

# What Jesus Sees

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 15 May 2022

Preacher: Paul Buckley

[ 0 : 00 ] It's great to be with you guys this morning, and it's great to watch as God is moving in this church and through you guys and to be here in this locale and to see so many faces that are new to me, maybe not new for you, but new to me, and it's hard to keep up actually.

It was just, what, seven years ago when we sent out the plant here to Cambridge, to East Cambridge, and it's just been wonderful to watch God at work in and through you guys. It's wonderful to celebrate with you as well. Matt's ordination, having your second elder, your second resident elder, that means a lot.

I've been serving, as Matt said, as a provisional elder along with Dan Rocha from Crossway Franklin. It's been our privilege to do that, but we're looking forward to you guys working us out of a job as God raises up elders from your midst.

That's our prayer, and I know that's Sean and Matt's hearts as well. But it's been great to be a part of what God's doing here and to watch. I'm excited for you, for what God has for you in your future, and I'm excited to see God continue to work through you guys to bring people to Jesus.

[ 1 : 20 ] It's especially exciting when growth is through new believers in Jesus, and I know you guys have seen that, and you've had baptisms, and I trust that there'll be more and more opportunities in that way, that God's going to use you to bring his good news and to, in that good news and the power of the Holy Spirit to see lives transformed.

The reality is, though, in order for that to happen, we need Jesus. We need more of Jesus. We need his life. We need his power. We need his truth. We need to see things as Jesus sees, and that's the topic of the message today.

I want to dig in with you to John chapter 4 to see what Jesus sees. We all see people, and we all see reality. We all see our reality in certain ways.

There are all sorts of sunglasses, if you will, that you can wear, and how you see things. There are different perspectives, perhaps, and situations that can cloud our view and influence how we interpret our world, how we see other people.

We can see, perhaps, our world in terms of what's wrong with our world. Now, this is easy today because the news makes its living off of bad news, mostly.

[ 2 : 40 ] And so, if you follow media, you hear bad news. And it's really easy to have the glasses of bad news on all the time and to see this world in terms of what's wrong, the bad things, what's wrong here, what's wrong there.

It's what you hear continually. That can be one way you see the world. Related to that, you might see the world in terms of safety and security. So, always looking out and perceiving others in terms of safety and security.

Is this a safe person? Am I safe with them? Am I going to be safe? How can I maybe avoid the ones that are unsafe and pursue those that are safe? We can look at people in terms of safety and security.

Often, that can be because there's hurt. There's hurt in our lives. We've been hurt by others. We've been hurt in adverse circumstances, perhaps. And we can have those glasses on, the glasses of hurt.

And so, we interpret others. We look at others in those ways. There's probably thousands of ways we can see things. And I know the Lord wants to meet us in those incorrect ways.

[ 3 : 43 ] He wants to minister to us. But most of all, He wants to transform us that we might see as Jesus sees. And His Word is adequate to do that in the power of the Holy Spirit.

So, let's pray and ask Him to minister to us that He actually is interested this morning here in this place with us in changing us. And changing how we see others, how we see this world.

And He wants to do that through the Word. So, let's ask Him to do that. Lord, we thank You for Your Word. We thank You for who You are, Your glorious goodness, Your wisdom, Your presence.

And we ask You now, as we dig into the Word, as we look at these truths, would You help us to see as You do? To be changed by You, by Your Word and by You, Holy Spirit.

Thank You, Father, for Your goodness and Your love and Your plans for us to form us into the image of Jesus. And we ask You to do that this morning in a profound way, Lord, even in our lives.

[ 4 : 47 ] That we might see as Jesus sees. We ask in Christ's name. Amen. Follow along with me. I'm going to be reading from John chapter 4, verses 1 through 42.

This is the story of Jesus and the woman of Samaria. And it says, Jesus answered her, Sir, if you knew the gift of God and who is it that is saying to you, give me a drink, you would have asked Him and He would have given you living water.

