

John 4:25-30 "Leave Your Water Pot, And Just Go!"

As we come to our text this morning we are going to wrap up this encounter with the Samaritan woman at the well. This is a most instructive portion of God's word as it shows us not only the Sovereignty of God, as He has planned this encounter from all of eternity, but also how it shows the ability of our Lord to change the heart of a sinner as she acknowledges that Jesus is the Messiah.

Keep in mind that this conversation started with this woman questioning our Lord's motivation as she said in verse 9, "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.)"

When Jesus told her that He was able to give her living water she scoffed at the idea by saying, "you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his flocks and herds?"

When Jesus insists that the water He gives mankind will be a well of water springing up to eternal life she continues her obstinacy by saying, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

Up to this point she is not serious about anything Jesus has to say. It isn't until our Lord touches her inner most secrets, as He points out her sin, that she is the least bit interested.

JOH 4:16-19 "He told her, "Go, call your husband and come back." 17 "I have no husband," she replied. Jesus said to her, "You are right when you say you have no husband. 18 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." 19 "Sir," the woman said, "I can see that you are a prophet."

All of a sudden she perceives Jesus as a prophet because He has the ability to see into her soul, and that's when the conversation turns from temporal things like wells, water and water pots, to eternal matters like faith and worship of God.

And as Jesus points out that true worship of God goes beyond mere religion her heart begins to soften as her focus now turns to a promise she has learned, probably as a child.

JOH 4:25 "The woman said, "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

The beginning of this entire conversation started out with this Samaritan woman referring to Jesus as a Jew, then as someone who might be greater than Jacob, to then possibly being a prophet. And now, the Messiah comes into the picture.

By the way, how would a Samaritan woman have known about the Messiah and His coming into the world? Well, remember early on in this study we discovered that the Samaritans were made up of a number of different peoples after the conquering Assyrians defeated Israel and carried many of them away into captivity.

2KI 17:24-29,33 "The king of Assyria brought people from Babylon, Cuthah, Avva, Hamath and Sepharvaim and settled them in the towns of Samaria to replace the Israelites. They took over Samaria and lived in its towns. 25 When they first lived there, they did not worship the LORD; so he sent lions among them and they killed some of the people. 26 It was reported to the king of Assyria: "The people you deported and resettled in the towns of Samaria do not know what the god of that country requires. He has sent lions among them, which are killing them off, because the people do not know what he requires." 27 Then the king of Assyria gave this order: "Have one of the priests you took captive from Samaria go back to live there and teach the people what the god of the land requires." 28 So one of the priests who had been exiled from Samaria came to live in Bethel and taught them how to worship the LORD. 29 Nevertheless, each national group made its own gods in the several towns where they settled, and set them up in the shrines the people of Samaria had made at the high places. 33 They worshiped the LORD, but they also served their own gods in accordance with the customs of the nations from which they had been brought."

And so, you've got peoples from many different lands coming into Samaria and mingling among any remaining Jews and being taught by Jewish priests how to worship God, not for the sake of truly wanting to honor the Lord, but out of fear that He would continue to judge them with lions.

But, despite all of this they would still have been taught the word of God from those Jewish priests and they would have learned about the Messiah promised to Israel and some of them would have looked forward to this promise for themselves.

But where do we find this promise in the word of God? Well, we certainly find it in the very beginning of Genesis after Adam and Eve sinned against the Lord.

GEN 3:15 "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

But there was another promise given by the Lord as Moses recorded these words in the book of Deuteronomy.

DEU 18:15-18 "The LORD your God will raise up for you a prophet like me from among your own brothers. You must listen to him. 16 For this is what you asked of the LORD your God at Horeb on the day of the assembly when you said, "Let us not hear the voice of the LORD our God nor see this great fire anymore, or we will die." 17 ***The LORD said to me: "What they say is good. 18 I will raise up for them a prophet like you (Moses) from among their brothers; I will put my words in his mouth, and he will tell them everything I command him."***

The Samaritans had learned about Moses, and how God had given him the commandments, and how He had used this leader to guide the nation of Israel up to the front door of the Promised Land.

They understood that there was no greater prophet than him. But they also understood that the next great prophet who would come after him would be one like him who would explain even further about God's plan for the world. They would attribute to this next prophet more than prophet status; the status of Messiah.

