



Part Four

Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself did not baptize, but only his disciples), 3 he left Judea and departed again for Galilee. 4 And he had to pass through Samaria. 5 So he came to a town of Samaria called Sychar, near the field that Jacob had given to his son Joseph. 6 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.

7 A woman from Samaria came to draw water. Jesus said to her, "Give me a drink." 8 (For his disciples had gone away into the city to buy food.) 9 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.) 10 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." 11 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? 12 Are you greater than our father Jacob? He gave us the well and drank from it himself, as did his sons and his livestock." 13 Jesus said to her, "Everyone who drinks of this water will be thirsty again, 14 but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." 15 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."

16 Jesus said to her, "Go, call your husband, and come here." 17 The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; 18 for you have had five husbands, and the one you now have is not your husband. What you have said is true." 19 The woman said to him, "Sir, I perceive that you are a prophet. 20 Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." 21 Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 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. 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 (he 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.”

27 Just then his disciples came back. They marveled that he was talking with a woman, but no one said, “What do you seek?” or, “Why are you talking with her?” 28 So the woman left her water jar and went away into town and said to the people, 29 “Come, see a man who told me all that I ever did. Can this be the Christ?” 30 They went out of the town and were coming to him. 31 Meanwhile the disciples were urging him, saying, “Rabbi, eat.” 32 But he said to them, “I have food to eat that you do not know about.” 33 So the disciples said to one another, “Has anyone brought him something to eat?” 34 Jesus said to them, “My food is to do the will of him who sent me and to accomplish his work. 35 Do you not say, ‘There are yet four months, then comes the harvest’? Look, I tell you, lift up your eyes, and see that the fields are white for harvest.

36 Already the one who reaps is receiving wages and gathering fruit for eternal life, so that sower and reaper may rejoice together. 37 For here the saying holds true, ‘One sows and another reaps.’ 38 I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”

39 Many Samaritans from that town believed in him because of the woman’s testimony, “He told me all that I ever did.” 40 So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days. 41 And many more believed because of his word. 42 They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”

43 After the two days he departed for Galilee.

12. Missions is one thing you can’t do in heaven.

Heaven is what every believer longs for. It is the day for which we wait. We are to be like the faithful servants in the parables awaiting our master’s return. We are to fight the good faith until we enter eternity and receive the crown of glory. Heaven is our goal and longing because Jesus is in Heaven. Hopefully you are seeking the person in Heaven more than the place.

But despite all its wonders and glories, there are some things we won’t be able to do in Heaven. Thankfully, we will not be able to sin. I’m really looking forward to that! I hate to break it to you passionate fisherman, but I’m pretty sure we won’t be able to fish in heaven, unless it’s catch and release. There’s no death in heaven so that rules out Friday night fish fries.

But there’s something wonderful that we will not be able to do in Heaven—share our faith. There won’t be any mission in heaven. Evangelism will be no more. Mission exists because worship doesn’t.

Once we are engaged in pure worship, mission will cease to exist. Some of you are silently doing a fist pump and screaming in your head, “Yes!” We should rejoice in the sense that there won’t be a need for mission because of the perfection of Heaven. But we should not be glad and conclude that if you won’t be doing it then you refuse to do it now. Mark Cahill has a book titled, *One Thing You Can’t Do in Heaven*. [FREE PDF book](#)

Three hundred million years from now, the only thing that will matter is who is in heaven and who is in hell. And if that is the only thing that will matter then, that should be one of our greatest concerns now. Jesus tells us in Matthew 18:11, “The Son of Man has come to save that which was lost.” If it is of the utmost importance for Jesus to reach the lost, shouldn’t it be a major priority for you? The real question is, what are you doing of significance today that will matter 300 million plus years from now?¹

Let me remind you of John Piper’s quote from a few weeks ago.

Missions is not the ultimate goal of the Church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever.”

Worship, therefore, is the fuel and goal of missions. It’s the goal of missions because in missions we simply aim to bring the nations into the white hot enjoyment of God’s glory. The goal of missions is the gladness of the peoples in the greatness of God.²

The bottom line is that Jesus’ priorities should also be our priorities.

13. Speak the truth clearly.

By now we know that Jesus used the analogy of living water to describe salvation.

“Everyone who drinks of this water will be thirsty again, 14 but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life.”

This wasn’t exactly the four spiritual laws, was it? This was not a crisp gospel presentation like the Romans Road. And even though the woman did not understand it, it was nevertheless clear. Jesus moved from the natural to the supernatural and he finished with an offer of eternal life. “Do you want eternal life? Woman, I am offering you life eternal.”