The woman said to Him, Sir, you have nothing to draw water with and the well is deep. Where do you get that living water? Are you greater than our father Jacob?

He gave us the well and drank from it Himself as did His sons and His livestock. 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.

[ 6 : 50 ] 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 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.

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.

[ 7 : 50 ] 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 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 who is 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? 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.

[ 8 : 59 ] 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 reaper may rejoice together. For here the saying holds true, one sows and another reaps.

I sent you to reap that which you did not labor. Others have labored, and you have entered into their labor. Many Samaritans from that 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.

[ 9 : 58 ] 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.

God's word from John chapter 4. What an amazing story we have here in John 4. A wonderful story that is full of truth that helps us understand the nature and character of God Himself, God the Son here, demonstrating what God is like.

I want to take some time reflecting on the story. I want to kind of enter into the mind and heart of Christ, and I want in that to help us see what Jesus sees.

The bottom line here, I would submit to you, is that we must see as Jesus sees. So let's take a look at this passage and see what Jesus sees.

I'll tell you ahead of time, three observations. First, Jesus sees with compassion. Second, Jesus sees His glory. Third, Jesus sees the harvest.

[11:11] Jesus sees with compassion, sees His glory, sees the harvest. So first, Jesus sees with compassion. As we read through this text, it overflows with compassion, with Jesus' compassion.

Notice how it starts. Jesus and His disciples are walking from Judea to Galilee. The fastest way to get from Jerusalem, Judea to Galilee, is to go through Samaria.

Yet most of the Jews of that day didn't want anything to do with the Samaritans, didn't want to even set foot in Samaria, this land between Galilee and Judea. And so many of them actually would walk around.

They would head east, then go up on the side by the Jordan, and then come back into Galilee.

They wouldn't go through Samaria. This was because the Samaritans were a group of people that were a mix of the people that were left after being exiled.

So the Old Testament people of God had sinned, and they were disciplined by God in exile, and some of them were left there. And those in that northern area, in Samaria, ended up mixing in with other people, not non-Jewish people, and mixing together in many ways the truth of the Scriptures, the truth of the Pentateuch, with other things.

[12:26] And they ended up forming kind of a corrupted version of the truth, the faith of the Old Testament. And there was rivalry, and this was an insult to the Jewish people, and there had been rivalry, and different things that had gone on, and so there was this standing hatred for the Samaritans, and their compromise, and what they had done.

And so the Jewish people stayed out of Samaria as much as they could. But not Jesus. Jesus didn't see people and cultures with that sort of prejudice and disdain.

He acknowledges and actually talks to the woman about the corruption of the Samaritans, so he has no trouble in acknowledging the fact that they were following a corrupt truth. Salvation is not from the Samaritans, it's from the Jews, he says later on.

He has no trouble with facing the facts and the reality that these people had twisted things and there was a problem there, but that's not his predominant perspective. His predominant perspective in relating to this woman and relating to the Samaritans is one of compassion.

Notice what it says in verse 4. It says, he had to pass through Samaria. Did he really have to pass through Samaria? No.

[13:45] There are other ways to get to Galilee from Jerusalem and many Jews went around Samaria. What does it mean then?

He had to pass through Samaria. Well, I think there's more to the story than geographical expediency. He had to pass through Samaria because he sees lost people with compassion and he sees the mission and he determined to go into Samaria for the sake of this Samaritan woman and her whole village.

While other Jews only saw the corruption and compromise of Samaria, Jesus sees Samaritans with compassion so he goes on mission into Samaria. He had to pass through Samaria.

It's amazing. It really is amazing because this is Jesus. This is God in the flesh. This is the Holy One incarnate. He knows the corruption of Samaria.

He knows the problems there. If anyone had a right to avoid Samaria, to scorn Samaria, it was Jesus himself and his holiness for they had violated the clear terms of the covenant, the clear terms of the Word of God.

