

# 6/14/20 - John 4:1-26 - The Mission of the Gospel” (PT. 1)

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- [ 0 : 00 ] Last week we finished up a section of John's Gospel which closed the dialogue between Jesus and Nicodemus. And this was a very high-class person. He was a high-class Jew. So, for instance, he was a Pharisee. He was a member of the Sanhedrin. He memorized the Old Testament Scriptures. He knew his stuff. He was respected in the Jewish culture. And so this is important because reading the Gospel of John, the pages before and after matter greatly. It's not to be read like a sitcom, like of Cheers or maybe The Office, whatever you might be into. It's not to be detached like episode being detached from the previous episode. It's an ongoing connected narrative storyline that John is expounding on. And so I want us to see that today in his Gospel. Today we will get a first-person perspective of another dialogue that's actually contrasted with Nicodemus.
- [ 1 : 19 ] And it's going to proclaim a truth that is vital for us to understand today. This truth applies today and will expose the heart of the Gospel today. We will be entering into ground zero, into a historical context that we probably know little about. So I'll try to draw on that context a little bit. It has various sociological barriers. It has a bunch of barriers and divisions that were created by man. And Jesus breaches all these man-made constructs as he makes his way from Judea to Galilee. And so I want to state that my aim today is for us to see the power of the Gospel. I want us to see the power of the Gospel today. As it respects no man-made boundaries, number one. And has no human, regardless of human deficiencies. And all who experience this find their greatest thirst satisfied. So today we will reveal the heart of man and the heart of the Gospel.
- [ 2 : 31 ] So let's pray as we go into the text. I'm going to take it section by section today. And break it up into probably about three or four different sections. As we go through the text. So please join me in a word of prayer as we go to God's Word. And ask Him to help us understand His Word. Father of God, we are grateful to be gathered once again in phase two of our reopening, sort of phased reunion. And Father, we ask at this time that you give us ears to hear your Word. Give us hearts to comprehend. Give us minds to conceive the implications of the power of this Gospel. And Father, make us thirsty at this time. Not for anything physical, but all that is spiritual. Father, open us up today to your Word. And help us. And we ask this of you by the power of the Holy Spirit. And help us. We pray this in Jesus' name. Amen. I'm going to break this up into a couple sections.
- [ 3 : 45 ] Like I said, I'm going to take us through sort of a scene setting. Not going into section one yet. But I want to analyze the context of this passage.

Because verses one through six actually are important. Because they set up context. They set up the historical context. And also set the scene in this narrative.

So, before we go into section one. Which we'll start in verse seven. We're going to look at verses one through six real quick. And it reads, Now when Jesus learned that the Pharisees had heard.

That John was making and baptizing more disciples than. Jesus was making and baptizing more disciples than John. Although Jesus himself did not baptize. But only his disciples. He left Judea and departed again for Galilee.

And he had to pass through Samaria. So he came to a town of Samaria called Sychar. Near the field that Jacob had given to his sons Joseph. Jacob's well was there. So Jesus, wearied as he was from his journey.

[ 4 : 48 ] Was sitting beside the well. It was about the sixth hour. So here in this passage we see. That Jesus started hearing word. That the Pharisees were starting to hear about his popularity.

They were going to him for baptisms. There was a lot of word being spread about what was going on with Jesus in here.

So departing from his fame. He left and went back on the road. And attempted to get back on track. And on his journeys up to Galilee.

And on this journey we recognize God's prerogative in this passage. And it's very important to pick this out and show this in scripture. And circle it.

If you're a Bible writer. You just circle something. In verse 4. We see God's prerogative and mission of bringing hope to the world.

[ 5 : 45 ] Remember God. For God so loved the world he gave his only son. Verse 4 says. Something that he had to do. Look with me. Verse 4.

It says. He left Judea. Left Judea. And departed for Galilee. In verse 4. And he had to pass through Samaria.

Yeah. The mission of gospel was clearly not about fame. It could have been. He could have continued baptizing. His disciples could have kept dunking on him.

And it could have led to awestruck fame. He left that fame. Because he had a different mission in mind at this point. And it had nothing to do with fame.

This word here. Had to. Indicates that it was necessary. For him to go to Samaria. To be avoidably determined by prior circumstances. Literally meaning a contingency.

[ 6 : 46 ] This was God's plan. He had to go to Samaria. Jesus was entering a route that not many Jews have traveled.

Because in this context. Jews. Being a little bit south of Samaria. Who would have to travel north to Galilee. They would have the Jordan River streaming along.

And they would have a big body of water on the other side. So literally to avoid this place. They would cross the Jordan twice. Just to avoid Samaria.

Samaria. And I'm going to unpack a little bit about what's so wrong about Samaria. In a little bit. But this kind of brings a quick little implication that's so tangible to us.

To understand. That the. To breach the cultural divide is to fulfill a gospel call. Regardless of man-made parameters that are set. And so I want us to enter this culture.

