

“The Samaritan Woman”

(John 4:1-26)

November 20, 2011

Order of Worship for November 20, 2011,
Pre-service Song
Welcome and Announcements

Ministry Moment: Angel Tree

Call to Worship: Psalm 33:1-22 and Prayer

Special Music: Hosanna Girls’ Choir under the direction of Darlene Bell

Songs of Worship:

“Alleluia, Alleluia! Give Thanks”

Song # 359

“He Has Made Me Glad”

Song # 214

“I Will Call upon the Lord”

Song # 530

“Let All Things Now Living”

Song # 794

Offering and Offertory

Preparing the Heart in Song: “Give Thanks”

Song # 170

Message:

“The Samaritan Woman” (John 4:1-26)

by Pastor Bronson

Closing Song:

“Medley of Praise”

Songs # 188-190

Parting Word of Grace

All Church Thanksgiving Pot-Luck

Sunday Evening in the Word

Cancelled for this evening

“The Prayer Closet”

November 20, 2011

“Continue steadfastly in prayer, being watchful in it with thanksgiving.”

(Colossians 4:2a)

This week let us be united in praying that:

1. **The Nelsons in the US:** they make a healthy transition after 32 years in the Philippines; the Spirit gives them skill and wisdom in training new missionaries for the field; the Lord ensure needed increased financial support
2. **President Obama:** the Spirit imparts a wisdom beyond his natural abilities; the Lord sustains him in mental, physical, and spiritual health; the Spirit gives him discernment to sort good from evil, true from false
3. **The Nominating Committee:** the have unity and unanimity in the Spirit regarding nominees for church office; the enjoy the leading of the Spirit to those the Lord has prepared to serve as leaders and workers in the congregation; that the Lord will raise up all those needed for effective ministries in our congregation and community
4. **Military or Public Service Personnel of the week: MSgt Pete Gibson** (husband of Marjorie): that he perform his new duties in a manner pleasing to God; many thanks for the prayer that helped achieve Master Sergeant rank
5. **Young Adult of the Week: Brenten Percy:** that he establish a home in Butte County; that he learn to be the man God wants him to be

The title for today is “The Samaritan Woman”. Open your scriptures to John 4:1-26. We will begin by reading that section of scripture. Many of us will recognize it; it is one of the well-known episodes in scripture. This is what we read:

“Now when Jesus learned that the Pharisees had heard that 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 son Joseph. Jacob’s well was there; so Jesus, wearied as he was from his journey, was sitting beside the well. It was about the sixth hour.

“There came a woman of Samaria to draw water. Jesus said to her, ‘Give me a drink.’ (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 for a drink from me, a woman of Samaria?’ (For Jews have no dealings with Samaritans.) Jesus answered her, ‘If you knew the gift of God, 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.’ 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 will give him will never be thirsty forever. The water that I will give him will become in him a spring of water welling up to eternal life.’ 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.’

“Jesus said to her, ‘Go, call your husband, and come here.’ The woman answered him, ‘I have no husband.’ Jesus said to her, ‘you are right in saying, “I have no husband”; for you have had five husbands, and the one you now have is not your husband. What you have said is true.’ The woman said to him, ‘Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.’ Jesus said to her, ‘Woman, believe me, the hour is coming 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. 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 him must worship in spirit and truth.’ The woman said to him, ‘I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things.’ Jesus said to her, ‘I who speak to you am he.’”

As we pick up this well-known section of scripture, there are two things to always get clear in your mind, you want to know always and be focused on it. John’s purpose in writing is to lead people to personal faith in Jesus Christ as the Messiah, the Christ. That is what he wants to do. So when you walk through any portion of the Gospel that John has written you should recognize that he is trying to lay in front of you the evidence that will persuade you that Jesus is the Savior. At the same time remember that Jesus himself has a purpose, and that purpose is to reveal God the Father as the God of grace and truth. So there is always that kind of double action and you want to be alive to that as you read the scripture.