[15:00] If anybody had the right to ignore them and bring judgment on them, it was Jesus and yet Jesus marches right into Samaria to this town of Sychar.

Jesus sees with compassion. Compassion towards undeserving Samaritans. So they head into Samaria, comes to this well dug out by Jacob almost 2,000 years earlier.

Jesus, the man, is tired and hot in the middle of the day. He sits down by the well and rests as his disciples go into town to get some food and drink.

And this Samaritan woman comes along to draw water. It's profound that it's a Samaritan woman for Samaritans were considered unclean and Samaritan women especially were considered perpetually unclean.

Now, I don't mean they needed a shower. I mean spiritually, ceremonially unclean for the Jews of the day and their observance of the law. And so to come in contact with a Samaritan and especially a Samaritan woman was to be defiled spiritually and ceremonially.

[16:19] And especially if you drank from her water bottle, you were defiled and contaminated. And this woman comes along and Jesus is there by the well and this is a Samaritan woman and she's coming in the middle of the day, the heat of the day.

That part of the world in the summer months it can average 100 degrees in the middle of the day. It's hot. People don't go to the well in the middle of the day.

The only people that would do this are people who are trying to avoid others because others would have gone in the cool of the morning or the cool of the evening. So here comes a Samaritan woman but it's not just any Samaritan woman.

It's a Samaritan woman with a history. And everyone in that culture would have understood that. This is a woman who has something that she's deeply ashamed of.

She's been dishonored perhaps and shamed in that culture of that village and so she hides from them and she has to come out in the middle of the day.

[17:25] So it's a Samaritan woman and it's a woman of shame coming to Jesus. And Jesus knows all this just through cultural perception but he knows more as well.

We see in verses 16 through 18 that the woman had five husbands and now has a man not her husband. This woman is possibly we don't know the details she's possibly a serial adulterer or perhaps more likely she had a series of bad husbands and had given up on marriage with this latest guy.

But notice in the story how Jesus uses this information. He knows this all about her. She's a Samaritan woman she's coming in shame and he knows that she has had five husbands and she's now living with a guy who's not her husband.

And how does he use that information? Does he use that information to condemn her? To point out her inferiority? Does he go after her sinfulness in some sort of bold direct way?

No. He uses that information to reach her heart. He's there he's communicating with his conversation with her. This is a safe person to talk to.

[18:48] I'm doing the unusual. I'm engaging you. And you and I both know who you are to some degree. And then he ups the ante. He says in the middle of the dialogue as she's pushing back on him he calls her bluff and says go get your husband come on back and I'll give you the living water.

He calls her and exposes her. And then when she's honest with that he commends her. and yet it's used in a way to draw her into himself to draw her into the truth.

It's used in a compassionate way. So even this information as raw as it is Jesus is using it in a way to reach her. He's using it redemptively not in a condemning way.

Jesus sees with eyes of compassion and he wants us to see the same. notice too Jesus' presentation of himself to the woman is not immediately here I am to solve all your problems.

He in his humanity is tired and thirsty and weak and his engagement of her is give me a drink. I ask for a drink.

[20:06] It comes across as impolite but in the culture that they didn't have to say please give me a drink. So he asked her for a drink. He's inviting her to meet his need.

He's exposing his own weakness. He knows everything about this woman right? He knows about her ahead of time and he could have come on strong but instead he invites her to come and meet his need.

He condescends. He humbles himself in his weakness in humanity and then requests of her a favor to help him and so he dignifies her.

He's lowering himself humbling himself and dignifying this woman with a request to help him. Think about it. This is God the infinite one. He could make water and drink it on his own.

He could do anything that he's pleased to do. This is God almighty in the flesh and yet he humbles himself under this woman presents himself as the weak and needy one and dignifies her. It's

amazing and all this together as we read this story I think communicates to us this reality that Jesus sees with compassion.

