



MESSAGE/SERIES:

Series: Jesus in John

Message: "A New Temple"

Text: John 4:1-26

DATE: September 27, 2020

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

John 4:1-26, Matthew 4:12, Mark 1:14 (John's arrest sends Jesus to Galilee), Genesis 33:19-20 (Sychar), Genesis 49:22-26 (Joseph blessed), Isaiah 49:6 (Prophecy of gentiles reached with Gospel), Acts 10:28, Matthew 10:5-6 (formerly forbidden to go to gentiles), Romans 5:15, John 6:34-25, John 7:37-38, John 9:17 (see Him as speaking from God), Genesis 12:6-8, Romans 3:1-2, **2 Corinthians 3:17-18**, Deuteronomy 18:15-18

OPENING SCRIPTURE:

[John 4:1-26] *"Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John ²(although Jesus himself did not baptize, but only his disciples), ³ he left Judea and departed again for Galilee. ⁴ And he had to pass through Samaria. ⁵ So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. ⁶ Jacob's well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.*

⁷ A woman from Samaria came to draw water. Jesus said to her, "Give me a drink."⁸ (For his disciples had gone away into the city to buy food.) ⁹ The Samaritan woman said to him, "How is it that you, a Jew, ask for a drink from me, a woman of Samaria?" (For Jews have no dealings with Samaritans.) ¹⁰ Jesus answered 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.”¹¹ 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?”¹² Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.”¹³ Jesus said to her, “Everyone who drinks of this water will be thirsty again,¹⁴ 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.”¹⁵ 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.”

¹⁶ Jesus said to her, “Go, call your husband, and come here.”¹⁷ The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’;¹⁸ for you have had five husbands, and the one you now have is not your husband. What you have said is true.”¹⁹ The woman said to him, “Sir, I perceive that you are a prophet.”²⁰ Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.”²¹ Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.”²² You worship what you do not know; we worship what we know, for salvation is from the Jews.²³ But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.²⁴ God is spirit, and those who worship him must worship in spirit and truth.”²⁵ 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.”²⁶ Jesus said to her, “**I who speak to you am he.**”

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Jn 4:1–26.

BACKGROUND & OTHER STUDY HELPS:

[SAMARITANS] “Jewish and Samaritan sources disagree about the origins of the Samaritans. The exact ethnic composition of Samaritans is unknown. Following the account in 2 Kgs 17, Josephus (*Antiquities* 9:288–91) and many of the rabbis of the Second Temple period did not consider the Samaritans as ethnically Jewish, but of Cuthean descent. The Samaritans, however, viewed themselves as descendants of the tribes of Ephraim and Manasseh, and trace their lineage to the time of Eli.”

Brian Maiers, “Samaritans,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

[THIS SAMARITAN WOMAN] “That this Samaritan woman comes to the well alone rather than in the company of other women probably indicates that the rest of the women of Sychar did not like her, in this case because of her sexual activities (cf. comment on 4:18). Although Jewish teachers warned against talking much with women in general, they would have especially avoided Samaritan women, who, they declared, were unclean from birth. Other ancient accounts show that even asking water of a woman could be interpreted as flirting with her—especially if she had come alone due to

a reputation for looseness. Jesus breaks all the rules of Jewish piety here. In addition, both Isaac (Gen 24:17) and Jacob (Gen 29:10) met their wives at wells; such precedent created the sort of potential ambiguity at this well that religious people wished to avoid altogether.”

Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Jn 4:7.

[MOUNT GERIZIM] “It is unknown exactly when the Samaritans built a temple on Mount Gerizim, or whether they actually did. Josephus describes a Samaritan temple built during the Hellenistic period (*Antiquities* 11.302–47), but Samaritan sources don’t mention this temple. Archaeological excavations published by Magen reveal Israelite religious activity on Mt. Gerizim from the Persian Period in the time of Nehemiah to the Hasmonean era. Evidence also suggests that this resumed in the fourth century. Though it is unclear whether the Samaritans built a temple that rivaled the one in Jerusalem, the excavations show that the Samaritans treated Mount Gerizim as a holy site before the turn of the era.”

