

Ensure fellowship with God through 1 John 1:9

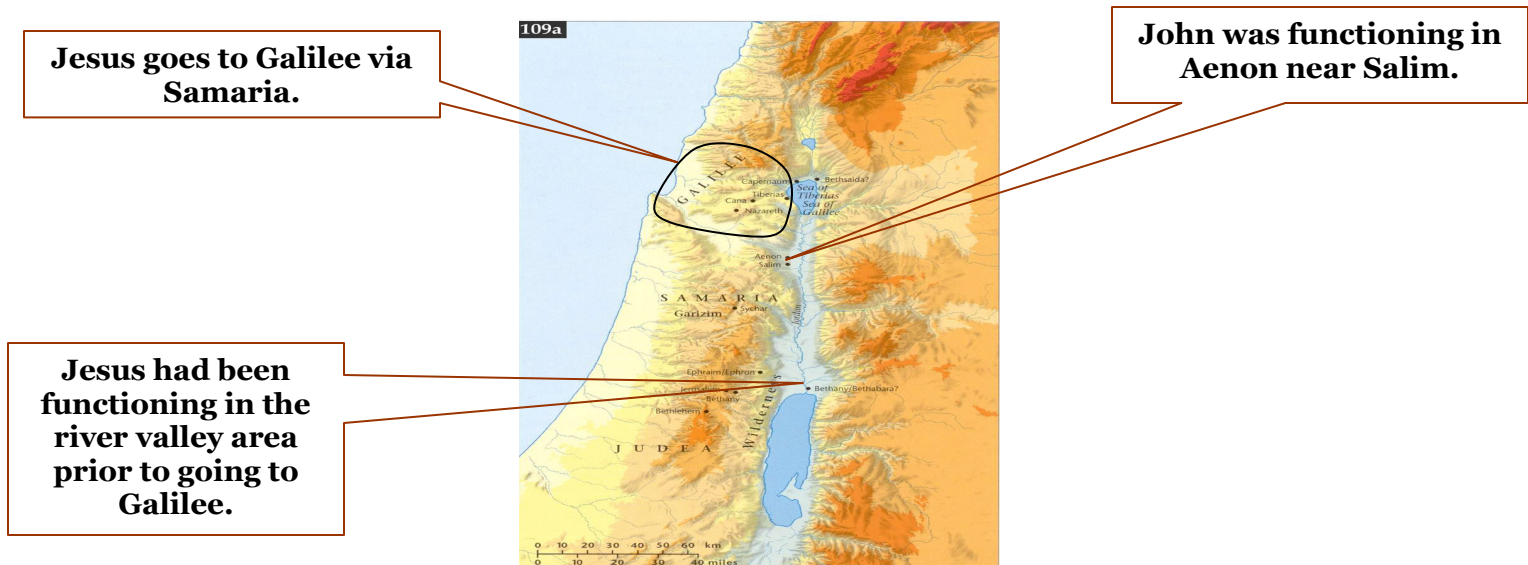
1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

Chronology of the time difference between Matt 4:11 and 12

1. Jesus returns to Judea after the wilderness testing and John [the Herald] identifies Him as the promised Messiah (John 1:29-36).
2. Christ calls disciples and travels to Galilee (John 1:37-49).
(*Not the same as His withdrawal into Galilee in Mt 4:12*)
 - Andrew and John - - vv. 37-39
 - Peter - - vv. 40-42
 - Philip - - vs. 43
 - Nathanael - - vv. 45-49
3. First miracle was at the wedding in Cana of Galilee (John 2:1-11).
4. Christ travels to Capernaum from the wedding feast with Mary, His half brothers and the disciples (John 2:12).
 - Half brothers:
 1. James
 2. Joseph
 3. Judas
 4. Simon
5. Christ travels to Jerusalem for the Feast of Passover and drives the moneychangers and their animals out of the temple (John 2:13-21).
 - Different temple cleansing than mentioned in other gospels.
 1. Matt 21:12; Mark 11:15; Luke 19:45-48
 - A sign of His Messianic authority.
 - Rejected by the religious leaders.
6. During His week in Jerusalem, He meets Nicodemus and communicates that spiritual regeneration is the prerequisite for entering the Kingdom of God (John 3:1-21).
- [7. John is arrested]
8. The Lord returns to Galilee through Samaria (John 4:1ff – Matthew 4:12)
 - We have observed the religious attack of the Pharisees in an attempt to create discord between the two ministries that functioned simultaneously - the ministry of the Lord Jesus Christ and the ministry of John the Baptist.

John 4:3-20

(3) He left Judea and went away again into Galilee.



(4) And He had to pass through Samaria.

“He had to pass” -

- Imperfect active indicative **δει + δε** followed by present middle infinitive **διέρχομαι**
 - DEI plus DE – “it is necessary” or “it was a requirement” – a verb of protocol.
 - DIERCHOMAI – “to go through” or “to pass through”
- Corrected translation - but **it was necessary** (a requirement) **for Him to go through Samaria**.
 - It was the God the Father’s will for Jesus Christ to travel through Samaria.

