

Our Lord and the Woman of Samaria John 4:1-30

by R.A. Torrey

R.A. Torrey's sermon explores Jesus' transformative encounter with the Samaritan woman, emphasizing His compassion, the gift of living water, and the essence of true worship.

Topics: "True Worship", "Evangelism"

Description

R.A. Torrey explores the encounter between Jesus and the Woman of Samaria, emphasizing Jesus' humanity and divine nature as He engages with a weary and rejected woman. He highlights how Jesus, despite His physical fatigue, prioritizes the spiritual needs of others, offering her the gift of living water and revealing her heart's condition. The sermon illustrates Jesus' compassionate approach to evangelism, showing that He seeks out the lost and desires true worship in spirit and truth. Torrey contrasts the woman's initial ignorance with her eventual recognition of Jesus as the Messiah, leading to her powerful testimony that brings many to Christ. This narrative serves as a reminder of the transformative power of encountering Jesus and the importance of sharing that experience with others.

Transcript

DISCOVERY OF THE FACTS

1. Jesus, a Weary Pilgrim in a Hostile Land--"Despised and Rejected of Men," vv. 1-6 Why did the report that reached the ears of the Pharisees that Jesus "was making and baptizing more disciples than John" make His departure into Galilee necessary? (c. 10:39; 11:47-54; Mark 3:6, 7.) To whom did His rejection by Judah bring a blessing? Of what coming dealing of God with Jew and Gentile was this a hint or prophecy? (Acts 13:46; Ro. 11:11.) Was there any deeper reason why Jesus "must needs pass through Samaria" than that that was the shortest route through Galilee? (Luke 2:49; 15:4.)

What drew Jesus more irresistibly than anything else on earth? (Luke 19:10; Matt. 14:14; Mark 6:31-34.) In what physical condition was Jesus when He reached Jacob's well? Was He often weary and hungry and thirsty? (Matt. 8:24; 4:2; Luke 9:58.) For whose sake did He endure this fatigue and want? (2 Cor. 8:9.) For what did this endurance of human need and suffering prepare Him? (Heb. 2:16-18; 4:15, 16.) When we are hungry and weary, and tempted to be discouraged in the Lord's service, what is the best thing to do? (Heb. 12:2, 3.) 2.

Jesus, the Bestower of Everlasting Life, vv. 7-15 What occurred to make Jesus forget all about His weariness and hunger? What was the first thought Jesus had as He saw the woman drawing near? What is the first thought a Christian ought always to have as an unsaved sinner draws near? What was the woman coming for? Did she get water? How much water did she come for (v. 28)? How much did she get (v. 14)? Was it a very likely time of day for a woman to come for water? How did she happen to come out at that time of day? (John 6:44, 37.)

Did her going out at noon to draw water seem like a very important circumstance in that woman's life? How much really hung upon it? What was Jesus' object in asking her for a drink? When Jesus asks a small favor of us, what is always His object? What are the lessons for a Christian worker to learn from the way in which Jesus approached this woman? What sort of a woman was she (vv. 17, 18)? Did the fact that she was vile repel Jesus from her? Why had Jesus an excellent opportunity to deal with the woman?

Did the woman respond very readily to Jesus' request for a drink? What light does her answer throw upon her character? Did Jesus get at all the drink He asked for? What sweeter refreshment did He get (v. 34)? What two things did Jesus say she needed to know (v. 10)? What is the "gift of God" to which Jesus refers here? (v. 14; Luke 11:13; Acts 1:4; 2:33, 38.) What else is spoken of in the Word as "the gift of God"? (Ro. 6:23; John 3:16; Ro. 8:32.) What was the reason why this woman had not "asked of Him" instead of He of her?

What is the reason why all men do not "ask of Him" today? What ought our main business then be if we want men to ask and get "living water" (vv. 28, 29)? What did Jesus say was all that was necessary to get this "living water"? (Luke 11:8-13.) What is this "living water" that Jesus gives? (Is. 44:3; John 7:37-39.) Why is the Holy Spirit spoken of as "living water"? (Ezek. 7:9; John 6:63 with v. 14.) Did the woman comprehend at all what Jesus was talking about? Why not? (1 Cor. 2:14.)

Did she seem to be a very hopeful case to deal with? If Jesus had been like most of us, what would He have done after such an outburst of stupidity and spiritual ignorance? Of what was there a mixture in the question in the 12th verse? Did Jesus give her up? What did He do? Of how many wells is it true that every one that drinketh of them shall thirst again? (Eccl. 2.) How many of those who drink of these wells will remain unsatisfied? How many wells are there of which if a man drink "he will never thirst"?