Brian Maiers, “Samaritans,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

“Mount Gerizim is uniquely connected with God. In the Samaritan version of Dt. 27:4 Moses commands the building of an altar on Mt. Gerizim, whereas the Jewish version (MT) has Mt. Ebal. Each group accuses the other of altering the text, but since the beginning of the 20th cent., at least, most scholars are inclined to favor the Samaritan version. On the other hand it is generally held that *the Samaritans did add to the Decalogue a commandment to build an altar and to sacrifice on Mt. Gerizim*. It is, in their view, the navel of the world where Abel built the first altar and Abraham was willing to sacrifice Isaac. Again, **in Samaritan tradition it is the highest mountain in the world, and its peak survived the flood in the time of Noah**. Here the Samaritans built their temple in the time of Alexander the Great *to rival the temple at Jerusalem*. Although the temple was destroyed in 128 b.c. and the remains of that or any subsequent buildings have long been lost, the Samaritans continue to celebrate their festivals on the site to the present day. The mutually exclusive claims of Gerizim and Jerusalem as the most sacred place in the world constitute the most distinctive difference between Jew and Samaritan.”

R. T. Anderson, “Samaritans,” ed. Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia, Revised* (Wm. B. Eerdmans, 1979–1988), 307.

[SYCHAR] “The city in Samaria at which Jesus spoke with a Samaritan woman (John 4:5). The Gospel situates Sychar near the field which Jacob gave to his son Joseph

(Gen. 33:18–19; Josh. 24:32 mention the field, but not Sychar), and notes that Jacob’s Well was there (John 4:6). Despite the fact that the NT connects Sychar with Jacob’s Well, the actual site of Sychar is disputed. Some identify Sychar with the similarly named modern town of Askar, located near Shechem, while others associate the city with Shechem itself, with Sychar being corrupted to the more familiar Shechem (Lat., Gk. “Sychem”; cf. Acts 7:16). Although the exact location of Sychar remains unclear, Jacob’s Well more confidently has been identified with *Bir Ya ‘aqûb* (177179) in modern *Balâṭah*, ca. 1.7 km. (1 mi.) SE of Nablus, near a pass between Mt. Gerizim and Mt. Ebal.”

Monica L. W. Brady, “Sychar,” ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck, *Eerdmans Dictionary of the Bible* (Grand Rapids, MI: W.B. Eerdmans, 2000), 1260.

[SAMARITANS & JEWS] “The relationship between Jews and Samaritans, which was rocky during the Persian period, **grew more hostile during the Hellenistic era**. *Sirach* (late third century) records the earliest evidence for Jewish hostility toward the Samaritans, stating that “the foolish people who live in Shechem are “not even a people” (*Sirach* 50:25–26). The Samaritans’ and Jewish dealings with their Greek leaders heightened the hostility. The Samaritans initially supported Alexander the Great’s military campaign. However, while Alexander was in Egypt, they revolted and killed their Greek governor. Alexander answered by destroying Samaria with the help of the Judaeans. Many of the surviving Samaritans fled to **Shechem**, which has been the Samaritan holy site ever since.

Brian Maiers, “Samaritans,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

“The people of the northern kingdom of Israel, named after its capital city established by Omri. At the time of the NT, Samaritans were despised by Jews, on account of their intermarriage with Gentiles after the fall of the northern kingdom in 721 b.c. However, the NT presents them as generally responding favourably to the gospel.”

Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 2009).

[AFTER THIS CONVERSATION] “Within a generation of Jesus’ conversation at the well, Samaritans fleeing Roman oppression gathered by the thousands at Mt. Gerizim and held the Romans at bay for a month before their water ran out. The Jewish historian Josephus (1st cent. a.d.) told that tale (BJ iii.7.32 [307–315]), and it is confirmed by an early Samaritan inscription. In each account the Roman emperor Vespasian dispatched a general (Cerealis according to Josephus, Trajan in the Samaritan inscription) who laid siege to the mount and ultimately slaughtered 11,600 men (10,000 according to the Samaritans).”

