience.

And in some cases, also thru His Word, which they
have read or heard taught.

But they will all have rejected Him.

He won't be there to offer pardon for the sins they then
confess.

Tragically, He will be there as a Judge, to pronounce
judgment on them/their-sins—the most grievous of
all being their rejection of His mercy & His offer of
salvation.

**The Samaritan woman would ultimately invite her neighbors
to *“Come, see a man who told me all the things that I
have done.”***

This morning, her words will also invite each of us to Come/See
this Man, who knows everything we too have ever done.

I hope that we will all leave here today w/ the sense that He has
searched/seen right through our souls.

And that He has forgiven/cleansed us of every sin He has revealed to us, & which we have confessed to Him.

Our text portrays Jesus as the Great Revealer, in that=>

- * Jesus, the Christ, reveals all things necessary for us, spiritually
- * Jesus reveals Himself to be the Messiah.
- * Jesus reveals man's sin to himself.

*** Jesus, the Christ, reveals all things necessary for us, spiritually**

Jesus has just revealed a number of wonderful truths to this Samaritan woman at Jacob's well.

- * He has told her about the living water that becomes a well of water w/i believers, springing up to eternal life.
And because John's Gospel has told us what Jesus revealed to the woman, X has now revealed it to us, as well.
- * He has revealed to her that He is fully aware of every detail of her sinfulness, and yet that the promised gift of living water is still available, even to a person like her—or, for that matter, people like us.
- * He has explained to her that the Samaritan worship on Mt. Gerizim, a/w/a as the ritual worship of Jews in Jerusalem, has now become obsolete and has been superseded by the worship of God in spirit/truth; And that is how we too are to worship.

All of these new ideas may have intuitively sounded right to her—but possibly too good to be true.

That's the way most people feel about the gospel, once they really understand its significance/implications=>

Once they recognize their own utter wretchedness and hopelessness as sinners, trapped/enslaved-by their sin, condemned by God's Law, languishing under the wrath of God, & subject to His inevitable/eternal judgment.

If/when they ever feel constrained to escape from all this & to seek salvation for their souls through religion, their first instinct is always to ask, "What must I *do* to be saved?"

They assume something must be *done*, & *they* must do it for themselves.

The gospel comes along w/ very good news, & very surprising news.

It declares there's nothing they can do to save themselves because they are spiritually dead in their sins, and the dead can't do anything for themselves.

That if anything is to be done about it, the H.S. must do it, and He is as uncontrollable as the wind.

This was the lesson Jesus taught Nicodemus in Jn 3.

But the good news is that Jesus has already done what must be done in order for man to escape the miseries of sin.

X's atoning death, has satisfied God's Law, &
propitiated God's wrath caused by men's sins.
All we have to do is believe on Him and entrust
ourselves to His grace, receiving salvation from
Him as an unrequitable gift.

This also must have sounded too good to be true for the woman
at the well, because she herself had lived such a sinful life.
And she had been raised under a Mosaic regime that taught
life had to be sacrificed every time someone sinned;
That God's wrath could not be propitiated in any
other way.

People subjected to this system never felt they were out
from under the Law's condemnation, because they
continually kept on sinning, always adding to their
guilt/condemnation.

But now Jesus was holding out the wonderful prospect that
even this sinful Samaritan woman might have the
well of spiritual water w/i her, springing up to eternal
life, so that she would never again suffer from the
spiritual thirst, caused by alienation from God.

We find her response in=>

[John 4:25]=> *"The woman said to Him [Jesus], 'I know that
Messiah is coming (He who is called Christ); when that
One comes, He will declare all things to us.'"*

**The Samaritan woman was finding it difficult to entrust her
soul to the hopeful ideas Jesus had just stated.**

So she fell back on the typical/traditional Samaritan hope=>

When Messiah comes, He would sort out all these things & tell them what was really true, and what was not.

She referred to the Messiah as “*that One*”—meaning that teacher whose words are truly trustworthy, in contrast to all the speculative notions taught by other teachers, who had confused her with their false doctrines.

When that One comes, she said, He will declare all things to us.

I.e., He would straighten out all these conflicting claims about salvation, made by the false teachers of her day.

He would ultimately announce the truth about all things, making everything clear at last.

Josephus wrote that expectations were running high during this period in the East, that a Messiah of some kind was about to come.

The Samaritans referred to Him as “Taheb,” which seems to mean “the Restorer,” & they correctly believed, He would be the fulfillment of God’s promise to Moses in Deut 18=>

*“I will raise up a **prophet** from among their countrymen like you, & I will put My words in his mouth, and he shall speak to them all that I command him” (18:18).*

A prophet is a revealer, who proclaims all the spiritual truths from God, that God’s people need to know.