Jesus, as we come to this episode, has been in the southern section of Palestine, in Judea, not far from Jerusalem. He had done His first great act of ministry. He had gone in and he had cleansed the temple. He wanted to clean out the commercial activities that were being carried on there: this is supposed to be a house of prayer. One of the consequences of his action is that he captures the attention of the Sanhedrin, the governing council of the Jews, and in particular of a man named Nicodemus. Nicodemus was a Pharisee, a man who well knew the Bible. He comes to Jesus at night and he says, “We know that God is with you because nobody can do what you do and God not be with him.” Jesus has a conversation with him about what means to be able to see the kingdom of heaven; [He told him] that you must be born again.

Having captured the attention of the Jewish authorities, not favorably, Jesus realizes he needs to leave town. He needs to go back to Galilee. Galilee was to the north, about 90 miles. There were two ways of getting from Jerusalem to Galilee. One was they could leave the city of Jerusalem, they could take the 4000 foot descent down to the Jordan River, cross the river into what today is the kingdom of Jordan, walk north to approximately the Sea of Galilee, cross over the river and they would be in Galilee. Or they could just walk down the road through Samaria, saving themselves the 4000 foot descent and climb and saving themselves about a third of the distance. But Jews don't have any dealings with Samaritans.

Samaria had once been the heart of the northern kingdom of Israel, occupying the tribal lands of Ephraim and Manasseh. But the Assyrians had conquered that area and when they did they hauled most of the ethnic Jews out and brought in other people, impure people, Gentile types like y'all. If that wasn't bad enough, the Samaritans from then on worshiped a kind of mixed or syncretic god. They only observed the first five books of the Bible. They did not worship at the temple in Jerusalem, as was pointed out by the woman of Samaria a bit later. This means that they didn't pay any attention to any of the prophets, they didn't pay any attention to any of the history, they didn't pay any attention to the stories about David or Solomon.

Jesus decided to go through Samaria. We can be quite sure that He knew all about the past history and current practices of the Samaritans as well as of the prejudices of the Jews. Prejudice, by the way, is one of the ways that people have of organizing or ordering their world. Prejudice is a way of lifting up walls and drawing lines and channeling people this way and that. Prejudice is a very important part of the account of Jesus' dealing with the Samaritan woman.

Like the vast majority of people in His day and of every day since, the way Jesus got from Jerusalem up to Galilee was that He walked. How many of us walked to church today? [Only one person raised their hand!] Alright: one true disciple of the Lord is in our midst! The terrain is hilly. It was not necessarily hot, depending on how long after the Passover feast they set out, but long walks are hungry and thirsty work. That is the state of things when Jesus and His men arrive at the town Sychar and the well of Jacob. The men go in to town to buy some food. Jesus is tired. He sits down on the edge of the well, and up comes a woman.

We are culturally blind to a number of the things that would have been immediately obvious to Jesus. The first is, what on earth is a woman doing coming alone? Whether or not there was a well in town, there probably was, but even if there wasn't a woman would not come alone. What this meant, of course, is that respectable women would not go with her. At that moment Jesus does a perfectly natural thing, but it was absolutely forbidden. He talks to the woman. That is why you get the response of the Samaritan woman that I tried to throw into my reading. Her response is [one of shock and disbelief.] “You, a Jew and a man, talking to me?” John, of course, clarifies for his readers that the Jews have no dealings with Samaritans. He doesn't even make a comment about talking to a woman, because anybody in their right mind would know that.

We can be quite certain that Jesus knew what He was doing. He knew that He was breaking the rules. Breaking rules is dangerous. Rules, social rules, customs, conventions, habits, traditions, patterns: they come into existence for a purpose. There is one very good purpose in this setting that we are considering for men not having liberty to talk to woman, particularly when they are alone. How many of you can guess what that purpose might be? Right. When it comes to rules, I think that all of us understand that there can be too many rules. There are two eras in history that you and I would probably be able to at least somewhat identify with [as times with too many rules.] The Pharisees during the times when Jesus was on the face of the earth had added rule upon rule upon rule surrounding the Law of God with a mass of additional rules, making worship of the Living God so burdensome that most average people simply said, “Impossible! I cannot possibly keep all those rules.” There was another time in history when there were rules upon rules upon rules. That was during the Victorian era. By the way, in school

you will be taught that it was the Puritans who made all the rules. That is not true. It was the Victorians, who as faith faded – did you hear me? – as faith faded from the hearts and minds of people, they replaced trust in God with rules, rules, rules, and that is always the way it happens. As faith dies, rules grow. The United States has more laws today than it has ever had in history.

