

“Divine Appointment”
John 4:4-9; 27
(Preached at Trinity, February 21, 2018)

I'm supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord's Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

Disclaimer: These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I'll make immediate correction giving credit.

1. Last time we were reminded of the hatred of the Jews towards Christ. Having learned that He had attracted the attention and ire of the Pharisees, Jesus leaves Judea and heads to Galilee. Never was the mission of Christ in question. Never was it left to chance. But by Divine design every aspect of His earthly ministry was according to purpose as He completed His journey to the cross.
2. Now as He departs from Judea He makes His way towards Galilee. On His way He passes through Samaria where he engages a Samaritan woman who had come to get water. Tonight, I want to point out that this too was by Divine design.
 - A. There were several roads leading from Judea to Galilee. Although the road through Samaria was the shortest route it wasn't the only route.
John uses a verb: “expressing compulsion, necessity, or inevitability
 - B. Why does John tell us that Jesus “had” to pass through Samaria? He had a much greater purpose than just taking a shorter route.
3. Jesus had a Divine appointment with this Samaritan woman. There were several issues that made this meeting with the Samaritan an unlikely event.
 - A. First, she was a Samaritan. John reminds his readers: **John 4:9 NAU** - "Jews have no dealings with Samaritans."
 1. The Samaritans both in blood and religion were mongrel Jews (Matthew Henry ¹). After the defeat of Israel by the Assyrians in 722 they were driven from their country and scattered. The poor were allowed to remain where they intermarried with the surrounding nations. The posterity of these marriages were the Samaritans.
 2. The Samaritans established a rival temple in mount Gerizim and an adulterated Judaism was practiced. (See **Verse 20**).
 3. After the Jews returned from the Babylonian captivity and began to reconstruct the Temple it was largely these Samaritans that hindered the work and the racially pure Jews refused to allow them to help with the reconstruction. There was great enmity between the Samaritans and the Jews
 4. In Chapter 8 we can see how the Jews used the Samaritans as examples of great evil:
John 8:48 NAU - "The Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?"

¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume*, (Peabody: Hendrickson, 1994), 1934.

5. This explains why Jesus chose a Samaritan in His parable condemning their lack of mercy – the Parable of the Good Samaritan.
 6. In this passage Jesus has come offering salvation to the Samaritans.
- B. Jesus reaching out to the Samaritans is significant because the promise of the Messiah was given to the House of Israel.
1. When Jesus sent His disciples on their first mission they were instructed to avoid the Gentiles—including the Samaritans.
Matthew 10:5-6 NAU - "Jesus sent out after instructing them: "Do not go in *the* way of *the* Gentiles, and do not enter *any* city of the Samaritans; ⁶ but rather go to the lost sheep of the house of Israel."
 2. When the Jews rejected their Messiah Jesus turned to the Gentiles—the non-Jews. This included the Samaritans.
John 1:11-12 NAU - "He came to His own, and those who were His own did not receive Him. ¹² But as many as received Him, to them He gave the right to become children of God, *even* to those who believe in His name,"
Matthew 21:42-45 NAS - "Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, This became the chief corner *stone*; This came about from the Lord, And it is marvelous in our eyes ' ? ⁴³ "Therefore I say to you, the kingdom of God will be taken away from you, and be given to a nation producing the fruit of it. ⁴⁴ "And he who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him like dust." ⁴⁵ And when the chief priests and the Pharisees heard His parables, they understood that He was speaking about them."
 - a. The Gospel was offered first to the Jews.
Romans 1:16 NAU - "For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek."
 - b. Having rejected Christ, Jesus turns to the Gentiles.
This was always God's purpose. God's design has always been to bring salvation to men of every race
Genesis 28:14 NAU - "Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north
 - c. In fact, John's parenthetical statement in **Verse 9** was actually a tragic condemnation of the Jews.
"For Jews have no dealings with Samaritans.)"
God had raised up the Jews and separated them as His holy people. Given the blessing of God's revealing light, they had no regard for the nations covered in darkness. Right in the midst of them were the Samaritans and they had no regard for their souls or their spiritual wellbeing.
This gives clarity to our Lord's rebuke:
John 4:35 NAU - "Do you not say, 'There are yet four months, and *then* comes the harvest ' ? Behold, I say to you, lift up your eyes and look on the fields, that they are white for harvest."

