

# Dying for a Drink!

**Theme:** Jesus is the source of living water

**Object:** Plant that needs water



**Scripture:** “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.” (John 4:10 NASB)

Just look at this poor plant. It really looks sad, doesn't it? Do you know what is the matter with this plant? This plant is dying for a drink of water. Plants just cannot live without water. Whenever it does not rain for a long time, you begin to see plants and trees and flowers and grass dying for a drink of water. We have been dry with little rain for a long time. Hasn't this week been great – God has sent rain. Without rain then rivers and lakes dry up – some of the rivers and lakes in New Mexico have almost dried up. Plants cannot live without water.

**Slide** People cannot live without water either. We can live for several weeks without food, but we will die in 3 to 4 days without water. Everyday I look around and see people who are dying for a drink of water. Oh, I don't mean the kind of water this plant needs. I am talking about the kind of water that only Jesus can give. Living water for our spirit.

Over the next couple of weeks we will be learning about the woman Jesus met at Jacob's Well. Jesus asked her to give Him a drink of water from the well. Then Jesus said to the woman, “If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He

would have given you living water.” Jesus wasn’t talking about the kind of water plants and people drink to live physically. Jesus was talking about spiritual or living water – He was talking about having eternal life with God in heaven.

As you grow and learn about Jesus, I pray, you will also ask Jesus into your hearts and receive the living water that will let you live-forever with Jesus. I also hope you will learn how to tell other people about Jesus and the living water He gives – for without Jesus people are like this plant that will soon die. People need Jesus for He is living water.

Dear Jesus, we are thirsty. Not for water that comes from a well or the facet, but for the living water that comes from You. Amen.

John 4:1-6

**Slide** The Road to Jacob's Well

Sermon #20

Open in Prayer **Blank**

This morning, remember back to the beginning of chapter three of John. Nicodemus is the first person the Apostle John introduces to show his readers man's need for Jesus and His gospel and that Jesus is the answer to mankind's plight. Nicodemus surely did and we too can remember back even further in the scriptures. The message and the need for the saving Messiah are permeated throughout the entire Old Testament. Beginning in Genesis as the result of Adam and Eve's sin. In chapter three God curses the serpent, places a sense of being "enemies", found in verse 15, between the man and woman and they are then separated from God. In the last book of the Old Testament, Malachi, written about 400 years before the birth of Christ, God says, **Slide** "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,' says the LORD of hosts." (Malachi 3:1 NASB). All we have to do is read in Luke to see how the Old Testament foretold of Christ's coming in Pentateuch or Law, the Psalms and the Prophets. Shortly after Jesus was crucified and rose from the dead we read in Luke chapter 24, **Slide** please turn to Luke chapter 24 and follow along with me. In verse 13, "And behold, two of them (this identifies these two men with those who were just mentioned in the previous passage about the empty tomb. One of these men was named Cleopas and their conversation was concerning the empty tomb and Jesus). "And behold, two of them were going that very day to a village named Emmaus, which was about seven miles from Jerusalem." Now in

verse 19 we learn that they thought Jesus to be ... a prophet mighty in deed and word in the sight of God and all the people ...” Some of their group had gone to the tomb and it was empty. At this point Jesus speaks to the two men saying in verse 25, ‘O foolish men and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Was it not necessary for the Christ to suffer these things and to enter into His glory?’ <sup>27</sup> Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.” Jesus also reminds them of what He had taught them while He was living among them. Jesus now opens their minds. We read in verses 44 and 45, “Now He said to them, ‘These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’ <sup>45</sup> Then He opened their minds to understand the Scriptures...” (Luke 24:13, 19, 25-27 and 44-45 NASB) From Jesus they obtain spiritual wisdom. Exactly as the breath of the Old Testament had taught, so it was in the life, death and resurrection of Jesus Christ. **Blank** The Old Testament written over more than a thousand year span, written by dozens of writers, contains over 300 references to the coming Messiah. Jesus fulfilled every last one of these references. Like the theory of evolution mathematically does not make any sense, a mathematician calculated the odds of someone fulfilling every prediction in the Old Testament of the Messiah and it was 1 to 4 trillion. None of the false Messiahs had been able to fulfilled more than a few at the very best. In response the ruling Pharisees stubbornly refused to believe in the fulfillment of all these predictions and conditions of the coming Messiah. Why? The Pharisees opposed Jesus and His teachings because He was a threat to their power and position in the Jewish society. You see it had become about them and was no longer about God or the Messiah. This can happen today in churches where they let the pastor become the center of

