

Jesus

The Living Water Pt. 3

John 4:13-26

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- 14** but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”
- 15** The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”
- 16** Jesus 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 well said, ‘I have no husband,’
- 18** for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”
- 19** The woman said to Him, “Sir, I perceive that You are a prophet.
- 20** Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”
- 21** Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.
- 22** You worship what you do not know; we know what we worship, for salvation is of the Jews.

- 23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such 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” (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 New King James Version. (1982). (Jn 4:13–26). Nashville: Thomas Nelson.

Introduction

I’d imagine most of us on the conservative end of evangelicalism—whether you’re part of the YRR crowd or the OBR (Old, Boring, Reformed) crowd—we understand the wrongheadedness of church growth methodology. It’s easy to see how men like the early pioneers of church growth (Donald McGavran, C. Peter Wagner, Robert Schuller) and their most famous disciples (Bill Hybels, Rick Warren, Joel Osteen) got it wrong.

The theology of the Bible teaches us God is absolutely sovereign over salvation; He alone predestines, calls justifies, and glorifies fallen sinners who are dead in trespasses and sin. Christ is the sovereign head of the church who receives the elect bride from His Father; He alone directs, equips, and grows the church according to the will of the Father. The Holy Spirit is the executor of the Father’s will, drawing the elect to Jesus Christ; He alone regenerates the sinner, seals the elect, and empowers the church for growth and service.

We don't deny the human element, even as we affirm monergism and divine initiative. God uses means and we're part of the means He uses to do His work, right? As Paul said, "I planted, Apollos watered, but God gave the growth." And it's important to see that the apostolic pattern of planting and watering were not according to a pragmatic, "the end justifies the means" approach. Paul, Apollos, and every other exemplary minister of the apostolic age did ministry according to the means God prescribed (i.e., [Ephesians 4:11-16](#)) and not according to what seemed reasonable to the culture (i.e., [1 Corinthians 2:1-5](#)).

The end goal, as well as the means employed to achieve that end, are important to God. So, when we use pragmatic-oriented church growth principles to plant and water, we go against the grain, planting and watering according to the pattern of the flesh rather than the power of the Spirit. That's wrong. We, along with Paul, want the faith of those who hear us to rest, not "in the wisdom of men but in the power of God" ([1 Corinthians 2:5](#)).

So, here's my concern: Are we *truly* squeaky-clean? Are we free from the charge of pragmatism? Do we condemn in our preaching what we practice in our ministries?

At times, I can imagine the church growth practitioners with wry smiles on their faces. They listen to us condemn the methodologies they've openly embraced, while using them to grow our churches and ministries. Sure, there's a difference in degree, but that only makes our public denunciations all the more hypocritical. After all, imitation is the sincerest form of flattery.

When those of us who claim to be Reformed, or Calvinists, or faithful adherents to the Doctrines of Grace (or whatever the most accurate title happens to be for your brand of biblical fidelity), when we eschew in our preaching and teaching what we practice in our ministries, we unwittingly become one of the strongest arguments in support of evangelical pragmatism.

So, just to help you think it through, to provoke you a wee bit, here's a quick Top 10 list you can use to evaluate yourself and your ministry for signs of pragmatism.

- 1 If you see ecclesiology as a subset of missiology, you might be a pragmatist.
- 2 If you believe evangelism rather than edification is the purpose of the church, you might be a pragmatist.
- 3 If you are trying to figure out what works in evangelism and church growth, and you're using resources less than 100 years old to answer the question, you might be a pragmatist.
- 4 If you turn to sociology and psychology rather than theology to help you understand human response, you might be a pragmatist.
- 5 If you think the feel of your church, the music you play, and what you wear makes it more/less likely for an unbeliever to believe the gospel, you might be a pragmatist.
- 6 If you are often counting your numbers (e.g., number of visitors, baptisms, and "decisions for Christ," visitors to your website, sermon downloads, or any other countable sign of growth), you might be a pragmatist.
- 7 If you feel the need to quote your numbers to establish your credibility, you might be a pragmatist.
- 8 If you are more concerned with the opinions and comfort-level of unbelievers who visit your church than you are with the opinions of believers in your church, you might be a pragmatist.

- 9 If your church youth program is designed to accommodate and entertain young people rather than teach and confront them, you might be a pragmatist.
- 10 If the young set the tone and determine the culture of the church, you might be a pragmatist.

I know that's a short, somewhat simplistic, and woefully incomplete list, but hey, it's a start. If any of those points are true of you or your church, you might need to repent. Start by confessing your sin of relying on the flesh and using fleshly methods, and study the Scripture to set a positive course for your ministry.