Where is this water to be had? Who can have it? (John 7:37; Rev. 22:17; Is. 55:1.) How many will this water satisfy forever? Why will they never thirst? How full will this "well of water" be if one really gets it in his soul? (7:37-39.) What had Jesus told Nicodemus in the previous lesson was his great need? (3:5.) What does He here tell the woman is her great need? Did the woman of Samaria and Nicodemus seem very much alike? Was there any essential difference between them? (Ro. 3:22, 23.)

Did the woman understand Jesus yet? What was the matter? Did Jesus give her up? What was it the woman desired? What ought she to have desired? 3. Jesus the Searcher of Hearts, vv. 16-24 What was the next tack upon which Jesus approached the woman? What was Jesus, object in telling her to call her husband? Before sinners can see the beauty of Jesus as Saviour, what must they first see? Why had not Jesus gone to work the very first thing to awaken conviction of sin? Is there any lesson here for Christian workers?

What was Jesus' ultimate object in wounding her guilty conscience? How did Jesus know she had had five husbands? (1:42, 47, 48; 2:24, 25; Heb. 4:13; Rev. 2:23.) What did the woman recognize in Jesus when she saw that He had read her heart? Was her conclusion warranted by the facts in the case? What did she

come to recognize in Jesus later (v. 29)? How had the woman tried to avoid the close personal dealing of Jesus (v. 20)? Did she succeed in this way in escaping the penetrating heart-searching to which Jesus was subjecting her?

What was it she sought to find out about worship? What did Jesus show her was a more important question than "where" shall we worship? What is His answer to the question: "How shall we worship"? What is it to "worship the Father in spirit and in truth"? (Ro. 8:26; Eph. 6:18; Phil. 3:3, R. V.; Jude 20; Lev. 10:1, 2; compare 16:12; 9:24; 1 Cor. 15:13.) By what words did Jesus point out the Father's earnest desire for such worshippers? 4. Jesus the Messiah, vv. 25-30 What did the woman say she knew?

What didn't she know? What startling announcement did Jesus make to her? What was the effect of that revelation upon the woman? When Jesus reveals Himself to any one as the Christ, what will he at once desire to do? (See 1:41, 45.) Why did she leave her water pot? What was her message? Was that a good sermon? Was it effective? Did the labor spent on this apparently hopeless case pay? Who can preach such a sermon as that? What would be the result if every one who had found Christ Himself went about inviting people to "come see a Man who told me all things that ever I did"? CLASSIFICATION OF TEACHINGS

1. Jesus Christ

(1). His humanity.

Weary, 6; thirsty, 7; hungry, 8.

(2). His deity.

The divine searcher of hearts, 17, 18; the divine bestower of living water and eternal life, 10, 14.

(3). His compassion.

"Must needs pass through Samaria" because of the perishing souls there that needed Him, 4.

(4). His loving severity.

He wounded that He might heal, 16.

(5). His offices.

A heart-searching Prophet, 19; a compassionate Priest, 6 (compare Heb. 2:16-18; 4:15, 16); a divinely appointed King, 26.

(6). His justice and mercy.

Leaves the place where He is not wanted and goes where He is wanted, 3, 4.

(7). His love for souls.

Hunger, thirst and weariness all forgotten in the joy of leading a soul to Himself, 6, 7.

(8). His method of dealing with the unsaved.

Had compassion on the vilest, 17, 18; eager to save, 7; sought one out, 4; on the alert for opportunities to deal with her, 7; took her alone with Himself, 8; sought a small favor that he might grant a great one, 7, 10; first gained attention and confidence, 7-15; then aimed directly at conviction and conversion by piercing the conscience, 16; held to the main point, 20, 21; deftly turned every question, 9, 10, 11, 12, 13, 14, 19, 20, 24; exercised great patience, 9, 11, 12, 15, 20, 21; revealed Himself, 26.

2. The Woman of Samaria

Vile, 17, 18; mean, 9; ignorant, 10; full of questions, 9, 11, 12, 20, 29; incredibly stupid, 11, 12, 15; unsatisfied, 13, 15; wanted the gift, but not the Giver, 15; convicted, 17; tried to dodge the convicting truth, 20, 21; got a view of Christ, 26; came to get a pitcher of water and got an everflowing and overflowing fountain, 7, 10, 14; left her pitcher, 28; preached Jesus--"Come see a Man," 29; brought a whole city to Him, 30, 39.

3. The Woman of Samaria and Nicodemus Contrasted

A woman

A man

A Samaritan

A Jew

A prostitute

A teacher of Israel

Came at noon day

Came by night

Confessed Jesus at once

A secret disciple for years

Brought a whole city to Jesus

Brought (?) to Jesus

A common need--the Holy Spirit, John 3:5; 4:14. "There is no difference."

4. True Worship

Not where, but how, 21-24; God the object, 24; the Spirit, the inspirer, 23; the Word, the rule, 23; everywhere. the place. 21.

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