The Samaritans actually had a more accurate notion of the Messiah than the Jews had.

The Jews thought of Him primarily as a political and military figure, who would rid them of Roman oppression/domination.

The Samaritans, by contrast, saw Him primarily as a Revealer.

As John wrote about this incident, he did so after 60 years of reflection on the meaning of Jesus as the ultimate Revealer to man, of the things of God, & of God Himself.

He had put it like this in the prelude to his Gospel (1:14)=>

*“No one has seen God at any time; the **only begotten God** who is in the bosom of the Father, He has **explained Him.**”*

I.e., Jesus is the Revealer of God to man.

John understood that Jesus is the Revealer of all divine truth from God, because He is from the Father.

He explains the Father in a way no mere mortal ever could.

And John understood it in light of Jesus’ own words in Jn 14=>

*“I am the way, and the **truth**, and the life; no one comes to the Father but through Me” (14:6).*

Jesus is the human incarnation of God’s truth, who reveals the truth to our own hearts as His Spirit convicts us of sin, regenerates us, & indwells us, becoming our resident truth-Teacher.

The Samaritan woman got it right when she said, *“Messiah is coming.... He will **declare** [reveal] **all things** to us.”*

But what she didn't yet realize was that Messiah was sitting right there w/ her at the well—Jesus, the Messiah, who was declaring all things to her at that moment. Jesus the Messiah was even then revealing to her “all things” necessary for her own salvation/worship.

*** Jesus reveals Himself to be the Messiah**

[Verse 26]=> “*Jesus said to her, ‘I who speak to you am He.’*”

The woman had just said that Messiah would declare all things to Samaritans like her, when He came.

Now Jesus says, “I am the Messiah, & I have just declared to you the most important truths you will ever hear.”

As I've mentioned in the past, this is the only time in the NT when Jesus ever declared His Messiahship this directly.

This is the supreme moment of His own Self-disclosure and Self-revelation.

The only other time He'll even come close to revealing Himself as He does here, will be during His interrogation by the H.P.

And even then, He will simply take the H.P.'s statement & confirm it (Mt 26)=> “*The high priest said to Him, ‘I adjure You by the living God [I order You to answer me under oath before God], that You tell us whether You are the Christ, the Son of God. / Jesus said to him, ‘You have said it yourself’*” (26:63-64).

So why would Jesus reveal Himself as the Messiah to a Samaritan adulteress, and not to His own people?

1st, the Jews had developed a misconception of Messiah.

They thought of Him as a political/military conqueror who would protect them from foreign powers, & also provide them w/ endless food/health/welfare.

E.g. John 6 describes His feeding 5000, after healing many.

Because of this, the people concluded that He was the great Prophet of Deut 18—i.e., the Messiah.

Jn 6:15 says=> *“So Jesus, perceiving that they were intending to come and take Him by force to **make Him king**, withdrew again to the mountain by Himself alone.”*

These people wanted their Messiah to be a king who would constantly provide them w/ protection/other-benefits.

X knew, that if He declared Himself Messiah, inevitably they'd reject Him, for not meeting their expectations.

He had come to do His Father's will, not their will.

2nd, Jesus knew that the moment He declared Himself Messiah, the Jewish religious authorities would assassinate Him.

That's exactly what did happen, due to their jealousy of His popularity among the people.

They refused to share power/honor w/ Him.

So until the hour appointed by God for His death had come, He didn't reveal Himself as the Messiah to the Jewish populace.

The moment X confirmed the H.P.'s words that He was Messiah, His death-sentence was sealed.

3rd, Jesus' revelation of Himself always matched the degree of faith in the heart of a person to whom He was revealed. The Samaritan woman believed in the Coming One called the Messiah, that He would reveal/declare all things. She had a correct understanding of Messiah's true nature—a prophetic Revealer, not a conqueror.

All Jesus had to do was tell/show her that He was the One she expected, & she was able to embrace Him by faith.

4th/finally, it simply pleased God in His sovereign grace to reveal Jesus as Messiah to a lowly Samaritan woman.

In Mt 11, X Himself revealed in such divine condescension as He prayed=> *“I praise You, Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have **revealed** them to infants”* (11:25).

Jesus still reveals/discloses Himself to those whose hearts the Spirit has prepared, to place their faith in Him.

Not only does He reveal their sin to them through the convicting power of the H.S.;

He also reveals that He is willing/able to forgive their sin, and to save them from it, as the Spirit testifies of Him to their hearts.