This is one area where many Christians fall short. To use salesman talk, we fail to “close the deal.” We might be able to talk about Jesus but we don’t offer Jesus to our listeners. Can you imagine a car salesman who spent four or five hours with a customer describing the horsepower of the engine, the leather seats, all of the fancy options and everything you can possibly say about a car but he never offers to sell you the car. You leave the dealership wondering what just happened. Sometimes we can talk with people about the Lord for months or even years but never invite them to enter into faith in Christ. Granted, this can be the most difficult part of sharing your faith. A spiritual conversation can be hard enough but then at some point, an invitation is appropriate.

Now sometimes you can get overzealous in this way. I know some churches and some Christians who can get a little pushy in regard to an invitation but that is not a problem for the vast majority of us.

But when you have a conversation, make sure you are as clear as possible. In our men's study this week we were talking about point one in the Four Spiritual Laws: God loves you and has a wonderful plan for your life. With all due respect to Bill Bright and what he accomplished through the international ministry of Cru, this is not a good way to share the gospel. I have no idea what God's plan is for anyone in particular so how can I give them this promise. The Bible never tells us to say anything like this to unbelievers. But the Bible does tell us that every person needs to turn from their sin and place their faith in Christ alone. However you get to that message, you must seek to make it as clear as possible.

Using Jesus' theme of living water, the best passage in the Old Testament may be Jeremiah 2:13.

“My people have committed two sins:
They have forsaken me,
the spring of living water,
and have dug their own cisterns,
broken cisterns that cannot hold water.

This one verse gives the so called “bad news” with true clarity. Mankind cannot exist in a vacuum so in addition to rejecting God—forsaking the spring of living water—mankind has also dug their own broken cisterns. This is the Old testament equivalent of Romans 1.

For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things (Romans 1:21-23).

This is the dark exchange—forsaking God and attempting to create a god in his or her own image. But the good news of salvation is contained within the Jeremiah passage—a spring of living water. This is exactly what Jesus promised the Samaritan woman. *The water that I will give him will become in him a spring of water welling up to eternal life.*” Speak the truth with clarity.

14. Allow the Law to reveal sin.

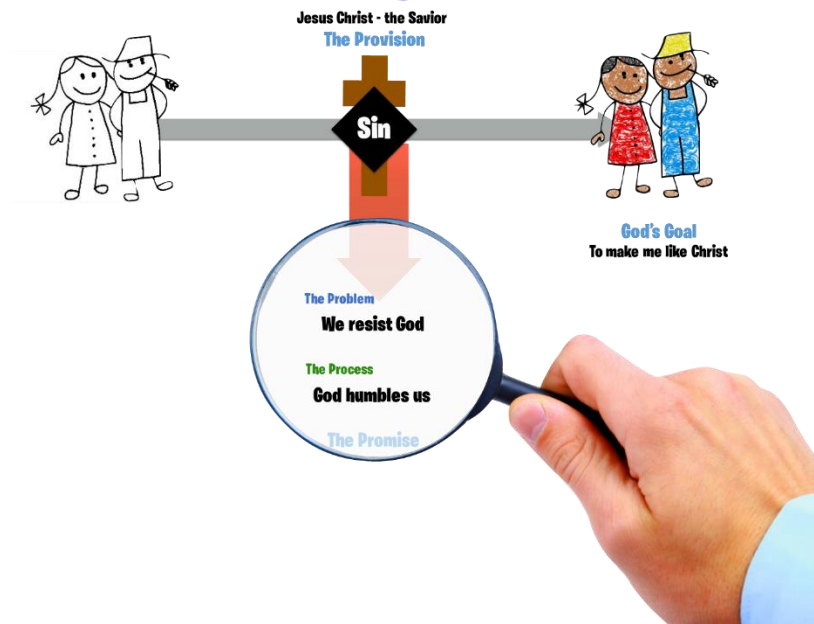
As you know, Jesus drew the Samaritan woman into a conversation by asking for a drink. Then he began to transition the conversation by moving from the natural realm of literal water to the supernatural realm of living water. She had a hard time following this part of the conversation. Jesus said if you drink this water you'd never thirst again, but she stayed locked in the natural realm. She wanted a way to get rid of her daily chore of drawing water for her family and her flocks. I firmly believe that she truly did not understand. She wanted to understand what Jesus was saying but she did not yet have eyes to see and understand his message.

So rather than let her remain in her state of confusion, Jesus cut to the chase and said, “Go call your husband.” Now on the surface, Jesus' question was rather innocent. Had he not known she did not have a husband it would have been written off as a simple mistake. But he knew. He was digging deep into her life.