The word Messiah is the Hebrew form of the Greek word for Christ. Both words mean the anointed one. The anointed one is that one who would be sent from God to not only tell the world of God's plan, as a prophet would do, but would also be the one who could actually deliver God's people, both physically and spiritually as they perceived Him.

The Jews longed for this Messiah as did many of the Samaritans who were taught of this Messiah from the Jewish priests many years before Jesus comes on to the scene.

And now, this Samaritan woman's thoughts are turned back to those truths taught her from the word of God about this Messiah. It's quite clear she had given up all hope of the return of this Messiah by the fact that her life was devoid of any true worship of God. She had no fear of God.

But all of a sudden, through this encounter with Jesus, all of those truths begin to be roused in her and the thought that maybe, just maybe, this Jew was a key player in the return of the Messiah, and it began to give her hope once again. Notice again what she says in verse 25.

JOH 4:25 ... "I know that Messiah" (called Christ) "is coming. When he comes, he will explain everything to us."

She has an intellectual understanding of the coming Christ, but up to this point she has not had a spiritual desire to actively seek this Messiah by faith. Much of the world has the same intellectual understanding and yet are unwilling to seek this Messiah, Jesus Christ.

And the reason for this is that, like this Samaritan woman up to this point, they are only interested in the temporal things of life. Their view of the Messiah is one which is only contained in a book. He's not real to them.

This woman only knew about the coming Messiah as foretold in the book of Deuteronomy. But she had the hope that if He showed up He would explain all things to them, which infers that what they had, in the way of the word of God, was not complete in itself. There was more to be revealed about their future and God's plan for them.

In other words, the Scriptures she possessed only pointed to the Messiah. And she wanted what the Scriptures promised. She didn't want the shadows and the types, but the real thing; the promised Messiah/prophet who would come and fill in all of the gaps and make all things understandable and complete.

And so, she shares with Jesus her understanding of this coming one, this anointed one, despite the fact that she isn't living her life in anticipation of actually meeting this coming one.

In fact, the last person she would expect Jesus to be was the Messiah, and yet she is beginning to realize that all of this talk of living water, and our Lord's ability to know her heart has prompted her to think that He is someone special sent from God. And Jesus is going to confirm that.

JOH 4:26 "Then Jesus declared, "I who speak to you am he."

He who? The Messiah who will explain all things to her. Imagine coming to grips with the fact that all of this time spent with

someone you thought was a mere Jew who was a bit odd and naive about the relationship between Jews and Samaritans, is now telling you that He is in fact the coming Messiah who was promised and has now come and is sitting right across from you.

And by the way, this particular verse is very instructive. The NIV, along with the NASB, says, "I who speak to you am he."

But in the Greek text this phrase is made up of only three words which could be literally translated, "I Am, speak to you."

This is the same phrase that Jesus used with those Jews who asked if He were greater than Abraham. Here was His response.

JOH 8:56-59 "Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad." 57 "You are not yet fifty years old," the Jews said to him, "and you have seen Abraham!" 58 "I tell you the truth," ***Jesus answered, "before Abraham was born, I am!"*** 59 At this, they picked up stones to stone him, but Jesus hid himself, slipping away from the temple grounds."

They picked up stones to kill Him because He not only claimed to have personally known Abraham, even though He wasn't yet fifty, but then He used the designation reserved only for God and that is the Name, I am. The same name our Lord gave to Moses.

EXO 3:14 "God said to Moses, "I Am Who I Am. This is what you are to say to the Israelites: 'I Am has sent me to you.'"

"Jesus has told this woman that "I Am," is in her presence; the same I Am whom Moses and the rest of her fathers worshiped. This is an amazing revelation. But before our Lord can go on to tell her all things which she knew the Messiah could and would do, His disciples walk up to them at the well.

JOH 4:27 "Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?"

Remember, Jesus' disciples had gone into a nearby town to get food for them all. Jesus was weary, tired, hungry and thirsty; so much so that He decided to rest at the well. Of course He had planned this as He then enters into conversation with the Samaritan woman after His disciples leave Him.

And so, when they come back they are quite surprised to see Him talking with this woman. And the reason for this is not just because she is a Samaritan, as offensive as that might have been

for a Jew in those days, but they are also surprised to see Jesus talking to any woman.

