

<b>Series:</b> Portraits of Jesus in John	<b>Reference:</b> <i>John 4:4-26</i>	<b>Title:</b> Satisfier	<b>Date:</b> 03.01.2019
<b>Website Writeup:</b> Feuds start, and by the end we may not even know what we're feuding about. There comes a time to surrender, to just give up our search for fulfillment & meaning in ways which don't work. To finally have our thirst satisfied by the Living Water, Jesus!			

## COLOR CHANGES IN TEXT INDICATE SLIDE CHANGES

### Memory Verses for this Series - about 1 every 2 weeks

<sup>14</sup> The Word became flesh & made his dwelling among us. We have seen his glory, the glory of the one & only Son, who came from the Father, full of grace & truth. (Jn 1:14)

<sup>16</sup> For God so loved the world that he gave his one & only Son, that whoever believes in him shall not perish but have eternal life. (Jn 3:16)

<sup>24</sup> God is spirit, and his worshipers must worship in the Spirit & in truth." (Jn 4:24)

<sup>35</sup> Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty. (Jn 6:35)

<sup>31</sup> To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. <sup>32</sup> Then you will know the truth, and the truth will set you free." (Jn 8:31-32)

<sup>36</sup> So if the Son sets you free, you will be free indeed. (Jn 8:36)

<sup>34</sup> "A new command I give you: Love one another. As I have loved you, so you must love one another. <sup>35</sup> By this everyone will know that you are my disciples, if you love one another." (Jn 13:34-35)

<sup>6</sup> Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. (Jn 14:6)

<sup>5</sup> "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. (Jn 15:5)

<sup>29</sup> Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed." (Jn 20:29)

We all know of the Hatfield & McCoy feud. Names synonymous with border conflict. Real families in real feud along the Kentucky/West Virginia border from 1878-1891. The whole thing started over a hog. A dozen people on each side died in this family feud. Modern descendants have since buried the hatchet, even appearing on Family Feud in 1979, for a cash prize & a hog which they kept on stage throughout the show.

Israel in the time of Christ had a similar feud between Jew & Samaritan. We start out in chapter four of John with Jesus leaving Judea, returning to Galilee choosing to go through Samaria. Last week we saw him in a private meeting with a Jewish religious leader, this week we see him in a private meeting with a Samaritan woman.

Turn with me to p726 in your church Bibles to John chapter 4. The proposition I have for you today is that *Jesus satisfies our thirst once & for all*. The question is *how do you seek to satisfy your thirst now?* Through Him, or by other means?

*Verses 4-6... <sup>4</sup>Now he had to go through Samaria. <sup>5</sup>So he came to a town in Samaria called Sychar, near the plot of ground Jacob had given to his son Joseph. <sup>6</sup>Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon.*

Through Samaria was the shortest route to Galilee, but not the only way. The other route was through Perea, east of the Jordan River. In Jesus' day, Jews, due to their hatred for Samaritans, considering them half-breeds & heretics, normally took the eastern route in order to avoid contact. But Jesus chose the route through that area. Not afraid to engage the despised.

*Verses 7-9...<sup>7</sup>When a Samaritan woman came to draw water, Jesus said to her, "Will you give me a drink?" <sup>8</sup>(His disciples had gone into the town to buy food.) <sup>9</sup>The Samaritan woman said to him, "You are a Jew and I am a Samaritan woman. How can you ask me for a drink?" (For Jews do not associate with Samaritans.)*

Last week we saw Jesus interacting with an Orthodox Jewish man. This week He's sitting by a well asking a Samaritan woman for a drink - opposite as opposite can be. Nicodemus - 'Joe Religious'. This woman - 'Jane Outcast'. Both intimate & private meetings. Not only would a rabbi not associate with a Samaritan, but he'd also not speak to a woman. Jews weren't even allowed to drink from the same container as a Samaritan.