[ 21 : 13 ] Compassion is what drives him in so many ways. It's what propels him to act this way. His compassion for this woman. His compassion for the lost. His compassion for those who need help.

His sunglasses, his glasses are tinted the color of compassion and when he looks out at people he sees through eyes of compassion. What color are your glasses?

How do you look at those around you? Do you look at those who are without Jesus as sinners and rebels to avoid or broken people hiding behind a facade desperately in need of Jesus?

When you're driving and somebody cuts you off do you see with eyes of compassion what's going on in this guy's life this person's life why would they feel that that was important to do how can I pray for them today?

When you see someone who seems like they have it all together do you see them as a rival or someone who's proud and to be avoided instead of seeing them with compassion as they really are a broken human who needs the only answer Jesus what color are your glasses?

[ 22 : 52 ] Secondly Jesus sees his glory Jesus sees with compassion he also sees his glory this is an important aspect of this story an important truth for us to acknowledge as well as he comes to this woman he sees her brokenness and need and he longs to fill it with himself with his own glory the very best thing that he can give to this woman or give to any of us is himself and his goodness and glory he sees this he knows this reality he doesn't deny or diminish this reality in any way he presents himself boldly in a way that none of us should ever as the living water as the one who is the answer to her thirst he sees his glory he knows he is the glorious one this is not pride this is not egotism of some sort this is truth God alone is glorious and good and he would not be loving to us if he withheld himself from us if he didn't present himself as the answer

God has no need of our affirmation of his glory by the way but in his glory and goodness and love he wants to share it with us and give us the very best thing we could ever have and so Jesus says to her if you knew the gift of God and who it is that is saying to you give me a drink you would have asked him and he would have given you living water he knows that he himself is the only source of true living water the woman doesn't quite understand at first thinks that he's talking about literal water so he goes on everyone who drinks of this water speaking of the well will be thirsty again but whoever drinks of the water 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 now she's still not getting it and Jesus is presenting himself in this way and she says sir give me this water so that

I do not be thirsty or have to come here to draw water so she thinks that this guy is you know like not in touch with reality here and going to push back on him and she is sparring with him in a battle of wits and that's always a dangerous thing by the way to spar with Jesus in a battle of wits now thank God he's good and merciful and full of compassion because as she pushes back on him he pushes back on her and says go get your husband and he cuts right to the heart this is the core of the woman's shame and her sin her life and the brokenness she's experienced in life five disappointing marriages and now a guy that she doesn't marry and she lives in this place and Jesus cuts to the heart and all this sparring of wits he wants to go to her heart he wants to get to her and help her understand I am who I am saying I am and I do have really this living water for you he wants to show her that it's true what I'm saying is true

I'm not just some guy who's deluded here I am actually the deliverer the giver of living water and he's trying to drive her to realize her need and find her need met in the one who gives living water he knows that all true life comes from him alone he knows this Jesus sees his glory and this metaphor of living water and water we see throughout scripture Jeremiah 2 13 for my people have committed two evils they have forsaken me the fountain of living waters and hewed out cisterns for themselves broken cisterns that can hold no water he alone is the fountain of living water that's the only place where life is found true life he's going to say in John chapter 7 whoever believes in me as the scripture has said out of his heart will flow rivers of living water to have Jesus in us to run to Jesus for life feeds us with living waters in ways that the waters overflow from our lives he knows this he knows that he is the source of all glory and goodness all life and joy comes from him all love and truth all faith and faithfulness all greatness and wonder come from the father through Christ Jesus is the fountain of living water he sees his own glory he sees clearly he sees according to the truth he's not deceived he's not drawn into false glories he knows that he alone is the answer to our

true needs and our legitimate desires he's never thinking that this woman is all set he's never thinking that this woman will be alright somehow she'll get by he's never thinking she's kind of pushing back so I guess she doesn't want to hear what I have to say he knows that he is her only answer he sees his glory and we must see Jesus' glory too we must see clearly his glory we see it in creation for through the sun all things were created the glory of God is shown to us in creation there are all sorts of ways to see his glory in creation we were recently in South

