

I. Introduction:

- A. Turn in your Bibles to the gospel of John Chapter four, The Gospel of John Chapter four. Before we get into our study this morning, I am going to give you an overview of John's Gospel and then summarize what has happened in the gospel of John between Chapters one and Four.
- B. First an overview of the Gospel of John. John wrote his Gospel from Ephesus, on the west coast of Modern Turkey. He was likely the last living apostle, and he probably wrote it before 70AD because he writes as though areas of the city of Jerusalem and the temple are still standing. In 70AD the city was attacked and the temple was destroyed. John wrote to a gentile audience for the purpose of evangelism. He tells us his purpose in Chapter 20, verses 30 – 31:

John 20:30–31 ³⁰ Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

C. Summary of events in Chapters 1-3

- 1. Baptism, Temptation, Followers from John the baptizer, Wedding in Cana, Overturning money changers tables, Nicodemus, growth in popularity.

II. Body

- A. Vss. 4:1-6; Rumors of Jesus' popularity was spreading throughout Judea. Jesus has just begun his ministry but the Pharisees were readily taking note, as John indicates by the rumors they are hearing. Though most Jewish people go around the district of Samaria Jesus went right through the area. At noon Jesus sends the disciples to get some food and waits at Jacob's well.
- B. Vss. 4:7-26: While Jesus is waiting a woman from the nearby city comes to get some water and Jesus begins a conversation with her. Being on a journey and waiting for the disciples to return, Jesus was thirsty and asked for a drink. This is a bit unusual for the woman because Jewish people are unlikely to speak to a Samaritan, let alone be indebted to one by asking a favor. John writes an explanation which the readers would not have known, if they were Jewish. Since this explanation is in the Bible it is interpreted that the audience is gentile.
 - 1. The well was a place of gathering and social interaction, somewhat similar to what we would call the "water cooler" or "coffee conversations." Some examples are when Eleazar of Damascus meets Rebecca to gain a bride for Isaac (Gen, 24:42-61), Jacob removes the lid of the well for Rachel (Gen. 29:1-14), and Moses meets his bride Zipporah at a well in Midian (Ex. 2:15-22). Jacob's well was measured in 1935 to be 135 feet deep and 7-1/2 feet wide. This well was near Shechem, where Jacob's sons deceived the inhabitants with circumcision after their sister Dinah was raped

(Gen. 33:18 – 34:31; well located in area of Jacob's purchase Gen. 48:22 cf. Josh 24:32 & Jn. 4:5).

2. So, this conversation ensues between Jesus and the woman. It is about physical thirst but Jesus turns it from the physical to the spiritual. Jesus tells her that he can give her "the gift of God" described as living water.

John 7:37–39 (NASB95) ³⁷ Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. ³⁸ **"He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'**" ³⁹ But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified. (Is 44:3; 55:1; 58:11)

Numbers 20:2-13 record the time when springs of living water came from a rock to provide for the nation of Israel during the wanderings. The ceremony of Jesus' day during the feast of tabernacles included remembrance of God's provision of water during the wanderings by the transportation of water and pouring it out at the temple. That was the ceremony in progress during Jesus proclamation that "All who are thirsty, come to Him."

John 7:37–40; ³⁷ Now on the last day, the great *day* of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. ³⁸ "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' " ³⁹ But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified. ⁴⁰ *Some of the people* therefore, when they heard these words, were saying, "This certainly is the Prophet."

3. Cisterns, wells, and running water: Most of us in the 21st century know that Jesus is leading the conversation about He Himself being this water but the first time reader and the woman knowledge about Jesus being the "living water" is absent. Living water isn't necessarily spiritual. In the 1st century water could be moving or still, living or dead. The arid climate of Israel is highly dependent on the early and later rains for life. There aren't many water ways in the country and many of them, called a Wadi, dry up. It is necessary to store water in a cistern or dig a well.
 - a. Jer. 2:13 speaks about how the people of Israel have left YHWH for idols which are like cisterns which are broken and cannot hold water.

Jeremiah 2:11–13 (NASB95) ¹¹ "Has a nation changed gods When they were not gods? But My people have changed their glory For that which does not profit. ¹² "Be appalled, O heavens, at this, And shudder, be very desolate," declares the LORD. ¹³ "For My people have committed two evils: **They have forsaken Me, The fountain of living waters,** To hew for themselves cisterns, Broken cisterns That can hold no water.

b. Jeremiah even refers to YHWH specifically as "living water" later in chapter 17. Jeremiah 17:9–13 (NASB95) ⁹ "The heart is more deceitful than all else And is desperately sick; Who can understand it? ¹⁰ "I, the LORD, search the heart, I test the mind, Even to give to each man according to his ways, According to the results of his deeds. ¹¹ "As a partridge that hatches eggs which it has not laid, So is he who makes a fortune, but unjustly; In the midst of his days it will forsake him, And in the end he will be a fool." ¹² A glorious throne on high from the beginning Is the place of our sanctuary. ¹³ O LORD, the hope of Israel, All who forsake You will be put to shame. Those who turn away on earth will be written down, **Because they have forsaken the fountain of living water, even the LORD.**

4. After the woman hears about this gift, she asks Jesus for it. She is still thinking about the physical but the conversation will turn quickly when Jesus tells her to go get her husband. The woman has had 5 husbands and this information about her is frequently noted as a mark against her immorality, but this isn't necessarily an indication of immorality. It is part of the levirate law that if a woman's husband dies that a kinsman redeemer is to marry her and take care of her so that she doesn't end up in poverty. The Biblical book of Ruth is about Boaz being the kinsman redeemer and the Sadducees use the law of the kinsman redeemer as a way to try and trap Jesus about the resurrection in Luke 20:27-33. This could be the situation her. The man who she is with and that isn't her husband might be because all the kinsman redeemers are dead.