This Samaritan woman contrasts sharply with Nicodemus. He was seeking; she seems indifferent. He comes to Jesus, but Jesus comes to her. He was a respected ruler; she was an outcast. He was serious; she was curt. He was a Jew; she was a despised Samaritan. He was moral; she was immoral. He was learned in religious matters; she was ignorant. Yet in spite of all the differences between this religious man & this woman of the world, both had a thirst only Christ could meet. *Neither were satisfied*. And because of that dissatisfaction, they're on equal ground before Jesus. Some of us come to Jesus through an immoral life. Yet others, like Mother Theresa, come to Jesus

experiencing their need for Him through empty efforts of doing right - she did all the good she could, but still experienced the 'dark night of her soul' which revealed her need for Jesus. Jesus answers this woman in verse 10...<sup>10</sup> ... *"If you knew the gift of God & who it is that asks you for a drink, you would have asked him & he would have given you living water."*

Jesus uses this simple context to expose her need & lead her to Himself. He uses the term 'living water' which she'd know right away He couldn't get from that well - it was a cistern which only caught rain water. Living water had two meanings. The first being running water. Second, it was a term associated with the Holy Spirit. He's playing on words, using the context to address her dissatisfaction & thirst. It's not really about a drink, or water, but about how she tries to satisfy the longing in her soul.

Verses 11-12...<sup>11</sup> *"Sir," the woman said, "you have nothing to draw with & the well is deep. Where can you get this living water?"*<sup>12</sup> *Are you greater than our father Jacob, who gave us the well & drank from it himself, as did also his sons & his livestock?"*

He gets personal right off, so she deflects, 'You can't get living water here, what can you do?' You've heard the term 'red herring'. There's actually no such fish as a red herring. It comes from the process of brining a fish which turned it reddish, usually a herring & this process made the fish smell. People use red herrings to train scent dogs & try to confuse them off the real trail by using this smelly fish. Or escaped prisoners would use them to throw dogs off their scent. Something used to divert someone from getting to the truth.

And this woman's first inclination is to throw out a theological 'red herring' to get Him off the scent of her heart. This is her first red herring, "Do you think you're greater than Jacob?" But Jesus stays on her scent. He answers her question & addresses her need by continuing with his illustration.

Verses 13-14...<sup>13</sup> *Jesus answered, "Everyone who drinks this water will be thirsty again,*<sup>14</sup> *but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life."*

Knowing she has no satisfaction in life, He almost ignores her questioning, not mentioning Jacob at all. The verb form in verse 13 suggests one having to come back again & again to drink water, always working to satisfy their thirst - Jacob built a well which can only temporarily satisfy bodily needs. But the verb form in verse 14, the water Jesus gives, suggests drinking only one time which satisfies thirst & need from within forever. It fills that longing in her heart which she's tried to fill with other things.

This would possibly make her think of the sacrificial system of the Temple. People would bring a lamb without blemish to offer as a sacrifice for their sin. But it was limited & temporary, having to be done over & over again, set in place to foreshadow Jesus final sacrifice for us. Hebrews chapter 7 equates Jesus with the Great High Priest who offered these sacrifices for the people, but also as the Sacrificial Lamb which ultimately satisfies forever by paying for our sin once & for all.

In vv18-19 it says, <sup>18</sup> *The former regulation is set aside because it was weak & useless* <sup>19</sup> *(for the law made nothing perfect), and a better hope is introduced, by which we draw near to God.* Then in vv27-28 it says... <sup>27</sup> *Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself.* <sup>28</sup> *For the law appoints as high priests men in all their weakness; but the oath, which came after the law, appointed the Son, who has been made perfect forever.*

Jesus is alluding to Himself as this final sacrificial Lamb for her sin, once & for all - the one & only thing which can satisfy her internal longing, which nothing else has been able to fill! He was sinless, and as so, He became the one perfect sacrifice for our sin. So in v15...<sup>15</sup> *The woman said to him, "Sir, give me this water so that I won't get thirsty & have to keep coming here to draw water."* Which reveals she's not fully listening, she's still looking down at her immediate circumstances, but He'll get her to look up to Him.

Who can blame her, she has a difficult life, full of back breaking work. Jesus is going to help her understand He's speaking of something much deeper, of her thirsty soul. He's speaking of satisfying that thirst in her which has brought her to this life of shame & He'll take that away...and now in verse 16 He identifies the source of her shame by saying ...*"Go, call your husband & come back."*

This woman had come alone to a distant well at an unusual time of day because of her social position in the village. She wasn't just a Samaritan woman with whom Jesus shouldn't be speaking. She was a promiscuous woman, living in shame. She goes to this well at the height of the day since no one else would be there. The other women would go in the cool of the morning - she's an outcast.

