

# Christ Is Greater 01 Greater Than Jacob

by Neil Fraser

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*Jesus Christ is greater than Jacob in his giving and loving, offering a gift of living water that brings eternal life and satisfaction to those who drink it.*

**Duration:** 44:28

**Scripture:** Luke 15:5, Luke 15:10, John 4:10, John 10:28, Romans 8:29, Revelation 22:17

**Topics:** "Christ Supremacy", "Eternal Life"

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## Description

In this sermon, the preacher discusses the superiority of Jesus Christ over various figures from the Bible. He mentions that Jesus is greater than Jacob, Solomon, and Jonah. The preacher then transitions to discussing the New Testament and invites the audience to join the morning services where they are studying different books. The sermon then focuses on a passage from John's Gospel, specifically John 4:10, where Jesus speaks to a Samaritan woman at Jacob's well. The preacher emphasizes the significance of the living water that Jesus offers and how it leads to eternal life.

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## Transcript

Our subject tonight is, from the text, art thou greater than our father Jacob. Our subject is greater than Jacob. Tomorrow night, greater than Moses, Lord willing, and on Thursday, greater than Solomon, and on Friday, greater than Jonah.

The superiority of our Lord and Savior, Jesus Christ. Now in the morning, we are taking an alternative series. We're making a survey of the New Testament, taking a number of books each morning.

We invite you, if you enjoy the service tonight, if you're able to come and join us in our morning stuff. Now, shall we begin to read tonight, please, in John's Gospel, Chapter 4? John's Gospel, please, and the fourth chapter. Let us read from verse 10, John 4, verse 10.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman said unto him, Sir, thou hast nothing to draw this, and the well is deep. From whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.

The woman said unto him, Sir, give me this water, but I thirst not, neither come hither to drink. May the Lord bless you, and bless his precious blood. Art thou greater than our father Jacob? These words were spoken by a Samaritan woman, a sinful woman, a woman who I'm sure was despised equally by the Jews and those of her own race, the Samaritans.

The Jews despised her, I'm sure, and had no dealings with Samaritans, and twelve men had just recently passed her on the road, with never a glance, I'm sure, for they were the favored children of Israel. I was almost going to say the spoiled children of the universe, but they were the favored children of Israel, and had no dealings with Samaritans. And I'm sure that those of her own race despised her, for she was a woman of a loose life.

She had tried to find satisfaction in life with six different men, five that she had been married to, and one that she was presently living with, with whom she was not married. She had found life a frustration, and those six men a disappointment. But she was destined that day to meet the seven, and as the word seven denotes completeness, she was going to find completeness that day, so that she would never seek another.

She said, come see a man who told me all things that ever I did. She did not miss the cross. She found perfection fulfilled and happened in the seventh man, Jesus Christ, our Lord.

Mind you, she was greatly surprised when this man, sitting on the well and utterly spent, but evidently a Jew, said to her, give me a drink. She said, how is it that you, being a Jew, would ask a drink of me, who am a woman of Samaria? The Jews have no dealings with Samaritans. She had come to Jacob's well, as it was called, to draw water at such an hour when others were not there.

That well we read in this chapter had been a father's gift to a son. The piece of ground in which the well was, had been the gift of Jacob to his son Joseph. But the well was simply called Jacob's well.

And for a thousand years, a thousand people had come a thousand times to that well, and apparently had never been disappointed. It hadn't failed them. The well was deep.

Hand over hand they had let down their buckets, and hand over hand they had lifted them again, and had found satisfaction and cleansing and refreshment in the waters of Jacob's well. But she was surprised when the stranger said, give me a drink. And more surprised still when he said, if you knew the gift of God and he it is who is speaking to you, you would have asked of him, and he would have given you living water.

And she got the living water that day, and went out to be a soul with her. I've always found it interesting to think of the letters F.W. in connection with the story. For this Samaritan woman met the savior of the world at Sica's well.

