

# Lesson Two: Springs of Living Water

Prayer: Privilege to talk about the gospel, grace of God to be here, people around the world would lay down their lives for this privilege, time well used, during time fulfill your promises that we would not leave as we came, grace, wisdom love pouring out into us through your word

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Unlock with Questions:

1. How do you avoid confrontation with others or with God?
  2. In what ways do we, as women, compare ourselves to others?
  3. What personality traits or characteristics do we value most in our friends, family members, coworkers, or neighbors? What types of people are you most attracted to?
  4. How would you define the word condemnation?
  5. Think about the last year of your life. Have you felt condemnation? When?
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Unlock New Thoughts: John 4:3–30; 39–42

John 3 Nicodemus is brought forth as John's first great example of the human race. He is John's first character sketch of our need for the gospel.

Tell the Nicodemus story.

The next character sketch John offers is a contrast to Nicodemus. The Samaritan woman.

Samaria very close to the Old Testament city of Shechem.

Very significant location to the Jews. This is the promised land. It is part of the land Abraham was given. Jacob bought a plot of land at Shechem and gave it to his son Joseph. It's the location of Jacob's well and the traditional burial site of Jacob and Joseph. It was the capitol city of the northern kingdom, Israel, when the nation of Israel split into two. And what was the capital of the southern kingdom, Judah, in the OT? Jerusalem.

Samaria is the capital of the northern kingdom and is under siege by Assyria for three years. In 722 BC , the walls are broken down and the entire northern kingdom falls to Assyria. Under the

king, Shelmeneezer, there is an imperial policy of deportation. His idea is to take all the peoples from our conquered nations and mix them up together, so that there can be no unification, there can be no resistance, there can be no rebellion.

So, Shelmeneezer imports people from all the other nations to the northern kingdom and of course mixed marriages occur. You have a modern day NYC in Samaria, a melting pot of the nations. But there are still echoes of the worship of God and of the knowledge of him combined with all the other religious practices of the nations. And you have the mongrel breed of people develop, completely despised by the true blood Jews of the southern kingdom. That hatred and prejudice breeds for centuries, strong walls are put up between the two nations, until we come to the NT stories of the Samaritans.

The Samaritans were heathens at first, and though they gradually learned to worship the God of the Jews, they believed only in the first five books of Moses. As Moses had made no mention of Jerusalem being a holy city, the Samaritans didn't worship in the Jewish Temple there. To them, Mount Gerizim in Samaria was the holiest spot where God was to be worshipped, and they built a Temple on top of it. The Jews detested the Samaritans so much that, rather than even passing through their land, they would cross the Jordan River and make a long detour around Samaria.

Jesus and His disciples had walked nonstop for many miles over rough, rugged terrain since early morning, and now it was nearly noon and the sun was hot overhead as they trudged along the high road that wound between Mount Gerizim and Mount Ebal. They came upon a welcomed site—Jacob's well.

The thirsty, travel-weary band gathered around the famous well, but they had no water jug to draw water with. They were also totally out of food. Only half a mile ahead, in the valley between the two mountains, lay the Samaritan city of Sychar (called Shechem in the Old Testament). So it was decided that the disciples would go on into the city to buy food and drink without Jesus because he was exhausted. He sat down by the well to rest.

So here we are...Jesus at the well.

She was shocked! How could this total stranger know such details of her private life? How could He know unless... unless He was a Prophet? Suddenly an inspiration came to her! Here then would be a good person to ask the most controversial and disputed religious question of the day!

Jesus always points to sin as a way to heal (go call your husband). Then he offers the living water.

Let's go back to Nicodemus and take a look at what John is doing here.

Nicodemus is important and sophisticated. He is a ruler in the Jewish community. The woman is unnamed and simple.

He is a Jew. She is a Samaritan.

He is a Pharisee and she has no religious affiliation.

He is a politician. She has no status whatsoever.

He is a scholar; she is uneducated.

He is highly moral; she is obviously immoral.

Nicodemus is given a name in Scripture. She is nameless.

He is a man. She is a woman.

He comes to Jesus in the dead of night to protect his reputation; she, whose reputation was shattered long ago, encounters Jesus in broad daylight at high noon.

Nicodemus sought out Jesus; Jesus pursues this woman.

Nicodemus shows us that no one can rise so high and be so moral that she has no need for salvation. The Samaritan woman shows us that no one can sink so low that she is excluded from salvation.

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Unlock the Scriptures:

Jesus offers us springs of living water, everything we need to live holy lives. Search the Scriptures to find his gifts to us, record them beside each passage, and discuss why they are so important to believers.