In Jn 15:26, Jesus told His Apostles just before His death=> *“When the Helper [H.S.] comes, whom I will send to you... He will testify about [reveal] Me.”*

In Jn 14 He will say=> *“He who has My commandments and keeps them [because he is born again] is the one who loves Me; and he who loves Me will be loved by My Father, and I will love him and will **disclose** [reveal] **Myself** to him”*
(14:21).

Jn 14:18=> *“I will not leave you as orphans; I will come to you.”*
This speaks of X’s Self-revelation, inwardly communicated to the believer through the indwelling H.S., reassuring those who have become born again that X hasn’t left them as orphans, but that both the Father & the Son love them.

Jesus, the Messiah revealed (& still does reveal) Himself to us.

When we pray, we know that He is there, listening to us.

I Pet 1:8=> *“Though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory.”*

*** Jesus reveals man’s sin to himself**

As with X’s revelation of Himself to believers, it’s through the H.S., that He reveals a person’s sin to himself.

In the Upper Room, Jesus promised His Apostles that the H.S. would come, & *“when He comes, [He] will **convict** the world concerning **sin** & righteousness & judgment”* (16:8).

But in the case of the Samaritan woman, Jesus Himself had convicted her heart of having repeatedly violated the sanctity of marriage.

Confronted w/ her own sinfulness, the Samaritan woman must have trusted Jesus to forgive her sin, & save her soul, because she immediately set out to tell others about it.

That is behavior typical of someone who has become born again.

X's sinless//perfect life as a man still reveals our sin to us, by showing us the kind of life we too should live.

It all began w/ the disciples returning and interrupting Jesus' conversation with the woman.

[Verse 27]=> *“At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, ‘What do You seek?’ or, ‘Why do You speak with her?’”*

The disciples had finished their grocery shopping, & had now returned to Jesus.

John says they were *“amazed,”* & being one of them, he knew how they all felt.

Why were they so amazed?

1st, they were amazed that Jesus was speaking to a woman at all.

Rabbis didn't do that, because they considered women inferior to men—both intellectually/spiritually.

They had certain sayings, such as=> *“He who instructs his daughter in the Law, plays the fool.”*

Ladies, the gospel has raised you to your proper place & we gladly acknowledge your equality w/ men.

This is true both in terms of your value to God (the price Jesus paid for the redemption of your souls) & your value to us.

Paul wrote=> “*There is neither **male** nor **female**; for you are all **one** in Christ Jesus*” (Gal 3:28).

2nd, the disciples were amazed that X was talking to a Samaritan, since they shared the Jewish racial prejudice against Samaritans.

Not until many years later would the Church fully realize that God loves/saves people of every race/nation.

It would take Peter 3 repetitions of his vision of the sheet lowered down from heaven loaded w/ unclean animals, before he was ready to accept the fact that God was actually going to save “unclean” Gentiles.

In Rom 10, Paul would later write=> “*There is **no distinction** between Jew and **Greek** [a non-Jew]; for the same Lord is Lord of **all**, abounding in riches for **all** who call on Him*” (Rom 10:12).

3rd, the Apostles were prob amazed that X spoke to *such* a woman.

I doubt they knew all about her sinful past, as Jesus did, but there is a look that reveals the heart condition of those who have fallen as low as this woman had.

Peter described the spiritual beauty of godly women, as=>

“*the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God*” (I Pet 3:4).

The demeanor of a reckless/hardened woman like this Samaritan often manifests a spirit that is neither gentle/quiet.

The rough coarseness resulting from a hard/sinful life often becomes etched in bitter lines on her face.

now blustered in w/ their groceries, making it obvious that they didn't approve of this woman talking to Jesus.

That was undoubtedly one of the reasons why she left. But even this fulfilled God's plan for the woman, and all her unsaved Samaritan neighbors.

[Verses 28-29]=> *“So [oun—for this reason] the woman left her waterpot, and went into the city and said to the men, / ‘Come, see a man who told me all the things that I have done; this is not the Christ, is it?’”*

The woman said Jesus had told her all things she had done.

i.e., He had fully revealed to her all her sinfulness.

That sounds like an exaggeration until you understand it.

The only sin X had actually revealed was the sin of her promiscuity, but in that 1 sin she had discovered her own sinful nature.

It was like a lightning flash that momentarily illuminates the blackness of night, so you see the whole landscape.

Moreover, just in talking (in our case, praying) to Jesus, man's sinfulness is revealed to him, in the bright light of Jesus' holiness.