He asked for some water, and spoke to her about spiritual water, which she received, and went out in simple witness for Christ to her countrymen, and became a soul winner for the masses. So when you're thinking of F.W. think of that simple outline, that simple story. Now that well which Jacob gave as a gift to his son Joseph had been a blessing, I say, for a thousand years to a thousand people, who had come a thousand times.

One of the greatest gifts, the greatest gift that Jacob ever gave. Now Jacob was not noted for giving. As we think of Jacob we think of a grasping man.

A man who was out to get and not to give. To gain and not to give. But he gave a wonderful gift that day, when he gave that well for so many people for so long a time.

Oh Jacob gave a magnificent gift, a munificent gift. Later on in his life to his brother, his twin brother Esau. But it was not a token of his affection.

It was in the nature of a bribe to allay his own fears, and to avoid his brother's anger. He said, I will appease him with the present that goes before me, and afterwards I shall see his face, if he accepts it. And so he prepared his present.

It was a present and a presentation worthy of Jacob the schemer. He said, I am going to prepare 200 she-goats and 20 he-goats. 200 she-goats and 20 he-goats.

And then he said, I am going to, after that, prepare 200 ewes and 20 rams. And after that, 30 camels with their coats. And after that, 40 head of cattle and 10 bulls.

And 20 shears in their coats. And he prepared all that present, all those gifts for his brother. I will appease him, he said.

Now the word appease in that passage is a usual word found 70 times in the Old Testament, and translated atonement. I will make atonement with my brother, with my present. And well he might feel his need of making atonement, for he had deceived his brother and his aged father in his blindness, and had to leave home in a hurry, and was gone more than 20 years, probably closer to 40.

And now he is on his way back home, and he hears that his brother is coming against him with 400 men. Which could only mean to Jacob trouble. His brother had been nursing his wrath and keeping it hot for over 20 years.

He was going to be avenged with 400 men to back him up. And when Jacob heard that he was on his way to meet him, he got his present rest, his atonement rest. And all those gifts must not come at one time.

No. He said, what you'll do is that you'll send a first gift. 200 he-goats.

200 she-goats. 20 he-goats. And then, when they come up to my brother, and he sees this magnificent gift, he'll say, my, what a gift.

Who's it for? Oh, it's for my lord Esau, from my servant Jesus. And just as he's getting over that surprise, 200 years and 20 wrens. Their brother.

What's this? A present. For my lord Esau, from my servant Jesus. And just as he's getting over that surprise, gift number three.

30 camels with their coats. And another surprise. And when he's getting over that surprise, gift number four.

40 head of cattle and 10 bulls. They come up. And then another surprise.

And along come the she-asses. And the foals. I will make atonement with the present that goes before me.

A magnificent gift. Not of affection, but of pride. And then, and then, when Esau's getting over that, I'm sure he only uttered one word in the Hebrew language.

Wow. That gift. And then, presently, the women begin to arrive.

The four wives of Jacob. Each with her children. Guaranteed to melt the heart of stone.

The last of the women, the beloved wife of Jacob, Rachel. And behind them, behind the women's skirts, I'm going to say, Jacob himself. Prostrating himself seven times on the ground, my servant Jacob, before my lord Esau.

What a gift. But you know, Jacob found to his surprise that his gift wasn't needed. It wasn't needed.

Here's Esau running to him, not with a spear to thrust him through. Nope. Not with a sword to cut off his head.

But running to him, and throwing his arms round him, and kissing him. Identical language found in the New Testament of the prodigal son's father as he runs to the prodigal. Identical language.

He ran and fell on his neck and kissed him. Esau hadn't started out that way. He had started out nursing his wrongs.

But God had spoken to him. God had stopped him. God had changed him.

Jacob's present wasn't needed after all. His giving, as far as that gift was concerned, was all in vain. It wasn't needed.