Unfortunately, in those days in the Middle East, women were often regarded as objects, and not even considered as people in some cases. F.F. Bruce in his commentary on John quotes the words of a Jewish Rabbi of the second century. His name was Yose ben Yohanan. He said this. "Prolong not conversation with a woman."

The person who penned these words of Yose then makes an editorial comment on them. He says, "that is to say, [there is to be no conversation, (presumably in public)], even with one's own wife. Hence the wise men say, "He who prolongs conversation with a woman brings evil upon himself, ceases from the words of the law, and at last inherits Gehanna, (hell)."

We might say, how can anyone have such a low view of women? Well, let me remind you of the recent revelations of those Taliban terrorists in Afghanistan who rule their people with a rod of iron. Women are not allowed to show their faces, they are not allowed to talk to men in public, they are not allowed to get any education, upon penalty of death in some cases.

We might call such men, wacked out extremists. And yet the word of God has never viewed women in this fashion. Eve, a woman, was created by God to complete Adam's life. She was created to help Adam by his side, not be his doormat.

We read of accounts in the Old Testament where women were seen as productive and essential elements of the household and were to be honored in such positions.

PRO 31:10-12,31 "A wife of noble character who can find? She is worth far more than rubies. 11 Her husband has full confidence in her and lacks nothing of value. 12 She brings him good, not harm, all the days of her life. 31 Give her the reward she has earned, and let her works bring her praise at the city gate."

Does that sound like someone who is to be shuffled off into a corner and not honored among men as a person who is important and to be praised by family and community?

The apostle Paul echoes these same sentiments when he exalts women of God who desire to love the Lord and serve Christ.

ROM 16:12 "Greet Tryphena and Tryphosa, those women who work hard in the Lord. Greet my dear friend Persis, another woman who has worked very hard in the Lord."

PHI 4:2-3 "I plead with Euodia and I plead with Syntyche to agree with each other in the Lord. 3 Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life."

Paul would certainly make distinctions between the roles of men and women, but he never would put a woman down as some sort of dog as his fellow unbelieving Jews did during his day. Women worked along-side the apostle Paul as they shared in his ministry, and he notes their accomplishments and their importance.

And what the disciples of Jesus saw there at Jacob's well was the proper attitude and respect, which was to be given to women, because apparently the disciples at this point also had an unbiblical view of women. They were surprised that Jesus would be talking to a woman, who happened to be a Samaritan.

But Jesus was showing His love for this woman, along with His concern for her eternal well-being. But what is interesting is that His disciples didn't bring the subject up knowing that our Lord didn't do anything without a good reason.

JOH 4:27 "Just then his disciples returned and were surprised to find him talking with a woman. But no one asked, "What do you want?" or "Why are you talking with her?"

They knew better than to question our Lord's intentions and will because they knew He was about the work of His Father as we'll see later in this chapter.

But the one verse in all of this chapter, as it pertains to this Samaritan woman, is probably one of the most instructive as it relates to her faith in the Messiah, and it's the beginning of verse 28.

JOH 4:28 "Then, leaving her water jar, the woman went back to the town..."

What is so instructive about this is the change of heart and change of attitude, along with a new sense of priority in this woman's life.

What was the reason she went out to the well in the first place? To get water. What was it that Jesus asked of her? Give me a drink of

water. What was it that consumed her attention as our Lord spoke of living water? Give me this water so I don't have to ever be thirsty again and have to come this well.

What is the one thing she leaves at the well as she goes back to town? Her water pot. Everything temporal that mattered to her has now taken a back seat. The living water she originally scoffed at is the very water she takes back to town as she leaves her water pot behind.

In her excitement of having met the Messiah she leaves the water pot behind. In a sense she has left her old life behind and has begun to live in the new life she has in the promised one she has embraced by faith. What is dynamic about her new found faith is how she expresses it to other people.

JOH 4:28-28 "Then, leaving her water jar, the woman went back to the town and said to the people, 29 "Come, see a man who told me everything I ever did. Could this be the Christ?"

The first thing we notice is that she has gone back to the town to make an announcement about some terrific news. Today we call it sharing the gospel. The word gospel means good news. And the good news she has for the townspeople is that she has found the Messiah.

Now, you'll notice the word the NIV uses at the end of verse 28 is people, "the woman went back to the town and said to the people..."