[ 7 : 51 ] Knowing that Jesus had to go through these borders of Samaria for a purpose. I want us to feel the cultural tension.

Between the Jews and Samaritans. I want us to feel this today. And the social divide between Jews and Samaritans. And this is a long-standing history. Because this relationship was awfully tense.

You might ask me. Why do we got to do this? Let's just read the text and just go along with it. Well there's a difference between reading about a culture. Talking about it. But actually being on ground zero.

And experiencing. Feeling the weight of contention in a culture. I believe that the beauty of God's word needs to be read within its original context.

It kind of reminded me of my honeymoon that we took to Cancun. Which was really cool to go down there. Going into a Spanish culture.

[ 8 : 49 ] Obviously within the resort boundary lines. It's kind of like Americanized. To make you feel like. Okay this is like wining and dining. Cool experience. That's not experiencing the culture.

It actually took us leaving that. Getting out ground zero. Going in the marketplaces and everything like that. To experience. Truly experience. Mexican culture.

And. It was one thing to maybe read a little. Traveling book that you pick up at the airport. About all the things about Mexico. And you know going through it. But when you're on ground zero.

Walking the very streets of that culture. It's a different thing. You understand things a little bit better. And a little bit more clear. Possibly of what is going on. How that culture got to that place.

So back to the original context here. In this passage. There's something that happened between. That started Samaria.

[ 9 : 46 ] And this happened back in 2 Kings chapter 17. And in this chapter. We see foreigners outside the nation of Israel. Intermarried. And populated.

What we observe today as Samaria. Samaria. You have intermarriage with foreigners. Between Jewish people. God's nation. And. They form this.

The population form this. This area of Samaria. And 2 Kings chapter 17. Actually references a new religion. Because. They created something. Because they only adhere to the book of Moses.

Moses. So they had not only. A different sort of. Hybrid. People group. Jewish people were set apart. They weren't supposed to intermarry. With anybody else.

Except. Jewish people. The people of Israel. And we saw that in the book of Judges. Didn't we? The intermarriage that was going on. Between the Canaanites. This continued to 2 Kings 17.

[ 10 : 42 ] And so they created. In their half-breed. Religion. That the Jews. The Jews observed. The first five books of Moses. But they also had the books of the prophets. Samaritans.

Threw that out. And they had their own religion. At this time. They were half-breeds. They were sort of. Like. Wannabe Jews. Essentially. Because. When the Jews rebuilt the temple.

After the Babylonian exile. The Samaritans. Said. Well. We're going to build our own temple too. Since we're not allowed. Over there in Jerusalem. We're just. We'll build our own. So they built Mount Gerizim.

So they were wannabe Jews. They wanted to be included in the culture. But the Jews casted them out. Jews upheld. The Jewish traditions. Of cleanliness.

Of rituals. The Samaritans rejected them. So you see some. Some pride issues. You see some traditional issues. Samaria should be also looked at.

- [ 11 : 40 ] As kind of like an exiled location. Because any. Any Jew. Who was casted out. Who was found guilty of something. Would just be casted out. It was like the garbage disposal.
- Samaria. They just throw them to Samaria. Off to Samaria you go. Samaritans were considered unworthy of life. And. Samaritan women were highly.
- Avoided. Highly avoided. By Jews. Samaritan women. Like Gentiles. Were considered. To be in a continual state. Of uncleanness.
- And Jews. Had a severe fear. Of defilement. From any contact. That they would have. With any Samaritans. Not to mention. A Samaritan woman. So.
- Unpacking that culture. A little bit. Walking those streets. Feeling. The tension. Looking. Like if you could imagine. Looking at.
- [ 12 : 38 ] This wall. Built. That says. Welcome to Samaria. That if you were a Jew. You'd be like. I'm going. I'd rather cross the Jordan twice.
- Than go in there. I ain't doing that. Imagine that culture. Now read. Verse five again. It says. And he had to.
- Pass through. Samaria. Samaria. So he came to a town. Of Samaria. Called Sychar. Church. The mission. Of the gospel. Respects. No cultural.
- Social. Or economical. Barriers. It breaches. All of them. The mission. Of the gospel. And not only that.
- Look at this location. That Jesus. Enters into. Because we will. Begin to see. That this was. By no mistake. But this is. Actually. A divine. A divine. Appointment.
- [ 13 : 34 ] For all of Samaria. For God. So loved the world. Remember. John 3.16. It's a divine. Appointment. For all. Samaria.
- And it reaches. The hope. Hope for the gospel. Hope of the gospel. Into the. Foretold. Promises. Of God. In the days of Jacob. Which we'll soon. Unpack.
- A little bit. In the passage. Because. We see this. Referred to. Later. In section. Three. So as the text. Continues. As we go into. The first section. The culture is set up.
- You're feeling. The tension. You understand. The dynamics. Between Jews. And Samaritans. You know. What Jesus is doing. Is extremely. Radical. It's extremely.
- Rebellious. To that culture. And he enters. Into Samaria. And we see. That this specific. Mission. Right now. Is to rescue.
- [ 14 : 29 ] A woman. In desperate. Need. And she doesn't. Even. Know it. Discussion. Revolving. Around a well. And a discussion.
- Regarding. Thirst. And we're going to unpack that. In three different sections. Today. The first section. Is the appointment. At the well. With the topic. At hand.
- Being. Water. Appointment. At the well. Topic. Water. In verse 7. You see.
- A woman from Samaria. Came to draw water. Jesus said to her. Give me a drink. And his disciples. For his disciples. Had gone away. Into the city. To buy food.
- The Samaritan woman. Said to him. How is it. That you. A Jew. Ask me. For a drink. Ask a drink. For me. A woman. Of Samaria.
- [ 15 : 24 ] For Jews. Had no dealings. With Samaritans. Jesus answered her. If you knew the gift of God. You who is. 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. So we set up the context. We understand.