Wasn't it a great discovery when you folks found out that your little present wasn't necessary either? Wasn't it? When you discovered all your scheming and all your atonement making to get the favor of God was unnecessary, that the fare was all paid, wasn't that a great thing when you discovered that? If you really think it was, say Amen, will you? A very feeble Amen. Really, it's a great discovery, dear friends. It's for free.

My wife and I were coming home from New Zealand. We were dead tired. We were invited to stay a week in Honolulu.

We only stayed two days and spent most of the time in bed. We'd had a hard time. But anyway, when the day came for us to go home, we wanted to go down to Ala Moana Shopping Center and find some gifts for our children.

It was a very, very hot day, I remember. And we asked where the bus would take us down to that great shopping center. And we waited and waited at the street corner.

It was getting hotter and hotter. And no bus appeared. So we said to somebody, is this where you get the bus for Ala Moana? No, no.

You've got to get down three blocks. So we walked three blocks in the hot sun. And we stood on the corner, and we waited and waited and waited, and no bus.

So we said to somebody else, is this where you get the bus for the shopping center? Oh, no, no. Walk up two blocks that way. So we walked up two blocks that way, in the hot sun.

And we waited and waited, and no bus appeared. So we asked somebody else. He said, oh, no, it's across the street.

And I think that was where we started out. And while we were waiting for the bus, we made the acquaintance of a Jew and his wife from New York, New York. And we chatted with them for a while.

And I got so hot. I must have been tired, because I hailed a taxi cab. And I said, well, you take us down to Ala Moana Shopping Center? He said, yes.

Oh, I said to our Jewish friends, come on in, we'll give you a ride. He said, oh, we'll be glad to pay our share. Oh, I said, not at all.

Be my guest. So they got in very much surprised. I wanted him to go back to New York and say, yes, we had a wonderful trip.

But do you know what was the highlight of that trip? We were invited by a Scotsman and a Christian minister at that, to ride in his taxi cab free. And his friends would say, no. And he would say, yes, it was all for free.

Wasn't that a great discovery when you made, when you found out that God didn't need your little present, your little payment to make atonement. It had been all paid by Jesus Christ our Lord. Amen? It's a great discovery, dear friends.

To say nothing in my hands, I agree. Simple. To the cross.

Now Jesus Christ purchased a well of water springing up into everlasting life. And millions of people have come for millions of days and have come through that fountain and have never been disappointed. And before John closes the canon of Scripture, the Spirit of God says, write two things about the water of life.

He says, I will give to him that prefers of the water of life freely. And then he says, write this, whosoever will, let him take the water of life freely. The word freely occurs at the beginning of the Bible.

God invited man to freely. But the woman left out the word freely. And the word was left out for centuries and centuries.

And it was taught that you had to pay something to get God's favor. But ere the canon of Scripture is completed, God says, put that word in again, will you John? Whosoever will, let him take the water of life freely. Why? Because Jesus Christ purchased in the ruby coin of his precious blood.

And all we have to do is to partake of it freely. Jesus is greater, first of all, in his giving. In his giving.

Greater than Jacob. But then I want you to take, take you to number two. Jesus is greater than Jacob in his loving.

Jacob is, Jesus is greater than Jacob in his loving. Now just as we don't associate giving with Jacob, we're so used to his scheming, we're so used to his grasping, that we don't appreciate his giving, the greatest of all gifts, when he gave that well. So we do not appreciate Jacob in his loving.

You know that to my mind, Jacob is the greatest lover of the altar. Not Solomon, to be sure. Solomon wasn't a real lover himself.

The man who loved so many strange wives, says the Bible, was no lover. But Jacob was a great lover. Would you like to turn to the book of Genesis, please.

And we'll turn to about chapter thirty-one, although about, no, yeah, chapter twenty-nine, please. Genesis twenty-nine, and verse eighteen. And Jacob loved Rachel, and said, I'll serve thee seven years for Rachel, thy younger daughter.