So there can certainly be too many rules. And there can be bad rules. One of the bad rules that has dominated much of history is called the law of deference. How many know what that law is? Deference. This is deference. I am a man and a husband. That is my wife. Because I am the husband, she needs to occupy a position of submission and subservience, and out deference to my social standing, she should say nothing unless I give her permission. You can imagine how repressive that standard becomes. It means that everybody in a lower social class should never raise their voice or speak in objection to anything that is spoken from an upper class down. Deadly, deadly! So there can be bad rules.

But beloved, let me point out that there can also be too few rules. There is a Proverb (28:12) that says, *“When the righteous triumph there is great glory, but when the wicked rise, people hide themselves.”* When you have too few rules, you end up with “might makes right”. He who has the biggest and the strongest fist will impose his expectations, he rule, his law, his order, his preference on all the rest: might makes right is an indication of a society that is crumbling under the weight of its loss of order. The reality is that bad behavior is far more contagious than good. If you ever want proof, simply take your perfect child and put him with a couple of the rotten children raised by other people, and just see how quickly they manage to get into extraordinary amounts of mischief and then you can be glad that those parents are not raising your child.

When Jesus spoke to the woman, if she had her wits about her, she would have instantly been on high alert. This is what we do [with a passage like this]. We say, “It’s Jesus [with starry eyes].” And Jesus comes to speak to the woman at the well [and she fairly swoons in wonder at his obvious majesty and goodness and kindness and all the rest]. [But no; she far more likely says], “This is some kind of nut! This is a man, and I am a woman and I am alone at the well; and this is an exceedingly dangerous moment for me.” So all the walls go up if she has her wits about, and we have every reason to believe this woman had her wits about her.

Now as far as we know from the account, Jesus never gets His drink of water. Having instead seriously discomfited the woman, Jesus proceeds to draw her into a conversation. Jesus knew something else about social rules. While designed to regulate people’s behavior for the well-being of all, they can also and almost always are used for a variety of other purposes, especially to keep people in their place. We can use rules to hide from others, to control others, and even to hide from ourselves. Social rules sent the woman out of town. That meant the rest of the women in town didn’t have to deal with her. Therefore they didn’t have to worry about their thoughts or impressions. They could casually talk with one another, condemning and destroying her and never worry about their own conscience. Oftentimes in order to think with someone with honesty about serious matters, especially matters of personal concern, you have to get beyond social conventions, get behind the walls that protect their private hopes and fears. This week I have had occasion to communicate with someone about young man who committed suicide because it became publicly known that he was a homosexual. This is part of our response. Because today the public educational system is encouraging young people not only to be aware of, but to experiment with all forms of sexuality, the church of Jesus Christ is going to have to figure out how to deal with this. Beloved, it does not do to simply be afraid of what we disapprove. It absolutely does not do to remain silent, and to be angry is useless. So I invite us to pray and ask the Lord, “Father, how are we going to be prepared?” Because some day, beloved, some person is going to stand up in our congregation, and that person just may say, “Lord, help me, I am trapped.” And he is going to look at us, or she, and say, “Will you help me, or will you simply send me to the well and let me die on my own?”

Returning to Jesus at the well, he was probably thirsty, but he immediately moves his conversation to a different level. He says in v. 10, *“If you knew the gift of God, 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.”* Most often, I think when we read this, at least if you are my kind of person, you move immediately to the “the living water” as the symbol of the indwelling Holy Spirit and eternal life, and you’re off and running on the spiritual plain, which is not all bad, but it leaves a lot behind. Notice that the first things that Jesus does is He presents the woman with the notion of a gift, a gift. He says, “If you knew the gift of God. . .” You ought to be the woman if you are going to get into this passage. Don’t pretend that you are Jesus; first pretend that you are the woman. Do you want a gift? We probably ought to ask ourselves if that woman ever dreamt of God as a giver of gifts. I think most often we think about God as the demander, the one who says “Thou shalt” and “Thou shalt not” rather than “Here. . .” So we wonder if in the secret places in her heart she cried out to God. Jesus not only first mentioned the gift from God, but He also tied the idea of the gift to Himself in particular: “If you knew who it was who speaks to you. . .” A gift and the giver of gifts: is that what we think about God? Is that our default position in thinking about God? Do we speak of God and present Him to others as the God who demands or the God who gives? I would just like you to think about this if you are going to tie with Jesus here. That is what he is doing with this woman.