That. Jesus is fatigued. From his travels. If you could imagine. The. The traveling from. From. The. The southern parts of Samaria. All the way up to where he's going. This would be like a seven day journey.

This would be for us. Walking up to Cleveland. And walking back. This was his travels. Okay. And. He was fatigued. It's about.

Noon. Their time. It's hot. The heat of the day. And in Jesus's. Humanity. He's thirsty. And he's tired. He is resting.

[ 16 : 20 ] And he asked the Samaritan woman. For a drink. Obviously. The disciples were more concerned. About Cracker Barrel. In the city. And. Ditched Jesus. For. For some food.

So. They've left him. He's all. By himself. Still. Pursuing. What he had. To do. We'll be hard on the disciples. Next week. In the second part.

Of this message. But look. Jesus doesn't even acknowledge. The social barriers. That she put up. This woman. Kind of was. Accepting the status quo.

She actually. Put up the barriers. For him. Saying. Do you. Do you not know? I'm a Samaritan. What are you. Do you know. You're asking me. For a drink. She put up the wall.

Herself. You know who I am. Right. Because we know. That no Jewish man. Would ever probably. Talk to a Samaritan man. Not to mention. A Samaritan woman. And Jesus doesn't even.

[ 17 : 17 ] Acknowledge the social barriers. She put up. He cuts right to the chase. Because in his divinity. This meeting here. Was no coincidence. At all. This woman. This is the woman.

That should be asking. Jesus the questions. Not Jesus. And all attention is sort of. Taken off of what is physical. Talking about water.

And Jesus sort of. Jukes this whole conversation. Says. About living water. And we see in verse 11. Continue. The woman's still kind of confused. At this point. 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? Are you greater than our father Jacob? He gave us the well. And drank from it himself. As did his sons.

And his livestock. Jesus said to her. Everyone who drinks of this water. Will be thirsty again. But whoever drinks of the water. That I give. I will give.

[ 18 : 14 ] Will never be thirsty again. The water that I will give. Will become in him. A spring of water. Welling up. To eternal life. And 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. Have you ever had. Humorous conversations. With people. Maybe like a doctor.

Or just a stranger on the street. And. The conversation. Is on the brink. Of going a little bit. Spiritual. And you're.

You're just kind of like. Teeter tottering. Like okay. Like I. I should probably say something. About Jesus here. But I know that. That's probably going to prolong. I have. I have all this stuff.

I need to do today. I got. I got Walmart. I got Aldi to go to. I can't get into this right now. I got. Things to do. And you're teetering on that. That. Edge.

[ 19 : 07 ] Of going. Diving into a very deep. Spiritual conversation. Or just keeping a. Surface level. And being like okay. Yeah. See you later. Good. Good. Good talk to you. Pastors have this problem all the time.

When people ask. You know. Especially doctors. We'll be in the doctor's office. And they'll say. What do you do for a living? Here we go. Am I going in? Or am I staying out?

You know. It's like. Yeah. You know. I work part time. You know. I have the fire phone. I'm a pastor. And you kind of. There's a. This reluctance sometimes. In our humanity.

And what we have planned. In our lives. To kind of. Stay over here. Rather than diving deep. But sure enough. The Lord has. Has called me to be a pastor. For a reason. And I dive right in.

And I'm like. I'm a pastor. And it's interesting. Where those conversations lead. For very many times. Jesus. Has dove in.

[ 20 : 03 ] At this time. In this conversation. With this woman. And this woman. Is sort of stuck. In this. Physical realm. Of the conversation. Jesus is already deep.

He's like. Come on in lady. We're going. And she's stuck. On the physical. Not only is this. A Jew speaking.

To a Samaritan woman. This Jew. Forgot his cup. Jesus has nothing. He's not got a bucket. But. So you're telling. So from this Samaritan's woman.

This Samaritan woman's. Perspective. She's. Saying that. This guy. This Jew. Asking to. Borrow my bucket. This would.