And Laban said, it is better that I give her to thee, than I should give her to another, another man. Abide with me. And Jacob served seven years for Rachel.

And it seemed unto him but a few days for the love he had for her. I think that's tremendous. Seven years, night and day, as we shall discover, night and day, in the heat by day, on the drought by night, seven days a week.

For seven long years, Jacob served to win his bride. And the Bible says that the seven years were but a few days for the love that he had for Rachel. There's a letter for you.

The lady had a birthday today, a very nice lady, too. I wonder if her husband could say, I worked for her for seven years, and those seven years were but a few days for the love I had for her. I wonder if I could say that about my wife.

Could you say that about her? Or is it not rather true that those last seven days when I was waiting for her were seven years? I wonder. Here's a great lover. Seven years, and his love were but a few days.

Mind you, he was to be deceived by the crafty laban. For when they were making marriage in the pre-marriage festivities, the crafty laban took advantage of the darkness, perhaps even the dissipation, who knows, of Jacob, and substituted in the darkness Leah, the elder, for Rachel, the younger. And Jacob found himself not with the beloved Rachel, but with Leah, the elder, the firstborn.

Are you sorry for Jacob? Don't be too sorry. Many, many years before, he did not. You see, when he expostulated, Laban said, it's not the custom of the country to give the younger before the elder.

You must recognize the rights of the firstborn, Jacob. You must recognize the rights of the firstborn, and take Leah. Years before, Jacob had not recognized the rights of the firstborn in respect of Esau, but took advantage of his father's darkness, who was blind to deceive him.

He wasn't going to recognize the rights of the firstborn. He was going to have that birthright with the aid of his mother, supposed brother, you know, the wheels of God grind exceeding slow, but the grind exceeding small. And now he who had deceived his father so many, many years before, taking advantage of his darkness, now somebody will take advantage of the darkness, and Jacob will find himself not with the beloved Rachel, but with the hated Leah.

And the word hated is actually used in respect of Leah. Of course, I think we're to understand the word hated there comparatively, as it's used comparatively by the Lord Jesus. When he says, If any man come after me in hate, not.

His closest relative is not worthy of me. Terms which define the emotions are comparative. And the love for Christ is to be such that all other emotions are as hateful.

In comparison. But actually it says that when God saw that Leah was hated, what did he do? He gave Leah six sons. Six strapping sons.

The hated Leah. While as yet the beloved Rachel had none. Jacob set his heart on Rachel, not on Leah.

And aren't you sorry for Leah? I am. Oh, she's very handy. She's a wonderful servant.

But she's not beloved. And under the same roof there lives the beloved Rachel and the love Lord Leah. And God will open the womb of Leah and give her six sons.

And Rachel will have none. For many and many a day. See, Jacob was a great lover.

But under his own roof at one and the same time is the beloved and the hated. But you know, when you come to the New Testament, there's only one person I know in the New Testament of whom it says that he loved his wife. I said to my wife this evening, tell me somebody in the New Testament outside of our Lord, tell me some individual of whom it is said that he loved his wife.

And she couldn't think of any. And neither could I. There's only one lover in the New Testament of whom it is said that he loved his bride. And that Jesus Christ our Lord.

Amen? That's right. And she can rest in the knowledge that she is but one. Christ loved the church and gave himself.

I sometimes, dear friends, in my own mind think of that first lover who undoubtedly was Adam. It doesn't say that he loved his bride, but he must have. Think of a man opening his eyes and seeing such a beautiful creature right by his side.

But it wasn't that very long before at separate ends of the garden, I'm sure, Satan intervened and spoke to the woman who did not, in the language of Colossians, hold her head in giving Adam his place, but took upon herself to reply to the tempter and in doing so added to the Word of God, took away from the Word of God and weakened the Word of God. And so she was disabled. Now the Bible says distinctly that Adam was not disabled.