- Study biblical anthropology so you understand the truth about the human condition and human response (**Romans 1:18–3:18; Ephesians 2:1-3**).
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- Study the true purpose of the church and the pattern of church growth as laid out in Scripture (**Ephesians 4:7-16; 1 Timothy 3:1-16**).
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- Study the ways and means of God until you see how opposite they are of the ways and means of man (**1 Corinthians 1:18–2:5; James 3:13-18**).

Learn to live by faith and not by sight; that is to say, *stop counting!* God's work is largely invisible, growth takes time, and wisdom is generally not recognized by her contemporaries, but by all her children (**Luke 7:35**).

With that in mind, the text we have before us tells us of the conversation with and subsequent conversion of the woman and the well.

It is much more than just a great example of evangelism.

It is even more than Jesus plowing thru the cultural separatism, prejudice, and partiality of that time.

It teaches us that of Gods primary desire for His Creation
Worship

v. 23 says

for the Father is seeking such to worship Him.
present tense verbs indicate that this is Gods constant activity

He is actively seeking men and women to worship Him.
All that has been created and all that will be accomplished in
salvation and redemption is for the purpose of creating
a platform for worshipping God.

Ephesians 1:3-14

Blessed be the God and Father of our Lord Jesus Christ,

who has blessed us with every spiritual blessing in the
heavenly *places* in Christ,

4 just as He chose us in Him before the foundation of the
world, that we should be holy and without blame before
Him in love,

5 having predestined us to adoption as sons by Jesus
Christ to Himself, according to the good pleasure of His
will,

6 **to the praise of the glory of His grace,** by which He
made us accepted in the Beloved.

7 In Him we have redemption through His blood, the
forgiveness of sins, according to the riches of His grace

8 which He made to abound toward us in all wisdom and
prudence,

- 9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,
- 10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth—in Him.
- 11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,
- 12 that we who first trusted in Christ **should be to the praise of His glory.**
- 13 In Him you also *trusted*, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,
- 14 who is the guarantee of our inheritance until the redemption of the purchased possession, **to the praise of His glory**

The New King James Version. (1982). (Eph 1:3–14). Nashville: Thomas Nelson.

blessed

eulogeó: to speak well of, praise

Original Word: εὐλογέω

Part of Speech: Verb

Transliteration: eulogeó

Phonetic Spelling: (yoo-log-eh'-o)

Short Definition: I bless

Definition: (lit: I speak well of) I bless; pass: I am blessed.

HELPS Word-studies

2127 *eulogéō* (from **2095** /*eú*, "well, good" and **3056** /*lógos*, "word, reason") – properly, to speak (reason) which *confers benefit*; hence, *bless*.

2127 /*eulogéō* ("confer what is beneficial") is used of God *blessing* people (Lk 1:28; Eph 1:3; Heb 6:14, etc.) – and His people *blessing Him* (Lk 1:64, 2:28, 24:53; 1 Cor 14:16; Js 3:9).

Review

Lesson

The Perspective

The Perception

The Priority

The Person

I. The Perspective

13 Jesus answered and said to her, "Whoever drinks of this water will thirst again,

14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."

- 15** The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”
- 16** Jesus 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 well said, ‘I have no husband,’
- 18** for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

15 The woman said to Him, “Sir, give me this water, that I may not thirst, nor come here to draw.”

The woman, was unable at this point to understand the spiritual nature of the statement Jesus had made. She seems to still be thinking physical water, and a better way of getting water so she would not have to work so hard to get water.

She clearly illustrates the Biblical principle of the natural man not understanding that things of God..

1 Co 2:14

14 But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned.

Mt 13:11

11 He answered and said to them, “Because it has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given.

Ro 8:5–6

- 5** For those who live according to the flesh set their minds on the things of the flesh, but those *who live* according to the Spirit, the things of the Spirit.
- 6** For to be carnally minded *is* death, but to be spiritually minded *is* life and peace.

Jn 8:43

43 Why do you not understand My speech? Because you are not able to listen to My word.

So she is on a physical level and she needs to be brought face to face with here spiritual condition.

This is vitally important. Because in most of todays evangelism, because she said give me this water, we would have given her a simple, “ accept Christ. Ask Jesus into your heart and you will be saved.” (these terms or phrases are not found in the Bible) But this is not enough, She needs to understand her sin and that she is in disobedience to the laws of God and under His wrath.

The Gospel cannot be presented without the context of the Law, We must know we are sinners first, to understand the need for Salvation.

Salvation is given thru belief and repentance

not just belief.

Rom 7:7-8

- 7.....I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "*You shall not covet.*"
- 8** But sin, taking opportunity by the commandment, produced in me all *manner of evil* desire. For apart from the law sin *was* dead.
- 9** I was alive once without the law, but when the commandment came, sin revived and I died.
- 10** And the commandment, which *was* to *bring* life, I found to *bring* death.