OUTLINE:

I. (v1-6) The NEED

A. (1-3) JESUS on the Move

1. (v1) *Jesus is moved by the growing knowledge of the religious leaders in Judea (**the Pharisees**)- to avoid being marred in ministry by early persecution*
 - a) Jesus' time had not come to confront the Pharisees just yet
 - b) Jesus' focus was on establishing His identity amongst the common people (The Gospel witness of Jesus)
 - c) The fact that **John had been arrested** now totally turns the ministry front to Jesus (the forerunner is off the stage)

B. (v4-6) JESUS on the move with Purpose

1. *Jesus moved and focused on Samaria because it was the most direct route to Galilee (geographically)*
2. *Jesus moved through Samaria and to Sychar because this city was significant (See notes on Sychar)*
3. *It could not be for a faster & easier trip but rather a more divine reason*
 - a) He had the Samaritan people on His heart
 - b) He had this specific Samaritan women on His heart
 - (1) *Jesus has a heart for the unwanted*
 - (a) She is a half-breed Samaritan (see notes on Samaritans & Jews)= Rejected by the Jews
 - (b) She is obviously a loose woman that most people would avoid= (rejected by her own people)
 - c) (v6) Jesus was thirsty and needed rest and refreshing (He waited on the perfect spot to gain both)
 - (1) *Place of Sacred right- This spot had been a place of contention as many different peoples claimed the well as their own*
 - (2) *Places of struggle- is where Jesus liked to show up and bring clarity*
 - d) (v6) Jesus was there at the only time He could have caught the right audience (divine timing)

(1) Note the contrast between Nicodemus (smart religious leader of pure blood) and this woman (untrained half breed)

II. (v7-9) The NEEDY

- A. (v7) **The Woman from Samaria was the one in need** although Jesus asks her for a drink
 - 1. *Her Water vessel would have been considered unclean by the Jews yet Jesus knowing this asks her for a drink (engaging the needy where they are and with what they have)*
- B. (v8) **Jesus approaches her when no one else was around**
 - 1. *Even though teachers were not suppose to speak to women in general as could be seen as flirting*
 - 2. *Jesus knows her and the rules, but her need was greater than the rules or her situation*
- C. (v9) “The Samaritan woman said to him, “How is it that you, a Jew, ask for a drink from me, a woman of Samaria?” (For Jews have no dealings with Samaritans.)
 - 1. *The Samaritan woman knew she was not accepted by the Jews*
 - 2. *The Samaritan woman knew even her water vessel was not acceptable for use (nothing she had was worthy of a Jew’s use)= She has nothing to offer Jesus*

III. (v10-14) The NEED-MEETER

- A. (v10) “ Jesus answered 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.”
 - 1. *If she only knew God had sent Jesus her way (as the gift)*
 - 2. *If she only knew Jesus was her way to forgiveness and restoration*
- B. (v11) “ 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?”
 - 1. *The woman only states her level of understanding before Jesus’ explanation= We need the Lords/the Holy Spirit to open our minds to the Spiritual things*

2. *This well was deep and unreachable apart from the correct equipment (Jesus is the only way to get to the unreachable love of God) John 14:6*
- C. (v12) “Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock.”
1. *The Samaritans made claim to Abraham but were not part of the Jewish people*
 2. *The Samaritans upheld the God of Abraham but the God of Abraham had up to this point rejected them (not pure Jewish)*
 3. *The Samaritan woman is curious as to who Jesus is and he has her attention (we investigate who He is as He deals with our hearts)*
- D. (v13-14) ¹³ Jesus said to her, “Everyone who drinks of this water will be thirsty again, ¹⁴ 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.”
1. *This contrast of the earthly water from a well or a cistern that only temporarily satisfies the physical thirst*
 2. *With the Spiritual water of salvation (gift of Jesus and faith in Him) that is eternal and fulfilling all spiritual thirst (we never need anything else but Jesus)*
 3. *The water that is faith in Jesus would become a living Spring within all who believe that can be shared with others through our witness of His goodness (evangelism, witness, encouragement & discipleship)*