This would. Makes. Make a. A. Religious Jew. Probably vomit in his mouth. The thought of borrowing anything. Sitting in a seat. Of a Samaritan.

[ 20 : 56 ] They would. They wouldn't even sit where they sit. There was that sort of detachment. Between. The Jews and Samaritans. Jesus. Is asking to. Essentially. Borrow her bucket.

It. Remember. The mission of the gospel. Respects. No cultural. Social. Or economic.

Boundaries. It breaches. All of them. It has no boundaries. John. Makes. A clear. Comparison. At this point. I believe.

When we consider. Verses. Before. With Nicodemus. Because both. This woman. And Nicodemus. Which we spoke on. The past couple weeks.

Have great similarities. In blindness. In comprehension. Of what Jesus is truly. Saying to them. But they have.

[ 21 : 50 ] Quite significant. Different statuses. In society. Nicodemus. Had it all. The Samaritan woman. Doesn't have much. So.

You should see. Something that. John is doing. Within the Samaritan woman. This isn't just. A detached episode. Where we talk about. How God values women. And things like that.

And go about. And ask a woman. For a bucket. You know. No. We're not going there. This is not what the passage. Is saying. John is making something. A deep implication. Which is in regard.

To the gospel. And the mission. Of the gospel. What Jesus is saying. To this woman. Is profound. The promise and hope. Of this living water.

In this passage. Is something that would confuse. Any Samaritan. After all. They only have. The book of Moses. We see. I can look up.

[ 22 : 43 ] I can give you a whole laundry list. Of living water references. That are found in prophetic literature. That the Samaritans didn't have. However. This Samaritan woman.

With what little she knew. Of the Pentateuch. And the first five books. Of the Moses. In verse 13. We see that Jesus makes a remark. To this woman. That she would understand.

That is very relevant. To her life. About Jacob's well. Asking him. Are you greater than. Than. Than Jacob. Our father Jacob. Mind you.

Notice she gives. Jacob the title. So she knows a little bit. About redemptive history here. And using the framework. Of what she knows. Jesus responds in a way.

That essentially says. I am greater than Jacob. Jacob satisfied. Your physical need. For quenching. Your physical thirst. In a physical location.

[ 23 : 40 ] What I offer. Is greater than Jacob. Greater than this well. I don't need a bucket. You need a. You need a heart to receive. What I have to offer. What I offer.

Satisfies a deeper thirst. That doesn't run dry. And guess what. This doesn't care. If you're a Samaritan. Or a Jew. Gentile. You know. It's too good to be true.

Infomercials. You know. We say to ourselves. At three o'clock. In the morning. As I'm feeding babies. I don't know what you're doing. At three o'clock. In the morning. Maybe.

Waking up. Or. Lack of sleep. But. I'm usually feeding babies. Or doing something. You know. We say to ourselves. All I have to do.

Is take that one pill. And that'll look like that. Oh. Or we say to ourselves. All I have to do. Is spray that right there. On that bald spot. And. And hair will come.

[ 24 : 36 ] Oh. Wow. This is fantastic. Oh. Offer ends. In three seconds. Or. In some. Some churches. All you have to do. Is give.

One hundred dollars. And you'll be healed. Oh. Now you're talking. Man's concern.

Is exceedingly. More concerned. Upon the physical realm. We have a hard time. Getting out of this physical realm. We're always concerned.

About the physical realm. Our thirst. Our hunger. For this woman. Look. Her response. To what Jesus said.

Sir. Give me this water. So that. I won't be thirsty. Physical thirst. Or have to come here. A matter of convenience. She don't want to come. To this well anymore. She's stuck.

[ 25 : 31 ] On the physical. This has got to be. Too good to be true. This is like. A three o'clock. Infomercial. That you're watching. The gospel concern. Is the spiritual realm.

Which brings to life. The depths. Of the heart. And up to verse 15. She's still. Kind of getting. The scales. Removed from her eyes.

To the implications. Of what Jesus is saying. As she is still. Caught in the physical realm. Jesus gets. Pretty deep here. Jesus is already. Diving in. He's in the. He's in the deep waters. He's pulling her in.

She's still reaching. And grasping. For. For any physical. You know. Sense of. Of what he's saying. And Jesus addresses. This woman's. Thirst. Per se. Through her lifestyle.

In section two. Appointment. At the well. With the topic. Of sin. Section two. And the verse continues. In chapter. In verse 16.

[ 26 : 30 ] Jesus said to her. You want this water? You want. You don't want to come here again? Okay. Well go. Go call your husband. And come here. Woman answered. I have no husband.

And Jesus said to her. You are right in saying. I have no husband. For you. Had. Have had. Five. Husbands. And the one you. You now have.

Is not your husband. What you have said. Is essentially. True. Right. She tells no lie. But her lifestyle. Reveals something.

Very. Essential. Jesus responds. In such a manner. If you. Truly want to know. What living water. Is all about. It's time to acknowledge. Your sin.