Necessity #1 - John’s disciples are focused on the man and not the message that John had been preaching [note John 3:25-26; 4:1].

- John’s disciples got involved in a heated theological debate with a representative of the Pharisees who attempted to divide John’s ministry and the Lord’s ministry.
- John, however, was focused on the Lord.

POD – Malleability to the will of God pays off in spiritual dividends.

- Jesus was malleable to the Father’s will and it was the Father’s will for Him to pass through Samaria – “it was necessary”.
- This diffuses the Pharisees attempt to create discord between John’s ministry and the Lord’s ministry.
- This also resulted in Sychar’s salvation

Necessity #2 - The Samaritans of Sychar were ready to be saved (John 4:39-40).

Personal Evangelism -

1. To Carpe Occasio (seize opportunities) our responsibility as ambassadors requires malleability to go where the Father wants us to go without reservation.

- **Principle** - Until you are willing to go anywhere [in the plan of God] you will never get anywhere.

- In this case Samaria was a detestable place.

Unconditional surrender results in arriving at the right place at the right time to fulfill the will of God – accomplished through the mentorship of God the Holy Spirit.

This life is not about walking around trying to get more of the Spirit – it is about God the Holy Spirit getting more of you as you unconditionally surrender to Him and His control.

Being occupied with Christ is a decision away!

POD – Malleability to the will of God pays off in spiritual dividends – and it requires unconditional surrender on our part to fulfill the will of God in its entirety!

(5) So He came to a city of Samaria called **Sychar**, near the parcel of ground that Jacob gave to his son Joseph;

“**Sychar**” - Συχαρό

SUCHAR – A city named after a strong drink. “*City of drinkers*”



Sychar – 20 miles west of Jordan River. Located between Mt. Gerizim and Mt. Ebal.

- Jacob originally purchased the well for 100 shekels of silver - Gen 33:18-19
- He built an altar there and named it **אל אלהי ישראל** “El-Elohe-Israel”.
- Samaritans considered Jacob as their father – the Jews avoided Samaria.

Sychar –

- In the divided Kingdom, Sychar was located in the Northern Kingdom.
- Attacked and conquered by Shalmaneser (721-22BC) who took the strong people back to Assyria to work as slaves and left the misfits behind.
- After that Shalmaneser imported foreigners (Aramites, Cuthites, Hamathites and Sepharviam) into the Northern Kingdom and, over a few hundred years, these Jews interbred creating the Samaritan race.
- 200 years later, they came to Jerusalem to help rebuild the Temple and the Jews refused their help (Ezra 4:1-3).
- The woman at the well makes an issue out of race.

If you are focused on your race, you are not occupied with Christ.

(6) 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 [2 or 3 in the afternoon].

Having completed a +/- 7 hour trek with the disciples.

“Wearied” - κοπιᾶω

ΚΟΠΙΑΩ – “To become weary or tired”

Intensive perfect tense - emphasis on the humanity of Christ – weariness produced by the long trek to Sychar.

(7) There came a woman of Samaria to draw water. Jesus said to her, **“Give Me a drink.”**

δος μοι πειν – A request imperative from **κοπιᾶω** - **DIDOMI**.

- An unusual request because the Jews refrained from conversing with Samaritans.
- They referred to their bread as swine’s flesh.
- very prejudicial – and here is a Jew asking for some water from a Samaritan.
- It was forbidden by Jewish custom for a Rabbi to speak with a woman in public, so this shocks her – and the disciples as well.

The Lord is thirsty after His long trek and furthermore, He does not have anything with which to draw water.

- He asks her for a drink.
- This well is about 150 feet deep.
- Getting water from this well required a bucket – a collapsible water sack made from animal skin.

This well was about 1 mile outside of the city – an uphill climb. Women would travel to the well three or four times each day.

- The reason the Lord asks her for a drink is because He does not have a waterpot to draw water.

“Give Me a drink.”

(8) For His disciples had gone away into the city to buy food.

She reproves Him - -

(9) Therefore the Samaritan woman said to Him, “How is it that You, **being** a Jew, ask me for a drink since I am a Samaritan woman?” (For Jews have no dealings with Samaritans.)

The Greek indicates she makes a huge issue out of race.

Πως σὺ Ἰουδαίος ὢν

- Nominative **Ἰουδαίος** plus present active participle **εἰμι**
EIMI – “Being” a Jew – “How do you **being** a Jew...”

παρ’ ἐμοῦ πειν αἰτεῖς

“Ask from me to drink”

γυναικὸς Σαμαριτιδος οὔσης

- Present active participle **εἰμι**
- **“Being a Samaritan woman”**

“How do You **being** a Jew [ask from me to drink], **being** a Samaritan woman.”