IV. (v15-20) The KNOWER

- A. (v15) The Woman still does not understand the differences between the physical and Spiritual thirst, but Jesus does not leave her in her confusion
- B. (v16-18) “Jesus said to her, “Go, call your husband, and come here.” ¹⁷ The woman answered him, **“I have no husband.”** Jesus said to her, “You are right in saying, ‘I have no husband’; ¹⁸for you have had five husbands, and the one you now have is not your husband. What you have said is true.”
1. *Jesus reveals that **He knows her** even if she doesn’t know Him yet*
 - a) The Spirit deals with our sinful heart revealing we are sinners in need of a savior
 - (1) This woman had been divorced 5 times

- (2) This woman is now living and sexually active with a man she is not married to
- (3) This woman most likely has been unfaithful all of her life

- C. (v19) “The woman said to him, “Sir, I perceive that **you are a prophet.**”
 - 1. *The woman knew God was speaking to her through Jesus*
 - 2. *She still does not understand that Jesus is the Messiah*
 - 3. *We must first know that God is dealing with our hearts and that we are sinners*
- D. (v20) “Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.”
 - 1. *Now She wants to worship God but does not know how (religious response to the presence of God’s word)*
 - a) The Samaritans taught that God was to be worshipped on mount Gerizim
 - b) The Jews taught that Jerusalem was the place God was to be worshipped
 - c) She is asking how can I worship the God who has sent me this message of my need (when people ask how they can know and worship God the heart is being softened to know Christ)

V. (v21-26) The DISCLOSER

- A. (v21) “Jesus said to her, “Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.”
 - 1. *Jesus answers her logistical question with a resounding **neither place is the sacred place of worship** from this point forward*
- B. (v22) The Samaritans have not know the true God of the Bible before now but have only worshipped shadows of Him, but the Jews were given the oracles of God
 - 1. *Romans 3:1-2*
- C. (v23) “But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.”
 - 1. *Jesus Shifts things from past tense to present tense and future tense*

a) The time has come to worship not in one sacred place **but in Spirit and truth**

b) True worshippers are not just Jews and Samaritans but **all who will worship God in Spirit and in truth**

(1) The pedigree to being God's people has changed to now worshipping in the Spirit of God (the the power of the Holy Spirit and by the power and truth of the Gospel)

(a) **Spirit-** *Invisible & divine, a God centered worship absent of any focus on a sacred place or form*

(i) We can only truly worship when the Holy Spirit enables us through salvation to worship Him

(b) **Truth-** *Gospel foundation- Who He is and what He has and is doing*

(i) We worship because we trough regeneration and the gift of faith understand who He is and what He has done

D. (v24) "**God is spirit, and those who worship him must worship in spirit and truth.**"

1. *God cannot truly be worshipped apart from the Spirit of God as we cannot know or recognize God without His help*

a) 1 Corinthians 2:14

(1) **Salvation** can only come through the Spirit and His revealing of Truth and giving of faith

(2) **Daily worship** comes from the daily presence of the Holy Spirit and His daily revelations of Jesus to us

E. (v25) "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."

1. *Even the Jews still look with hopeful anticipation of the messiah because God had promised*

2. *But only the Spirit can reveal to us that Jesus is the Messiah*

F. (v26) The climax of the text: "Jesus said to her, "**I who speak to you am he.**"

1. *Jesus says I am the one you are looking for*

2. *Jesus is saying I have come to save you*

3. *Jesus is saying you know who you are and who I am, will you trust me and surrender to me*
4. *The woman must now commit to Jesus and her life will reflect a change if true faith has been issued as she will be a true worshipper wherever she was*

Meditation Moment:

1. What is the great contrast between Nicodemus and this Samaritan woman?
2. In what ways are we like the Samaritan woman?
3. How do we worship God in Spirit and in truth according to this text?
4. In what ways do we see Jesus in pursuit of our personal life?

-----Message from Pastor Michael-----

Church,

What a beautiful story of love in pursuit of us, the unholy, unrighteous, and wicked people. We are all like this woman adulterous and idol worshippers in our daily lives, yet God comes after us to save us and have for His own people. I pray you see yourself in this story, and I pray you see Jesus making His way to you to give living water that changes everything we know about this life and eternity. Live victorious today, and have the strength to go one more day in service to the one who gave life to you. He is worthy to be praised and you are in the sanctuary of the King right now... because the new sanctuary lives in your heart!

Love in Christ,

Pastor Michael