attention and take their focus off of Christ. We see just how far the Pharisees would go in absurdity in the gospel according to Matthew, the crowds were amazed at the miracles Jesus had done and they began asking, **Slide** “This man cannot be the Son of David, can he?” They were asking if Jesus was the Messiah. We continue in Matthew, **Slide** “But when the Pharisees heard *this*, they said, ‘This man casts out demons only by Beelzebul the ruler of the demons.’ ” (Matthew 12:23 and 24 NASB) The Pharisees were accusing Jesus of using demons to cast out demons – how absurd. **Blank**

Jesus was born under unusual circumstances. Jesus came from the royal lineage of David and Solomon through his legal, but non-biological father Joseph. Jesus was a descendant of David through his son Nathan and down through his mother Mary. Jesus had to be born in a specific place as the prophet Micah wrote approximately 700 year before Jesus’ birth, **Slide** “But as for you, Bethlehem Ephrathah (*ef·rawth*), too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.” (Micah 5:2 NASB) You probably knew about Jesus’ lineage and that He had to be born in Bethlehem, but did you know that the Messiah had to be born at a specific time? The Messiah had to be from the tribe of Judah. We learn this in Genesis chapter 49, **Slide** “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until Shiloh comes, and to him *shall be* the obedience of the peoples.” (Genesis 49:10 NASB) Here Judah is described as ruler bearing the king’s “scepter”. The “scepter” symbolizes the monarchy that will be Judah’s inheritance (Numbers 24:17; Psalm 2:9; 45:6 and Amos 1:8), which was historically realized in David’s kingship (2 Samuel 7:8–16; Psalm 89:3–4 and 20). The kingdom is a permanent possession that “will not depart from Judah,” as it was promised to David’s lineage in the prophet Nathan’s vision recorded in 2 Samuel 7:15 to 17. So from this we

understand that the Messiah had to come the tribe of Judea. Therefore, the Messiah had to come prior to the Romans' destruction of the Temple in 70 AD. The Temple contained all the genealogy records of the twelve tribes. Once these were destroyed, proving a Jew's lineage would become hard and then impossible. Also Daniel said the Messiah would be killed before the Temple was destroyed in chapter 9. The Old Testament said the Messiah would be heralded by a forerunner in Isaiah 40:3; certainly sounds like John the Baptist. He would minister in Galilee in Isaiah chapter 9; which He had done and this morning we will see He is going to do again. Jesus met each and every one of these and many more predications perfectly. All this relates to our study of this morning's passage beginning in John chapter 4, verse 1. Please turn in your Bible to John 4:1 and read along with me. **Slide**<sup>1</sup> "Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John<sup>2</sup> (although Jesus Himself was not baptizing, but His disciples were),<sup>3</sup> He left Judea and went away again into Galilee. <sup>4</sup>And He had to pass through Samaria. <sup>5</sup>So He came to a city of Samaria called Sychar (*Suuc-har*), near the parcel of ground that Jacob gave to his son Joseph; <sup>6</sup>and Jacob's well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour." Let's stop here and look at these verses in greater detail. The story of Jesus' success had reached the Pharisees. They were told that Jesus was now baptizing more people than John the Baptist. There is a note added to clarify that Jesus "was not baptizing, but His disciples were." I find a couple of things interesting about this note. **Slide** In Luke 19:10 we read, "For the Son of Man has come to seek and to save that which was lost." So since it is Jesus that saves, then here we see that baptism is not salvific, it is not required for salvation. We know from the Book of Acts that at Pentecost baptism was administered in the name of Jesus Christ and the apostles were acting as agents of the exalted Lord and under