It's time to do business. With your sin. After all. You asked for it. I'm in the. I'm in the physical realm. You can. You can stand on the shore. All you want. But I'm pulling you in.

- [ 27 : 26 ] I'm calling you. Woman of Samaria. Doesn't this echo. The implications of this verse. Echo. The introductory section.
- In chapter one. Verse five. Because. The light shines. In the darkness. And the darkness. Has not overcome it. This is what.
- Getting close to Jesus does. It exposes. Your sin. And man. This woman's sin. Has truly been exposed. The cost of obtaining.
- Living water. Is surrender of sin. Church. You can't have both. In light of redemptive. Purpose of this conversation. Jesus is saying.
- If you want. What. Want. What I offer to you. You are going to have to give me. Your sin. The essence of sin. Is pursuing satisfaction.
- [ 28 : 22 ] In doing something. Other than. Other than. What God. Intends for you to do. Sin is not just. What you do. And don't do. Like these are expressions of sin. What you do. And don't do.
- But the source of sin. Is what drives. That which we do. And don't do. Sin is literally. In every stretch of the imagination. Idolatry. Placing whatever we want.
- In only a place. That God belongs. In our lives. This idolatry. Is something we. Give ourselves to. A place that God is saying.
- Give this area to me. It is time. To surrender all. To me. Because I have. Something to offer you. That will exceed. Anything. That you can put on that throne. In your life.
- For this woman. Jesus. Exposes. Her sinfulness. Exposes it. Opens the curtains. You can see.
- [ 29 : 18 ] Into her personal life. And Jesus. Pulls her. Into this realm. Of spiritual. And he addresses. The thirst.
- Of her heart. Do you see. That thirst. That she has. In her life. Look. She has. She has. Had five husbands. Five husbands. And the one.
- She is. She is cohabitating. With. Right now. In her life. Is sort of like. Her casual attempt. Not to get too overly. Involved. To not. Screw up. Another sixth.
- Marriage. Jesus. Exposes. The thirst. In her heart. And this woman. Is clearly. Looking. For something. Her heart.
- Is looking. For something. Nothing. But what she is seeking. Out. Could not only. Be found. Through satisfaction. In her flesh.
- [ 30 : 12 ] But only living water. Offered by. Jesus Christ. So. As we've. Kind of. Chronologically. And progressively. Built this up. The mission of the gospel. Respects. No cultural boundaries.
- Barriers. Or economic barriers. Social barriers. It breaches them. Yes. But guess what now? We see that the gospel. Breaches. Sinful barriers.
- Of idolatry. Which rule our heart. It literally. Penetrates. The sin. In our lives. Where there is no room.
- To have sin. In living water. It's one. Or the other. And so. Jesus continues. This sort of conversation. Into section three. Where the topic.
- Is now. Worship. Worship. The woman said to him. In. Verse 19. Sir. You just exposed.
- [ 31 : 08 ] Yeah. I guess. I did have five. Five husbands. Yeah. And. Yep. I'm not married to the one. I'm with now. All right. Well. I perceive. She says. I perceive. You're a prophet.
- Our fathers worshiped on this mountain. But. You say. That. That in Jerusalem. Is the place. Where people ought to worship. And Jesus said to her. Woman. Believe me. The hour is coming.



Where. When neither on this mountain. Nor in Jerusalem. Will you worship the father. You worship what you do not know. We worship what we know. For salvation. Is from the Jews.

Jesus addresses. Her false worship. Because not only is she. In sin. With her lifestyle. She's also in sin.

Because. The Samaritans. Have made their own. Hybrid worship. They're not even. Worshipping the Lord. How the Lord. Intends them to worship. And Jesus actually.

[ 32 : 05 ] Affirms this. By saying. Salvation is from the Jews. Because. The Jews are doing it. How God. Wants them to do it. And intends to do it. He's. They're still. The chosen nations. The Samaritans.

Have completely. Left that ship. And started their own thing. And this woman's. Fascinated. She knows that. This is no ordinary man. At this time. It seems.

Like she might be saying. Like. Ooh. You got tricks. You're a prophet. Ooh. Let me tell you. What I know too. I know something. Let me check this out.

What I know. Let's talk about worship. You know. She's like. Reaching above the air. For. For possibly. Like a physical sense. Of this conversation. You could probably imagine. She's starting to feel. Her heart.

Starting to change. Through this conversation. You could feel the weight. As she's seeing. The hope of the gospel. A fulfillment. That only Jesus Christ. Can fill. Through what he is.

[ 32 : 58 ] Offering her. And this woman. Is trying to keep. The conversation. Sort of at superficial level. And reaching back. Like. Let's talk about worship. And everything. Our father. Worshipped on this mountain. But you say.

That Jerusalem is a place. Where you worship. And where people. Ought to worship. Jesus says. I'm doing something new. It's not about here. It's not about there. You worship.