Unless the woman understood her true need for this living water, she would never desire to have it. Jesus kept trying to move the conversation from the natural to the supernatural. But with Jesus’ penetrating question, we see her beginning to resist for the first time. “I have no husband” This was a truthful statement but it was also a statement that was intended to deceive. Jesus looked into her soul and told her that she had five husbands. Five husbands? What happened to them? Did they die? Did they divorce her? She was “shacked up” with her latest man in a common law marriage. How much abuse or ejection had she suffered in her lifetime? Just imagine what she felt about herself. Why did Jesus go after this private area of her life?

Jesus opened up this area of her life because he knew that was her point of resistance. If you got to any of Dave Hart’s series on How God Changes People, you will recall these slides.

How God changes people

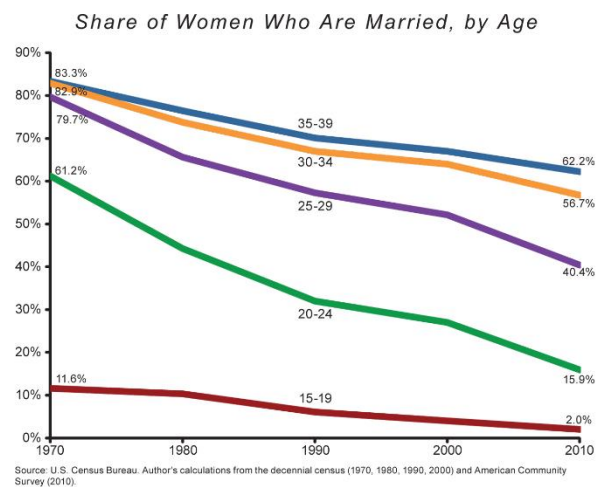


God wants to humble us—that is true for the believer and unbeliever. But it’s true in a different way for the unbeliever. This woman needed to know that she needed the living water that Jesus was offering to her. If she felt as if she didn’t need the living water she would never want the living water.

So Jesus allowed the law to do its work of conviction. She knew she had had five husbands and she knew the man she was living with right then

was not her husband. But she had no idea this stranger she just met would have known that. Her story feels so 21st century, doesn’t it? Look at this graph of married women since 1970. The average number of married women is 50% lower than it was 46 years ago. With the way that morality has declined in our nation since the 60’s you might think that prior to then, people were a lot more moral than they are now. Societal norms have changed but people have always been people. 2000 years ago this woman was on her sixth husband, so there is nothing new under the sun, is there?

Now how you go about this is always going to be different. Many of you are familiar with how Ray Comfort does it. He actually walks them through the Ten Commandments. He asks them



if they have ever told a lie, if they've ever stolen anything, if they've ever taken God's name in vain. Of course they have done these things so he tells them they are lying, thieving blasphemers. He is very effective at it but his style is not for everyone. So I am not suggesting that you must expose their deepest, darkest sins but I am saying that talking about sin is a must. Unless people understand that their sin has separated them from God, they will never think they need his forgiveness. However you do it, God's word is the ultimate standard for helping them understand their sin.

15. Boldly love the outcast.

Jesus' love is the centerpiece of this entire story. John makes sure we understand that Jews and Samaritans never associated together. Even the woman pointed out this obvious problem when she said, "*How is it that you, a Jew, ask for a drink from me, a woman of Samaria?*" Not only was she a Samaritan, she was a Samaritan woman. This conversation should never have happened. It never would have occurred to the disciples to talk to this woman.

We all have people in our lives that are outcasts, that are difficult to love or else we look at their lives and we think, "He is the very last person I would ever expect to get saved." Am I right? Normally I think that we should take advantage of relationships that we already have but we must never put anyone into the category of unredeemable. Jesus was accused of hanging out with tax collectors and sinners and so should we.

16. Appeal to Messianic desires within all people.

If you recall, there were clear differences between Jewish and Samaritan worship. The Samaritans only accepted the Torah, the first five books of the Old Testament. The center of Samaritan worship was Shechem and the center of Jewish worship was Jerusalem. There were significant differences but there was one important similarity. They were both waiting for the coming of the Messiah.

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." The Samaritans were awaiting a Messiah just like the Jews. They preferred the title Taheb, which means "The Restorer." That's a fascinating title for a Messiah because everyone is looking for the Restorer to come. In this sense, everyone is looking for someone to come along and solve their problems and restore the world to the way it should be. And the current political drama we are in right now is the perfect illustration of this desire. It is the only explanation for the phenomenon that is Donald Trump. People bury their head in the sand and follow him because they think he is the restorer. This is why people followed Barack Obama in such numbers. This is why Bernie Sanders has such a following. Hilary Clinton is not liberal enough. Those who love the Bern have a strong dislike for Clinton. They believe Bernie is the restorer. The Germans believed that Hitler was the restorer. I am not saying that Obama, Trump and Clinton are like Hitler but the people were all looking for someone to restore the world.