His authority. **Blank** This is true today; pastors are but under-shepherds of the One true shepherd, Jesus Christ. This note then shoots down the denominations that today practice regenerational baptism first started by Alexander Campbell and in truth is false doctrine. In fact we will be baptizing one of our community who has accepted Jesus as their Lord and Savior later this month – I get excited just thinking about it. Both Jesus and John the Baptist proclaimed the kingdom of God and called people to repent. Those who responded were baptized as a sign of their being washed clean of their sin. As we saw in chapter 3 some of John’s disciples were not happy that Jesus ministry was growing and John was fading. Now, as we see in verse 1 the Pharisees were being told of Jesus’ success and they were suspicious of Jesus and this gave the Pharisees an opportunity. With the tension growing Jesus decides to leave the Jordan and travel to Galilee to minister again to the needs of the people thus fulfilling Isaiah chapter 9 where Isaiah speaks of the birth and reign of the Prince of Peace and in verse 1 says, **Slide** “But there will be no *more* gloom for her who was in anguish; in earlier times He treated the land of Zebulun (*zeb-oo-loon*) and the land of Naphtali (*naf-taw-lee*) with contempt, but later on He shall make *it* glorious, by the way of the sea, **on the other side of Jordan, Galilee of the Gentiles.**” Jesus did not want a public rivalry with John’s disciples for this would have served the purposes of the Pharisees. He also knew that the time for Him to confront the Jewish leaders was not yet. **Blank**

In verse 4 of our study passage it says, “**And He had to pass through Samaria.**” I do not believe this is referring to a geographical necessity. Even though this was the shortest and most direct route, many Jews traveled the longer costal road or the road east of the Jordan. The Jewish distain for the Samaritans was great and for this reason many Jews would not take the direct route. The dispute between the Jews and the Samaritans is said to have begun because the Samaritans continued worship

at Mount Gerizim (*gher·ee·zeem*), which was the center of all early Israelite worship. Joshua built a sanctuary on Mount Gerizim. During the time of the prophet Eli there was a rival sanctuary build in Shiloh during Samuel's youth. For a brief time there were two sanctuaries and two priesthoods. Samuel later, as the grown man and prophet, would pronounce Eli's doom and the removal of Eli's family from the priesthood. The Ark and the Tabernacle were in Shiloh from a time after Joshua through Samuel. **Slide** King David moved the Ark of the Covenant from Shiloh about 30 miles south to Jerusalem. Jesus' **need** to pass through Samaria was spiritual, for He had a divine appointment there. In verse 4 the apostle John uses the words **Slide** "had to" ( $\delta\epsilon\iota$ ) "*dei*" to show that Jesus was fulfilling the mission given to Him by God the Father. John also uses the same verb in several other verses (3:14; 9:4; 10:16; 12:34; 20:9). In the previous chapter verse 14 Jesus speaks, **Slide** "As Moses lifted up the serpent in the wilderness, even so **must** the Son of Man be lifted up." (John 3:14 NASB) Here *dei* is translated as "**must**". The Apostle John was strongly aware that Jesus was always conscious that He was called to do the will of God the Father and this is why Jesus came to earth. Let me read out of Matthew, **Slide** <sup>36</sup>"Then Jesus came with them to a place called Gethsemane (*gheth·say·man·ay*), and said to His disciples, 'Sit here while I go over there and pray.' <sup>37</sup> And He took with Him Peter and the two sons of Zebedee, and began to be grieved and distressed. <sup>38</sup> Then He said to them, 'My soul is deeply grieved, to the point of death; remain here and keep watch with Me.' <sup>39</sup> And He went a little beyond *them*, and fell on His face and prayed, saying, 'My Father, if it is possible, let this cup pass from Me; yet **not as I will, but as You will.**'" (Matthew 26:36-39 NASB) For Jesus the focus was always on the Father and His will, and for us our focus is to be on Jesus the Christ, our Lord and Savior. A simple truth of the Christian faith is that **Slide** God the Father sent Jesus, God the Son not that all men **will** be saved but that all men **may** be saved. Now let



me get back on the track that is taking us to Jesus' divine appointment to fulfill the will of God the Father. **Blank**

