

- Church Web Site

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A just weight  
and balance

are the  
LORD'S:

Thus saith the Lord...

- John has a way of teaching us who Jesus is and what faith looks like.
- By giving us glimpses of:
  - John the Baptist,
  - Nicodemus,
  - Samaritan woman

- One of the wonderful things about the gospel is it meets the basic needs of all people.
- The man/woman with several Ph.D.'s.
- Or the most primitive, illiterate man on earth.
- The message is the same.
  - Romans 3:23  
*For all have sinned,  
and come short of the glory of God;*

- John 3

gives the account of Jesus' interview with the Pharisee, Nicodemus.

- As a religious leader and a moral man, he was no doubt shocked by Jesus' opening words:

- “*Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.*”

(**John 3:3**)

- Nicodemus' religion was not sufficient.

- That is shocking news!
  - Most people think anything goes.
  - We now encounter more shocking news.

- **John 4**

gives the account of Jesus' encounter with the **Samaritan woman** at Jacob's well.

- Jesus skillfully shows her that she needs **the living water** that only He can give.
- It's the same basic message **with a different metaphor.**

- **Nicodemus** and the **Samaritan woman** are as different as they could be.
  - He was a **Jewish man**;
  - She was a **Samaritan woman**.
  - He was **educated** and **orthodox** in the Jewish faith;
- She was **uneducated** and **unorthodox**.
  - He was an **influential leader**;
  - She was a **nobody**.

- He was upper middle class;
- She was lower class.
- He sought out Jesus.
  - She had no idea who Jesus was.

- Nicodemus  
came to Jesus  
at night;

- Jesus  
and the woman  
met  
at noon.

- Nicodemus responded slowly and rationally;
  - She responded quickly and emotionally.
  - But Jesus loved both of them.
    - He came to seek and save all types of people.

- Today, we will learn two lessons:
- # 1 Jesus seeks sinners who aren't even seeking Him.
- # 2 Jesus offers all sinners the gift of living water.

- John 4:4:

“*And He must pass through Samaria.*”

- The word translated  
“must” or “Had”  
{G\_1163}

indicates more than geographic necessity:

- Jesus had a  
divine appointment  
in Samaria.
- John uses the word  
“must” in  
(**John 3:14; 9:4; 10:16; 12:34; 20:9.**)

- Jesus took the shortest route from Judea to Galilee.

- But it wasn't the only route.

- Some strict Jews,  
who didn't want any contact  
with the

**despised Samaritans,**

- Took a

**longer route.**

- Arriving in the

**town of Sychar.**

- Sychar was located about 30 miles north of Jerusalem,
  - About half-way between Jerusalem and Nazareth,
  - At the base of Mount Gerazim, the Samaritans' "*holy mountain.*"

- Jacob's well was about **a half mile** outside the village.
- John mentions that Jesus **was weary from His journey,**
  - So He was sitting by the well at **about the sixth hour.**

- This was an area which had many **Jewish memories** attached to it.
- It was a piece of ground **which had been bought by Jacob** (Genesis 33:18-19).
- Jacob, on his deathbed, had **bequeathed that ground to Joseph** (Genesis 48:22).

- And, on Joseph's death  
in Egypt, his body had  
been taken back to  
Palestine and buried there  
(Joshua 24:32).
- So around this area there  
gathered many  
Jewish memories.

- The hostilities between the Jews and the Samaritans went back centuries.
- After the Assyrians conquered the Northern Kingdom of Israel in 722 B.C.,
- They deported most of the Jews and replaced them with foreigners,
  - Who intermarried with the remaining Jews

- Their religion was a mixture of foreign gods with Judaism (2 Kings 17:24-41).

- When the exiles from the Southern Kingdom of Judah returned from Babylon, the Samaritans offered to help rebuild their temple,
- But the Jews viewed them as foreign enemies and refused their offer (Ezra 4:1-5).
- The same thing happened later when Nehemiah was rebuilding the walls of Jerusalem (Neh. 4:1-3).

- About 400 B. C.,  
the Samaritans built  
a rival temple  
on Mount Gerazim.

- The Samaritans  
only accepted  
the Pentateuch

(the first five books of Moses),  
not all of the Jewish Scriptures.

- So the Jews viewed the Samaritans as biological and religious **half-breeds.**
- Leading to intense hostility between **the Samaritans and the Jews** by Jesus' day.
- We can't properly understand this story unless we keep this **hostile history in mind.**

- Few stories in the Gospel record show us so much about the character of Jesus

- Let us notice a few:

- (i) It shows us the reality of his humanity.