But it says a woman being disabled wasn't a transgression. Adam wasn't disabled. Why then did he join her in her disobedience? I wonder if it wasn't like this.

I just hold it out. But Adam said, I love my bride. I must be wherever she is.

I'll step down to where she is in her disobedience. I'll never be able to lift her out of it. I'll step down with her into it.

And he did. I want to be associated with her wherever she is. If it means stepping down without the possibility of ever lifting her up to my innocent state, I'll do so.

If that's true, he's in contrast to the last Adam, who stepped down to where his bride was in her abuse. Not to be with her and stay in it, but to lift her out of it. Blessed be his name.

That she might be with him forever and ever. With him and like him forever and ever. I wonder.

Oh, Jacob was a lover. But he wasn't a lover like the eternal lover of ourselves. Jesus Christ, our Lord.

Jesus is greater than Jacob in his giving and in his loving. Then I want you to turn please to another section. Let's turn to chapter 32.

Chapter 31, rather. Chapter 31. Verse 36.

And Jacob was wroth and chilled with Laban. And Jacob answered and said to Laban, What is my trespass? What is my sin that thou hast so hotly pursued it? For as thou hast searched all my stuff, what hast thou found of all my household stuff, set it here before my brethren. And my brethren, that they may judge And thy brethren, that they may judge the tricksters thou.

And of this twenty years have I been with thee. Thy ewes and thy shegos have not cast their yawn. And the rams of thy flock have I not eaten.

That which was torn of beasts I brought not unto thee. I bear the loss of it. Of my hand that thou requirest, whether stolen by day or stolen by night, thus I was.

In the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes. Thus have I been twenty years in thy house. I served thee fourteen years, fourteen years for thy two daughters, and six years for thy cattle.

And thou hast changed my wages ten times. Except the God of my father, the God of Abraham, on the field of my feet, hath been with me. Surely thou hast sent me away now empty.

God hath seen my affliction, done the labor of my hands, and rebuked me yesterday night. This leads me to say, dear friends, thirdly, that Jacob is the great keeper of the Old Testament. He's the great shepherd of the Old Testament.

As we think of shepherds, we think of Moses, or Jesse, or Dave. But to my mind, none of those come up to Jacob as a shepherd. He gave his life for the sheep, not that he died, but gave twenty years of the best of his life for his flock.

Of course, there's more than Dave did. I want you to think of that shepherd. Day and night, seven days a week, that shepherd watched over his flock.

Can you see him lying there on a cold night in the field, nothing but his club around him? And suddenly there's a scream of fear from the sheep. And the snarl of a wolf from Jacob rises stiff and sore. And he seizes his staff and he rushes to the defense of the sheep.

And sometimes, to his dismay, some sheep are lying dead. He couldn't save them. Tried, but he wasn't successful.

Said to his father-in-law, that which is torn of beasts, I bear the loss. He was a good shepherd, but he couldn't keep all his sheep. He had to confess, with all his care, night and day, he wasn't able to keep all his sheep all of the time.

He lost some. And the crafter Laban said, you'll pay for it. I'll take it out of your weight.

And he did it for twenty years. There's a shepherd for you. Jacob said to Laban, you changed my wages ten times and they weren't raises, I assure you.

No. But with all his care for it, he couldn't say, I give unto my sheep life and they shall never perish. Neither shall any man or beast pluck them out of my hands.

He couldn't say that. He uses the word my hand. My hand.

Did you notice that twice? My hand. Of my hand thou didst require it. But the sheep got out of his hands and they perished.

A good shepherd, mind you, great in his guarding day and night. Great in his guarding but failing in his keeping for every one of the sheep. And what does the New Testament say? Aren't you glad? And I give unto my sheep eternal life and they shall never perish.

Neither shall any man pluck them what's the rest? Out of my hands. Out of my hands. I give them eternal life.

They shall never perish. He says, Father now I come unto thee and of those whom thou hast given me none of them is lost. Jesus never needs to say I bore the loss.