What you do not know. Anyhow. You don't even follow me. From here. Offering you. Living water. In other words.

Don't. Try to impress me. And trying to avoid. And dodging. This topic at hand. I know your heart. Is pounding. That you are. Realizing the hope. Of the gospel.

That I am saying. Your worship. Is phony. You are a Samaritan. But let's talk about. True worship. I'm going to correct you.

[ 33 : 52 ] In a couple things. And Jesus says to her. In verse 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. God is spirit. And those who worship.

Must worship. In spirit. And truth. Jesus continued. With addressing. This woman's thirst. And while she is still.

Continuing in this. Physical sense of worship. Of locations. And everything. Jesus is saying. Boy. You are about to learn.

Something here. Jesus makes it clear. That the location of worship. Is not. As important. As important. As the substance. Of worship. The hour is coming.

[ 34 : 47 ] And is now here. Meaning the gospel. Is being revealed. Before your eyes. You have a thirst. Woman from Samaria.

I know you do. It's being revealed. And is leading. To the presence. That he offers. In his life. This living water.

Is the spirit. Which resides. Within those. Who believe. He's saying. Living water. Is coming. I'm going to be pouring out. A lot of living water.

For you. This leading presence. Of the Holy Spirit. Within the church. Which satisfies. And never runs dry. This is the living water.

He's. He's telling her about. The woman said to him. I know the Messiah is coming. I know something's coming. Yeah. I know all this. The. You know. He. He who is called the Christ.

[ 35 : 40 ] In verse 25. When he comes. He will tell us all things. Still sort of in the spiritual. And if there could be a mic drop. In the Bible. This is a mic drop.

Jesus said to her. I. Who speak to you. Am. He. Could you imagine. Being in her shoes.

She's not ignorant. To something coming. She's not ignorant. To her thirst. Jesus exposes her false worship. Her false lifestyle.

That doesn't honor him. Can you imagine. What is going through her heart. And the hope. And the light. That penetrates the darkness. Now this woman.

Is finally remaining. In the convo. You could probably imagine. She is. And you'll see. That she does. She is changed. Dramatically. Next week. As we continue.

[ 36 : 40 ] Into part two. There's no diverting anymore. No theological debate anymore. Of places of worship. She knows. Who this guy is. Here Jesus affirms.

For the one and only time. In the gospel of John. That he is the Messiah. The Greek actually says. I am. In this passage. Implying. The claim that. The woman is speaking to.

The Messiah. Yahweh. This is not anymore. Just a fatigued. Confused. Jewish man. In Samaria.

Lost. Lost. Lost. On his road trip. It's not just a thirsty man. This is not just a rebellious man. Breaching cultural divisions.

This is not just a human prophet. This is. I am. This is Yahweh. In the flesh. God incarnate. In the flesh. The source.

[ 37 : 36 ] And essence. Of light. And life. The hour is coming. And now. Here. And this. Time. Is a time. In the passage. Which says. When the true worshipers.

Will worship. The father. In spirit. In truth. And now. The word. Spirit. In this. Is often. Kind of. Muddled up. In the church. Today. Especially. With experiential churches. And things like that.

But what. One thing. That we need to realize. Is that. It's not referring to. Spirit. As in the Holy Spirit. Worshipping God. In the Holy Spirit. Like. Yeah. That's important. To worship God.

You know. The Holy Spirit. Helps us worship. But it's not what it's saying. In this passage. Spirit. Spirit. Can. Be. More related.

To. Motives. In this passage. Sort of like. Going to thirst again. R.C. Sproul says. That spirit. About spirit. And truth. Is to come to him. With hearts filled.

[ 38 : 31 ] With a sense of. Awe. Reverence. And adoration. True worship. Does not consist. In merely. Going through the motions. But in setting. Our hearts. To love.

Thank. And praise. Our maker. While we come. Before him. Privately. And publicly. So. Worshipping. In spirit. And truth. True worship. As Jesus is saying.

Comes with. A proper. Condition. Of our hearts. The spirit. Of our lives. Come to him. In awe. Come to him. In reverence.

Come to him. In adoration. The spirit. Of our worship. Is in that sense. Our motives. Are driving that. And that it's also.

Truth. Because they're informed. By something outside. Of what we're feeling. Outside of what we're. Experiencing. Because this is who God is.

[ 39 : 25 ] And the longing. And the depths. Within our hearts. The spirit of our hearts. Is crying out. In awe. Reverence. In adoration. The distinction. Of true worship.

Is then. Cognitive. And substantive. Cognitive. Because worship. Is informed. According to. The scriptures. The bible.

Tells us. How to properly. Worship. God. And how we ought. To worship. God. Cognitive. Because it's. According to scriptures. But substantive.

Because worship. Is informed. By. The heart of God. Revealed in scripture. But also. The heart of man. Who longs. To worship him. Longs. To give him praise.