By asking her to call her husband Jesus reveals her internal soul thirst. A thirst to be loved, cared for & special to someone - there's a hole in her heart. She's tried to satisfy that thirst with men to no avail. She goes back again & again to the well everyday for water, as she goes back to men over & over to satisfy her thirst to be loved. It'd be simplistic, unfair & even hypocritical to call her a slut. She must come to the conclusion that when God says 'no', He says, "No, don't do that thing which kills your soul." And when He says 'do', He says, "Yes, do that thing which brings you life."

We all react to our desire for acceptance, love & relationship in a variety of ways. Nicodemus sought to satisfy that need through religion, whereas this woman sought to satisfy it through men - in that sense they're equal. The question is, *what do you seek to satisfy your thirst?*

In Verse 17 she replies...*"I have no husband,"* which wasn't the full truth. She does what we all do, she answers just enough to *seem* honest, but doesn't divulge the whole truth. Perhaps she's reacting out of years of shame heaped upon her by others. She doesn't need some Jewish man making her feel worse about herself, she feels it already. But Jesus is a bloodhound on her scent lovingly cornering her in a tree & won't shame her,

but had to go to that painful space in her heart to reveal her true thirst. Which she doesn't yet recognize as a deeper longing for His love, acceptance & sacrifice.

Verses 17-18...*Jesus said to her, "You are right when you say you have no husband. <sup>18</sup> The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true."*

He knows all about her without even meeting her. He sees right into the core of her soul exposing her failed life, lovingly wounding in order to heal. Notice, *although He doesn't condone her actions, He doesn't condemn her. He's not showing her why she can't be in His company, rather why she needs to be!* Speaking to her when all others probably wouldn't, he's saying, "When everyone else shuns, I accept; I know you're just trying to satisfy a deep thirst for love." Jesus loves her how she was created to be loved - but make no mistake, He is calling her to repentance & life-change as a result of His love.

But as we said before, when someone gets close to our heart, it hurts. So she throws out another red herring - the age old feud between Jews & Samaritans. Notice though, she begins with a compliment, buttering His bread, to hopefully throw him off the trail.

Verses 19-20...<sup>19</sup> *"Sir," the woman said, "I can see that you are a prophet. <sup>20</sup> Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem."*

Beginning with flattery she refers to a theological argument as to the question, where's God to be worshiped? Jews emphasized Mt. Moriah while Samaritans emphasized Mt. Gerizim.<sup>1</sup> This would be the equivalent today of speaking with someone about what Jesus means to them, and when the message starts to get personal, they say, "Well, how can God be loving if there's so much suffering in the world?"

She expected him, as a Jewish man, to engage the feud, to say Samaritans don't know what they're talking about. He simply proclaims gently & confidently to her - Samaritans don't have complete Truth since they don't have the full story. They had limited Scriptures since they only had the first 5 books of the Old Testament, and furthermore, they'd polluted their faith by taking on the beliefs of the surrounding culture. She needs complete crystal-clear Truth & like Nicodemus last week, she needs to receive it by way of God's Spirit - spiritual rebirth.

Jesus doesn't allow this to degenerate into feuding as a skilled listener, keeping on the trail of her heart. When Jesus comes through in our witness to others, not fruitless arguments, we get somewhere - being confident in proclaiming Truth while sensitive to a person's heart. People respond positively to Jesus in us. Arguing them into a corner only creates distance. When it comes time to speak Truth, do so plainly with respect, as Jesus does for her through this more complete picture - His words surprise her.

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<sup>1</sup> Utley, R. J. D. (1999). *Vol. Volume 4: The Beloved Disciple's Memoirs and Letters: The Gospel of John, I, II, and III John*. Study Guide Commentary Series (44). Marshall, Texas: Bible Lessons International.

Verses 21-24...<sup>21</sup> *“Woman,” Jesus replied, “believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. <sup>22</sup> You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. <sup>23</sup> Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit & in truth, for they are the kind of worshipers the Father seeks. <sup>24</sup> God is spirit, and his worshipers must worship in the Spirit & in truth.”*

He's saying, a number of things. Firstly, Truth's important. Jews had the totality of God's Truth & as so, the knowledge of salvation had been entrusted to & originated with them. Secondly, *it's not 'Where' you worship, but 'Who'*. And ironically, the 'who' is sitting right in front of her - the very one Scripture prophesies about. With Jesus the time came for a new order of worship. To worship in Truth is to worship God through Jesus, the Living Word & Water - taking in the whole counsel of God. To worship in Spirit is to worship in that subjective realm of relationship with Him by way of the Holy Spirit. Which includes the spiritual rebirth we looked at last week, but also ongoing relationship with Him. Romans 1:25 tells us, everyone's a worshiper. What we worship is the question. Hers centered around men, hoping they'd satisfy her need. Now it would center around Jesus, the only man who could satisfy the deeper longing of her heart.