I'll tell you what he did say. I bore the loss. But he never said I bore the loss.

He said I bore the load of their sin before I saved them. And I bore the load of the sheep after I saved them. He bore the load of our sins before he saved us when he died for us in a place called Cal.

The good shepherd gave his life for the sheep. But the Bible says after he finds the sheep what does he do? He lays it on his shoulders. Isaiah says the government of the world shall be on his shoulder.

One shoulder. The government of the world on his shoulder. But when it comes to saving the sheep he lays it on his shoulders.

Rejoicing, two shoulders. And he never lets it go until he cometh home. Until he comes home.

He left in 99 the wilderness. But when he found the one he took it all the way home and said rejoice with me for I have found the sheep that was lost. It's a great thing to discover here.

That when Jesus Christ saves you he never lets you go until he takes you home. Amen. Aren't you glad? You should be glad.

Never perish. Neither shall any man pluck them out of my hand. There are some folk that truly love the Lord.

They believe in his precious blood. They make you ashamed sometimes. They love, they have for Christ.

Now the dear folks believe that after they're saved the shepherd puts them down on their forefeet. Their four little feet. And he says you better follow me home to heaven.

And if you fall by the wayside again it's just too bad. You're on your own. No.

No. When he finds it he lays it on his shoulders rejoicing. And when he comes home he says rejoice with me I found the sheep that I had lost.

Likewise I say unto you that joy where? In the presence of the angels of God. Oh how wonderful. Very good.

Aren't you glad? I love those five words and there may be somebody good here tonight for the first time. Listen to this. For whom he did foreknow then he did predestine to be conformed to the image of his Son.

And whom he did predestinate then he called. That's when he called you by the gospel. And whom he called then he justified.

That's the effectual call of the gospel. And all that believe are justified from all things from which you couldn't be justified by the law of Moses. You see? Whom he called then he justified.

And whom he justified then he glorified. No hitch. No failure.

He takes you all the way home. Amen? Now if you must save man or woman here tonight let me tell you something. Four of those five things have already happened.

You're just waiting for this one. Foreknowledge. Predestination.

Not to a place so much as a person. Predestinated to be conformed to the image of his Son. Called.

Justified. If you're a believer you're justified from all things. Therefore being justified by faith you're a piece of dog.

You've got the four of them. You're only waiting for the last one. And whom he justifies then he glorifies.

Takes right to glory. That's what he is. He bears the load.

And he bears the sheep, the lambs himself. But he never loses any. Jacob is.

Jacob is. A greater than Jacob is he. Greater in his kingdom.

Greater in his law. Greater in his God. Blessed be he.

We'll sing of the shepherds that died. That died for the sake of the flock. His love to the atlas was tried.

But firmly endured at the rock. When blood from a victim must flow this shepherd in pity was led to stand between us and the flock and willingly die for us. Of him then our song ever shall be.

Of the shepherd who gave himself up. No subject so glorious as he was. No theme so affecting to us.

Let's join together in saying this. Thanks be unto God for his unspeakable gift. Are you ready? Thanks be unto God for his unspeakable gift.

Let's make a better job than that, shall we? Thanks be unto God for his unspeakable gift. Amen. Let's pray together as we separate.

Gracious God our Father, thank thee for thy holy word. Father Jacob was great, great in his giving. But he never had water of life such as we've got tonight.

Father, he was great in his loving. But he was divided. Oh, we thank thee for the undivided love of Jesus Christ for his breath.

We thank thee he stepped down to where we were. That he might lift us up to where he is. Blessed be his name.

And we thank thee, Father, that he'll never lose us and never rest. Because he who has begun a good work in us will complete it in the day of Jesus Christ. Father, with thy blessing, oh, we thank thee for the love of God, for the grace of the Lord Jesus Christ, and for the communion of the Holy Ghost.

Amen.

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