By the way, this is why the people in Jesus' day wanted to make him king. They wanted a powerful king—a restorer, if you will. So how does this work in a conversation with your friends and family? First of all, I want you to have in the back of your mind that even selfish, greedy political motivations have a God given aspiration at their core. In other words, people really do

want a restorer—someone who will right all wrongs. So as you talk politics, this could be one way to guide the conversation to Jesus. You could mention what I just said—that the Jews wanted Jesus to be the restorer. In effect, they wanted an Obama, a Trump or a Bernie Sanders but what they got was infinitely greater than that.

17. Tell them about Jesus, not Christianity.

Last week I was talking with a guy at the Landmark and he mentioned that he did not like organized religion. The temptation at the point in a conversation like this is to defend Christianity. But we are to called to defend Christianity but rather Christ himself.

The Samaritan woman did not know who Jesus was. In verse 10 *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.”*

Of course Jesus is going to talk about himself but that is exactly what we are supposed to do as well. Before Karen transferred to the Occupational Therapy program, she was in an extremely liberal humanities program at Miami University in Ohio. One day the small class was having a discussion about Christianity. They students were slicing and dicing our faith, talking about horrible the crusades were and slinging mud at Christianity.

Karen’s professor, Elizabeth—they insisted on first names there—who Karen described as a skinny woman with really big hair, looked at Karen and said, “Karen, you don’t need to defend the actions of Christians. You just need to defend Jesus Christ.” Isn’t that awesome? A liberal professor that understands what we often forget.

18. Tell others as soon as possible.

Jesus and the woman were having this wonderful conversation when the disciples suddenly showed up and halted their conversation. She took this as her cue to leave the men standing by the well. *28 So the woman left her water jar and went away into town and said to the people, 29 “Come, see a man who told me all that I ever did. Can this be the Christ?” 30 They went out of the town and were coming to him.*

At what point did the Samaritan woman become a believer in Jesus? Did it happen on her way home from the well? Why did the townspeople listen to her? Why was she so effective at drawing people over to Jesus? Lots of good questions that we will never have the answers for in this lifetime but the point is this—she told people about Jesus as soon as possible. This is the missing ingredient in our churches. When people get saved we don’t mobilize them to share their faith as soon as possible while they are still excited. Instead, if we’re lucky, we get them into a Bible study. They learn and grow but they don’t necessarily learn to share their faith right away with the result being that most believers almost never share their faith.

19. Allow worship to fuel your mission.

Missions exists because worship doesn’t. As our big idea, it means that we need to missions because as long as there are people who do not worship the Lord of Heaven and earth, then you and I will be on mission. God has always been on mission and he allows us to join him.

However, you could also say that missions does not exist because worship doesn't, and this time I am referring to the worship of believers. Here's a brute fact about sharing your faith. If you are enamored with Christ—which is a type of worship—then you will tell other people about him. If Jesus is your greatest treasure, if gratitude flows out of you—which is worship—then you cannot help but be on mission on his behalf.

Listen to what Charles Spurgeon told his London congregation in 1873.

Once more, he who really has this high estimate of Jesus will think much of him, and as the thoughts are sure to run over at the mouth, he will talk much of him. Do we so? If Jesus is precious to you, you will not be able to keep your good news to yourself; you will be whispering it into your child's ear; you will be telling it to your husband; you will be earnestly imparting it to your friend; without the charms of eloquence you will be more than eloquent; your heart will speak, and your eyes will flash as you talk of his sweet love. Every Christian here is either a missionary or an impostor. Recollect that. You either try to spread abroad the kingdom of Christ, or else you do not love him at all. It cannot be that there is a high appreciation of Jesus and a totally silent tongue about him. Of course I do not mean by that, that those who use the pen are silent: they are not. And those who help others to use the tongue, or spread that which others have written, are doing their part well: but that man who says, "I believe in Jesus," but does not think enough of Jesus ever to tell another about him, by mouth, or pen, or tract, is an impostor. You are either doing good, or you are not good yourself. If thou knowest Christ, thou art as one that has found honey; thou wilt call others to taste of it; thou art like the lepers who found the food which the Syrians had cast away: thou wilt go to Samaria and tell the hungry crowd that thou hast found Jesus, and art anxious that they should find him too. Be wise in your generation, and speak of him in fitting ways and at fitting times, and so in every place proclaim the fact that Jesus is most precious to your soul.³

Rich Maurer
March 6, 2016

¹ Mark Cahill, *One Thing You Can't Do in Heaven*, © 2002 by Mark Cahill, p. 11.

² John Piper, *Let the Nations Be Glad! The Supremacy of God in Missions* (Grand Rapids: Baker, 1993/2003), 17.

³ <http://www.biblebb.com/files/spurgeon/srmn1873.htm>