The truth of our worship. Is based upon. Truth. Not feelings. Or traditions. Not because. This is how it's been done. For X amount of years. We've always had the organ playing. So we just play the organ.

[ 40 : 25 ] Okay. It's not just because of tradition. It's not because of a fuzzy feeling. That you get. The times when the Lord is maybe doing something. But it's not about the fuzzy feelings.

It's about the truth. That inform those feelings. Truth. That leads us to a feeling of repentance. Of grief. Over our sin.

It leads us obviously to a truth of awe and adoration. For God and what he's done. Isn't the Samaritan experiencing both. In her claim.

Of truth. In verse 25. Now. Jesus is saying. Now stop worrying about your temple locations. If that's your idea of worship. I'm doing something new. Woman. It's not about Gerizim.

It's not about Jerusalem. Stop jumping also. From relationship to relationship. Stop your false worship. Stop jumping relationship to relationship. Worship the true God.

[ 41 : 25 ] Who is spirit. And our human spirit. Cries out to that. It's not physical. But spiritual. This is true.

Worship. In this passage. I want to step back for a moment.

Now. Because John had an intention of writing the gospel. And organizing the passage. How we see today. Stepping back from this narrative a bit. If you can lay out the gospel of John.

Chapter 1. 2. 3. 4. 5. 6. Yeah. Knowing what this passage is saying. And what it means. For this outcast and worthy woman.

We need to understand something crucial. And drive this crucial point. Into the convictions of our church. And us personally.

[ 42 : 22 ] And corporately. Individually in this church. And corporately. And that is this. That the mission of the gospel. Respects no cultural. Social.

Economic. Sinful boundaries. It breaches them. And expanding this context now. Because now we can see. The Samaritan woman. We can see Nicodemus.

It also. No. Respects no. Unworthiness. Of our own. This Nicodemus. He was a highly. High class citizen.

This woman. Is the low of the low. Culturally speaking. It breaches that. It doesn't matter how much you know. It doesn't matter how much you don't know.

It breaches our sin. Because it doesn't matter what you've done. It doesn't matter that long laundry list. Of your criminal record. You're getting out for the first day. Out of a 20 year sentence in prison.

[ 43 : 18 ] It doesn't care about that. It breaches every record. That has been charged against you. In this life. It breaches all of them. It doesn't care about your skin color. It breaches that.

It doesn't care what ethnicity you're from. It breaches that. This is the good news of the gospel. It breaches these boundaries. If we can put John's contrast and writing style into practice.

Now chapter 3 versus chapter 4. We can hold the Samaritan woman versus Nicodemus. Right up in front of us. We can understand something crucial. Nicodemus had everything.

Everything. And the Samaritan woman had literally nothing. Nicodemus kept all the rules. The Samaritan woman broke all the rules. Nicodemus had a great education history.

And the Samaritan woman. Well quite frankly. According to God's law. Had quite a criminal history. However. Both Nicodemus and the Samaritan woman. Had one common denominator.

[ 44 : 19 ] And they were thirsty. Both were thirsty. And they didn't even know it. This thirst was something. Which drew them.

To Jesus. For Nicodemus. I mean he. He stayed up late at night. Just to go talk to Jesus. Thirsty. Samaritan woman.

Asking questions. She didn't even know what God was doing. And it turns out. That her lifestyle revealed. That she was indeed thirsty. This thirst was something.

Which Jesus. Which drew them to Jesus. And their very souls. Cried out for rescue. The good news of the gospel. Is the call. Of the unworthy. I mean look at John 4.10.

Going back to the passage. Look at verse 10. If you knew the gift of God. The gift of God. You would have asked him. And he would have given it. Given you. Living water.

[ 45 : 20 ] This gift of God. Is something acquired. Without compensation. In return. There's no strings attached. With this gift. It's a gift. It's yours. How many of us.

Don't you. Are trying to hold on. To the sin. In our lives. Often. That we don't even have. An opportunity. Jesus offering something. And we're just like. If I could grow another arm.

I don't want to give you. My sin. We fail to. Take what he's offering. To us. It's kind of brought into. An image of just.

Like a home alone. Scene. As a run. Through the airport. Luggage. And family. And everywhere. Just bags packed. Boarding pass. Hanging out your mouth. You're running. You're holding on to your baggage.

Literally. Jesus is the baggage check. Gets a baggage check. You give him. All of your baggage. And you take. What he. Offers you. It's. It is an exchange. In that sense.

[ 46 : 19 ] This is not to be viewed as like. An obligatory. Condemnancy. But rather a humble limitation.

That. God embedded within his creation. There's no room for living water. And sin to dwell. There's no room. He didn't wire us this way. He wired us.

In a specific. Way. With limitations. Where we can't have both. Nor does the law of God. Say that we can have both. We cannot accept a gift from God.

We don't have hands to accept. This is grace. So the same is true. Exposure of sin. And repentance. Is needed adequately. To receive. The gift of God.