Jesus does not say, of course, what the gift might be. We know – that is the problem sometimes that we have with these passages: we know what is going on because we just got done reading chapter 3:31-32. You have to get born again! Come on, let’s get to it! That is very exciting, but the woman doesn’t know [about this]. We know that what Jesus wants to do with this woman is to move her thoughts from earthly things to spiritual things: we know that is what He is trying to do, but of course she is not there.

What we encounter if you take verses 7-11 as a group, is, that we need to understand if we identify with the woman we are getting a very strange representation of God. She of course doesn’t know that that is what Jesus is doing, but we do. We know that Jesus is trying to present to her a picture of God as the God of grace and truth. But look at what He actually does. You have to be the woman and you’re looking at and listening to this guy, and see what He does. When Jesus makes a reference to “living water”, she is not thinking of the Holy Spirit springing up in the heart. “Living water” was water either from a fresh source or from a stream; it was that kind of reference, that is “living water”. So she looks at Him and she thinks, “You don’t have anything to get water at all.” That is why she asks Him, “Who do you think you are? Do you think you are greater than Jacob? Jacob dug a well. You haven’t got a shovel or a pick. You don’t even have a bucket.” The woman seems to be countering Jesus’ nonsense with solid practicality. Here is the picture and I want you to think about this because I am going to do something with it. Jesus begins by saying, “I’m thirsty!” “I need.” Then, the next thing he says is, “I can give.” I need, but I can give. Her response is, “Yeah?”

Jesus ratchets things up a bit. He says the practical water you speak of leaves people thirsty again; the impractical water I am speaking about becomes a well of living water within you so that you never thirst again. The woman responds immediately, “Oh, cool! That kind of water! Well, sure, give me the water. I’ll never have to come to the well again.” You have got to read this rightly. She is not saying, “Oh, [how wonderful, what a fulfillment of all my hopes and longings]!” She is saying, “O, yeah, really! Empty handed man standing here, he’s thirsty, wants water, yet now he is announcing he will supply me with water that will never cease, but will just spring up as a well inside. This makes a heap of sense!” Sarcasm is often the voice of unbelief. We should listen for sarcasm in ourselves.

We might stop here and reflect for a moment. Perhaps you have experienced something like this in dealing with God. I told you I wanted to do something with this. We know that God is gracious and we know that He is the giver of good and even perfect gifts. But the ways of His grace can at times be perplexing. Most of us, I think have some pretty clear notions about what good gifts are and equally clear notions about how they are delivered. What we like are gifts with no strings attached. That is because for us a gift is for “me”. If you are going to give me a gift,