- Jesus was

weary

tired and thirsty.

- John stresses the deity of Jesus Christ more than any other of the gospel writers,
- He also stresses his humanity to the full.

- **John does not show us**  
a figure freed from the  
tiredness and the struggle  
of our humanity.
- He shows us one  
**for whom life was**  
**an effort as it is for us;**
- He shows us one who  
**was tired and had to go on.**

- (ii) It shows us the warmth of his personality.
  - From one of the orthodox church leaders she would have fled in an instant.
  - Avoiding such a one at all cost.
    - But it seemed the most natural thing to talk to Jesus.

- (iii) John shows us Jesus as the one who breaks down of barriers.
  - The quarrel between Jews and Samaritans was an old, old story.

- (iv) But there was still another way in which Jesus was taking down the barriers.
  - The Samaritan was a woman.
  - The strictish Rabbis refused to greet a woman in public.
  - A Rabbi might not even speak to his wife or daughter or sister in public.

- There were even Pharisees who were called **"Bruised and bleeding Pharisees"**
- Because they shut their eyes when they saw a woman on the street and so **walked into walls and houses!**

- For a Rabbi to be seen speaking to a woman in public **was to ruin his reputation,**
  - **Yet Jesus dared** to speak to this woman.
- **Not only was she a woman;**
  - She was also a woman **of notorious character.**

- Here was the Son of God,
  - Tired
  - Weary
  - Thirsty.
- The holiest of men,
- Breaking through  
the barriers of  
Jewish custom.

- Here is God loving the world, not in theory, but in action.

- Genesis 12:3

*In thee*  
*shall all the families*  
*of the earth*  
*be blessed.*

- Let us note that this conversation with the Samaritan woman **follows exactly the same pattern** as the conversation with Nicodemus.
- Jesus makes a **statement**.
  - The statement is taken **in the wrong sense**.
- Jesus remakes the statement **to be more exact**.

- **It is still misunderstood;**
- Then Jesus compels the person with whom he is speaking to discover and to face the truth for herself.
  - That was Jesus' **most effective** way of teaching.
  - There are certain truths which an individual **must learn for themselves.**

- Just as Nicodemus did,  
the woman took  
the words of Jesus  
quite literally  
when she was meant  
to understand them spiritually.
- It was  
living water  
of which Jesus spoke

- The Jews often spoke of the thirst of the soul for God;
- And they often spoke of quenching that thirst with living water.

- Jesus was not using terms that were bound to be misunderstood;
- He was using terms that anyone with spiritual insight should have understood.

- **Genesis 26:19**

*And Isaac's servants  
dig in the valley,  
and find there a  
well of living water,  
(LSV)*

- **Zechariah 14:8**

*And it shall be in that day,  
that living waters  
*shall go out from Jerusalem;*  
(HCSB)*

- **Song of Solomon 4:15**

**A well of living waters,**  
***and streams from Lebanon.***

(ESV)

- **Jeremiah 17:13**

***They have forsaken the LORD,***  
**the fountain of living waters.**

(ESV)

- The Jewish language was full of this idea of the thirst of the soul which could be quenched only with the living water which was the gift of God.
- She did not understand,
- But she was willing to learn.

- Jesus went on to make **a still more startling statement**

- That he could give her living water which would **banish her thirst for ever.**

- Again the woman took this **literally;**

- But it was nothing less than **a Messianic claim.**

- In the prophetic vision of Isaiah the promise was:
  - "***They shall not hunger or thirst***" (Isaiah 49:10).
    - It is only **with God** **and none other** that the living fountain exist.

- Again the woman  
**did not see it.**
- And now she may have spoken  
with a jest,  
**as if to humor**  
This unusual Jew.
  - ***"Give me this water,  
so that I will never be thirsty again  
and will not have to  
walk to the well day after day."***

- At the heart of all this there is the fundamental truth that in the human heart there is a thirst for something that only Jesus Christ can satisfy.
  - Deep down we are desperately unhappy about something and we don't know what it is."
- Something is lacking.

- Now, Jesus makes a startling statement:
- ***"Go, and fetch your husband and come back with him."***  
(**John 4:16**)
- Why has Jesus **embarrassed** her.
  - **Why** bring that up?
    - Jesus is simply **revealing herself to herself.**
  - She is seemingly **contented** with her life as it is.