Luke 20:27–33 ²⁷ Now there came to Him some of the Sadducees (who say that there is no resurrection), ²⁸ and they questioned Him, saying, "Teacher, Moses wrote for us that IF A MAN'S BROTHER DIES, having a wife, AND HE IS CHILDLESS, HIS BROTHER SHOULD MARRY THE WIFE AND RAISE UP CHILDREN TO HIS BROTHER. ²⁹ "Now there were seven brothers; and the first took a wife and died childless; ³⁰ and the second ³¹ and the third married her; and in the same way all seven died, leaving no children. ³² "Finally the woman died also. ³³ "In the resurrection therefore, which one's wife will she be? For all seven had married her."

5. Vss. 4:19 – 26 - Now after this back-and-forth, the heart of the mater comes up. Remember that this is the end of the spring feasts where all men are to appear before God at the temple and worship. She knows that there is this disagreement about where to worship so she asks this prophet of God where she is supposed to worship at.

a. Where is the correct place to worship? The Samaritans only worship on this mountain, the one in the background but the Jews say otherwise. Time and Place to Spirit and Truth:

b. Appointed times: Just came from the Spring Feasts in Jerusalem; Leviticus 23:3-21

- c. Worship in spirit: A time will come and now is: "BECAUSE"
- d. **Worship in Truth:** She was worshipping in error. Mount Gerazim is not the place to worship and the idols of **Baal, Adremmelech, and Anammelech** are not the God revealed to Israel. Paul reminds the Romans that the Jews were blessed to be counted worthy stewards of the Scriptures (Rom. 3:2). The Samaritan Bible only included the first five books and Judges. The temptation where Joshua made a golden calf was used to justify Baal worship by Jeroboam and the subsequent kings. You need to know the truth to worship in truth. Love the Lord your God with all your heart, all you mind, all your strength.
- e. It is not just about WHAT you worship, it is about HOW you worship.
 - i. Coming and now is; cf. Jn. 5:25-28

John 5:25–28 (NASB95) ²⁵ "Truly, truly, I say to you, **an hour is coming and now is, when the dead will hear the voice of the Son of God**, and those who hear will live. ²⁶ "For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; ²⁷ and He gave Him authority to execute judgment, because He is *the* Son of Man. ²⁸ "**Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice**,
 - f. When she goes to the city and speaks with the men, they do not wag their heads at her and dismiss her. They both listen to her words and investigate her claims about the MESSIAH.

C. Vss. 4:27-38

- 1. Disciples and reaping and sowing: Benefit of sharing the gospel and entering into another's labor. Physical illustration of white crops ready for harvest in the field are readily corroborated as the white crop of souls of men coming up from the city of Sychar.

D. Vss. 4:39-42

- 1. Jesus stays and they believe. They specifically believe that Jesus is the Savior of the World. Testimony went from the Woman saying, "Come and See," to the men coming, to the city hearing Jesus' words for two days of teaching.

III. Conclusion

- A. There are tasks set for us as Christians to do. A great memory verse on our salvation is found in Ephesians 2:8-9

⁸ For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; ⁹ not as a result of works, so that no one may boast.

1. We need to continue our memorization and reading to verse 10 that reminds us, even though our salvation is free to us, by grace, through faith; we were saved to do good works.

Ephesians 2:10 (NASB95) ¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand **so that we would walk in them.**

- B. Worship is to be in spirit AND truth. The physical items used to worship God, in His place, are an abomination to Him. They are broken cisterns that don't hold water. They are idols.

1. Worshipping in truth includes HOW we worship. God had both described AND prescribed how we ought to worship. Worshipping in truth means knowing the truth of His Word. The Samaritan woman was worshipping idols, in ignorance of who God is and How she ought to worship.
2. The Truth is the Scriptures as Jesus prayed for His disciples the night he was betrayed.

John 17:17 "Sanctify them in the truth; Your word is truth.

- C. Be a Sower, a reaper, or both. Your job is to share Jesus as the promised Messiah. You might not ever see a conversion but you will be a laborer in the field of the person you share with. The Samaritan woman was a sower, Andrew was a sower, and Phillip was a sower; "Come and See."

1. John 1:40–42 (NASB95) ⁴⁰ One of the two who heard John *speak* and followed Him, was Andrew, Simon Peter's brother. ⁴¹ He found first his own brother Simon and said to him, **"We have found the Messiah"** (which translated means Christ). ⁴² He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John; you shall be called Cephas" (which is translated Peter).
2. John 1:44–46 (NASB95) ⁴⁴ Now Philip was from Bethsaida, of the city of Andrew and Peter. ⁴⁵ Philip found Nathanael and said to him, **"We have found Him of whom Moses in the Law and also the Prophets wrote—**Jesus of Nazareth, the son of Joseph."⁴⁶ Nathanael said to him, "Can any good thing come out of Nazareth?" Philip said to him, **"Come and see."**