then that gift should be all about me. As you can imagine, that is not the way God works. Normally God begins by asking something of us. Then, when we respond, He says, “I will give you everything you need. That’s My promise.” It is like this: [God says to Christian], “I want you to take to the old lady who lives down the street.” [Christian responds,] “I don’t have enough food; I don’t have enough time; my schedule is so busy; I don’t know that woman. I don’t like that woman.” “You don’t know that woman.” “Doesn’t matter, I don’t like her.” “Too many steps up!” [God says to Christian,] “I would like you to serve in the AWANA ministry.” [Christian responds,] “They’re all [just] that tall; they aren’t even human until they’re this big!” Like the woman I think that very often our response to God is to close our eyes to the spiritual possibilities and to concentrate on the practical impossibilities of whatever it is that has to be done. My wife, who is rarely properly deferent, sent me the most delightful video this morning. How many have seen the video about moving the barn? Here is the deal. In the late 1980’s in Nebraska: there is a town in Nebraska that had about a thousand people and there was a farmer in that town and he had a barn and he wanted to move his barn from low land where it got wet all the time, and he had to move it up a hill just high enough to be above the water. As I recall he had to move it about 600 feet [up a very gentle slope]. He looked into having it moved by somebody who knew what they were doing. That was way too expensive. So his son calculated the weight of the barn. It was a big barn! Then the son calculated the weight of a steel structure that he could – you have to know Nebraska people; they do this – put underneath the barn. Then he calculated the weight of that, and then he calculated how many people it would take to lift up that barn. They did! They had a centennial celebration, a hundred year celebration. They got about 360+ people, and they have a video of this: they all get in there and they all pick up the barn and they go [mincing forward] and they moved the barn up the hill! I don’t need to draw any applications. Earlier Dr. Johansson was here. He said he watched a video describing the deliberate plan by the Communist Party to destroy the moral fabric of American life. He said he wept when he saw how far they have come. And then he remembered: if the church of Jesus Christ were to be the church of Jesus Christ and work together to reaffirm the reality of the gospel and the triumph of Jesus over sin and death, this nation would be recaptured in a generation!

Verse 16 is a critical turning point in the conversation that Jesus has with the woman. The first turning point was v. 10. That was very pleasant. That was the whole business of the living water and that was going to be lovely. She comes to the end of that thinking, right buddy, I sure believe in that. You are out of your mind, not in touch with reality.” Now the turning point in v. 16 is not pleasant; it is not a pleasant turning point. Verse 16 Jesus says, “*Go, call your husband and come here. . .*” The woman is going to throw him off. “I don’t have a husband. See you later buddy; I am on my way back to town.” Jesus stops [her] and says, “You’re right, you don’t. You’ve had five, and the one you have now is not your husband.” How do you think that went over? I can only think that what Jesus said hit this woman like a sledge hammer. She must have inwardly reeled with pain. O, she has heard all this before, at the well in town. “He’s a Jew, he’s a stranger; how can he possibly know these things?” So she says, “Ah, you must be a prophet!” Beloved, it is not always Satan who breaks open the wounds in our souls and ignites the flame of guilt within us. Jesus is very deliberately puncturing her most desperate sin. God knows that if we are to be healed, we shall have to confront the truth about ourselves. That is just the way it is. As long as we keep our sins, our rebellions, our self-indulgences, all of our weaknesses: as long as we keep them hidden, they will devour us. That is the way it is. It is death resident within the heart.

The woman is not prepared to deal with her reality, but she thinks that she is ready to deal with Jesus. So she gives it a try. “O my, such a remarkable spiritual insight on your part. You must be a prophet. Now as to spiritual matters, we worship. . .” and so on. “I you see am sufficiently informed about matters of worship. You go to that temple and we go to that temple. But you know there is something of a debate about how we should proceed in our spiritual lives. Some people say we should be slain in the Spirit, but other people say we should be baptized in water. Personally I’ve been a Methodist all my life and we don’t do any of those things. Did you say you were a Baptist?” Don’t you wonder what Jesus was thinking while she was yakking on? She is prepared to deal with Jesus and of course Jesus is prepared to deal with her. The woman attempts to use religious talk to avoid spiritual truth:

that is what she is doing. Jesus will not allow it. He will not let her shift the topic from her own spiritual condition to relative matters of different religious systems. Nor will He remotely accept the notion that her way is good for her and His way is good for him. He is decisive. This is what Jesus said. These are well known verses and in their context they are powerful. He says, *“Woman, believe me, the hour is coming 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. But the hour is coming, and now is here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him.”* Jesus counters the woman with her religious talk with three clear and uncompromising statements. The first one is, there is only one way of truly worshipping God, and that way has been given to us by revelation from God through the Jews. That is it. Everything else is out! Secondly, real worship is both a matter of the spirit (the inner person) and is a matter of truth. You don’t just make it up on your own. Thirdly, God is looking for people who worship this way.