[ 28 : 37 ] Asia the Himalayan mountains are just amazing they're as high as thunderheads on a summer day they're glorious giant mountains these demonstrate the glory of God we see his glory in the ocean and roaring seas we see his glory in glorious galaxies incredible intricate and complex beings unfathomable mysteries of the subatomic and astronomic all these things show us the glory of God but that's only part of it that's only a taste of his glory the apex of his glory is shown in Christ himself in his life in his compassion like in this story his wisdom his truthfulness his love his genius his love for all those around him his intense and faithful perfect love for his father never never falling short of that love you and

I have fallen short and we fall short all the time Jesus never fell short of loving his father with all of his being all the time and he loved others as himself he's loved his bride from eternity past he was willing in his love for the father and for people to go to the cross we see his glory and his deep humiliation there's no one no one no one ever more humble than Jesus he humbled himself under you he died in your place he took your sins he took my filth my dirt my sin my shame on himself he didn't just wash the disciples feet he lowered himself lower than that and gave his life his holy glorious life for his disciples for all those who would receive his amazing gift we see his glory in this atonement this perfect and final and full atonement he said on the cross it is finished it's done it's paid for sins are atoned for you're forgiven you're free you're purchased your mine should you believe in me his atonement his victorious resurrection his victory over sin and death

Christ is alive he rose from the dead he's alive forevermore he ascended he's reigning he's returning he's glorious he's good he is the fountain of living water Jesus sees his glory and it's amazing in this story he wants this woman to see the glory he wants this woman to know and so he's bringing her to that place he pushes back for the sake of drawing her in and when she says well you know she acknowledges that he's a prophet perhaps even the prophet but she's not quite sure and he says she says to him I know that when Messiah comes they believed in the Messiah from the Pentateuch I know that when Messiah comes he'll explain all things and Jesus in one of his rare moments says to her literally the one speaking to you I am he reveals his glory to her he sees his glory he sees with compassion but he sees his glory and he knows the best thing for this woman is to give her himself and he does

Jesus sees his glory and we must see it too his glory his truth the riches of who he is and the living water he gives is the very very best thing we could ever give to someone else and when we see with eyes of compassion and when we see glory we understand that and that changes how we relate to others certainly we want to love others in the ways that are important to them we want to communicate our genuine love and respect and care for to present to them the fountain of living water the glorious one so don't believe people when they present a facade to you that things are okay and that they're all set maybe they actually genuinely believe they are but they're not they are and all of us are impoverished without

God we are all made by God himself for a vital relationship with God a dependency on God in every moment of life and in all things a vital dependency where we are to be filled up with this living water at all times and find ourselves renewed and refreshed and empowered in all the situations of life in our hardest moments and in our greatest triumphs we need God we're made for that and to live apart from that is to be impoverished to be dead that's the way it's described it's spiritual death to not live in a vital relationship with God and though someone may appear to be okay and they may have things going well in some way for them they are without Jesus we all are without Jesus impoverished and dry and thirsty even though we may not know it and so the best thing we can ever give somebody is Jesus we must see with compassion we must see Jesus glory and not evaluate people from a worldly point of view how do you see people how do you see others do you see as

[ 34 : 38 ] Jesus sees finally Jesus sees the harvest Jesus sees with compassion Jesus sees his glory Jesus sees the harvest this amazing interchange with the woman we see as we follow the story she is so affected that she leaves her water jar there and she runs into the village to tell others

about Jesus she wants others to come and see Jesus this one who told me everything I ever did did he really tell her everything she ever did no but he showed that he would have the means to know everything she and she goes in to tell them tell the village about this and meanwhile the disciples come back and they're like what's going on here he's talking with a woman and in that culture at the time you didn't do that as a rabbi not alone at least he's talking with a woman and it's a Samaritan woman what's going on but they're afraid to ask and they had gone in and