But in many translations the word is men. "The woman went back to the town and said to the men..."

The word in the Greek is *anthropos*, and it can mean men as well as people in general. The reason it would make any difference is that if she went back to the town and spoke to the men it would show that she didn't consider the protocol which the Samaritan men would have shared with any mid-eastern men of that time, and that is, women don't speak to men in public.

If this is the case then she is taking the attitude that I must obey God rather than men; men who have made up silly rules of public engagement between the sexes. Whether this is the case where she addresses the men exclusively in the town, or she addresses all of the people, we know it would have included the men.

None the less, she cares for her people too much, both men and women, to deny either group of this great news, despite the fact that she has been ostracized by the community in which she lives, because she is an adulteress.

But none of that matters now, only that the long awaited Messiah has spoken to her.

JOH 4:29 "Come, see a man who told me everything I ever did. Could this be the Christ?"

Now, she is obviously exaggerating a bit here. In all likelihood Jesus didn't tell her everything she ever did. But, He might as well have, as far as she is concerned, because He told her everything she needed to hear to know that He knew her heart, and therefore knew everything about her.

In other words, she is acknowledging that Jesus is all-knowing; something only God can do. But her next question might leave us thinking that she really doesn't believe that He is the Christ.

JOH 4:29 "... Could this be the Christ?"

Now, from this translation it looks as though she is questioning herself and yet we know she isn't. The fact that she left everything behind and has approached the townspeople tells us she is willing to lay it all on the line as to what she believes to be true.

Actually, this phrase, "Could this be the Christ?" is not the best translation. The literal translation says, according to the Greek and Hebrew Interlinear Bible, "not this one is the Christ?", which means, "Is not this One the Christ?"

That is different from, "could this one be the Christ?", in this way. One asks a question, while the other makes a statement in a question form which already implies the answer.

For example, if you were at a football game where it went into over-time and it's been a great game both offensively and defensively, you might say to your friends, 'is this a great game or what?' That may be in a question form but you're not really asking a question with an answer other than, yes this is a great game.

In a similar way this woman is asking, is this not the Christ, in light of His ability to know my deepest secrets outside of this village? The implied answer is yes, of course He would have to be the Christ considering those circumstances.

And yet, it may have an element of ambiguity only because she knows they haven't experienced what she has and they may be asking this question to themselves, is this really the Christ?

She must have been pretty convincing because we're told in the next verse, "They came out of the town and made their way toward him." (JOH 4:30)

This Messiah has arrived to tell this Samaritan woman and the world of all things to come. Jesus is that Messiah and though the prophets spoke on behalf of the Father in these last days Jesus Himself has spoken.

**Hebrews 1:1-3** <sup>NAU</sup> God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, <sup>2</sup> in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. <sup>3</sup> And He is the radiance of His glory and the exact representation of His nature, *and upholds all things by the word of His power*. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

The "all things" that this woman longed to hear of includes all things that pertain to that future Kingdom of our Lord and Savior. And since He is the One who accomplishes the purification of our sins, as He assumes His throne at the right hand of the Majesty on High, He holds all things together today and for eternity so that His will must be accomplished in and through and for His people.

The entire creation, which was made by our Lord and Savior, declares the glory of God and is just a foretaste of that future world that He will make brand new for all of His people who are in Christ.

**2 Peter 3:13** <sup>13</sup> But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells.

Next week we'll revisit what the Lord has in store for both these Samaritans and His own disciples as to what the will of the Father is. But let me end with this encouragement and exhortation.

This Samaritan woman has only come to know the Messiah mere moments before telling her neighbors and yet it's enough to get her excited about this great news. You and I in Christ have also met this Messiah and we too have the greatest news this world has ever heard.

Some of us are still at the well waiting around for something to do. Jesus says, go. Whether we're babes in Christ like this Samaritan woman, or seasoned saints, we have the same commission and privilege to faithfully represent the King of kings and Lord of lords to a world who needs to hear this good news in word and in deed.

The good news is we don't have to die in our sin. The Messiah has come into this world, born of a virgin. He died in our place for the penalty of our sin, He rose from the dead three days later and extends living water, eternal life to all who would believe.

Simple message with profound implications. But there is no greater message, no better message and we have this message of hope. Let's give it away in the power of the Spirit to glory of God.