3. Jesus purposely left Judea to go to Galilee, particularly to the Gentiles—Galilee of the Gentiles.
Matthew 4:15-16 NAS - "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles-- ¹⁶ "The people who were sitting in darkness saw a great light, And to those who were sitting in the land and shadow of death, Upon them a light dawned."
4. Second, she was a woman. It was not customary for a man to engage in conversation with a woman.
 - a. The Samaritan woman understood this well.
John 4:9 NAU - "Therefore the Samaritan woman said to Him, "How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?" (For Jews have no dealings with Samaritans.)"
 - b. We can also see it in the response of the disciples
John 4:27 NAU - "At this point His disciples came, and they were amazed that He had been speaking with a woman, yet no one said, "What do You seek?" or, "Why do You speak with her?"
5. Third, she was an immoral woman and it would seem everyone knew it. She came to the well in the heat of the day when no one else was there, particularly the other women. The religious people of that day would not have stained themselves by contact with such a person. This was one of their criticisms of Jesus.
Luke 7:39 NAU - "If this man were a prophet He would know who and what sort of person this woman is who is touching Him, that she is a sinner."
Luke 15:1-2 NAU - "Now all the tax collectors and the sinners were coming near Him to listen to Him. ² Both the Pharisees and the scribes *began* to grumble, saying, "This man receives sinners and eats with them."
Mark 2:16 NAU - "When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "Why is He eating and drinking with tax collectors and sinners?"
6. D.A Carson points out John may have also wanted us to see the contrast between this Samaritan woman and Nicodemus in **Chapter 3** – “He was learned, powerful, respected, orthodox, theologically trained; she was unschooled, without influence, despised, capable only of folk religion. He was a man, a Jew, a ruler; she was a woman, a Samaritan, a moral outcast. And both needed Jesus.”²
7. Jesus arrived in Samaria at a particular city – Sychar
 He arrived at a particular time – the sixth hour – at noon.
 And He sat down at a particular well – a parcel of land that Jacob gave to Joseph.
 He sat down at the well and waited – the text tells us He was tired and thirsty. His humanity is clearly seen. But we must see more. Jesus had an appointment.
 God had ordained the salvation of this immoral, Samaritan woman.
 God’s salvation is by Divine appointment.
8. Allow me to point out a couple important points:

² D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary, (Leicester, England; Grand Rapids, MI: Inter-Varsity Press; W.B. Eerdmans, 1991), 216.

- I. First of all, our salvation began in eternity
- A. God looked upon the fallen race of humanity and determined to display His mercy upon a multitude.
1. It presupposes the fall of mankind. God chose His elect people from among the fallen race of men.
Psalm 53:2-3 NAU - "God has looked down from heaven upon the sons of men To see if there is anyone who understands, Who seeks after God. ³ Every one of them has turned aside; together they have become corrupt; There is no one who does good, not even one."
 2. Election preceded creation
Ephesians 1:4 NAU - "just as He chose us in Him before the foundation of the world"
2 Thessalonians 2:13 NAU - "But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth."
- B. God's election was unconditional
1. It was not based upon any foreseen faith or good works.
 - a. The nature of man renders him totally incapable of loving God or keeping His commands. – "All have sinned and come short of the glory of God"
 - b. The lost man has no way of pleasing God. There is nothing he can do to earn God's favor. The only thing he has earned is God's wrath and condemnation.
 2. The Bible teaches that we believe *because* we were ordained to eternal life not that we were ordained to eternal because we believed
Acts 13:48 NAU - "When the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed."
2 Timothy 1:9 NAU - "who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,"
 3. This woman was an immoral Samaritan, yet Jesus sought her out. It was necessary for Jesus to go through Samaria, not geographically, but morally.
A.W. Pink – "From all eternity it had been ordained that *He should* go through Samaria. It was predestinated that our Savior should go through Samaria, because there *was* a chosen sinner there. And she was a chosen sinner, for if not she never would have chosen God, or known Jesus Christ. The whole machinery of grace was therefore set in motion in the direction of one poor lost sinner, that she might be restored to her Savior and to her God."³

³ Arthur Walkington Pink, *Exposition of the Gospel of John*, (Swengel, PA: Bible Truth Depot, 1923–1945), 161.

- II. Second, our salvation is a work of God's sovereign grace and His infinite mercy.
- A. Salvation is an act of God's Divine favor
1. Paul wrote to the Philippians
Philippians 1:29 NAU - "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,"
 The word for "granted" is *χαρίζομαι* – It literally means "to show favor."
 It refers to God's graciousness. It is a form of the word *χάρις* which is the Greek word for grace.
Ephesians 2:8 NAU - "For by grace you have been saved through faith; and that not of yourselves, *it is the gift of God*"
 You have been graced
 2. Our salvation is God's work.
 3. God chose to save us and He is accomplishing His purpose.
Ephesians 1:5-6 NAU - "He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will, ⁶ to the praise of the glory of His grace, which He freely bestowed on us in the Beloved."
- B. Jesus did that which was not socially acceptable to save this Samaritan woman
1. He wasn't offended that she was a sinner
Mark 2:17 NAU - "*It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners.*"
 2. He wasn't offended that she was a Samaritan Gentile. Many would be saved by her testimony.
John 4:39 NAU - "From that city many of the Samaritans believed in Him because of the word of the woman who testified, "He told me all the things that I *have* done."

Conclusion:

1. What does this tell you about your own salvation?
 You, too, were chosen before time began, not because you were worthy. You were most unworthy. As one of God's elect, He carefully pursued you your entire life. Nothing was left to chance.
2. You never knew. Places you went. People brought into your path. Not one of your steps was beyond God's design. The Holy Spirit was pursuing you. At the appointed time God opened your ears to hear the Gospel.
 "The whole machinery of grace was set in motion in the direction of one poor lost sinner, that you might be restored to your Savior and to your God."