- She was suddenly compelled to face herself and the inadequacy of her life.
  - There are two revelations in Christianity:
    - # 1 the revelation of God
      - and the # 2 revelation of ourselves.

- No man ever really sees himself until he sees himself in the presence of Christ;
  - And then he is appalled at the sight.
- Christianity begins with a sense of sin.

- A sudden realization that life as we know it will not do.
  - We awake to ourselves and we awake to our need of God.

- Realizing that Jesus is a prophet  
she raises  
a religious question.  
(John 4:19)

- This indicates she was  
a seeker of truth.

- Remember, the religion of the Samaritans  
was a mixture of truth and error.

- The Samaritans accepted only the Pentateuch, the first five books of the Old Testament.
- Thus rejecting all the others.
  - Therefore rejecting all the great messages of the prophets.
  - They had rejected the knowledge that was open to them and they were contented with it.

- Let us note three faults of false worship.
- (1) A false worship chooses what it wishes to know about God and omits the rest.
- A false religion is a dangerous religion.
  - Mark 7:7  
In vain  
do they worship me,  
teaching for doctrines  
the commandments of men.

- (2) A false worship is an ignorant worship.
  - God gave man a mind and he has a duty to use it.
  - Religion is never safe until a man can tell, not only what he believes, but why he believes it.
  - Religion is hope, but it is hope with reason behind it (1 Peter 3:15).

- (3) A false worship is a superstitious worship.
- Many a person will refuse to walk beneath a ladder;
  - Many a person will pick up a penny believing good luck will follow;
  - Many a person will feel uncomfortable sitting at a table of thirteen.

- A man may **not** believe in these superstitions, but he has the feeling that there might be something in them **and he had better play safe.**
- There are many people whose religion is founded **on a vague fear of what might happen** if they leave God out of their lives.
  - It is a religion **of superstition.**

- I read about a man who was at the point of dying so he requested the services of:
  - A Catholic priest,
  - A Jewish Rabbi,
  - A Protestant minister.
- When asked why all three.
  - He replied that he wanted to cover all the bases.

- But real religion is **not founded on fear**
- But on the love of God and gratitude for what God has done.
- To many religion is **a kind of superstitious ritual.**
- It is better to be **safe** than **sorry.**

- Here is a woman **aware of the scriptures.**
- Despite here **many marriages.**
- Have you noticed that **Jesus didn't berate her** and make her feel little.
- **He didn't even discuss** her marriages.

- Most preachers want to jump on the marriage issue.
- Arguing that she had only one husband:
  - The first one.
- But Jesus said she had five husbands.
  - Who has the problem with math here?

- She now gets to the **heart of the matter:**
- ***"When the Messiah,  
the Christ,  
the Anointed One of God  
comes,  
then we will  
know all about it."  
(John 4:25)***

- Here is a woman aware of the scriptures.
  - Despite here many marriages.
  - Despite her social standing.

- One might think she would have no interest in the Messiah.
- Don't misjudge her.
  - She still desires to know the Messiah.

- After Jesus reveals himself to her we find her racing back to the village which is about one-half mile away.
  - Leaving behind her water-pot.
  - Eager to share what she has learned.

- The fact that she left her water-pot showed two things.
  - # 1 It showed that she was in a hurry to share this extraordinary experience,

- **# 2** It showed that she was eager to learn more about this amazing man.
- Jesus was so impressed with the hated Samaritans that He stayed two more days.  
(**John 4:40**)
  - Song:  
More About Jesus.

# •More About Jesus

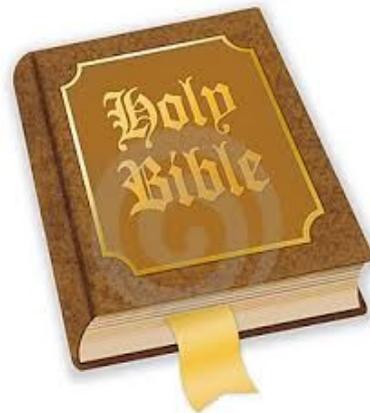
- More about Jesus would I know,
  - More of His grace to others show;
  - More of His saving fullness see,
  - More of His love Who died for me.
    - More about Jesus let me learn,
    - More of His holy will discern;
    - Spirit of God, my teacher be,
- Showing the things of Christ to me.

- **Think on these things**
- **Philippians 4:8**

**The doors of the church  
are open.**

**The Spirit and the Bride  
Say  
“Come”.**

**Revelation 22:17**



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