Verse 5 says, "So He came to a city of Samaria called Sychar (*Suuc-har*), near the parcel of ground that Jacob gave to his son Joseph." **Slide** Jacob returned to the land of Canaan after spending about 20 years in Haran and Jacob bought the land not far from the city of Shechem (*shek-em*) to the east. We know that the Samaria territory is the area that lies between Judea in the south and Galilee to the north. It is located west of the Jordan River and may have gone as far west as the Mediterranean Sea. Samaria was also the name of the capital city of the northern kingdom called Israel. Shechem is due north of Jerusalem and Sychar is west a few miles. **Slide** Shechem was destroyed in 107 BC when Jews from Jerusalem also destroyed the Samaritan temple on Mount Gerizim (*gher-ee-zeem*). **Slide** The first part of verse 6 completes the sentence begun in verse 5 and states the village of Sychar is near to where "Jacob's well was." **Slide** Jacob's well location is established and agreed upon by most scholars. Even though there is only one reference to Jacob's well in the Bible and that is here in verse 6. **Slide** The Well of Jacob as it now called is located about 1 mile east of Tell Balatah at the foot of Mount Gerizim (*gher-ee-zeem*) and is 325 yards southeast of Joseph's tomb. **Slide** The woman at the well alluded to Mount Gerizim (*gher-ee-zeem*) in verse 20, but we are not there yet. The well use to be much deeper, as verse 11 indicates. **Slide** It has filled in with debris over the centuries and is now only about 75 feet deep. Through the centuries churches have been built over the well as various medieval pilgrims have recorded in their writings. **Slide** Today the well is under the floor of a Greek Orthodox Church that has never been finished. The well is fed by a spring of water known for its soft and light tasting water. This plot of land that Jacob bought, fought for and gave to

his son Joseph is mentioned in Genesis 48:22. Jacob is on his deathbed and he says to Joseph, **Slide** “I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.” Jacob is near death and gives this extra inheritance to Joseph as a sign he is to lead the family after Jacob’s death. Joseph’s bones will be return here after 400 years. **Blank**

Look again at verse 6 of John chapter 4, upon arriving at the well “Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.” The sixth hour by Jewish time would have been the sixth hour from sunrise at 6 am making it now 12 noon by our time keeping that Jesus had arrived. Now, Jesus was both fully God and fully man and as 2 Corinthians 5:21 tells us, **Slide** “He (God) made Him (Jesus) who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” But, at the same time Jesus the man was subject to physical limitations as all humans are. Being tired after walking for hours is normal.

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The stage is now set - Jesus is in the right place at the right time for an encounter that is of God’s will. Verse 7 begins an exciting story. “There came a woman of Samaria to draw water. Jesus said to her, ‘Give Me a drink.’” Before we delve into this story I would like to take us back again to Nichodemus and make a few comparisons to keep in mind while we study this encounter with Jesus and woman at the well. It would be difficult to imagine a greater contrast between two people than the important, educated and sophisticated Nicodemus, one of the rulers of the Jews and this simple Samaritan woman with no name. He was a Jew and she a Samaritan. He was a Pharisee and belonged to the Sanhedrin and she belonged to no organization. He was a politician with status and she had no status at all. He was a scholar and she was uneducated. He was highly moral and she was immoral. He

had a name of prominence recorded in history and she is nameless. He was a man and she a woman. He came to Jesus at night to protect his reputation and she, who had no reputation, came to Jesus in the noonday sun. Nicodemus came seeking Jesus and she was sought by Jesus. He recognized Jesus as a teacher sent by God and she had no clue as to who He was. A number of great contrasts, yet, the point of these two stories is that both the man and the woman needed the gospel and it was offered with no cost. If Nicodemus is an example of the truth that no one can rise so high as to be above salvation, the woman is an example of the truth that none can sink too low.

Why did Jesus decide to not reveal Himself as the Messiah to those politically correct and influential? Why did he choose to reveal Himself as the Messiah, for the first time, to an obscure, despised, immoral Samaritan woman with no name? We will look for answers next week as we begin examining this meeting and dialog.

Lord, you are a God of so many dimensions we look forward to knowing more of You every day for all eternity.