Jesus is so affected by this interchange so affected by what's driving this interchange his mind isn't on food and he says my food is to do the will of him who sent me and to accomplish his work my food is to do the will of him who sent me and to accomplish his work Jesus greatest passion and most fundamental desire is not to eat but to do the will of him who sent him and to accomplish this work is he goes on to say to his disciples 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 the work that Jesus is seeking to accomplish is the harvest that's his food here now don't get me wrong his work of course centers around his work in his righteous life his death on the cross paying for sins rising again his work focuses on his ascension his reign over the church through the church age to accomplish all the promises his work is about his return but essential in all these things is the harvest he has his eyes in all these things his death on the cross his righteous life his resurrection his ascension his reign his return he has his eyes fixed on the harvest this is his food that drives him this is how he sees things he sees the harvest he has his eyes on that countless number gathered before the throne for eternity that countless number of those rescued like this

Samaritan woman running to Jesus and finding him life he has his eyes on the countless number living in the new creation free from sorrow and sin and sickness forever enjoying all the goodness and glory of God he has his eyes on the harvest he sees the harvest and we must see as Jesus sees and we must see our Christianity in this way we must recognize to be a Christian is to be oriented toward the harvest because God himself is oriented this way and if we profess to belong to him we must become like him otherwise we are immature Christians and he is oriented towards the harvest the mission of winning countless number the countless number of people Jesus doesn't look out at the fields in a negative way he asks his disciples to lift up their eyes and look at the fields they're white for harvest he's saying to the disciples guys the problem isn't with the harvest the fields are white for harvest look these people coming up the hill look out and see what's going on see what's happening since

I've come and what I'll be doing as I reign over the church for this whole age there's a harvest to bring in the labors are few not the harvest that's what he's teaching us here and so he doesn't look at the harvest fields negatively negatively first in terms of law look at all these people they're just rebels and sinners ruining the world and the comfortable situation I used to have now as they corrupt my world he doesn't look that way he doesn't I only see like one ripe fruit out there he looks positively he looks in terms of the harvest he sees the harvest what do you see what do you see listen as I draw this to a close listen to the following plea to not neglect the harvest from Tom Rainer's book *The Unchurched Next Door* Marian is a one year

Christian from Indianapolis we asked her to share with us what church members and Christians should hear from someone who was lost without Christ for the first 41 years of her life tell them Marian begins that the world and Satan will give them reasons not to be bold in telling others about Jesus they will even have many reasons not to invite someone to church she pauses with obvious intensity in her face but tell them never to accept those excuses the unchurched do want to be invited to church the lost do want to be told how to be saved Marian is now holding back tears she continues slowly but what if Paula had not cared enough to invite me to church what if no one had been there for me during my divorce what if no Christians had the guts and convictions to tell me about

[ 41 : 11 ] Jesus tell them Tom to stop listening to the lies of Satan and the world and be obedient there are millions of people who are like me waiting on someone like them to be unashamed of what they believe who are the Marians in your life how do you see them do you see the harvest this story and the word of God and I trust the ministry of the Holy Spirit calls us to see as Jesus sees to see the harvest to see his glory to see with compassion and as I close let me encourage you to pray in two ways first pray for yourself ask the

Lord to help you to see as he sees recognize in that he's full of compassion don't come under condemnation he wants to help you he wants to empower you so ask him for help number one and

number two I encourage you to think of one person one Marian in your life maybe two who is in your life and around you and you need to see as Jesus sees for that person's sake pray for that Marian in your life ask the Lord to even this week give you an opportunity and the boldness to minister to that person like Jesus does as he helps you see as Jesus sees let's pray Lord we thank you thank you for your word thank you for your work we need you we want more of you we want to be like you more and more so come Holy Spirit minister to us and through us we pray amen