What should astound us at this point in this account is that the woman connects with Jesus. She realizes He is speaking of the great hope of renewal, the coming of the Messiah who will tell us all things. Here then is the spark of hope hidden deep within her bruised soul. She is one who looks for a Savior. She is one who has given up hope in trying to rely on temples or religious systems. She also knows that she is a hopeless sinner. This is an essential precondition for hearing the gospel. This brings our attention to Jesus. Notice who He is as He deals with her. He did not condemn her; He knew all about her but with no condemnation. Secondly, He accepted her. She has been rejected by virtually everybody in that village, and He says, “Come to Me.” Of course, He loves her. I am sure His love for her was communicated profoundly through His eyes, the tone of His voice and the respect that He showed her even as He broke open her heart. We didn’t read it – we will next as we go on into verses 27 and following – but she believes. The question that I have for us today is, do we? Have we been willing that God would penetrate our hearts [and] expose that which is hidden within? Are we will to receive His forgiving love? That is the question.

Please pray with me: our Father in heaven, all of us in some sense need to have an opportunity at our Lord Jesus at the well, alone with the Savior, and willing to have Him uncover what is hidden so that we might give it to God and find our way home to the One who loves us perfectly. Grant, our Father, that any in this room who have not yet come to that place of personal humility and honesty before You through Your Son Jesus Christ would do so today, for today is the day of salvation. I pray this in Jesus’ name. Amen.

Questions for understanding and application:

1. Do you think there are too many, not enough, or unhelpful rules governing social and civic life today?
2. What are the positives and what are the negatives to rules of behavior? What if any rules would you eliminate and what rules might you advocate?
3. Do you characteristically think of God as gift giving? Other than the gifts of redemption, eternal life and the Spirit, what gift or gifts do you most desire from God for yourself, for family members or friends, for our church, and for our community, state and nation?
4. Experientially have you found faith in Jesus to be like a well of living water within your soul?
5. Have you ever met with sarcasm in response to speaking of your faith? Does sarcasm trouble you from within? How do you counter the sarcastic remark or thought?
6. Do you find the ways of God’s grace perplexing?
7. “Like the woman, I think we are inclined to close our eyes to the spiritual possibilities and laugh at the practical impossibilities.” Comments?
8. It has been said that we cannot truly know ourselves until we know God in Christ. Agree?
9. In your experience how do people generally sidetrack spiritual questions and conversations?

THE SAMARITAN WOMAN – NOVEMBER 20, 2011

Slide #1

John’s purpose is to lead his reader to faith in Jesus as the Christ sent by the Father

Jesus’ purpose is to make the Father known as the God of grace and truth

Slide #2

In speaking to the Samaritan woman, Jesus broke many rules of social propriety

- Rules were put in place for a purpose

- There can be too many rules

- There can be bad rules

- There can be too few rules (Proverbs 28:12)

Bad behavior is more contagious than good!

Slide #3

Social rules can be used to

- hide from others,

- to control others,

- even to hide from ourselves

Slide #4

Jesus confronts the woman with the idea of a gift

Did she even think of God as a giver of gifts?

Do we?

Do we speak of God as the “God Who demands”, or as the “God Who gives”?

Slide #5

A strange representation of God”

Jesus begins by saying “I need”

Jesus continues by saying “I can give”

But He stands there with empty hands

Slide #6

We like our gifts:

With no strings attached!

A “real” gift is something for me!

God will begin by asking something of us and then promises to give all we need

Slide #7

We are inclined to close our eyes to the spiritual possibilities in light of the practical impossibilities

Slide #8

God knows that if we are to be healed we shall have to confront the truth about ourselves

We shall have to present what we really are to God and trust Him

What we keep hidden will slowly devour our inner peace and joy

Slide #9

John 4:19-20, the woman uses religious talk to avoid spiritual truth and conviction

Slide #10

Jesus counters the woman:

There is only one salvation, revealed by God to the Jews

Real worship is a matter of the spirit (the inner person or soul) and the truth (as revealed by God)

God seeks for real worshipers

Slide #11

The Samaritan Woman

Longs for a savior

Had lost hope in religions or temples

Knew she was a hopeless sinner

Slide #12

Jesus the Savior

1. Did not condemn her although he knew “all she had ever done”
2. Accepted her regardless of all who rejected her
3. Loved her as no one else ever had