Ro 3:19–20

- 19** Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.
- 20** Therefore by the deeds of the law no flesh will be justified in His sight, for by the law *is* the knowledge of sin.

Ga 3:10

10 For as many as are of the works of the law are under the curse; for it is written, “*Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.*”

I think it's essential that the person understand that what salvation is is rescue—divine rescue—from eternal damnation. We're not saving people from a lack of purpose. We're not giving a gospel that's going to bump them up a few notches on the comfort scale in life and make them more prosperous, and happier, and give them more self-esteem. This is a serious rescue operation from eternal damnation.

Which then begs the question: “How did that happen to me? Why would God damn me? I'm a nice person,” etc., etc.

Eventually you're going to end up—if you're giving any kind of gospel presentation that has any kind of real spiritual weight—with the issue that this individual stands culpable before God as one guilty of violating the law of God.

*And I think the ultimate sin—and this is where I think sometimes some of these approaches where they drag people through the Ten Commandments, don't get at the real issue, which was articulated by Jesus, who said “You're going to be damned because you don't believe in Me.” Sooner or later you've got to get past the Ten Commandments to the great sin of all sins, which is ultimately to reject Jesus Christ. But I think it is necessary that people understand that God is holy and righteous, and has revealed that in Scripture and has established the law. **Not only the external law of the Ten Commandments.** But in the Sermon on the Mount **Jesus takes the whole thing inside and expands it to rejecting Him.** And they've got to understand the consequences of violating the law of God. john MacArthur*

So Jesus Says

16 Jesus said to her, “Go, call your husband, and come here.”

He does not say, believe I am the Messiah, or accept me as savior, or ask me into your heart, but rather
Go get your husband

This suggestion was designed to show her that He knew everything about her (cf. John 2:24–25). Her marital history was known to this Stranger, including the fact that she was living in sin. Thus in a few words **Jesus** had revealed her life of sin and her need for salvation.

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 286). Wheaton, IL: Victor Books.

It would be more than a little unnerving to have a perfect stranger uncover the sins of your past and present! But Jesus wasn't doing it to be mean. He did it to show her that her real need was spiritual, not material. He was helping her come to terms with the nature of the gift that He was offering (D. A. Carson, *The Gospel According to John* [Eerdmans/Apollos], p. 221).

As Ryle observes (p. 218), “No one values the physician until he feels the disease.”

17 The woman answered and said, “I have no husband.”

Jesus said to her, “You have well said, ‘I have no husband,’

18 for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

She is an adulterer,

Note:

Living together is not marriage. In this case, it is adultery or in other cases could be fornication. (sex sin)

Just because a man and woman decide to live together and make a go of it does not make it marriage. Marriage is a publicly made and agreed to covenant

“marriage is a God-ordained, covenant relationship between a man and a woman. This lifelong, sexually exclusive relationship brings children into the world and thus sustains the stewardship of the earth. Biblical marriage — marked by faithfulness, sacrificial love and joy — displays the relationship between God and his people.”

(God defined marriage National Association of Evangelicals)

Our culture has radically redefined marriage to the point that it does not even closely resemble Biblical marriage.

Statistically speaking, living together is not a trial of marriage, but rather a training for divorce.

- The number of unmarried couples living together soared 12-fold from 430,000 in 1960 to 5.4 million in 2005.

The census reports a 72 percent increase in the number of cohabiting couples since 1990. (focus on the family)

The results of national survey were published by *USA Today*, revealing that more than three out of four (76 percent) of 18-to 31-year-old American couples living together consider cohabitation before marriage to be fine and acceptable.

Whether it's the new brand of tolerance being taught in public schools, the secular humanism promoted in the media, or the trendy "anything goes" cultural revolution glorified on television and the movies by actors, musicians and sports icons, American youth are being influenced by the morality of the times.

And this is no longer just a problem for the unbelieving segment of society, or at least those who consider themselves to be Christian.

"The stark reality is that 65 percent of 'altar-bound' singles — many of whom identify as 'Christians' — now live together before marriage," [says Charisma News Contributor Larry Tomczak](#).

Gods, desire is for Marriage to be permanent. He states in the Old Testament that he Hates divorce But also God knows the human condition. Sin affects everything.

“For I hate divorce,” says the LORD, the God of Israel, “and him who covers his garment with wrong,” says the LORD of hosts. “So take heed to your spirit, that you do not deal treacherously.”

Malachi 2:16

The general commandment

Ro 7:3

3 So then if, while *her* husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

Two Biblically Permissible Reasons for Divorce

1. For Adultery or sexual sin

Matt 19:4-9

4 And He answered and said to them, “Have you not read that He who made *them* at the beginning ‘*made them male and female,*’

5 and said, ‘*For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh*’?”