She's a Samaritan, as such she'd been told to look to Mt Gerizim; a place, an objective thing, to center worship upon. But God desires us to go *beyond the objective to the subjective relationship with Jesus* which gives meaning to the objective. Like Nicodemus, beyond the trappings of religion to Jesus. What's that mean?

Objectively I can say a lot of concrete things about my wife's physical make up, what she does & doesn't do, color of her hair, eyes & so on. And I can say, "That's Kim!" But if that were the extent of the relationship, it'd be shallow. Kim speaks revealing her heart, desires, passions, history, hopes, dreams, opinions & fears. To know Kim, I not only objectively know her, but subjectively as well in personal relationship. Give & take in the relationship; heart to heart communication.

That's what this woman's facing - she's known the concept of God, she points to Mt Gerizim, only having limited Scriptures, which has all left her wanting more. Now, would she have been able to describe that hole in her heart in terms of God? Or would she have just thought she was lonely? Probably just lonely, but Jesus comes along & says, "That loneliness...only I can fill it."

In her mind, God's for the religious. She's just a woman trying to get by, left feeling empty & used, filling her thirst for real love with men. Now she's faced with, not only the objective Jewish Rabbi sitting before her - but she's hearing the subjective side of Jesus heart beside this well! And it's not the usual message of shame she knows so well, but one of love, acceptance & hope!

Maybe it sounded too good to be true & to assure herself of what she's hearing, she says in verses 25-26 .... *“I know that Messiah” (called Christ) “is coming. When he comes, he*

*will explain everything to us.”<sup>26</sup> Then Jesus declared, “I, the one speaking to you - I am he.”*

And there it is...“I’m God. I’m that Messiah. That final sacrifice. I’m here to fulfill your thirst which you’ve tried to satisfy your whole life! Even you, a promiscuous Samaritan woman whom everyone rejects, I accept! I’m here not only for the religious leaders like Nicodemus, but for you too, a Samaritan woman, shunned & living in shame.” Jesus satisfies her thirst & ours as well. He waits at the well to draw out Living Water which meets all our needs. *Do we allow him to satisfy?* Or, do we keep running back to the well of idols in whatever form we indulge them? Worshipping limited things which keep us going back to fill our water jars over & over? It’s back breaking work which never satisfies.

This woman wasn’t seeking like Nicodemus. Jesus pursued her, placing Himself right next to the well of what she thought satisfied. He lovingly confronted her on need. You may come to Jesus as Nicodemus did with sincere questions. You may not. If you don’t, He’ll place Himself right beside the well from which you draw & offer you a different more satisfying drink. Will you take it?

Feuds start. Feuds drag on. In the end, we don’t even know what we’re feuding about, or who we’re feuding against! Jesus is the only One with power & authority to end the feud right here beside the well for this woman. He wants to end yours. Why struggle? If He’s offering freedom right now...take it, don’t hesitate! Find freedom in Christ in this moment! Simply pray, “Jesus, in the past I’ve rejected you as Living Water, putting my trust in things which don’t satisfy. Fill me now with your life! I repent of my sin, surrender my life & accept you as Savior & Lord of my life in this moment.”

For others here today...maybe you’ve been walking with Jesus for a long time. Maybe, you’ve forgotten, only He truly satisfies, and you’ve gone back to the well of your idols. Repent, walk away, give it up, and find abundant life in Him today.

Or, maybe you’ve sought to be obedient to His call of sharing this Living Water with others. Maybe you’re being Jesus to someone right now sitting beside their well & being the only Scripture they’ve ever heard. Your words matter - which is why we emphasize memorizing Scripture (bookmarks) in order to prepare ourselves for these conversations.

Pray Jesus bleeds through your words & demeanor. That He’d guard your conversations from degenerating into useless arguments & indulging in age old fruitless feuds which bring only death. See that person as yourself. As one who tries desperately to satisfy their thirst in many negative or limited ways. Offer them a new drink, the only one which satisfies - give them Jesus.