Romans 8:1 - Justification

John 6:32–33 - Jesus

John 6:63: Romans 8:26 - The Spirit

Philippians 1:3–6 - Sanctification

2 Timothy 3:16–17 - Scripture

James 5:16 - prayer; confession

1 Thessalonians 5:9–11; 1 Corinthians 12:12–14 - The body of Christ

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Lock It In: Romans 8:1

Condemnation vs. Justification

Letter to Romans is very unique. Paul didn't found the church at Rome; he had not even been to Rome yet. It was a mixture of Jews and gentiles, and he writes letter to make sure they understand the fullness of gospel before he comes to them. Romans is the Christian manifesto. It's the fullest, simplest, grandest explanation of the gospel. J.I. Packer says, "Any way you slice it, Romans is the high point of the scriptures. And any way you slice it, chapter 8 is the high point of the book of Romans." So we are like on the Mt. Everest of the scriptures in looking at chapter 8. The climax of the scriptures.

Justification-salvation starts there. Verse 1 is stated in the negative. In the positive we would say there is full justification for those who are in Christ Jesus. Fully, finally, completely justified. This is stating a reality for any child of God.

Verse 1, thesis of the chapter. There is full justification for those in Christ Jesus. John Calvin said justification is the hinge on which religion turns. Every religion attempts to answer the question: how am I made right with God? The question assumes something. It assumes what? That we're not right with God. Everyone in the world knows one thing: that we're guilty. We have a million different ways of stating this: I'm not perfect, nobody is perfect. Everything is not right—the cultural way of talking about it. The Biblical way of talking about it is there is sin and we are sinful.

All have sinned and fallen short of the glory of God. Doesn't say you've crashed and burned. But you've fallen short.

Cultural definition of sin: as long as no one gets hurt, it's not sin. Hardly the way God defines sin because things like coveting are sinful. Racism is sinful. Greed is sinful. Things that stay internal in us are condemned as sinful. Sin means condemnation. What does condemnation mean? Let me tell you what it means.

If I were standing on the shore of Long Island with Michael Phelps and we were told to swim across the Atlantic ocean, let me tell you what would happen. I would die about four miles off the coast and Michael Phelps would die thirty-six miles off the coast. And we would both be DEAD. I can get this far and he can get five times farther. Ugly dead vs. pretty dead. But dead is dead.

Condemned is an absolute term and we struggle with this because as we look around ourselves in the world we know that all people are not equally sinful. I mean, we've got some serious evil going on in the world and even in our own city. The Bible never says that we're equally sinful. We know that experientially to be true. Sex slavery snatchers. Drug traffickers.

The Bible says that we all sin and are therefore equally condemned. The Bible does not teach that we are all horrible all of the time. It teaches that we are touched by sin in all of our capacities.

Justification is present. At the moment you give yourself to Jesus Christ you receive full justification. In that moment you are fully reconciled to God. In that moment you receive eternal life. The fullness of eternal life is beginning for us right now. It is there for us fully in the present. The crazy thing to think about is that you are as justified right now on June 24, 2015, as you will be a billion years from now.

And we say ok, ok, I get it. But we don't get it. Because what happens is we think we are justified, then inevitably we fall into grievous sin. Next we despair because we have lost good standing with God, so we apologize and confess and repent and regain our justification. And we're somewhere in that cycle again and you never really know where you are. You never really know at any given hour on any given day what your standing is with the Lord.

It's like you're in a leaky bathtub. You're filled up with God's grace. You're filled up with God's justification. And you pull the plug with your sin and most of the water leaked out. You put the plug back in and pray really hard, you behave a little bit better and the water level, the grace level, begins to fill back up in your life. But you never really know how deep the water is. That is the exact opposite of what Paul is saying and what Jesus demonstrates to the Samaritan woman.

Justification in its fullness belongs to you and cannot be taken away from you, even incrementally.

It doesn't say that you are not condemned. Look at the language. It says condemnation doesn't exist for you. You are uncondemned and you are uncondemnable if you are in Christ Jesus. Jesus came for sin. He came to deal with it and to set us free from it. We do not have to wonder if we've prayed enough, if we've confessed every one of our sins. Justification is complete, definitive, concrete.

Nicodemus shows us that no one can rise so high and be so moral that she has no need for salvation. The Samaritan woman shows us that no one can sink so low that she is excluded from salvation.

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Lock It Down:

Take two minutes for journaling, wondering, writing a lesson, or answering a question. Is there anything you want to know more about, or is there a new thought today that has surprised you? How has Jesus challenged you by his interaction with the Samaritan woman?

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Bonus Features: More Resources; Conversation Starters at the Table or in the Car

<http://www.thegospelcoalition.org/article/dont-drink-the-dirty-water>

Have a discussion with your spouse or your closest friends on how you can spur one another on toward love and good deeds.

**To small children**, ask about their favorite ways to play in the water. Take time to play in the water with them and mention Jesus as a different kind of water. **For older children**, consider chatting about how they are gifted and how they can use those gifts to serve the church body.