6 So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

7 They said to Him, “Why then did Moses command to give a certificate of divorce, and to put her away?”

- 8 He said to them, “Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.
- 9 And I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

2. If the Unbeliever wants to leave.

I Cor 7:10-15

- 10 Now to the married I command, *yet* not I but the Lord: A wife is not to depart from *her* husband.
- 11 But even if she does depart, let her remain unmarried or be reconciled to *her* husband. And a husband is not to divorce *his* wife.
- 12 But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.
- 13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.
- 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.
- 15 But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such *cases*. But God has called us to peace.

- 17** The woman answered and said, “I have no husband.”
Jesus said to her, “You have well said, ‘I have no husband.’
- 18** for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly.”

Jesus puts on display again His deity by showing omniscience
 He know all, nothing is hidden from him at all

Jn 2:24–25

- 24** But Jesus did not commit Himself to them, because He knew all *men*,
- 25** and had no need that anyone should testify of man, for He knew what was in man.

Heb 4:13–14

- 13** And there is no creature hidden from His sight, but all things *are* naked and open to the eyes of Him to whom we *must give* account.

Ps 33:13–15

- 13** The Lord looks from heaven;
 He sees all the sons of men.
- 14** From the place of His dwelling He looks

On all the inhabitants of the earth;
15 He fashions their hearts individually;
 He considers all their works.

Ps 44:21

21 Would not God search this out?
 For He knows the secrets of the heart.

Ps 90:7–8

7 For we have been consumed by Your anger,
 And by Your wrath we are terrified.
8 You have set our iniquities before You,
 Our secret *sins* in the light of Your countenance.

Ps 139:12

12 Indeed, the darkness shall not hide from You,
 But the night shines as the day;
 The darkness and the light *are* both alike *to You*.

Pr 15:3

3 The eyes of the Lord *are* in every place,
 Keeping watch on the evil and the good.

1 Co 4:5

5 Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts.

The New King James Version. (1982). (1 Co 4:5). Nashville: Thomas Nelson.

Although her sin is great she is not beyond the grace of God

May I remind you that God saves sinners

Moses was a murderer

David was a Murderer and Adulterer

Solomon was an Adulterer

Paul the Apostle was a Murderer

Matthew was a Thief

Peter was a Cursing Denier

Romans 5:20

20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,

The Perspective

II. The Perception

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

Granted, this woman did not explicitly confess her sin to Jesus, but I think it may be implicit in her droll reply (4:19), “Sir, I perceive that You

are a prophet.” She was admitting that His analysis of her life was accurate!

John 4:29

“Come, see a Man who told me all things that I ever did. Could this be the Christ?”

Lk 7:36–39

- 36** Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee’s house, and sat down to eat.
- 37** And behold, a woman in the city who was a sinner, when she knew that *Jesus* sat at the table in the Pharisee’s house, brought an alabaster flask of fragrant oil,
- 38** and stood at His feet behind *Him* weeping; and she began to wash His feet with her tears, and wiped *them* with the hair of her head; and she kissed His feet and anointed *them* with the fragrant oil.
- 39** Now when the Pharisee who had invited Him saw *this*, he spoke to himself, saying, “This Man, if He were a prophet, would know who and what manner of woman *this is* who is touching Him, for she is a sinner.”

III. The Priority

- 20** Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.”
- 21** Jesus said to her, “Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father.
- 22** You worship what you do not know; we know what we worship, for salvation is of the Jews.
- 23** But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.
- 24** God *is* Spirit, and those who worship Him must worship in spirit and truth.”

Her response was most interesting! Jesus was not just a passing Jewish Rabbi. Since He had supernatural knowledge, He must be a **prophet** of God. But instead of confessing her sin and repenting, she threw out an intellectual “red herring.” Could He solve an ancient dispute? Samaritan religion held that the one place of divinely ordered **worship** was **on** top of nearby Mount Gerizim, whereas the **Jews** said it was on the temple mount **in Jerusalem**. Who was right in this controversy?

Blum, E. A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 286). Wheaton, IL: Victor Books.

At this point (4:20), she brings up a point of tension between the Samaritans and the Jews regarding whether people should worship at Mount Gerazim or in Jerusalem. As with verse 15, so here commentators differ in interpreting the woman’s reason for bringing

this into the conversation. Some say that she was trying to divert the conversation from her sins, which made her uncomfortable, to a safer topic: “Let’s talk about the religious controversy between the Samaritans and the Jews.” Others argue that Jesus’ exposing her sin made her realize that He truly was a great prophet, so she brought up to Him a sincere, nagging question about the proper way to worship God. Ryle (p. 221) goes so far as to say that her words are just another form of the Philippian jailor’s question, “What must I do to be saved?”

IV. The Person

- 25** The woman said to Him, “I know that Messiah is coming” (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*.”