Because of Jesus' brief statement about this woman's sexual sins, she had looked at her own sinful heart—the source of those sins.

It was a devastating self-realization, a spiritual meltdown, leading her to reach out to Jesus by faith for the forgiveness/cleansing from her sin, & for the water of eternal life.

All this had happened just seconds before the disciples returned.

And now, seeing the rejection/disdain on their faces, and wanting, anyway, to go tell her neighbors about this wonderful Man who had freed her from her past, she left, very abruptly.

John says that she even left her waterpot behind, but she may have done that, in part, to enable Jesus to draw water for Himself, since He had begun their conversation by asking for a drink.

She prob. intended to bring her neighbors out to meet Him, & figured she could reclaim it when she returned.

The woman now had a spring of living water w/i her, & she wanted to share it w/ the people she had once avoided.

Why didn't she tell them, "I have found the Christ!" instead of saying, "*This is not the Christ, is it?*" (implying He really wasn't).

Having been married 5 times she knew how people's minds work.

It would have seemed presumptuous for her to teach others spiritual truth, esp. in light of her own notorious past. If she had said, “X has come!” they’d have said, “Is the worst sinner in town, now an expert on X’s coming?” On the other hand, her simply throwing out the possibility that X had appeared, & had actually come to Sychar (their little village), stirred up their curiosity. So she simply reported that Jesus had revealed her sin to her, then left it up to them to draw their own conclusions.

And she spoke as if it were prob. too much to hope-for, that Jesus was actually the X, leaving them predisposed to prove to her that He was, & that she was wrong.

Soon, they were all on their way out to Jacob’s well.

[Verse 30]=> “*They went out of the city, & were coming to Him.*”

Against all odds, this adulterous woman at the well turned out to be exactly the right person to bring the people of Sychar to Jesus, so He could give them the gospel.

As these people approach in their customary white robes, Jesus will look out over the fields they’re crossing and tell His disciples=>

“Lift up your eyes and look on the fields, that they are white for harvest” (4:35).

The men of Sychar will come to Jesus open-mindedly,
ready to be harvested spiritually, because of what the
Samaritan woman had told them about Him.

What was it the woman had said that brought all this about?

Something very simple, that any 1 of us could also say to the lost.

It wasn't theological at all, but just a humble/personal
testimony of what X had done in her life,
accompanied by a simple invitation to "*Come and
see*" Him for themselves.

If Jesus has never transformed your life by His gracious power,
I would say to you what the woman said, "Come & see by
faith that Jesus does save from sin. Taste the living water
yourself. Experience for yourself the joy of a new life, w/
all your sins forgiven, enjoying a living relationship w/
your Savior."

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Text: John 4:25-30

1. God is omniscient, so He [12 knows] all about us.

Psa 139:2; Jn 2:24-25; 1:48; Rev 2:19

2. Jesus reveals the truth about our sin so that we can repent of it and seek His [24 forgiveness] of it.

Jn 4:16-17; 4:29

Our text portrays Jesus as the Great Revealer, in that...

*** Jesus, the Christ, reveals all things**

3. Jesus has just revealed a number of wonderful [14 truths] to this Samaritan woman.
4. Christ's atoning death has propitiated God's wrath caused by men's sins; all we have to do is believe on Him and [16 entrust] ourselves to His grace.

[John 4:25]

Deut 18:18; Jn 1:14

5. John understood that Jesus is the Revealer of all divine truth from [8 God] because He is from the Father.

Jn 14:6

*** Jesus reveals Himself to be the Messiah**

[Verse 26]

6. This is the only time in the NT Jesus ever declared His Messiahship this directly; it is the supreme moment of His own [10 Self]-disclosure.

Mt 26:63-64; Jn 6:15

7. It pleased God in His sovereign grace to reveal Jesus as Messiah to a [12 lowly] Samaritan woman.

Mt 11:25; Jn 15:26; 14:21

*** Jesus reveals man's sin to himself**

Jn 16:8

[Verse 27]

8. The disciples were amazed that Jesus was speaking to a woman at all; [14 rabbis] didn't do that.

Gal 3:28; Rom 10:12; I Pet 3:4

[Verses 28-29]

9. The woman said Jesus had told her all things she had done; He had fully revealed to her all her [22 sinfulness].
10. The woman now had a spring of living water within her, and she wanted to [12 share] it with the people she had once avoided.

[Verse 30]

Jn 4:35

11. If Jesus has never transformed your life by His gracious power, “*Come and see*” by [12 faith] that Jesus does save from sin.