To drink. Living. Water. So. For everyone in Christ today. What do you crave? I mean. You have to beg that question.

[ 47 : 16 ] What do you crave? Are you carrying around. And picking up. Little carry on baggage. As you're going through. Your sanctification in life. Like. Oh. I can't get rid of this thing. I just. You know.

Hide it under my coat. And Jesus won't see it. You can't. Carry on luggage. That you've picked up. Along your way. In sanctification. God's gift.

Is free. To the undeserving. Undeserving. But the funny thing is. About grace. Is that. When the undeserving. Understand their unworthiness. According to scripture.

It literally makes us. Run. To the baggage claim. Like. God. I'm back. I'm back. I have this. I need to get rid of it. Repentance. Simply repentance. Ongoing in our lives.

Often we forget. I'll find ourselves forgetting. His gift. The implications of his gift. And the power of his gift. Don't forget the gift of grace. In your own lives. Christians. And if you're not in Christ today.

[ 48 : 21 ] Do you. Not know. That nothing in this life. Can compare. To the gift. Of God. Satisfying. Abundantly.

Satisfying. All the way. Until eternity. Experiencing his grace. Found in living water. Father. You got a good dose. Of truth today.

It is time. To worship God. In spirit. Have your spirit. Crying out. Because if you're not. In Christ today. Whether on the live stream. Or joining us. I don't know where you're at. But you know. And God knows.

Is your spirit. Crying out. For living water. Just as this woman. Meaning. All that your life. That you worship. In place of God. Your education. Your status.

In life. Maybe how many followers. You have on. Twitter. Or Instagram. Or whatever. Maybe your extramarital. Attractions. Husbands. And wives.

[ 49 : 19 ] This or that. It's time to drink. Living water. And worship God. In this thirsty. Spirit.

That nothing. In the physical life. Can ever claim dominion. Over what God. Is giving. And so. I want to. Encourage us all. Today.

From reading this passage. We need to be attentive. Of our own thirst. And also. Very. Very.

Concerned. Of the thirst. Of others. We need to be aware. And attentive. Of our own thirst. But we have to be. Very. Very concerned.

Of the thirst. Of others. When we see. Another news headline. That says. Whatever bias. It wants to say. Whatever it says.

[ 50 : 15 ] Whatever. Is happening. We should see. Thirst. Whenever we see. Another pastor. Fall from.

Adultery. Or things like that. What we should see. Is thirst. When we see. Another Christian artist. Denounce his faith.

And he has all these record albums. That proclaim Jesus. And lift Jesus name on high. We should see. Thirst. When we see another act of murder.

We see another act of unjust racism. We should see. Thirst. Thirst. And we should be very concerned.

About the thirst of others. Church. We have to wake up. We will never become. Any worth in the mission of the gospel.

[ 51 : 13 ] Until. When we see. The worth of the world. Through God's eyes. For God so loved the world. That he gave his only son.

If we could only see. The thirst that he sees. I'm telling you what. We'd probably say that. We need to get out of here. Hurry up. Wrap it up Brent.

Because I need to go. This way. I need to go that way. We wouldn't be concerned. About the time. The time it's taking. For our food. To get out of Bob Evans. Man we've been sitting here forever. Why don't you ask this woman.

What's going on in her life. Let's see thirst. We are on mission. Where we go. We should be seeing. Thirst. And being concerned about thirst. So I'm encouraging us all.

At this moment. I want us to be. Driven into the convictions. Of our church. To move on. From disgust. In the thirst of others. Move on.

[ 52 : 08 ] From the disgust. In the thirst. From the thirst of others. Move on. From the mockery. Of the thirst of others. And put on compassion.

Of Jesus Christ. Which. Sees. That thirst. Very clear. In others. Not just like. Virtue signaling. To the world. That you care.

For this. This thing. Or that. Just slapping another bumper sticker. On your car. And like. Doing your Christian duty. I got my bumper sticker. Changing lives. Day by day. Mile by mile. No.

It goes a little bit further. Than that. Not just. Social justice. Advocating. Another. Legislation. Through congress. Not just. Donating this.

Or donating that. To a cause. We are his church. We have to see thirst. We have to be concerned. About thirst. We know.

[ 53 : 03 ] That no legislation. Can ever pass. That's going to cure. The problems at hand. I am thoroughly convinced. That all. You could put all the racists. In a boat. And ship them out. And it might create.

Some temporary. Utopia. For a moment. But it's only. A matter of time. Before there's something. That happens. Within that utopia. Man is sinful.

Sin is the problem. We should see. Thirst. Thirst. Thirst. That should. Change us. How we respond. During these times.

When we are sometimes. Disgusted with the media. Or mockery. Of others. We are his church. Okay. What is hindering you.

From addressing. Dressing the thirst. Of the world. It will change you. And should draw you out. To the battle cry. Of the world. Let's see the thirst.

[ 53 : 59 ] Of the world. As God sees. The thirst of the world. Let's pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.