She is making an issue out of race in the way she is using these participles.

- John gives a clarification of this in the text by saying, (For Jews have no dealings with Samaritans).
- So she makes an issue out of race –
- What does the Lord do?
 - He doesn't go there.
 - He brings up something that is non-meritorious and has nothing to do with race!
 - **Drinking water.**
 - Everyone drinks water regardless of their race.

(10) Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him [for a drink], and He would have given you living water."

Remember this is Sychar – a city of drinkers

This is interesting here - -

- He needs water [on a physical level – to quench His human thirst].
- Anyone can draw this water that has a water pot (to hook up to the rope) but He does not have one.
- He needs water that anyone can draw.
- She desperately needs water [on a spiritual level] to quench her spiritual thirst.
- Unlike her water that can be drawn by anybody who has a water pot, this spiritual water can only be drawn by Him.

Which water is a more valuable commodity?

- His water. The water that only He can give!

“Living water” –

- Accusative ὕδωρ *plus* present active participle ζῶω
- **HUDOR + ZAO**
- This water is alive.

She thinks He is talking about the water in the well – alive in the sense that it was supplied by a fresh spring.

(11) She said to Him, "Sir, You have nothing to draw with and the well is deep; where then do You get that **living** water?"

(12) "You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?"

So you can imagine this happening - -

- Jesus is sitting at the well when this woman walks up with her bag to draw water –
- **“Give me a drink”**
- *This Jew is talking to me? I'm a Samaritan woman!*
- Now He says, pointing down the well - -

(13) Jesus answered and said to her, "Everyone who drinks of **this** water will thirst again;

- In other words – you must keep coming back to this well [to fetch physical water].
- Completing your one mile trek up and one mile trek back
- A continuous need to keep drinking

(14) “but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.”

- πηγη υδατος αλλομενου εις ζωην αιωνιον
- “A spring of water welling up to eternal life”
- He is talking about an inexhaustible supply of water – once you drink of it, you will never have to drink again.
- What is “water” a reference to here? **God the Holy Spirit.**

John 7:38-39

(38) "He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.' " *The rivers flow from within – and it is a never-ending flow of water.*

(39) **But this He spoke of the Spirit**, whom those who believed in Him were to receive.

When you drink of the Spirit (figuratively) at faith alone in Christ alone you never have to drink again.
 At salvation, you get all of the Spirit you are going to get.
 It's not about you getting more of the Spirit – it's about the Spirit **getting more of you!**

Think about what is going on in this woman's mind – she wants to receive this water the Lord is talking about because if she drinks the water she will not have to make this two mile trek to the well several times each day.

(15) The woman [as she begins to leave the well] said to Him [sarcastically], "Sir, give me this water, so I will not be thirsty nor come all the way here to draw."

The Lord then tells her to do something that will surface a spiritual need.

The focus in all **personal evangelism** is to address the spiritual need.

(16) He said to her, "Go, call your husband and come here."

(17) The woman answered and said, "I have no husband." Jesus said to her, "You have correctly said, 'I have no husband';

(18) for you have had five husbands, and the one whom you now have is not your husband; this you have said truly."

She is in an adulteress relationship which is contrary to the will of God – although at this point she does not recognize her condition.

- She changes the subject in light of her sins exposure.
- The Lord has just exposed her sin.
- Does she recognize her need? No.
- What does she do? She changes the subject by taking the religious route.

POD – The unbeliever resists having his sin exposed by the light of the Lord.

- When sin is exposed, conviction is wrought in the soul.
- When conviction is wrought in the soul, the need for a solution arises.
- This is scary for an unbeliever- why?
 - They do not have a solution other than what Satan has provided – **RELIGION**.
 - A merit based system attempting to gain the approval of God.
 - Going to heaven based on good or meritorious deeds.
 - Unbelievers are blind.
 - Many are seduced into believing that being a good person or being religious will get them to heaven.
 - God's solution is simply looking to the Savior in faith.
 - Faith alone in Christ alone.
 - Faith is analogous to drinking water – there is no merit in either.
 - You either get to heaven on the work of another – Christ – or you do not!

What does the woman do here?

- She takes the religious route.

(19) The woman said to Him, "Sir, I perceive that You are a prophet.

(20) "Our fathers worshiped in this mountain and you people say that in Jerusalem is the place where men ought to worship."

- Personal Evangelism -

Unbelievers do this all the time - when the light of the Word is shined at the sin in their souls - their solution often turns to discussions about religion.

What does the Lord do in this situation? He gently sticks with the truth.

Remember: YOU cannot convict people of their sin or depravity – that is the work of the Spirit and you cannot get in the way of HIS work!

Allow the Spirit of God to work. He does so with the Word of God – stick with the truth.

Don't get sucked into religious arguments or discussions with unbelievers – stick with the truth.

All Scriptures quoted are from New American Standard unless otherwise noted.